

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA WEDNESDAY, NOVEMBER 25, 1908.

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## GIVE THE BEST

Turn to the world a shining face,  
There are sad hearts everywhere;  
The smile that you give may help some  
one to live;  
May help somebody's burdens to bear.

Write your blessings in lines of gold;  
Your woes in invisible ink;  
When your life is seen in the heavenly  
sheen,  
All things will be clear, I think.

Give to the world the best you have,  
And the best will come back to you;  
Midst life's weary throng life your voice  
in a song,  
And its echoes will cleave the blue.

Lend your weak brother a helping hand,  
Though he stumble again and slide;  
Let your patience be long, as becometh  
the strong,  
And deep as the ocean-tide.

Turn to the world a courage brave,  
There is some one you may inspire;  
When your own heart fails, and your  
courage quails,  
You can turn for your strength still  
higher.

Give to your God a love sincere,  
And a conscience clear and white;  
Though the darkness fall black as mid-  
night pall,  
You will walk with Him in light.

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## BIRTHS.

At Jamestown, Que., on Nov. 5, 1908, the wife of Hugh R. Craig, of a daughter.

At the Presbyterian Mission, city of Heng Chow, Hunan, inland China, on November 13th, 1908, to Dr. and Mrs. W. E. Robertson, a daughter.

On Nov. 4, 1908, at Hill Head, Que. to Mr. and Mrs. D. A. Murray McQuat, a son.

On Nov. 15, 1908, to Mr. and Mrs. D. C. McBain, a daughter.

## MARRIAGES.

On Wednesday, November 11th, 1908, by the Rev. T. McLachlan, B.A., Alexander Campbell to Melinda Forsyth, both of Hamilton.

On Nov. 11th, at St. John's Presbyterian Church, Hamilton, by the Rev. John Young, Kate Townley Putnam, of Winnipeg, to Charles St. Lawrence McIntosh, of Ottawa.

At 15 Robinson Street, Hamilton, 11th November, 1908, by Rev. D. R. Drummond, Margaret Rose, daughter of Mr. and Mrs. John Knox, to Chester J. Harris, manufacturer, Brantford.

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

## DEATHS.

On Friday, November 13, 1908, at her late residence, "Sunnyside," Guelph, Jeanie Kennedy, widow of the late Charles Davidson, aged 85 years 8 months and 27 days.

At his residence, 559 Jarvis Street, Toronto, Saturday, November 14, 1908, Henry Lamport, in his 33rd year.

At Apple Hill, on November 15th, 1908, Janet MacGregor, beloved wife of John Keir, aged 69 years and 9 months.

On November 17, at the residence of her son-in-law, J. W. Crawford, 727 Mance Street, Montreal Annex, Margaret Robinson, relict of the late Peter Reid, in her 70th year. Funeral private.

In Kingston, Ont., at her late residence, 277 King Street West, on Nov. 16, 1908, Jane Jessie Campbell, relict of the late Chas. McLean, Esq., in her 81st year.

On Nov. 16th, at Vancouver, Henrietta Brown, beloved wife of Robert Neil.

On November 12th, 1908, at his residence, 244 Jarvis Street, Toronto, Rev. W. H. Withrow, D.D., aged 69 years.

At his father's residence, Meaford, Andrew, fourth son of Charles and Margaret Watt, aged 24 years.

Suddenly, at his late residence, Barton, on Saturday, November 14th, 1908, James Gordon, aged 70 years.

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Calendar sent on application. Winter Term Com. Nov. 16, 1908

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## NOTE AND COMMENT

Although the Reformed Church of France has but 100,000 members, it gives annually to foreign missions \$200,000.

English naval officers have recommended that seamen who do not care for the daily ration of "grog," to which all sailors on men-of-war are entitled, shall be paid instead of the drink a penny a day. It is estimated that there are twenty thousand totalers in the British navy.

The Calvinistic Methodist Foreign Missionary Society has just brought out a new edition of 10,000 copies of Welsh hymns in the Khasi language. The hymns were edited by Rev. Dr. Griffiths, who for many years labored as a medical missionary on the Khasi Hills, in the northeast of Hindostan.

President Roosevelt, in a published letter, declared that no man should be discriminated against even as a candidate for the presidency because he was a Roman Catholic. In Canada no man suffers on account of his religious belief. When a Wilfrid Laurier appeals to the American people for the highest place in their gift he will get it.

A sad outcome of the saloons of New York is the necessity for a "bread line." Such an institution exists on the Bowery, where from Thanksgiving to Easter, at one o'clock in the morning, a breakfast of hot coffee and rolls is furnished to men who apply. More than 300,000 breakfasts and over 57,000 lodgings were supplied last season.

The first Church of England service in Canada was held in 1710, when Nova Scotia came under the British crown, after the capture of Port Royal, since changed to Annapolis Royal, in honor of Queen Anne. The services of the church have been continuous since in many parts of British North America. In 1910 the bicentenary will be celebrated.

An odd feature of the First Presbyterian Church of Boston is the receiving and forwarding of mail for its members. Many of the latter are from Ireland, Scotland, and the Maritime Provinces, and are engaged in domestic services, so that they use the church as their permanent mail address. The church has been called the "Church of the Letter from Home."

The difficulties of rounding the Cape of Good Hope, with its Antarctic seas, is shown in the fact that a British bark, Inverclyde, meeting the usual storms and heavy seas, put about while bound for the Pacific port of Victoria, B.C., sailed East, went around the world, and arrived at the Pacific port sooner than other sailing vessels of the same owner which persisted in rounding Cape Horn. The Panama Canal will change all that.

A new denominational union formed in India is known as the South India United Church and is made up of Congregationalists and Presbyterians. The Presbyterians are the Madras Mission of the United Free Church of Scotland and the Arcot Mission of the Reformed Church in America. The Congregationalists contributed to the union the Madura and Jaffna missions of the American Board and the Travancore mission of the London Missionary Society. Altogether this makes a denomination of 22,000 members, representing 140,000 adherents of the name of Christ. The Confession of Faith is brief.

The alertness of those who direct the international activities of the Young Men's Christian Association appears in the publication at Tokyo of a monthly periodical in English, The Chinese Student in Japan. In the Mikado's capital are more than 5,000 young Chinamen seeking learning. The association is endeavoring to influence for Christ these future leaders of the Chinese Empire. It provides dormitories, or "hoetels," where they may live somewhat secluded from the surging temptations of a Japanese city. It supports Chinese secretaries for them, and now it enlists the printing press on the side of Christian living.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church in the United States provided in its closing session in Cincinnati, November 5 pensions for retired missionaries, the pension to be in the nature of a retirement fund for the benefit of superannuated and invalid missionaries. This is the first missionary society to take such action in this country. The receipts of the year were \$673,400.04. The apportionment among the eleven branches into which the society is divided in the different sections of the United States provided for raising a larger sum than ever for the work during the coming year.

Says the Medical Record: Dr. Mary Eddy, an American physician in Beirut, Syria, has established a sanatorium for the treatment of pulmonary tuberculosis on the heights of Mount Lebanon, Syria. An English trained nurse has been installed as matron, and the consulting physician is Professor Harris Graham, a Canadian. The dread of tuberculosis is very great in Syria; patients are shunned more than those suffering from leprosy, and in many cases are deprived of proper care. Up to the present there has been no place where they might find shelter and treatment. The new sanatorium has eighteen rooms and a group of tent houses for open-air treatment of men patients.

The Congregationalist says that the chairman of the Prohibition National Committee, is responsible for the statement that: "After Kansas City had enjoyed enforced prohibition for less than ninety days the public schools reopened for the fall term. They had to employ eighteen new teachers because no fewer than six hundred boys and girls from twelve to eighteen years old had come to school for the first time. These gave as their reason for non-attendance in former years that they had to assist drinking fathers to earn livings for the families." Of course, everybody knows, though hardly anybody stops to realize, that a drunken father or mother means an overburdened and under educated child.

Announcement has been made that the Oceanic Steam Navigation Company of Liverpool (the White Star Line), a subsidiary company of the International Mercantile Navigation Company, is about to issue first-mortgage debentures to the amount of \$6,250,000 as additional capital for the construction of the four new liners at Belfast. Two of these four steamers will be for the Canadian trade, and the remaining two will be the largest steamships afloat, the Titanic and Olympic, for the Southampton service. These last named liners will be 42,000 tons, and from 900 to 1,000 feet long. They will be furnished and decorated in a superior style to anything hitherto attempted by the White Star Line, and are expected to be ready for the summer season of 1910.

Hospitals have to be somewhere; so have consumptive dispensaries, says the Montreal Witness. Dislike for them is, for the most part, pure prejudice. The objection on the score of danger to health will not bear investigation. It was shown with regard to a contagious diseases hospital in the thickest part of Boston that the diseases treated were less rife within a circle of which it was the centre than elsewhere. As for the danger from tuberculosis, the precautions that it is the mission of a dispensary to inculcate are of a sort to make its neighborhood safer than elsewhere where consumptives are spitting on every sidewalk. And yet the Ottawa aldermen can not agree upon a site, although the money is forth-coming for the building.

Andrew Carnegie gave \$5,000,000 recently to some of his pet projects in Pittsburgh, remarks the Philadelphia Presbyterian, but he has not denied himself because of that of one lump of sugar for his coffee. But a man handed to us at the close of a church service recently \$1.00, and said, "I must give this to the cause that you have presented. It is all I can give. I have been out of work for months, I do not know when I shall get work. My son works four hours a day for part of the week, but that is all we have." We thought of Mr. Carnegie's millions. We wanted to refuse the \$1.00, but something said, "Jesus once sat over against the treasury and saw a woman cast in a gift, and spoke about it," so we took the \$1.00, knowing that it meant sacrifice and love.

The "Christian Work and Evangelist" tells of how, since the separation of Church and State in France an Association of Working Priests has been founded, to meet the necessities of that large body of French clergy who are in distress by reason of the refusal of some parishes, and the inability of others, to pay their priest a living salary. The association has already a membership of five hundred priests, and a newspaper, with a large number of French and foreign subscribers. The members of the association are found in many employments—agriculture, market gardening, pharmacy, mechanics, jewelry, metal engraving, book-binding, weaving, art industries, painting, surveying, architecture, wood carving. Most of the "working priests" (evidently, not all of them) carry on their industries in their parsonages and with no apparent detriment to their pastoral duty.

General Booth, in the course of an interesting interview on South Africa, from which country he has just returned, refers to the great depression among white men, who, he says, prefer to supervise the work of others rather than do work themselves. The natives, on the other hand, are ingenious in trade and industrious in work, and are growing in both numbers and power. "You must do something with the black man and you must do it quickly," says the General. "Some people say there are only two things to do, either to exterminate or to enslave him. But both are impossible now. You must civilize him properly; make him a self-respecting individual, take him away from his old tribal conditions. You must Christianize him, so that he is not only taught to read and write and calculate, but is changed in heart. You must befriend him and make him feel that it is better to work with you rather than without you or against you. Otherwise there will be terrible and appalling trouble."

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## HAS ENGLAND WRONGED IRELAND?

(Golden Smith in the Nineteenth Century.)

It appears unhappily to be the fact that Irish hatred of England is not the offspring of the Home Rule quarrel alone or likely to die with that question, but has been rooted in the Irish breast and is carried into every land in which the Irish dwell. This opens a most doleful prospect, and one which would have been most deeply deplored by the writer's Irish friends and political associates of former years. Combined with the conflict of English parties, it seems to make a happy settlement almost hopeless.

I am glad (says the Rev. Father Caraher, addressing a great Irish meeting in California) to see the Irish people arming and practising the use of rifles of instruments of war. For centuries they have been borne down under the tyrannic weight of English rule. In every city of the world where a patriotic Irishman lives, on Tuesday the green flag of Ireland will be waved. We must make a success of our celebration, for great things depend upon it. It will reflect the spirit of Ireland throughout the world, and some day it will bring about the raising of the green flag where it belongs. The Union Jack of England will be hauled down and torn in pieces, and 200,000 armed men will march into the county of Cork and drive the English into the sea.

The harangue, it seems, brought the whole of a great audience to its feet in a spontaneous burst of applause which lasted many minutes. This was in the United States and the Far West; but the Canadian Parliament has deemed it expedient more than once to pass resolutions in favor of Home Rule, in spite of reproof from the Home Government, to satisfy Irish feeling in Canada.

Irish history, in all that relates to the conduct of England to Ireland, is perverted to the service of hatred. Nor is this done by Irish patriots only; it is apt to be done by English supporters of Home Rule. "England" is charged with things which belong to the account of the Normans, the Papacy, or the general convulsions of Europe, political or religious.

It was about 1866 that Guizot, walking with an English visitor in the garden at Val Richer, when the conversation touched on Ireland, stopped and with an emphatic wave of the hand said, "The conduct of England to Ireland for the last thirty years has been admirable." Reminded of the State Church, which had not been then disestablished, he recognized the exception, but repeated with renewed emphasis his first words. Guizot was not an Anglo-maniac; as a French Minister he had more than once come into collision with England. His friend did not ask him what the thought of the continuance of the abuse and hostility, when in the eyes of an impartial observer like himself the treatment had been admirable.

In 1846 the English people had not themselves been in the enjoyment of a really representative Parliament for much more than one generation. Ireland had received her share of parliamentary reform. Catholic emancipation had been carried four years earlier. Ireland had shared other liberal measures with England and Scotland, notably those for the establishment and improvement of public education. She has since obtained disestablishment while England has not.

Coercion there has been, no doubt, but it was inevitable. At a time when the writer was in Dublin an agrarian murder was committed. The Council met, and the Attorney General was asked whether he had obtained information about the case. He replied that he was perfectly informed, that he knew by whom the murder had been committed, and who had been the accomplices watching the roads to guard the murderer against surprise. But he added that he should not think of at once going to trial; every witness would perjure himself; the only chance of a verdict was delay. The law has had to deal with people whose moral ideas had been by an unhappy destiny perverted and who had murder in their hearts.

The attitude of Irish politicians towards England, and their habit of appealing to the enemies of England in the United States, have not made it easier for the English promoters of reform in Ireland to gain the support of their own people.

The Irish land question is one of extreme difficulty. But it cannot be said that it has been neglected by English legislators, or that they have not done their best to solve it aright. There may be people no doubt ready to solve the difficulty by a sweeping measure of confiscation, the effects of which apparently would be the loss by rural Ireland of its heads, reckless multiplication of the peasantry, and the turning of more land from pasture into potato ground, the reverse of what agriculturists declare the best policy. The Celtic Irish do not appear to be specially successful as farmers in the United States. They certainly were not said to be so in the district of the United States where the writer spent some time. The Norman peasant does pretty well on a small holding. But the Norman peasant is very industrious, very thrifty, and not so philoprogenitive as the Celt. The culture which is the most profitable must surely in the end prevail.

Let the accuser of England cross the water and see the Ireland in America. He would be struck at once by one thing most creditable to the Irish—the warmth of family affection which has brought so many thousands of the race across the water, the first settlers of the family paying out of their earnings the passage of the rest. On the other hand, he would be told what the Irish have been as a political element; what powers have been able to command their votes; how the American statesman views their influence. He would be told that they have been the most unfeeling tramps on the negro. He would be told that, in the middle of the Civil War, the Irish having risen in New York against the draft, spreading over the city, raised a cry against "the nigger"; forced their way into hotels and restaurants where colored servants were employed; sacked an asylum for colored children (it had several hundreds of those little helpless inmates), the women in the mob carrying off beds, furniture, and such other property as could be removed—they then set the building on fire; an armory not far distant shared the same fate. In the lower part of the city an attack was made on the office of a newspaper—the Tribune—specially obnoxious to the rioters on account of its supporting the Government; the omnibuses and street cars were stopped; the railroads and telegraphs cut; factories, machine shops, shipyards, &c., were forcibly closed; business was paralyzed. In all directions the unoffending negroes were pursued in the streets; some were murdered; their old men and infirm

women were beaten without mercy; their houses were burnt; one negro was tied to a tree, a fire kindled under him, and he was roasted to death.

On this occasion the Americans, when they got up troops, quelled the rising with a vigor at least as decisive, as that which would have been displayed on a like occasion by the British Government. Next year a repetition of the outbreak was apprehended. But an American general came into the harbor with troops, called the leaders of the Irish before him, and told them that if there was any disturbance he would hold them personally responsible. There was no disturbance. A character may have very bright and winning features and yet stand in need of firm government.

The prime authoress of all the unhappiness which we admit and deplore appears to have been Nature, who formed the two islands and placed them as they are relatively to each other and to the continent. In the age of predatory and roving wars, invasion of the lesser island by the greater there was pretty sure to be.

Ireland in the dawn of her history was tribal, and tribalism means disunion and general weakness, though by union under a war-like tribal Ireland was enabled to repulse the Dane. Tribal Ireland had a brilliant missionary Church of which the touching monument is Iona. But if the Round Towers were, as is supposed, places of refuge, the tribal state would seem not to have been a commonwealth of law. Of one race all the tribes may have been, and they may have had a code of customs; but they could hardly have been called a nation. The history of Dermott and Strongbow does not seem to point to the existence of any powerful and centralized government.

After the Dane, who left some little settlements on the coast, the next invaders of Ireland are the Normans, like the Danes a roving and marauding race, who present themselves in the eleventh century as the special soldiers of Father Caraher's spiritual chief and bear the banner of Papal aggrandisement at Hastings. Hildebrand, the real creator of the Papacy, found them the useful instruments of his ambition, while he lent to their enterprise his spiritual consecration. He demanded homage of William the Conqueror, but the Conqueror was too strong to concede it, though Hildebrand was allowed to crush the national Church of England and install Ultramontaniam in its place. The conquest of Ireland, irregularly commenced by the Norman adventurer Strongbow, was presently pressed and formally achieved by his king. The marauding and Papal banner passed from Hastings to Ireland. But Henry the Second, weaker than the Conqueror, paid homage, and Ireland thus passed under the suzerainty of the Papacy, combined with and consecrating the dominion of the foreign raider.

The Norman kingdom of Ireland had been too hastily and weakly founded on the nominal submission of the tribal chiefs. The power of England was distracted by European conflicts. The consequence was the permanent division of the island between the Celtic tribe-land and the feudal province of the Norman; and the people of one differing radically in blood, language, character, and customs from that of the other. This was the original source of all the evil, and for it "England" is no more responsible than she is for the Fall of Man.

Had the Norman conquest of Ireland been complete, like the Norman conquest of England, the result would have



been the same—ultimate fusion and a united nation. Unhappily, owing to the distraction of the English power and to local obstacles, the conquest remained incomplete, and the result was the permanent and disastrous division of Ireland between what remained of Celtic tribalism and the Pale.

War between the tribes and the feudal Pale went on incessantly. It was pretty much a battle between a dog and a fish, the man-at-arms failing to penetrate the woods and bogs which were the stronghold of the tribesman, the tribesman being unable to stand against the man-at-arms in the field. The scene was varied for a time by the Scotch invasion under Edward Bruce, who during his run of success made general havoc, and apparently led some of the feudal lords of the Pale in the chaos to change their character and become lords of tribal combinations. At the close of the Middle Ages the Pale was reduced to a small circle round Dublin, and evidently was in a state of great internal disorder. Its condition being wretched, it was no doubt largely filled with riff-raff. Civilization and law of course made no way. The Lancastrian Government of England was at enmity with the Pale, which was Yorkist, and caused to be passed Poyning's Act, by which it was enacted that all existing English laws should be in force in Ireland, and that no Parliament should be held in Ireland without the sanction of the King in Council, who should also be empowered to disallow statutes passed by the Irish Houses. This, of which Irishmen speak as a felonious extinction of the independence of the Irish nation, was apparently in fact a suppression of the lawlessness of the Pale. The policy of the early Tudors appears to have been the delegation of the government of Ireland to an Anglo-Irish chief; but it was soon found that the chief governed for himself.

The conquest was weak and protracted, consequently cruel. England had always France or Scotland on her hands. Then came the Civil War between York and Lancaster, when Ireland fell for a time into the hands of York and was thus brought into conflict with Lancaster, victorious under Henry the Seventh. To charge England at the present day with the consequences of these remote events, or with any part of Ireland's historical inheritance of misfortune, is no more rational than it would be to charge her with the mischief wrought by a catastrophe of Nature. Had Edward the First been free to complete the annexation of Ireland and her union with England, as it seems he designed, all these dark pages might have been torn from the book of Fate.

Professor Richey, a recognized authority, says:

"From the date of the attempt to reduce the Irish, in the reign of Richard the Second, to 1535, the condition of the tribes had not improved, but rather retrograded. The evils of the Celtic system were aggravated, its counterbalancing advantages were obsolete and forgotten. The several tribes were devoid of any central authority or bond of union. The idea of nationality had disappeared; although the English were styled strangers and invaders, the national union of the native tribes had not been attempted for two centuries."

But can it be said that the tribal union had ever been in the full sense national? There had been a king to lead in war and there was a code of tribal customs, but otherwise probably the tie was loose. Can there be truly said now to be an Irish any more than an Anglo-Saxon nation?

It is needless to say what was the effect of religious war of the most deadly kind added to that of race by the Reformation. It appears from the narrative of Cuellar, a Spaniard cast ashore from the Armada on the Irish coast, that the common Irish were in a very low estate of civilization. Cuellar treats them as savages. It seems that they

robbed and stripped Spaniards, their fellow Catholics and allies cast ashore from the Armada.

Burghley and his colleagues had shown their statesmanship nobly by their foundation of Trinity College. But their plans of political organization were at once wrecked in the deadly war of race and of religion which raged to the end of the reign of Elizabeth; the last of the Celts being led by chiefs who were a cross between the tribal and the feudal. At the opening of the reign of James, the last of these had submitted and fled. His vast domain in the north of Ireland was confiscated and sold to English and Scotch settlers, Protestants, the Scotch vehemently so, who in effect formed a new Pale in the north of the islands, with laws, ideas, and customs not less alien than had been those of the Norman Pale to the laws and customs of the Celts; added to which was now the more deadly antagonism of religion. Infuriated by the loss of their lands under what to them was an alien law treating as private and forfeit able that which belonged to the whole tribe, as well as moved by religious antagonism, the Irish Catholics of Ulster rose upon the intruders, chased them out of the territory, and savagely massacred a number of them unaccountably large, though it may have been overstated. There ensued a long and deadly war of races and sects, carried on contemporaneously with the Civil War in England, and ended at last by Cromwell, whose treatment of the garrison of Drogheda, cruel as it was, and a deep stain upon a character generally humane, was in accordance with the custom of war in those days, and fell far below the atrocity of Papal generals such as Alva and Tilly. The transplantation of the Papal land-owners from the north of Ireland to the south was again a cruel measure, but after the Ulster massacre it would surely have been perilous to leave the dispossessed and the dispossessor, the Catholic and the Protestant, together. The government of Ireland under the Protector was unquestionably good, as the royalist Clarendon testifies, and a remarkable advance in material prosperity, in Ulster at least, was its fruit.

The policy of the worthy Ormonde, Viceroy under Charles the Second, was peace and moderation. Under him the poor island had a glimpse of happiness. But with James the reaction, political and religious, came into power. At the Revolution Ireland once more became a hapless battle-ground of civil war, political and religious, and Irish Protestantism made what was near being its last stand behind the walls of heroic Derry. There was a general persecution and maltreatment of Protestants by the Catholics ominous of something worse.

There was a sweeping proscription by a Catholic Parliament of the Protestant proprietary of the island. Then followed in turn an outpouring of the vengeance of the victor in the thrice-hateful Penal Code, which was, however, the offering not so much of English as of Protestant Irish fear and hatred. Of fear and most natural fear be it remembered, on the part of its authors, it was an offering, as well as of hatred. It was in fact largely a measure of self-defence keeping power out of most dangerous hands. What would have been the fate of the Irish Protestants if James, instead of William, had triumphed? They had been warned by the great Act of Attainder at home. But looking across the sea, what did they behold? The Edict of Nantes perfidiously revoked; a worthy and loyal peasantry guilty of no crime but being Protestants maltreated, plundered, outraged, given up to the license of a brutal soldiery, driven from their homes and their country. With such memories, and with such perils still impending, the tyranny of

Louis the Fourteenth threatening to add itself to that of James the Second, some excuse may be made for the authors of the Penal Code. It was at all events not merely religious intolerance, but religious intolerance combined with real and most natural fear that gave it birth. As soon as that fear had passed away, practical if not legislative mitigation seems to have begun. The social breach unhappily could not be healed, nor could Irish gentlemen, natural leaders of the Catholic peasantry whom the Penal law had driven into exile, be recalled to Ireland. To continental armies, some of them hostile to England, great was the gain. There was a military Ireland, not unshared, in Catholic Europe. In Ireland another sharp division, another Pale, as it were, of race, religion, and class had been formed.

(to be continued.)

#### EASTERN ONTARIO.

Rev. Robert Laird recently addressed the congregation of St. Andrew's and Knox Churches, Perth, on the needs of Queen's University.

In Knox Church, Fingal, last week, memorial services were conducted for the late Rev. William Mowat, the speaker being the Rev. George Gilmore.

Rev. Donald Stewart, of Morewood, Ont., who during the first week of December will be inducted in the pastorate of the Alexandria church, was in that town on Tuesday last week. He was accompanied by Rev. Mr. Yule, of Winchester.

The following were elected officers of the Queen's Alumni Association at the recent meeting: President, Rev. James Wallace, Lindsay; vice-president, Rev. W. W. Peck, Arnprior; secretary, E. T. Wallace, Kingston; treasurer, Rev. T. E. Burke, Kingston. These gentlemen will form the committee to arrange for next year's Conference.

The congregation of Knox Church, Vankleek Hill, have extended an unanimous call to Rev. C. A. Ferguson, B.A., of South Mountain, to the pastorate of the church. Mr. Ferguson is highly spoken of by all who know him, and Knox church will be quite fortunate if they can secure his services.

The Dunvegan church, which has been closed for some weeks, having been in the hands of the painters and decorators, was re-opened last Sabbath. Professor E. A. MacKenzie, of the Presbyterian College, Montreal, preached morning and evening, and Rev. Allan Morrison, of Kirk Hill, delivered a Gaelic sermon in the afternoon.

The "Service of Praise" given by Calvin Church choir, Pembroke, last Friday week, in aid of the organ fund, was very pleasing to the large audience present. Few of the selections were new, but they were very well rendered, "The Lord's Prayer," chanted by the choir, and a solo by Rev. W. J. Knox being particularly enjoyable.

Ralph Connor has almost completed his biography of Dr. Robertson and expects the volume to be ready for the Christmas trade. It is, I believe, the best work Ralph Connor has done for some years. When Robertson begins to write letters, he allows them as far as possible to tell the story, himself keeping up a running comment after the method of Carlyle in his great work on Cromwell. Another feature of the work, sure to attract both reader and critic is that as soon as she comes into Robertson's life, Mrs. Robertson moves always in the background. And this is done with skill and delicacy; and is only justice to the memory of the woman, else unknown, who belongs in that long and noble catalogue immortalized by George Elliot in the closing sentences of her great novel "Middlemarch."

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## WORLD'S TEMPERANCE SUNDAY.\*

(By Rev. C. MacKinnon, B.D.)

Whose glorious beauty is a fading flower, v. 1. Few sights are more beautiful than the bright scarlet tints of the autumn foliage; but there is a true touch of pathos in their probable explanation. The red tints are not, like the yellow, merely the bleached particles from which the green coloring matter has died out; the red is a new stain that has been freshly developed and flushes the little cells that compose the leaf. Chemical experiments have proved that it helps to convert the heat, and so to prolong for a few days the lingering life of the leaf. If this be so, the glorious beauty of the autumn is but the pathetic struggle of the doomed foliage to hold out a little longer against the increasing cold. The "glorious beauty" of the midnight reveler, his songs, his jests, his deeper draughts, what else are they but a desperate effort to keep up the spirits against the cold despair, that, like a blighting frost, is nipping all the bright flowers of the human heart? It is but a false and fleeting glory, a faint flicker before the fire dies out and the ashes are left cold and desolate.

A tempest of hail, v. 2. Yonder lies the prairie, a golden sea of ripening grain. A few days, and it will be gathered into sheaves, filling the farmer's heart with delight, when lo! a black cloud darkens the west. Moving in swift silence, it comes on with irresistible stride. The dumb beast takes warning, and seeks a hasty place of refuge. Man drops his tools, and hastens indoors. A blinding flash of lightning, a crashing peal of thunder, a furious blast of wind, the rattle of heavy hailstones like the discharge of a terrific fusillade, and it is all over in a few minutes. The clouds are gone, the sun shines forth in the glory of a peaceful and transparent sky; but the farmer beholds with dismay his waving harvest leveled to the ground and all the toil and expectation of a summer season gone for naught. He has been "haled out." No more vivid metaphor can represent the fierce judgment of God on sin or its dire consequences. It blasts the fruit of a whole life. It leaves the home desolate and utterly ruins the happiness of the heart. Man is powerless to withstand it. The only way to avoid it is to take warning and find refuge in Jesus Christ. From the tempest of divine wrath against sin, He will safely hide us. Let the eternal rage ever so wildly round about us, He will keep us in safety and peace.

Through strong drink are out of the way, v. 7. A Christian missionary had the painful duty of visiting a soldier in India, who was condemned to death for having shot a black man, when in a fit of intoxication. Several prisoners gathered around, and to the request for a Bible answered that they had none. The murderer, however, replied that he once had possessed one and had brought it with him from his native land, but in a moment of great recklessness, had been tempted to part with it for more liquor. "Oh," he added, "if I had listened to my Bible, I should not have been here." More than that poor soldier have exchanged their Bible for strong drink, though they would have been shocked at the thought of doing it so glaringly. They have preferred the wine cup to the word of God; and their choice has brought ruin to their lives.

\*S.S. Lesson, November 29, 1908. Isaiah 28: 1-13. Commit to memory v. 11. Golden Text.—I keep under my body, and bring it into subjection.—1 Corinthians 9: 27.

Snared, v. 13. The southern pitcher plant has a leaf like a conical urn with a hood over the mouth. This hood is full of translucent spots, like little windows. On the outside of the mouth are sweet nectar glands, and the delicious nectar drops from atrail from them down the outside of the leaf. Just inside the mouth, however, there is a glazed zone so exceedingly slippery, that even the delicate foot of a fly cannot hold on to it, but must slide down its sides. Just below this glazed zone is another zone of stiff hairs all pointing downwards. In the bottom of the pitcher stands a quantity of water containing a juice that kills and digests flies. This pitcher plant is said to be fly catcher, and no one will doubt it; but it is not more treacherous to foolish insects, than it is the gilded saloon to the unwary youth who is so ignorant as to enter it. Tempted by its delusive pleasures, he crosses the fatal threshold; he falls; he tries to recover himself; but money and reputation are both gone. Too often he gives up hope, and becomes another victim of drink.

## A VETERAN PASTOR'S PRAYER.

Father, since thou hast plainly promised them, gently constrain us to take the good things of thy grace for granted. Why should we haggle and doubt, and tremble with fear, when thy word is engaged to us? . . . Since we are to die, and since it is a good thing for thy children to die, teach us to be content that the time and way of our departure rest with thee. And, while we thus place our lives in thy hands, much more make it a joy to us to leave our property there. Why should the heirs of eternal felicity squirm over a few dollars which we had planned to use for thee in one way, when we discover that thou hast chosen to take them from us in some other way? Art not thou a good creditor? . . . Father, make us ashamed to fret—over anything. The Lord reigns—that is enough; let the earth rejoice . . . And why should we think our satisfaction depends on men, when our inmost souls know it all comes from thee? Suppose friends do sometimes fail; thou dost never fail. Art thou not more to us than all the rest? Suppose we are sometimes sick; have we not before us an eternity into which no sickness can ever come? . . . Teach us, like Paul, in whatsoever state we are, therein to be content. . . O Father, with the Cross as our pledge, make us sure that we are forgiven and accepted. . . Take away this unseemly strain that debauch's faith, impeaches thy credit, and keeps our lives in needless pain. . . Show us how to reserve energy for our own legitimate tasks, and to leave the management of things to thee, assured that the Lord doeth all things well.

## GOD'S LIGHTS.

A little four-year-old girl inquired of her mother one moonlight night:

"Mamma, is the moon God's light?"

"Yes, Ethel," replied the mother. "His lights are always burning."

Then came the next question from the little girl:

"Will God blow out his light and go to sleep, too?"

"No, my child," replied the mother. "His lights are always burning."

Then the timid little girl gave utterance to a sentiment which thrilled the mother's heart with trust in her God.

"Well, mamma, while God's awake, I am not afraid."—Unidentified.

## A MATTER OF BENEVOLENCE.

By Eleanor H. Porter.

The whole house seemed suddenly like a clock and had stopped ticking—mother could not be found, and mother was the pendulum of that clock. Little Ned was fretting over his blocks; Paul could not find his slate pencil; Dorothy wanted her hair combed; father had lost a button off his coat—and they all wanted mother. It was Dorothy who found her, and who came hurrying into the sitting room to tell the others.

"Mother's crying," she gasped.

"Crying!" echoed father, springing to his feet. "Where?"

"In the attic. I heard her. She was crying awfully!"

Rev. George Sandhurst did not wait to hear more. With long strides he crossed the room and hurried up the two flights of stairs to the attic.

"Edith!" he cried, a moment later. "Why, Edith!"

The sobs choked into silence.

"I—I didn't mean you should—know," faltered a very small voice.

"Edith, what in the world is the matter?"

There was no answer.

"Edith, dear, you must tell me."

Still no answer; indeed, it was not until after long minutes of urging, half tender, half stern, that the truth came out. Then Edith drew a sobbing breath of misery.

"I've been such a failure!" she moaned.

"A failure!—you!"

"Yes. I did not know it—until last night; then something I overheard—told me."

"You overheard?"

"I know—eavesdropping," smiled Edith, faintly. "But it was quite unavoidable, I assure you, and I heard only that one sentence—but that was enough." She hesitated, and then went on hurriedly.

"It was at the church social last night. I had almost reached the door of the coat-room when I heard Mrs. Jason's voice say; 'Yes, he's a good man, but I'm not sure but we'll have to be making a change, after all—his wife, you know; she's sickly, and we need a young, sprightly minister's wife who will take right hold and help.' Even then I scarcely realized the full meaning of what I had heard until I entered the room and saw their faces when they saw me. Then I knew."

A dull red rose to the minister's brow.

"But, Edith, you're not—sickly," he objected. Even as he spoke he noted the thin cheeks, the drooping mouth and the hollow eyes of the face before him.

"I seem so—to them," she sighed. And lately I've been so tired all the time. There is a limit to my strength, you know, and I've had to plead that excuse lots of times the last few months. There has been so much—the fair, the missionary box, and the Sabbath school concert, besides the regular meetings and sewing circles, to say nothing of sickness here at home."

She stopped, but only for a long, sobbing breath, then went on even more feverishly.

"I'm so tired—so wretchedly tired. George, I'm so tired I'm wicked! I want to be like that poor woman who said she was going to heaven, and that she was 'goin' to do nothin' forever and ever. If I could only stop—just a minute—and catch my breath! But I can't. I can't remember when I had a moment to myself. There is always a next thing

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that's clamoring to be done. And I've tried so hard."

"Edith—my dear!"

"I can't help it," choked the woman. "I've been just bursting with it all ever since last night. I didn't sleep—I was too tired to sleep, anyway, and I could only think and think. 'Young and sprightly!' As if I didn't want to be that myself—but how can I be? I don't see any one but sick folks to help and poor folks to feed. I don't hear any music only hymn tunes and church anthems. I don't read anything but religious articles and missionary reports—I don't dare to; there isn't time for frivolous things when there are so many serious things that need every atom of my strength and money. But in spite of that I've failed; and the worst of it is that never was I so much of a failure as I am this minute, right now, to talk—talk—like—this!" And with a big sob she flung herself on her knees at her husband's side and buried her head in her arms.

Rev. George Sandhurst sat very still, his eyes wide open and startled. The bottom seemed dropping out of his world. His sane, sweet, self-reliant Edith—surely his ears had not heard aright! Then, as if in a vision, the daily life of this woman rose before him as he had known it for the past twelve years. For a long minute he did not speak; then he gently patted the bowed head on his knee.

"You must go away, my dear, and have a little rest," he said, in a matter-of-fact voice, as if pleasure trips were an every-day occurrence in the family.

"Away!" Edith's tear-stained face came up with a gesture of shocked surprise. Why, George, of course I can't go away!"

"But you must."

"No, no. I didn't mean—I don't want—oh, George. I was wrong to talk like that—as if you were to blame! Of course I didn't mean—but it did me good," she broke off. "See I'm better already. I won't be so foolish again!" And she smiled radiantly.

"Edith," nursed the man in a quiet voice, "didn't you have a letter from Mrs. Gould yesterday asking you to come to Boston for a visit?"

"Yes."

"Well, you must go."

"No, no! Why, George, I couldn't possibly leave; besides, I would have to have a hat and shoes and gloves. I wrote her I couldn't."

"Is the letter posted?"

"No, no."

"Then write another. And will ten dollars—do?"

"Do! George Sandhurst, as if I'd spend ten dollars on myself just for foolishness!"

"But you must; and it isn't foolishness. Call it medicine, if you like—pills in the shape of shoes, and a tonic in the shape of a new bonnet! Now, come, we'll go down stairs and tell the children. The matter is settled."

In spite of Rev. George Sandhurst's assurance, however, the matter was not settled; and not until after long and urgent pleadings did Edith begin to yield. Even then she would not go until her husband's sister Jane came and unmistakably demonstrated that neither the family nor the house would suffer during the absence of the mistress, no matter how prolonged it might be. Then she went.

"And you're not to write us for two whole weeks," commanded her husband, in parting. "Now mind—there's not to be one single duty that you must perform—not even a letter. You're to rest—play; you're to forget that you ever had a husband and children."

"Oh, George—as if I could!"

"No, of course you couldn't," admitted the husband, fondly. "And I shouldn't want you to—do quite that. But all the same we don't want you to write. If you're sick, Mrs. Gould will let us know.

I have written to Mr. Gould, and she has instructions," he laughed, as the train began slowly to move out of the station.

One by one the days passed, but the two weeks were not quite complete when the letter came.

"As if I could keep still any longer!" wrote Edith, and the very dots to her i's and the crosses to her t's seemed to dance with glee. "Oh, George, you don't know what a good, good time I have had. But in all the ointment of my happiness, there has been just one fly—that I could have talked as I did that awful day in the attic!

"Please, please forget it all, George. I can't think what possessed me; and please, please understand that I'm just longing to get back to the women's meeting and the prayer meeting, not forgetting the hymn tunes and the missionary reports. Of course this sort of thing I've been doing wouldn't really do to live—not right along—any more than chocolate drops would do for three square meals a day.

"But I have had a good time! The Goulds are lovely to me. Do you know? I should think they might have been in league with you. I don't believe they've let me do a really useful thing since I've been here. I've risen at the sinful hour of eight o'clock every morning, and dawdled over my breakfast while we talked of what we would do for the day. And such doings! A walk down the avenue or through the stores for a forenoon's work—only think of it! And for the afternoon, a drive through the Newtons, or maybe a concert or lecture before some woman's club.

"Music!—I've been to the Symphony twice, and never again will I be without music in my soul; for any time that I have a mind to close my eyes I can hear those marvelous tones rise and fall and sink to a whisper, and then swell louder and louder until they end in one mighty crash as if heaven's whole orchestra was at the end of that one man's baton. Oh, George, I wish you could hear the Symphony!

"As for the lectures—if there is one fibre of my being that has not responded to the music, it has answered to the call of a human voice. If I live up to one-quarter of the fine ideas and lofty conceptions that have raised me to the third heaven of exaltation and determination, I shall be a saint indeed.

"But it hasn't all been music and poetry, George—dear me, no! For twelve whole days I have revealed in the fact that I hadn't the least idea what I was going to have for breakfast, or for dinner or for supper; and there have been times when I have hung entranced for whole minutes over a bit of pasteboard, trying to decide whether chocolate ice cream or English plum pudding would be the altogether delightful finish to my repast. As for cake—I haven't had a piece since I came that wasn't blighted and defrosted to within an inch of its indigestible life!

"And now I want to come home. My fingers are tingling to take up the work—all of it; there isn't a bit of it I'd count out. I haven't said a word about you and the children. I couldn't. If I'd once begun I shouldn't have talked of anything else, my heart is so full of you all, and I want—want you! Oh, how I want you! And to think that I've been away from you almost two whole weeks! I shall be there day after to-morrow.

"With a world of love and a kiss all around,  
Edith."

A Christian man may pray for what he desires. But if he never does more he remains upon the lowest level of prayer. The heights are for the Christian who prays that he may be delivered from all desires except those which please God. Deliverance from self—there lies the path upward.

## ONE OF THE TEMPERANCE VANGUARD: REV. W. A. MACKAY, D.D.

If one were asked to name the most prominent champion of the temperance cause within the Presbyterian Church in Canada during the past half-century, one name would occur to the mind, that of the late Rev. W. A. Mackay, of Chalmers Church, Woodstock, Ontario.

"All at it and always at it," was his motto, and he practised as well as preached it with all the vigor of his Highland nature. His was indeed an example of the strenuous life. Right up almost to the year of his death, it could be said of him that he did not know what a holiday meant. His only conception of a rest seemed to be a change of occupation. More frequently than in any other way his holiday was apt to be spent in the work of rallying the Christian people, perhaps in some distant part of the Province, to a sense of their duty in opposition to that which he regarded as the greatest foe to the progress of the Gospel of that Saviour he loved so dearly and served so faithfully—the drink traffic. "Tell me one redeeming feature of the barroom, and I will forever hold my peace in opposition to this traffic," was the challenge he gave from a thousand platforms, and that challenge was never accepted.

• • •

His advocacy of temperance legislation was neither idle sentimentalism nor blind, unreasoning dogmatism. While his chivalrous spirit was ever roused to indignation by the enormity of the blight that followed in the wake of the drink traffic, it was only by plodding, rational effort that lasting results could be hoped for. He did not hesitate to declare, however, that the experiment of the barroom as a means of dealing with the traffic had been a deplorable and unmitigated failure.

Of him it could truly be said, "He gave his life to his work." Had he spared himself more, he would in all human probability have been longer spared, but what of the work? Would as much have been accomplished? He rests from his labors; but his works do follow him.

When falling health forced him to give up the ministry, he did so with great reluctance. In his farewell letter to the people among whom he had lived and labored for over a quarter of a century and which has been termed by some a classic, occur these words, which show the inmost spirit and heart of this valiant soldier of the cross: "If, indeed, you should hear my voice no more, I can only in th's feeble way adjure you, my beloved friends, young and aged, not to forget the words which I spake unto you while I was yet with you. Ministers may come and go, but the ever-blessed Saviour abide the same, unchanged and unchangeable. Hear ye Him!

### DAILY BIBLE READINGS.

M.—Separation. Num. 6: 1-3.  
T.—Sad warnings. Prov. 23: 29-32.  
W.—A prophecy. Isa. 25: 1-8.  
T.—My brother's keeper. Gen. 4: 8-12.  
F.—The better way. Rom. 4: 19-26.  
S.—An exhortation. 2 Pet. 1: 5-8.  
Sun. Topic—One of the Temperance Vanguard: Rev. W. A. Mackay, D.D. Lev. 10: 8-11.

Christ did not allow the men of the talents to bunch their talents and strike an average. Each man's worth in the Kingdom of God is proportionate to the personality expended. Here is a chance to bring up our personal equation by a little expenditure of self.

\*Y.P.S.C.E. Topic for November 29, 1908. Lev. 10: 8, 11.



## The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

AND AT

MONTREAL AND WINNIPEG

Terms: One year (50 issues) in advance, \$1.50.

SPECIAL OFFER.—Any one sending us FIVE new names and \$5.00 will be entitled to a FREE copy for twelve months.

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

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

Send all remittances by check, money order, or registered letter, made payable to the DOMINION PRESBYTERIAN.

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

Sample copies sent upon application.

Letters should be addressed:—

THE DOMINION PRESBYTERIAN,

7, O. Drawer 563, Ottawa.

C. BLACKETT ROBINSON,

Manager and Editor.

OTTAWA, WEDNESDAY, NOV. 25, 1908

Large salaries are as a rule few and far between in the church, in fact, it is a standing reproach that ministers are about the most poorly paid class of professional men. There are, however, exceptions. It is announced that Rev. C. A. Eaton, D.D., formerly of Bloor Street Baptist Church, Toronto, has resigned his charge at Cleveland, Ohio, to accept a call to a church in New York, with a salary of \$12,000. His salary at Cleveland was \$6,000. Is there a Baptist Church in Canada which pays its minister even the smaller amount? The number who reach it in any denomination is small indeed.

On the 30th of November the Brotherhood of St. Andrew will celebrate the completion of a quarter of a century of its existence. Its beginning was in some respects similar to that of the American Board of Commissioners for Foreign Missions, in that it was the result of meetings for prayer held by a number of young men. When on St. Andrew's Day in 1833, a dozen young men, belonging to a Bible class in a Chicago church, banded themselves together, and resolved to do what they could for the spread of Christ's Kingdom among men, pledging themselves to daily prayer and weekly service for their object, they little realized what a potent influence for good their resolution would become. The Brotherhood of St. Andrew has spread over the entire Christian world. In 1894 work was commenced among boys, and many of the future men are banded together for the betterment of their fellows. The Brotherhood has no elaborate method of working. Its fundamental principle is the man to man touch, bringing its members to feel their responsibility for their neighbor's spiritual needs. Though an organization of the Church of England, its primary object is to make Christian men, rather than church men. The organization has so grown in Canada that two travelling secretaries are employed, who give their whole time to the work. Who shall attempt to estimate the good which has been accomplished among men by this organization?

## A REMARKABLE MOVEMENT.

One of the remarkable movements of the day is that which is now taking place within the Roman Catholic church in Canada. The influence of the Laymen's Missionary Movement has made itself felt within that church, and it has organized for aggressive missionary work, on somewhat similar lines to those adopted by the various Protestant bodies. A society has been formed, to be known as "The Catholic Church Extension Society of Canada." The objects of the new society may be thus stated: "To foster and extend the Catholic faith in Canada by cultivating a missionary spirit in the clergy and people, by founding a college for the education of missionaries, by the building and equipping of chapels in pioneer districts, by contributing to the support of poor missions, by the circulation of good literature and by everything else proper to the main purpose of the society."

Toronto is to be the headquarters of this society, and on its Board of Governors are to be found the names of many of the prominent clergy and laity of the Roman Catholic Church throughout the Dominion, while its chief executive officer is Rev. A. E. Burke, for many years parish priest of Alberton, P.E.I., whose name is well known as a patriotic citizen, who has done much to further the religious and material growth of Canada.

The Society is modelled after the United States Society of the same name, an institution which has accomplished marvels.

The means of support will be the voluntary contributions of the people, and the impetus of the laymen's movement will doubtless help in stimulating the Catholic people to greater liberality. An organ has been secured by the purchase of the Catholic Register, which will in future be conducted under the auspices of the Society.

The new conditions arising from a great West, rapidly filling with settlers from European countries, the United States, and the older provinces of Canada, many of whom are Roman Catholics, has largely had to do with this new movement, and its object, while primarily to give religious advantages to those who are flocking to our shores, is also, just as are the operations of the Protestant bodies, largely patriotic. A great work lies before it, which we are sure it will enter upon with zeal and success.

In connection with this matter it is of interest to note the convention which has just met at Chicago to further the objects of this great movement in the United States. Canada was largely represented at this gathering, and among the prominent speakers were Archbishop McEvay, of Toronto, Rev. Father Kidd, the archbishop's secretary and secretary of the new Canadian Society, Rev. Father Burke, and Sir Charles Fitzpatrick, Chief Justice of the Supreme Court of Canada. Father Burke spoke "The Missionary Spirit," and read a paper on the Necessity for the Missionary Seminary. Sir Charles Fitzpatrick was the principal speaker at a banquet tendered the visiting prelates.

In its efforts to awaken the church universal to a realization of its duty in preserving and extending the church of Jesus Christ, in striking a note of unselfishness, and in planning for an improvement in missionary conditions, with a view to "Convert the world to God in the Twentieth Century," all of which the new society sets itself out to do, it must command the sympathy and good will of all who wish to see the world made better.

## PRINCIPAL GANDIER INSTALLED.

This important event took place last Thursday afternoon, the early proceedings taking the form of an induction service in St. James' Square Church, of which the new Principal was pastor, followed in the evening by the inauguration ceremony in the Convocation Hall, and both were of the most impressive character. Added interest was lent to the afternoon service by the presence of many leaders of the Church, the parting of Dr. Gandier with his charge, and the memory of past associations. Not a few of those present doubtless recalled the singularly close connection St. James' Square Church has had in the past with Knox College. The Rev. Dr. J. M. King, beloved among its pastors, was Chairman of the Board of Examiners for many years before he became Principal of Manitoba College. The identity with the college then established was maintained by the Rev. Dr. Kelogg and the Rev. Louis H. Jordan, who successively occupied the charge, and there are few names more revered by the congregation to-day than that of the late Principal Caven, who was a member of St. James' Square Church throughout his entire connection with Knox College.

The induction service was attended by nearly every member of the Presbytery, by representatives of other churches and public bodies, and by a large number of St. James' Square congregation and the general public. Among those present were Rev. Dr. A. Gilray, who preached the sermon; Rev. James Murray, Moderator of the Presbytery, who performed the induction ceremony; ex-Principal MacLaren; the Rev. Dr. F. B. Duval, Winnipeg, Moderator of the General Assembly; Rev. Dr. Carmichael, Rev. Dr. John Somerville; Rev. Dr. D. H. Fletcher, Hamilton; Rev. Dr. John Ross, Port Dalhousie; Rev. Dr. J. L. Murray, Kincairdine; Prof. D. J. Fraser, Montreal College; Rev. Dr. J. A. R. Dickson, Galt; Rev. Dr. R. Hamilton, Stratford; Rev. W. A. J. Martin, Brantford; President Falconer of the University of Toronto, and Sir W. Mortimer Clark.

Rev. A. Gilray preached a powerful sermon from Proverbs, twenty-ninth chapter, first verse: "Where there is no vision the people perish; but he that keepeth the law, his path is he." After a brief address in which he bore testimony to Dr. Gandier's qualities, the Rev. Jas. Murray, Moderator of Presbytery, performed the induction ceremony, at the conclusion of which the choir sang the beautiful anthem, "The Lord Bless Thee and Keep Thee." The Rev. Dr. John Somerville offered up prayer, the congregation meanwhile standing, and then followed an address to the new Principal by the Rev. Dr. Carmichael, who spoke with characteristic force and eloquence. The proceedings closed with the benediction.

## INSTALLED IN CONVOCATION HALL.

The gathering was a memorable one. On the platform were a large representation from the churches and public bodies. The students of Knox were assembled in a body on the left of the auditorium, and the general public thronged the remainder of the building.

Sir W. Mortimer Clark presided, and among those on the platform were: Rev. Dr. F. B. Duval, Moderator of the General Assembly; Rev. Dr. W. MacLaren, Principal Gordon of Queen's University, President Falconer of the University of Toronto, Provost Macklem of Trinity University, Principal O'Meara of Wyo-



liffe College, Rev. Dr. D. H. Fletcher of Hamilton, Prof. Bowles, Prof. Gil-mour, Rev. D. A. N. Grant, Rev. Joseph Gandier, Hon. Geo. W. Ross, Dr. W. B. Geikie, Dr. R. A. Reeve, members of the Senate and Board of Knox College, and professoriate of the college.

The singing of a psalm selection inaugurated the proceedings, following which Rev. Dr. D. H. Fletcher conducted the reading and Rev. Dr. McMullen, of Woodstock, offered prayer.

The occasion had, in a more immediate sense, a two-fold significance. It signaled the public retirement of the veteran theologian who for the past few years has so ably conducted and guided the destinies of the institution; it marked the induction of his successor from the young manhood of the church, earnest, forceful and eloquent.

The valedictory of Principal MacLaren was a benediction and an impetus. The white-haired theologian, who told his gathering that he had long passed the allotted span of human life, was greeted with an ovation by the students. His farewell was affecting; his message militant. "The Church needs to bestir herself," he said. "She needs more good men of character and ability in her ministry to grapple with the problems of rapid immigration and sudden growth of communities. May the College continue to cherish an aggressive type of Christianity and be the congenial home of the missionary spirit."

Sir F. Mortimer Clark spoke briefly. It had been decided, he said, to give the Principal additional opportunity to devote himself to the work of administration. He bespoke for the college an increased interest and aid from the Church, following which he formally introduced the new principal.

Rev. Dr. Gandier, who was greeted with enthusiasm, and in whose honor the students sang several songs, said the work of the college was characterized by local adherence to the principles of the reformed type of doctrine as the most adequate expression of the teaching of Holy Scripture, and an aggressive type of Christianity pervaded by the missionary spirit.

#### Tribute to Predecessor.

Rev. Dr. Gandier offered his thanks for the reception which greeted him, and paid tributes to his illustrious predecessors in the principate. Turning to the objects and effort of the college he maintained that the removal of the building will aid in developing the Presbyterian element in the group of federated colleges surrounding the University of Toronto. Toronto was the great student centre of Canada, and it was well to be in closer touch with the young manhood of the Church.

Of the teaching and academic work Dr. Gandier confessed himself conservative in his thought of the training that best fitted men for the ministry of the gospel. Practical and scientific training had great value, but the basic training for the ministry must always be the type of education which, in the Old World universities, had received the name of "the humanities." Classical education was of great value, for in these languages the Word of God was written. The importance of Christian philosophy was emphasized in days when distinctive social problems were clamoring for solution. The great text book, however, was the Bible, and the basis of study an exegetical inquiry into the Old and New Testaments. Successful ministry must interpret the spirit of Christ as wrought out in present day social conditions. The aim of Knox College was to rouse the heart and intellect of its graduates to grapple with the problems of the age, and send them forth with the love of Christ

burning in their hearts. Dr. Gandier appealed to the Church to stand loyally behind the institution and its work, to give it their financial support, and to encourage their sons to enter the Christian ministry.

Following his address the new principal conferred the degree of Doctor of Divinity on the following ministers: Rev. Frederick B. Duval, D.D., Moderator of the General Assembly; Rev. Daniel M. Gordon, D.D., LL.D., principal of Queen's University; Rev. Daniel J. Fraser, B.D., Montreal Presbyterian College; Rev. J. Dick Fleming, B.D., Manitoba College; Rev. Donald McGillivray, B.D., Shanghai, China; Rev. William Farquharson, B.D., Durham, Ont.; Rev. William J. Clark, Westmount, Que., and Rev. John Macdonald Duncan, B.D., Toronto. The recipients were presented by Rev. Prof. Kilpatrick.

Rev. D. W. J. Clark conveyed the congratulations of the Alumni to Principal Gandier, and Principal Gordon, of Queen's spoke for the sister colleges.

Rev. Dr. F. B. Duval, of Winnipeg, gave an eloquent address on the opportunities and mission of the college, following which the closing prayer was offered by Rev. Dr. John Somerville.

#### SCOTLAND'S SUPPLY OF ARCH-BISHOPS.

Scotland has given another high dignitary to the Church of England, in the person of the new Archbishop of York, who as Bishop of Stepney recently came prominently before Canadians, having not many weeks ago been chosen by the Synod of Montreal as successor to the late Bishop Carmichael, a position which he declined. He has not had to wait long for a higher honor than the diocese of Montreal sought to confer upon him. His predecessor, Archbishop MacLagan, who has retired on account of age, was also a Scot, and the present Archbishop of Canterbury, Dr. Davidson, and his predecessor, Archbishop Tait, both came from north of the Tweed. More, the new Archbishop of York was brought up a Presbyterian, being a son of Rev. J. Marshall Lang, one of the outstanding figures of the Scottish church, who succeeded Dr. Norman Macleod as minister of the Bazarly Church, Glasgow. The Archbishop of Canterbury is by law the highest personage in England after the Royal family, and the Archbishop of York takes precedence after the Lord Chancellor. When a coronation takes place his Grace of Canterbury places the crown on the head of the King, and his Grace of York performs a like duty for the Queen Consort. The former has the oversight of twenty-seven bishops, the latter of ten. It is a tribute to Scottish character and training that she has furnished so many great dignitaries to the Anglican church.

One of the most aggressive churches in Toronto, particularly in the work of foreign missions, is St. John's Presbyterian, situated east of the Don, in a growing part of the city. Rev. J. McP. Scott is its first and only minister, and under his fostering care it has grown and flourished. On Sunday last it celebrated its twentieth anniversary, when the services were conducted by Rev. Dr. Gandier, the new principal of Knox College, of which Mr. Scott is an alumnus, and Rev. Dr. Du Val of Winnipeg, moderator of the General Assembly. The congregation entered into possession of a new and handsome church edifice not many months ago.

#### MR. WISHART AT BEAVERTON.

The anniversary services on Sabbath, Nov. 8th, in Knox church, Beaverton, were very interesting and successful. Both morning and evening large congregations assembled to hear the former pastor, the Rev. A. C. Wishart, B.A., of Brussels, Ont. Mr. Wishart was always a strong sou. stirring preacher, but on this occasion he far exceeded former efforts—a love and tenderness not so apparent before, breathed through every sentence. It did his old friends good to hear him and find that he was not standing still as a preacher, but was growing in pulpit power.

On Monday evening the ladies of the congregation provided a most bountiful Thanksgiving supper. The evening was fine and bright and many from the surrounding towns and country brought their Thanksgiving festivities to a close by driving to Knox church. After supper all went up stairs, where a very excellent programme was rendered. Again the choir was assisted by Miss Defoe and also by Mr. Tay, a bass soloist from Old St. Andrew's, Toronto, and by Mr. and Mrs. Henderson, of Toronto. Mr. Henderson ably presided at the organ. Miss Trenes, of Port Perry delighted all by her rendering of several very good recitations. Mr. Wishart gave a bright and useful address, when the evening was brought to a close by hearty votes of thanks to the friends who had so kindly helped out with the programme. A verse of the National Anthem was sung and the evening was over. Rev. Mr. McRae, pastor, presided.

#### WINNIPEG PRESBYTERY.

At a recent meeting of the Presbytery the session of Westminster church gave notice that Hon. D. Laird had been chosen to act as representative elder; and the session of Riverview church, that Colin Campbell had been so chosen.

In view of the need of supervising and helping the work among Chinese and other foreigners in the city, the following foreign mission committee was appointed: Rev. J. W. Macmillan, convenor; Dr. Hart, W. A. Maclean, R. B. Hay and James Thomson, elder.

Rev. Dr. Farquharson presented the home mission report, which recommends, first, that the Little Britain congregation be re-arranged by attaching to it Cloverdale Station, which is now removed from Clarendon.

The congregations of Parkdale, Little Britain and Cloverdale now agree to call a minister, guaranteeing a stipend of \$80 and a manse, which is supplemented by a grant of \$100 from the augmentation fund.

Several congregations were shown to be indebted to the church and manse building fund to the extent of \$9,000, and an effort will be made to secure payment in order that the Presbytery may assist new charges in the outlying sections.

#### MARITIME PROVINCES.

Rev. D. S. Dix, a graduate of Knox College in 1906, will be inducted to the pastorate of St. James' Presbyterian Church, Dartmouth, N.S., on December 15th.

The United Presbyterian Church, of New Glasgow, N.S., will shortly have as its pastor, the Rev. John H. MacVicar, B.A., who, after several years spent in Honan, China, has lately been located at Fergus, Ont. A son of the late Principal MacVicar, Mr. MacVicar was the founder of the Presbyterian College Journal (Montreal) over twenty years ago.

Rev. W. R. Cruickshanks, of Montreal, has been preaching in St. Andrew's church, Martintown.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

### THE BEGINNING AND THE END.

By Marion Elizabeth Wiley.

"You're not playing fair," said Tommy "I am too—I had two turns then"—began Jimmy, but Tommy interrupted.

"No, you didn't; you don't know how to play croquet."

"I do too, I know better than you do, and I wish you'd go home."

"All right, sir, I was just going, and I'm never coming back," and Tommy marched out of the yard with his head in the air.

That was the way the quarrel began.

Jimmy put away the balls and mallets and went into the house. He wanted to tell his mother how hateful Tommy had been, but he had a sneaking feeling that perhaps he was partly to blame, so he said nothing. He sat near her, as she sewed by the window, and presently she called his attention to a black cloud coming up in the west.

"There is a storm coming," she said. "I must close the windows. Are you sure all your things are in?"

"Yes, ma'am," said Jimmy. He watched the cloud climb higher and higher, and finally blot out the sun. He saw the bright flashes of lightning that sent him back from the window every few minutes. The thunder was so loud it fairly shook the house, but Jimmy was not afraid. To be sure, when his mother returned he sat close to her and was not ashamed to let her hold his hand, but that didn't mean that he was afraid, did it? Together they watched the rain come, first in a thick mist that hid the hills from them, then in quick drops that pattered down on the walk, and finally in great sheets that sent small rivers rushing down the street. It did not last long. In half an hour the rain ceased and the sun came out, and Jimmy ran to put on his rubber boots, so he might wade in the gutter. It was great fun, but how much nicer it would be if he had some one to wade with him! He looked over, at Tommy's house and started to call him, and then he remembered. No, Tommy was never going to play with him again; he said so. Jimmy had told him to go home, and he went. Well, never mind, he could have lots of fun alone.

So he splashed around in the little stream, and finally waded out into the street. The mud was nice and sticky and popped when he drew his boots out. He went farther and farther, the mud growing stickier, until at last he found he could not lift his boots. He pulled and tugged, but his feet felt as if they had grown tight. He began to be alarmed and called to his mother, but she was not in sight. He tried again, but could not stir. Suppose an automobile should come along and run over him? He struggled fiercely at the terrible thought, and called again to his mother, and when no answer came he began to cry. Just then Tommy appeared.

"Hello, kid,—what's the matter? Stuck? Wait a minute!"

He ran back into his yard, and soon came out with some short boards. He made a walk out to Jimmy, and then laid a board on either side of him. Then the two boys together pulled and pulled until they had first one foot and then the other out of the mud, safely on the tiny bridge. In another minute both boys were on the pavement. Jimmy drew a sigh of relief.

"Thank you, Tommy," he said. "I'm sorry I told you to go home."

"Oh, that's all right—I didn't mean what I said. Let's play scrub."

"All right, come on."

And that is the way the quarrel ended.

### WHY HE LOST HIS FRIENDS.

He was always wounding their feelings, making sarcastic or funny remarks at their expense.

He was cold and reserved in his manner, cranky, gloomy, pessimistic.

He was suspicious of everybody.

He never threw the doors of his heart wide open to people, or took them into his confidence.

He was always ready to receive assistance from his friends, but always too busy or too stingy to assist them in their time of need.

He regarded friendship as a luxury to be enjoyed, instead of an opportunity for service.

He never learned that implicit, generous trust is the very foundation stone of friendship.

He never thought it worth while to spend time in keeping up his friendships.

He did not realize that friendship will not thrive on sentiment alone; that there must be service to nourish it.

He did not know the value of thoughtfulness in little things.

He was always saying mean things about them in their absence.—Success Magazine.

### IT TAKES COURAGE.

To speak the truth when, by a little prevarication, you can get some great advantage.

To live according to your convictions.

To be what you are, and not pretend to be what you are not.

To live honestly within your means, and not dishonestly upon the means of others.

When mortified and embarrassed by humiliating disaster, to seek in the wreck or ruin the elements of future conquest.

To refuse to knuckle and bend the knee to the wealthy, even though poor.

To refuse to make a living in a questionable vocation.

To refuse to do a thing which you think is wrong, because it is customary and done in trade.

To be talked about and yet remain silent when a word would justify you in the eyes of others, but which you cannot speak without injury to another.

To face slander and lies, and to carry yourself with cheerfulness, grace and dignity for years before the lie can be corrected.

To stand firmly erect while others are bowing and fawning for praise and power.

To remain in honest poverty while others grow rich by questionable methods.

To say "No" squarely when those around you say "Yes."

To do your duty in silence, obscurity and poverty, while others about you prosper through neglecting or violating sacred obligations.

Not to bend the knee to popular prejudice.—Success Magazine.

### BATS AS PETS.

A bat in a woman's bedroom can cause more excitement than can one lone burglar or even a dozen mice.

All of which is sheer foolishness, according to a writer in the Technical World. If she would but give the bat a chance he could prove to her entire satisfaction that he is an intelligent and amiable creature and not unworthy of a permanent place in the household.

Yes, the detested bat makes a most agreeable household pet. He is a most affectionate creature and will attach himself to a person as does a kindly and intelligent dog. A college professor says:

"When I was a student at the university I had two bats, which came and went freely of their own accord. In the evening they were wont to rush through the window into the neighboring garden, hunt insects, and when their hunger was appeased they would return to my room.

"They slept on a book-shelf, where they suspended themselves from a dictionary. At the present time I possess a bat that shows a touching attachment to my person and follows me about through the rooms of the house if I call it."

The advocate of bats as pets further states that when he talks pleasantly to it his present favorite raises and lowers its ears, much after the manner of a horse, blinks its eyes in a contented fashion, licks its nozzle with its tongue, and in general disports itself in a manner that indicates it is pleased and contented. When harshly spoken to it lays back its ears, shrinks away and tries to escape by climbing up the curtain.

"When I sit by lamp-light in the morning working at my desk I can hardly get rid of it," he writes. "It comes and goes, rambling about the desk or climbing up my legs, or else it sits on the curtain and endeavors by violent shakings of the head and shrill twitterings to excite my attention and to obtain worms—its usual food—thereby. Its appetite is indeed uncanny. Thirty fat worms are readily taken at one meal."—Selected.

### HIS CHARGE.

The one special charge which Mrs. Locke gave her husband on the eve of her departure for a fortnight's visit to a friend was her fern—her beautiful, wide-spreading fern. "Don't forget it while I'm away visiting, will you, Henry?" she pleaded; and Mr. Locke answered that the fern should be forever on his mind till she returned.

When on the evening of her arrival she noticed that the fern was not in its accustomed place, she turned on her husband.

"Now, my dear, let me tell you," said Mr. Locke, glibly, "if ever a man kept his word, I did. That—er—that fern was on my mind day and night. I watered it—oh, I must have watered it four or five times the first two days.

"Then the water began to run out of the saucer, so I left it alone—just as you would treat a person who had over-eaten.

"Then when it began to look curious, very curious, I took it round to the florist, and he said he'd better look after it for a week or so. He says ferns are something like children—they miss the person they are used to, my dear."

"I think very likely they do," said his wife, dryly.

## CHRIST THE LIFE-GIVER.

(From Philadelphia Westminster.)

Jesus Christ is a great teacher. By the truths which he inculcated the laws of life and man's relation to his fellow-men and to his God, and by the principles of conduct which he deduced from those laws, he has exerted a greater influence upon human conduct and character than has been exerted by any other teacher; it would hardly be too much to say than by all other teachers combined.

Jesus Christ is a great priest. He proclaimed God's forgiveness of sin with a tone of authority before quite unprecedented. He never sent men to the Temple to sacrifice, nor to the priest to be absolved. To the penitent he declared, "Thy sins are forgiven thee; go in peace," and ever since his church has been proclaiming the same forgiveness.

Jesus Christ is a great leader. In his sermon at Nazareth he declared the purpose of his coming: "To preach glad tidings to the poor, to heal the broken-hearted, to proclaim deliverance to the captive and recovery of sight to the blind, to set at liberty those who are bruised by oppression, to proclaim the acceptable year of the Lord." After his death and resurrection he directed his disciples to take up and carry on his mission: "As my Father has sent me, even so I send you.... Whose soever sins ye remit, they are remitted unto them; whose soever sins ye retain, they are retained." His disciples accepted, although not without timidity and hesitation, this commission. They have attempted, although not without many short-comings and failures, to fulfil it.

But Jesus Christ is more than teacher, priest and leader. He is a Life-giver. Jesus Christ by the inspiring power of his own personality endowed those who were nearest to him with a new life quite unlike that with which they were endowed by birth or education. What made John the beloved disciple and the apostle of love? Not a native temperament. He and his brother James were called by their comrades "sons of thunder," so vehement were they. He forbade men from doing Christ's work unless they attached themselves to Christ's apostles, so narrow was he. He desired to call down fire from heaven on a Samaritan village, so vindictive was he. He came with his brother and his mother, as Jesus was on his way to his death, to ask for the best offices in the approaching kingdom, so ambitious was he. Out of such material Jesus by his life-giving power made the beloved disciple and the apostle of love. What made Simon, the son of Jonas, a rock—who was temperament was so vacillating that he came walking on the sea to meet Jesus, then lost his faith and began to sink in the waves; who assuaged with vehemence that he would never forsake his master, and then, a few hours later, swore with many an oath that he had never known him; who learned in a vision that the uncircumcised were not common or unclean, and yet refused to eat with the gentiles because he dreaded the anti-Gentile sentiment in the nascent church. The power of Jesus Christ's personality was so marked in its revolutionizing effect that even the persecutors of the Church could account for the new-born courage of Peter and John only by saying that "they had been with Jesus."

As his teaching, his pardoning, and his leading have been seen through all the centuries since his death and resurrection, so his life-giving. He has converted St. Augustine from a rascal into a great theologian; Luther from a monk into an apostle of liberty; John Wesley from a narrow ecclesiastic into the broadest of churchmen; John B. Gough from a drunken actor into an unequalled minister of Christian temperance.

Religion is the life of God in the soul of man. This life Jesus Christ imparts to all those who come into loving fellowship with him. If to any of my readers this phrase, "life of God in the soul of man," seems too vague, let them substitute for it the life of faith and hope and love—these three. Or if they wish a more concrete definition, let them find it in the fruits of that spirit: love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, self-control. To go to Jesus Christ and learn what are our relations to our fellow-men, what are our relations to our God, and what are the laws of healthful living, is to be Christ's disciple. To go to him with the burden of our past; to cast that past on him and leave him to take care of it; to trust him to undo our own undoing; and then to turn our faces to the future with a new aspiration of hope and a new resolution of high endeavor, is to be a believer in Christ. To go to him for our understanding of what we have to do in the world, to get our commission from him, and to set ourselves resolutely to the fulfilling of that commission; to make it our settled purpose to do his work in his way, is to be a follower of Christ. To come into companionship with him; to live in his presence; to imbibe his spirit; to share his experiences; to go with him alike unto his Mount of Transfiguration and into his Garden of Gethsemane, this is to receive him as a Life-giver.

## SING NOT OF FAILURE.

By Margaret Scott Hall.

Sing to me no song of failure;  
Sing of hope's bright star instead;  
Sing of work right well accomplished,  
And of victories just ahead;  
Sing of toil that is rewarded,  
Of ambition and success,  
Till our tasks have all been finished;  
Sing of hope and happiness.

Sing no chord of melancholy,  
Or sad failure and defeat;  
Tell me of a smiling future,  
Sing of joy and tasks complete;  
Fill to-day with worthy effort  
That to-morrow may be blest,  
For in every undertaking  
Perseverance is the test.

Sing to me no song of failure,  
Or man's faithlessness to man.  
True to God, to self and others,  
Let us do the best we can;  
Sing of perfect love hereafter—  
Sing of patient peace and rest,  
Sure reward of every toiler,  
Who has done his level best.

## HOW TO PLAN WISELY.

No one ever originates wise plans for his work. God does all the planning; the best that we can do, and all that we ever need to do, is to learn from God what his plans for us are. When, therefore, we are faced with the need of planning wisely, and perhaps ask others to pray for us that we may plan wisely and that our plans may be blessed, let us realize rather that it is simply a question of whether we are ready to listen to God. We do not need to be nearly so much concerned to pray for God's blessing on our plans, as to pray that God will reveal to us his plans for us, and give us the will and the wisdom to carry them out. He will be sure to bless his own plans; if we are working with him in carrying them out, our blessing is certain. "Show me thy plans for me," is a better prayer than "bless my plans."—S. S. Times.

Holiness is not a rapturous triumph away up somewhere in the vague heights of glory, steadfast and splendid like a sun. It is just a poor heart that makes room for Jesus.—Mark Guy Pearse.

DELICATE CHILDREN  
MADE WELL AND STRONG.

The little ones are frail. Their hold upon life is slight. At the very first symptoms of trouble Baby's Own Tablets should be given. This medicine cures colic, sour stomach, indigestion, diarrhoea, constipation, teething troubles and other minor ailments. It is equally good for the new-born babe as the well grown child. Mothers have the guarantee of a government analyst that this medicine contains no opiate or poisonous soothing stuff. Mrs. Crossman, New Hamburg, Ont., says: "I have used Baby's Own Tablets for stomach trouble and constipation with marked success. I feel that my little ones are safe when I have a box of Tablets in the house." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

## A WORD TO THE WICKED.

By W. S. Danley.

This article is written to call attention to what the writer has heard more than once lately. He wonders if it has come to the ears of others. He wonders if there is any basis of truth in the charge included in the conversations.

A number of ungodly people have said to the writer, "We would not be so wicked if the preachers would speak more plainly about our sins and warn us concerning the consequences of our ways, as the preachers used to do. The ministers are too mealy-mouthed; they are entirely too easy nowadays. They seem to be afraid to say what they think."

One preacher has small chance to know how another minister preaches. The above complaint is probably only a smooth excuse for neglecting things spiritual and running into sinful excesses. Probably the world was never blessed with more courageous preachers than now.

The last one that charged the preachers with neglect of duty in regard to striking from the shoulder in the pulpit was a woman, and she got a good, plain sermon on the spot. She was reminded kindly, but earnestly, that the Bible is a plain book, and that it does not mince matters on the question of sin and its bitter results, and that she could in five minutes read what God says on the subject and what Jesus said on this theme. She was reminded that the soul that sinneth it shall die, that the wages of sin is death, that the way of the transgressor is hard, and that even now the axe is lying at the root of the tree that bears not the fruits of righteousness.

Her attention was called to the fact that through sin the first King of Israel and one of the shrewdest of the Apostles found suicidal graves. She was personally warned to prepare in fair weather for a day of storm, and the exhortation was enforced by the story of a wicked sailor as related in the Sunday School Times. His captain, a praying man, often urged him in vain to pray and change from his profane life to a life of purity and prayer. A dreadful storm arose in the Indian Ocean that struck terror to the hearts of the hardest seamen. The wicked mate then called upon the captain to pray for him. "No, sir," said he. "I do my praying in fair weather; now we must try to save the ship."

The sermon was followed by a secret prayer that the careless and godless woman would change the order of her ways.—Philadelphia Presbyterian.

The value of your religion depends upon how much of yourself is invested in it.



CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## WESTERN ONTARIO.

Dr. Falconer, principal of Toronto University, spoke in London last Friday.

The ladies of Knox church, Hamilton, last week conducted a sale of work which proved a great success.

The Rev. J. L. Murray, of Kincardine, who recently resigned the pastorate of that place, is moving to Toronto.

Hamilton Presbytery sustained the call to Rev. J. Anthony, Waterdown, to Knox Church, Scarborough.

The ceremony was of a very impressive character, and was witnessed by a large congregation, the church being filled to overflowing.

Rev. J. H. Martin, B.A., of Knox College Students' Missionary Society, preached for Dr. McCrae in London on Sunday.

Hon. George W. Ross is to be the principal speaker for the annual banquet of St. Andrew's Society, Brantford, on the evening of Tuesday, Dec. 1.

The induction of the Rev. A. J. Mann, of West Lorne, Ont., into the pastorate of the Presbyterian church, Woodville, took place on Wednesday, the 11th inst.

Anniversary services were held in the Caledonia church on Sunday last. Dr. McTavish, of Central church, Toronto, conducted both services. He gave two most helpful sermons.

Rev. Louis H. Jordan, B.D., for several years pastor of St. James' Square Presbyterian church, Toronto, who has been located latterly at Oxford University, will sail for Halifax on Nov. 27th.

Rev. Mr. McBeth, of Paris, and Mr. Patterson, of Woodstock, will conduct the services in Knox Church, Embro, on Sunday. They will speak in the interests of the laymen's missionary movement.

Rev. W. G. Wilson, of St. Andrew's Church, Guelph, was in Toronto where he attended the induction of Rev. Dr. Gandier to the Principalship of Knox College. Mr. Wilson is a member of the Board of the College.

Knox Church Young People's Literary Society, Harrison, are having a debate to-night on Canadian independence as a nation. Next meeting they will discuss the suffrage question, or should women have votes.

The address to the people was delivered by the Rev. Mr. Ross, of Cobocok, and the minister was addressed by the Rev. D. W. Best, of Beaverton. In the evening a reception was given by the congregation to Mr. and Mrs. Mann. A large number were present and a good programme was enjoyed.

With the renovations and improvements at St. Andrew's Church, Guelph, there is now a department for the young men and this winter it is proposed to revive the Young Men's Association of the church. The room will be fitted for athletic exercises and it is probable that should a church hockey league be formed this year that St. Andrew's may get into the game.

The annual convention of the W. E. M. S. of Guelph Presbytery is being held this week at Elora. A large number of delegates representing the Presbyteries churches in Guelph went to take part in the discussions and to hear the addresses delivered, and they were joined at the station by members from Berlin, Hespeler, and other points, all going up to attend the meetings.

The Rev. Mr. Kendall, of Dromvie, preached on Sunday, last week, in Guthrie Church, Harrison, two very interesting and impressive sermons on behalf of Sunday School work, by order of the Saugeen Presbytery. The Rev. T. D. McCullough, of Guthrie Church, fulfilled the same mission at Dromvie.

The meeting of the Young People's Society of Christian Endeavor in Guthrie Church, Harrison, was conducted by a committee from the Royal Templars' Lodge. Mr. John A. Copland and Miss L. Bready read papers relating to temperance work, and Miss May Campbell sang sweetly a gospel temperance solo.

Rev. Thos. Wilson of Walkerton conducted successful anniversary services in St. Andrew's church, Brantford, on Nov. 8th, and delivered an illustrated lecture on "A Trip Around the World" on the following Monday. The services were continued on Sabbath, Nov. 15th, by the pastor, Rev. F. J. Maxwell. The anniversary commemorated the extension of the new church, completed a year ago, and was the third anniversary of the pastor's induction. An offering of nearly \$1,100 was made, about \$1,000 of which will be applied to the debt reduction.

It is probable that the debate now being arranged between members of St. Andrew's Church, Guelph, and debaters from S. S. No. 6 for Friday this week may prove a stepping stone to the formation in the city of a debating league amongst the different Young Men's Associations in the churches. Last year the matter was taken up in some of the churches and although meetings were held the organization of the league was never complete. But now, however, the winter season is just commenced and has been found to be most successful, a deal of interest and rivalry being occasioned in the different battles at words.

## MONTREAL PRESBYTERY.

A special meeting of the Presbytery of Montreal was held in Knox Church last week the Rev. Mr. Kinnear, moderator, presiding.

The congregation of Crescent Street Church appeared before the Presbytery, by representatives, in connection with a call, on behalf of the Rev. R. W. Dickie, of Brandon. The call is signed by some six hundred members and adherents. The guarantee of salary is \$4,000, with an allowance of \$800 for the rent of a manse.

Dr. Scott moved, seconded by Dr. Mowatt, that the call be sustained and forwarded to the Brandon Presbytery. The Rev. Principal Mackay and Mr. John Hyde will represent Crescent Street Church at the meeting of the Presbytery of Brandon. The Presbytery named Principal Patrick, of Winnipeg, to represent them.

A request from St. Giles Church for permission to sell a strip off their property at the corner of St. Joseph Boulevard and Sanguinet street was granted. The city of Montreal will appropriate a strip off the St. Denis street side of their property, and there will still be enough left for the site of a new church which the congregation intend building in a few years. It is proposed to erect a hall on the new property shortly for the use of the junior scholars of the Sunday School, and for week-night services. The church building now in use is large enough for the regular Sunday services, but more room is needed for Sunday School purposes.

## SYNOD OF MANITOBA.

This Synod convened in Manitoba College on the evening of the 10th inst. The moderator, Rev. M. C. Rumball, B.A., in the chair. The sermon was from Heb. XI., 27, and was divided into two parts: (1) The Power of the Invisible, and (2) The Invisible May be Seen. The sermon was simple in its construction, eloquent in its delivery, forceful in its application. After the sermon the Rev. Mr. McTavish was elected as the new moderator. A vote of thanks was tendered the retiring moderator, and then Mr. Rumball presented the report of the Committee on Bills and Overtures, and also the report of the Committee of Equalization. Then the only other business of the evening was the report of the Church Office at Winnipeg which gave credit to Manitoba Synod for having raised enough to conduct the business of the Synod and the hope that next year the debt against this fund would be completely blotted out.

## Second Day.

At this morning's session the new moderator, Rev. Mr. MacTavish, occupied the chair and opened the proceedings with devotional exercises, after which he named a number of committees.

## Church Life and Work.

This committee reported, and the report was discussed by the Rev. Mr. Munro, the Rev. Clarence Mackinnon, the Rev. C. W. Gordon and others. The theme of the discussion was "Evangelism," and in his remarks Mr. Gordon said that evangelism was the business of the ministry; every minister was trying to do his duty, but it was every man's duty to try to save his neighbors, and to persuade him to follow in the true way. Why should not two men go out from the church and talk the message of Jesus, as well as to have only the minister of the church try to cover all the ground. He asked his auditors to have members of their young people's societies go out and talk to their neighborhood, to preach the Gospel of the Lord, to help the minister to bring souls home. There were certain members in every congregation who did not want to be disturbed, and it would be a mistake to try to evangelize them in a moment. But to study them, to go easy with them, would eventually bring the most of them to the fold.

The Rev. Dr. R. Boyle, of Balmoral, moved that synodical and congregational conferences be arranged to work for missions, and in making the motion made a vigorous address in favor of evangelistic work, in the course of which he said that every minister should be an evangelist.

The Rev. Dr. Shearer and the Rev. W. M. Rochester, secretary of the Lord's Day Alliance, also spoke to the motion, and in the course of his remarks Mr. Rochester pleaded for the ministry to find time to do evangelization in the family life of their people. The morning session was brought to a close with prayer and the benediction.

A motion that a committee be appointed to report on certain details of a scheme for evangelistic work was carried without discussion.

## Third Day.

Rev. Dr. Carmichael presented his report on home missions. The fields, he said, have been organized, and stations opened in the new settlements where the conditions warrant. All the fields in both synods, Saskatchewan and



Manitoba, with the exception of 19, are now supplied, and there is a prospect of this number being still further reduced. The winter supply is fuller than ever before in the history of the missions. Three Hungarian missionaries and one Catechist have been employed; also 24 Galician ministers of the Independent Greek church. These had received the advantage of a month's session under Dr. Patrick in Manitoba College. Twenty-four selected students are now attending college. Three Galician presbyteries have been formed, corresponding to the provinces of Alberta, Saskatchewan and Manitoba. The home mission committee asks for \$36,000 this year for augmentation and home missions; \$24,000 from Manitoba and \$12,000 from Saskatchewan. This is estimated to be a rate of \$1.14 per year per communicant.

#### Will Raise \$24,000.

The committee made the following recommendations: That the synod approve of an effort to raise \$24,000, and endorse its allocation to the different presbyteries. In view of the few young men studying for the ministry, the ministers be instructed to preach on the claims of the ministry, and to lay the matter before the young men of the church and before parents. Approval was asked also of donations of \$25 each for the continuance of the Galician class in Manitoba College.

During the consideration of the report Dr. Carmichael mentioned that last year 40 and this year 50 men had been obtained from outside.

The question of turning the attention of young men to the claims of the ministry was discussed with much seriousness. These recommendations of the home mission committee were approved, and Rev. Farquhar McRae moved that Rev. Thurlow Fraser and Rev. Dr. Perry be appointed a committee to bring in a formal resolution when the report of Manitoba College is presented. The report was adopted.

Rev. J. A. Bowman, immigration chaplain, addressed the synod on the question of immigration, and asked the co-operation of the members. He spoke of the various influences on the newcomers, of Canadian whisky, of the press, of the public school, and the influence of personal touch of the ministers through the west. Mr. Bowman asked that laymen be appointed to receive letters of introduction and inform the ministers of the arrival of the newcomers. He asked that ministers see that there are openings in towns and villages for working families, also that a couple of rooms or a small house be provided; further, that married couples be directed to farmers, the latter to provide a small house, where, perhaps, the newcomers could board the farm help. Mr. Bowman called attention to the fact that the Government only undertakes to care for farm laborers, railway construction men and domestic servants.

The retiring moderator, the Rev. M. C. Rumbell, moved that the next meeting of the synod be held on the second Tuesday of November, 1909, and the motion passed.

#### College Report.

The report of the college committee was presented by the Rev. Dr. Baird and was as follows: "The revenue from the western synods for the year ending last March was \$7,541.53, which was \$270 less than for the previous year.

"The Synod of Manitoba gave \$5,867.65 a slight increase over 1906, the chief gain being in the city of Winnipeg, and there being a decrease in the presbyteries of Rock Lake, Glenboro, Portage la Prairie, Dauphin and Brandon.

"The expense of maintaining the college is inevitably increasing on account of the increase in the number

of students and the greater complexity of the university curriculum, and the responsibility must rest in a greater degree than ever on this synod. The further west will desire to establish and support local institutions as British Columbia is doing now, and the east hearing so much about our increasing population and wealth will reasonably look to us to care for our own college."

Dr. Bryce presented the report of the committee on church and manse building fund, which urged the taking of immediate steps to secure payment of arrears owing to the board by borrowers from the fund, \$71,000 principal and \$14,000 interest, total, \$85,000. Dr. Farquhar also addressed the synod on the situation.

#### Young People's Societies.

Rev. F. J. Hartley submitted the report of the committee on Young People's societies. It showed this year, 74 societies, against 71 last year, increase 3. Number of members last year, 2,116; this year, 2,402, increase 286; communicants last year, 1,103, this year, 1,194 increase 91. Total givings last year, \$4,882, this year, \$5,067, increase \$185. This was a rate of nearly \$2.50 per member, as against \$2.25 last year. The church has 400 places where Young People's societies might be formed, yet there are only 74 societies in existence. The following recommendations were submitted and adopted:

1. That Y. P. S. of some kind be organized in all congregations and missions.
2. That the societies take up the monthly study of missions as recommended by the assembly.
3. That societies be encouraged to give systematically.
4. That presbytery conveners report to the synod's convener immediately after the winter meeting of the presbytery.

H. Gordon Lilly, field secretary of the Christian Endeavor union, addressed the synod explaining the purposes of the union to be got in touch with and secure the officials of all C. E. societies; to encourage local societies to help one another. He asked the moral support and endorsement of the synod of the work he represented specially in view of the training given to young people towards meeting the dearth of candidates for the ministry.

#### Our Indian Work.

Rev. Dr. Hart submitted the report of the committee on the Indian work. Gratifying success had attended the labors of the teachers and mission workers. He gave illustrations of the good work done in the schools, showing how various industries are taught. The report recommended the adoption of a resolution that in view of the large attendance at all the Indian schools, and the prospects of a still larger attendance, the closing of the Regina school would greatly hinder the work of the missions in the neighboring reserves, we earnestly request the foreign mission committee to take steps to prevent the closing of the school.

W. W. McLaren, of the Birtle Indian school, spoke of the changed attitude towards the Indian and in the attitude of the Indians; so that it looks as if the work was going to be put on a better footing, and that the Indians were becoming, not a dying race, but one of the efficient forces in Canada. The Indians are paying more attention to farming; breaking has been done on every reserve. In one instance to the extent of a thousand acres. The Indians are also turning their attention more to education, and also to the white man's religion. Mr. McLaren gave the provincial government of Saskatchewan credit for enforcing the local

option law, so that they have practically eliminated drunkenness from the reserve.

Rev. J. W. Little read the report of the Sabbath school committee. It showed an increase of eleven in the number of Presbyterian schools, the total being 233; also 77 union schools, an increase of ten. The number of Presbyterian scholars enrolled was 18,035; grand total attendance 22,420.

Rev. J. C. Robertson, the assembly secretary of Sunday schools, gave an address on the general plan of work which the assembly's committee is carrying out. Several recommendations in the report were taken up seriously and adopted. The recommendations were that encouragement be given to Bible study and family worship in the home; also to use of the materials for missionary instructions provided by the general assembly's committee, and that all scholars be given opportunity to contribute to the schemes of the church. The report also recommended to teachers and officers the general assembly's teacher training course, also for study by the senior or adult departments in the schools. Instead of the international lessons, Presbytery committees were urged to arrange for advanced work.

A very pleasant reception was held in Manitoba College on Thursday evening in honor of the Synod and their hosts and hostesses. There was a large gathering and good menu. Dr. Patrick was assisted by Mr. and Mrs. Wm. Whyte and Miss Whyte in the reception. It was a very pleasant affair and greatly enjoyed by all present.

#### TORONTO.

The week has been a busy one in Presbyterian circles. The innovation and installation were memorable occasions, and a report of the proceedings will be found elsewhere in this issue.

Then there was the innovation on Friday evening of Rev. Dr. A. T. Taylor; late of Philadelphia, as minister of Cooke's Church, in succession to Rev. Wm. Patterson, D.D., for so many years the beloved pastor of this large and influential congregation. The attendance at the ceremony was large, and the moderator of Presbytery, Rev. Jas. Murray, presided. Rev. Binney S. Black preached a very appropriate sermon from Roman's X, 19. "And how shall they hear without a preacher." Rev. R. C. Tibb narrated the steps that had led up to the call of Cooke's Church to Rev. Dr. A. T. Taylor and its acceptance. The pastor-elect, in answer to Rev. James Murray, moderator of Toronto Presbytery, announced his adherence to the doctrines of the Presbyterian Church. Rev. Dr. Parsons led in the induction prayer. The moderator in the authority vested in him, inducted Dr. Taylor "into the pastorate of Cooke's Church, and into all the rights and privileges that there attain." Rev. Prof. Kilpatrick addressed the new minister. Cooke's Church, he said, was a downtown church, in the midst of the throbbing life of the city. It meant a great many drawbacks, but above it was a glory and joy of a very special kind. Cooke's Church was a barrier against the forces of evil that swept through a great city. Its pastor was thrust into the fighting. This congregation was willing to adopt any new plan of evangelization, and nothing was more needed in Toronto than originality of plan learned from sympathy with the needs of men. Rev. Dr. McTavish addressed the congregation. There were a great many good things about the congregation of Cooke's Church. It had a good attitude in its strong evangelistic spirit. It had a splendid corps of workers. They just wanted the touch of a leader to direct them.

## HEALTH AND HOME HINTS.

Potatoes are good for torpid liver, but should be avoided by gouty people.

Lettuce has a soothing effect on the nerves and is excellent for sufferers from insomnia.

Floor Polish.—Melt a tablespoon of lard and put into kerosene. Better than any floor polish.

The best polish for engraved silver is whiting and ammonia. It should be applied with a soft brush then rubbed with cheese-cloth or soft cotton cloths.

The flavor of pumpkin is made much more delicate if all the moisture possible is squeezed out through cheese-cloth, and the desired consistency obtained by adding milk.

Boiled Apple Pudding.—Chop finely half a pound of apples, half a pound of beef suet, and mix with half a pound of breadcrumbs, two ounces of flour, a quarter of a pound of moist sugar, two eggs, and, if necessary, a very little milk. Boil steadily in a well-greased mould for three hours. Serve with sweet melted butter sauce.

Date Balls—Ingredients—Two pounds of dates, half a pound of desiccated cocoanut, quarter of a pound of shelled walnuts, small piece of butter. Method.—Wash the dates well in warm water, removing the stones; then chop them well together with the walnuts, adding the butter. Ground almonds may be used instead of walnuts. Take small pieces of the mixture and roll in the cocoanut.

Potatoes Waldorf.—Pare and wash potatoes, and cut round and round in curls, as though paring apples; place two dishes of fat over the fire for deep frying. When smoking hot throw the curls into one kettle, and fry until just commencing to color, remove with a skimmer to the second kettle, and cook until tender and nicely browned; drain on soft paper in the oven. Serve on a doyley after dusting with salt.

ALMOND CAKE.—Beat the yolks of four eggs until light and thick. Beat in gradually, one cup of sugar, one-third a cup of grated chocolate, half a cup of blanched and powdered almonds, and three quarters a cup of grated and sifted breadcrumbs mixed with one teaspoon of baking powder. Finish by folding in the whites of four eggs beaten dry. Bake in layer cake tins. Put jelly between the layers and frost the top.

Plain Omelet.—Break together six eggs, and beat well. Heat a fryin-pan, and put in two tablespoonfuls of butter; when it is melted, tip the pan so it runs all over, and pour in the eggs after seasoning them. Watch carefully and as soon as the edge begins to cook, draw it to the centre with a fork; when all but the middle part is set, lift half with a cake turner, and fold over the other half, and slip on a hot platter. In making omelets it is necessary to have only a moderate fire, and not let the center of the frying-pan get very hot; if the pan is kept on the edge of the stove after heating, it is safer.

## THE TASK GROWS SWEET.

Here in my worship where I toil  
Till head and hands are well-nigh spent,

Out on the road where the dust and soil  
Fall thick on garments worn and rent,  
Or in the kitchen where I bake

The bread the little children eat,  
He comes, His hand of strength I take,  
And every lonely task grows sweet.

## SPARKLES.

Paul, at the age of four, was asked one morning by his papa, "What is the name of the first meal of the day?"  
"Oatmeal," responded little Paul, promptly.

May—"I'll never have another photograph taken."

Dorothy—"Gracious! Why not dear?"  
May—"Because if its like me I don't like it, and if it flatters me my friends don't like it."

Professor Blinkers—"I hope you did not find my lecture too technical, Miss Kaynes?"

Miss Baynes (with pride)—"Oh, no, Professor, I was able to follow it all."

Professor B.—"I am glad that, as I tried to make it intelligible to the meanest comprehension."

His Wife—John, these shoes don't fit me at all. You'll have to take them back and get another pair.

Her Husband—Why, they look comfortable.

His Wife—Yes, that's the trouble. I've had them nearly an hour and they don't hurt in the least, so of course they are entirely too big.

## DOT SCHMALL LETTLE BABY.

Drue as I leef, 'most efery day  
I laugh me wild to saw der vay  
My schmall young baby drie to pay—  
Dot funny leetle baby.

Vhe. I look to dem leetle toes,  
Und see dot funny leetle nose,  
Und Lear der vay dot rooster crows,  
I schmile like I vas grazy.

Sometimes dere comes a leetle schquall,  
Dot's when der vindy vind crawl,  
Right in his leetle schtomach schmall,  
Dot's too bad for der baby.

Dot make him sing at night so schvvet,  
Und gorrybarrie he must eat,  
Und I must chump sphry on my feet  
To help dat leetle baby.

He bulls my nose and kicks my hair,  
Und grawls me ofer eferywhere,  
Und chlobbers me—but vot I care?  
Dot vos my schmall young baby.

Around my head dot leetle arm  
Vos schquozin me so nice and varm—  
O, may dere never come some harm  
To dot schmall leetle baby.  
—Charles Follen Adams.

Customer—What is the price of the duck?

Little Girl—Pleasee, mum, it's three shillings. But mother says if you grumble, it's two-and-six.

Mother—Johnnie, you left out part of your prayers. You didn't say "God bless Aunt Hattie and make here happy."

Johnnie—Why, maver. I don't have to put that in any more. Aunt Hattie's engaged!"

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## LITTLE BOYS AND LITTLE SHEEP.

Joe came home with his clothes and even his curls, all wringing wet. "Just knew the ice wasn't strong 'nough!" he grumbled.

"Them? why did you slide?" asked auntie.

"Cause all the other boys did," said Joe; "so I had to, or they'd laugh."

His aunt gave him dry clothes, set him down by the fire, and made him drink hot ginger tea. Then she told him a story.

"When I was a little girl, Joe, my father had a great flock of sheep. They were queer things; where one went, all the rest followed. One day the big ram found a gap in the fence, and he thought it would be fun to see what was in the other field. So in he jumped, without looking where he was going, and down he tumbled to the bottom of an old dry well where father used to throw stones and rubbish. The next sheep never stopped to see what had become of him, but jumped right after, and the next, and the next, although father tried to drive them back, and Watch, the old sheep dog, barked his loudest. But they just kept on jumping and jumping, till the well was full. Then father had to pull them out as best he could, and the sheep at the bottom of the well were almost smothered to death."

"My! what silly fellows!" exclaimed Joe.

Then he looked up at his aunt and laughed.

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*Herald and Presbyter.*

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Department of Railway and Canals,  
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TRENT CANAL  
LINDSAY SECTION.

NOTICE TO CONTRACTORS

SEALED TENDERS, addressed to the undersigned, and endorsed, "Tender for Trent Canal," will be received at this office until 16 o'clock on Tuesday, 17th November, 1908, at the office of the Chief Engineer of the Department of Railways and Canals, Ottawa, and at the office of the Superintending Engineer, Trent Canal, Peterboro, Ont., at which places forms of tender may be obtained.

Plans, specifications, and the form of the contract to be entered into, can be seen on and after the 19th October, 1908, at the office of the Chief Engineer of the Department of Railways and Canals, Ottawa, and at the office of the Superintending Engineer, Trent Canal, Peterboro, Ont., at which places forms of tender may be obtained.

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

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of firms, unless there are attached the actual signatures, the nature of the occupation, and place of residence of each member of the firm.

An accepted bank cheque for the sum of \$10,000.00 must accompany each tender, which sum will be forfeited if the party tendering declines entering into contract for the work at the rates stated in the offer submitted.

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

The lowest or any tender not necessarily accepted.  
By Order,  
L. K. JONES,  
Secretary.

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



PENITENTIARY SUPPLIES.

FLOUR

SEALED TENDERS, addressed "Inspectors of Penitentiaries, Ottawa," and endorsed "Tender for Flour," will be received until MONDAY, 30TH NOVEMBER, inclusive, from parties desirous of contracting for the supply of flour until November 30th, 1908, for the undermentioned penitentiaries, namely:—

Kington Penitentiary,  
St. Vincent de Paul Penitentiary,

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

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

DOUGLAS STEWART,  
GEO. W. DAWSON,  
Inspectors of Penitentiaries,  
Ottawa, October 20, 1908.

JOHN HILLOCK & CO.

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Synopsis of Canadian North-  
West.

HOMESTEAD REGULATIONS

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

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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



SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Residence Chief Astronomer, Royal Observatory, Ottawa, Ont.," will be received at this office until 4.00 p.m. on Saturday, November 23, 1908, for Residence Chief Astronomer, Royal Observatory, Experimental Farm, Ottawa, Ont.

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

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

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honourable 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 fall to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By Order,

NAPOLÉON TESSIER,

Secretary,  
Department of Public Works,

Ottawa, November 8, 1908.

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