

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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WEDNESDAY, JAN. 15, 1908.

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WHATEVER IS--IS BEST

I know as my life grows older,
And mine eyes have clearer sight--
That under each rank wrong, somewhere
There lies the root of right;
That each sorrow has its purpose,
By the sorrowing oft unguessed,
But as sure as the sun brings morning,
Whatever is--is best.

I know that each sinful action,
As sure as the night brings shade,
Is somewhere, some time punished,
Though the hour be long delayed.
I know that the soul is aided
Sometimes by the heart's unrest,
And to grow means oft to suffer--
Whatever is--is best.

I know there are no errors,
In the great eternal plan,
And all things work*together
For the final good of man.
And I know when my soul speeds on
ward,
In its grand Eternal quest,
I shall say as I look back earthward,
Whatever is--is best.

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MARRIAGES.

On Dec. 18, 1907, at the home of the bride, Ottawa East, by Rev. W. A. McIlroy, James Logan to Iliah Edith, eldest daughter of Herbert Holly.

On Dec. 31, at 31 St. Alban's Street, Toronto, by the Rev. Alex. MacGillivray, Miss Frances Marshall, daughter of Mr. and Mrs. Joseph F. Marshall, Trafalgar, to Mr. Arthur Lennox Crammond, of Mimico.

At the residence of the bride's parents, on Dec. 25, 1907, by the Rev. A. Rowat, Mr. Robert D. McIlwren, of Kensington, to Jane H., daughter of Thomas M. Anderson, of Elgin.

At Quebec, on Dec. 30, 1907, by the Rev. A. T. Love, William Henry MacInnes, of Springfield, N.S., to Marie Etnei Stewart, second daughter of the late George Stewart, Jr., D. Litt., LL.D., D.C.L., of Quebec.

At Stayner, on Jan. 1, 1908, by the Rev. Dr. Craw, of Creomore, Robert Murray, of Toronto, to Ella, third daughter of Mrs. Mary A. Allen, of Stayner, Ont.

At Berwick, on Dec. 24, 1907, by Rev. Mr. Bell, of Finch, Marion, daughter of Duncan McDermid, of Berwick, to W. D. McIntosh, of Avonmore.

At the home of the bride's parents, Avonmore, Ont., on January 1, 1908, by the Rev. H. N. Maclean, Ph.D., John I. Grant, Dixon, Ont., to Hannah M., daughter of Mr. and Mrs. Charles Wesley Warner.

At the home of the bride's mother, on Dec. 25, 1907, by Rev. A. A. Lee, of St. Elmo, Carol Sproule, of Toimie's Corners, to Jeanetta, daughter of Mrs. D. Cameron, Sandringham.

On Jan. 1, 1908, at 27 Hampton Court, Montreal, by the Rev. Dr. Morison, of Ormstown, uncle of the bride, assisted by the bride's brother, the Rev. W. T. Morison, Howard Arthur Honeyman, M.A., of Knowlton, Que., to Katherine, only daughter of the late William Morison, of Melbourne, Que.

At the home of the bride's parents, Calder, on the 18th Dec., 1907, by Rev. J. Steele, D.D., Miss Belle, second daughter of Mr. T. McGaw, to Mr. Andrew Mathers, of Cobalt.

DEATHS.

On Tuesday, Dec. 31, 1907, at his son's residence, Oxford Mills, Ont., Mr. Peter McMartin, in his 87th year. He leaves two sons and three daughters, Mrs. S. B. Eaton, Toronto; Mrs. S. James, Merrickville, Ont.; Mrs. W. Williams, Cleveland, O.; Mr. Mack McMartin, Kemptville, Ont.; and Mr. Joseph McMartin, of Oxford Mills, Ont.

At Finch, on Jan. 2, 1908, John R. Hamilton, father of T. J. Hamilton, Finch, aged 78 years.

At Lefroy, on Dec. 21st, 1907, Samuel Miller, aged 68 years.

At St. Andrew's, Ont., on Dec. 29th, 1907, Annie McIntosh, wife of James D. Fraser, aged 74 years.

At Huntsville, Ont., December 31, 1907, the Rev. George Simpson, late associate editor of The Interior, Chicago, aged 75.

In Bowmanville, Dec. 18, Mary Elizabeth Cole, beloved wife of Mr. James McLean, aged 59 years.

In Oshawa, Dec. 15, Norma J. Hungerford, beloved wife of James Fowle, aged 29 years.

At his residence 2, Glasgow Street, Jan. 1st, 1908, Edward Boynton, sr., in his 83rd year.

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NOTE AND COMMENT

The Presbyterian Record has a circulation of 60,000—a very fine circulation. It contains a great deal of information about our missions at home and abroad and on this account it should find its way into every family.

The Irish Presbyterian church has drawn up a curriculum for the training of deaconesses, consisting of instruction in scripture, christian doctrine and church principles, parochial work and social questions together with a course in practical training.

A brewer, in a neighboring city, alarmed by the temperance advances, and trying hard to prove that he is a good man and a nice man and all of that, says: "Of course, local option is all right. If a saloon is obnoxious to a community, let it be voted out." Why, yes, that is what is being done.

Missionaries in the Philippines complain that the old time Spanish persecution spirit is waking in the remoter sections of the Philippine Islands. The priests do not feel able to see that converts from the R. C. faith have any right to live. Religious liberty is a strange doctrine to them, and they detest it.

A dispatch from Oklahoma City says that that city's first prohibition Thanksgiving Day broke all police records. Not a drunken man was arrested on the holiday nor was one seen on the streets by the police. What a great blessing it would be in Canada if we could have the liquor saloons closed on every public holiday. The results would boom prohibition.

The saloon men in one of the cities of Florida have raised a formal protest against the singing of songs that teach temperance in the schools. They insist that neither politics, religion nor temperance should be taught in the schools. They want temperance songs all eliminated. This is in line with the demands of the Jews in New York, that all songs with the name of Christ must be put out of the schools. What next?

The hotel keepers of Moncton, N.B. have threatened to close their hotels if the sentence of imprisonment is enforced against those who have recently been convicted of violation of the Canada Temperance Act. This seems to be a case in which the vigorous enforcement of law—the Scott Act—convincing some people that prohibition does prohibit. It does not pay to defy law and public opinion.

Brazilian cocconut palms live from 600 to 700 years, and the Arabs assert that the date palm frequently reaches the age of 200 to 300 years. Wallan's oak near Paisley, Scotland, is known to be more than 700 years old, and there are eight olive trees on the Mount of Olives, near Jerusalem, which are known to have been flourishing in 1099. The Yews at Fountain Abbey, Yorkshire, were old trees when in 1132 the abbey was built, and a redwood in Mariposa grove, California, is a manifold centenarian. Baobab trees of Africa have been computed to be more than 5,000 years old, and the deciduous cypress at Chapultepec is considered to be of a still greater age. Humboldt said that the *Dracaena Draco* at Orotava, on Tenerife, was one of the oldest inhabitants of the earth.

The Lutheran church of the United States is being congratulated on having gained during the past twelve months 72,253 members, an increase of 4 per cent., and advancing their membership roll beyond the two million mark. This practically doubles the membership of 1888, the year the one million mark was passed. These two million communicant members from 13,142 congregations, with 8,062 ministers. The total benevolent contributions were \$2,200,471, a little over one dollar per member, which is an increase over last year of \$278,209, which shows that the church is not only increasing in numbers but likewise in the grace of benevolence.

The Tonto dam in the Salt River Valley, Arizona, which is now in course of construction, is a huge undertaking on the lines of the famous Assowan dam in Egypt, and it is claimed will be 30 per cent. larger than the latter. It is estimated that it will supply water to about 250,000 acres from a reservoir which will be twenty-five miles long with an average width of a mile and a half. The dam itself will be 280 feet high, and the water will flow into the canal system through a 500-foot tunnel cut through the solid rock around one end of the dam. The flow into the tunnel will be controlled by six steel gates, set in series of three, built to operate under a pressure of 100 pounds to the square inch. With the reservoir full they will be capable of discharging 10,000 cubic feet of water a second.

Hugh R. Magill, M.D., writing in the United Presbyterian on "The Anglo-Egyptian Soudan," tells us that at an early period in the Christian era, Christianity was embraced by the Dongolese and by the Berberines and by people around the kingdom of Soba, or, in other words, a very large proportion, if not all of the people of the Northern Sudan were Christian. When by fire and sword the religion of Islam was forced upon the people, many continued secretly to cherish the true faith. It is recorded that for generations after the Arab conquest, it was customary for those secret disciples to whisper in the ears of the dying: "Look to Jesus and trust Him, for He only can save." "And in that day shall a present be brought unto the Lord of Hosts from a nation tall and smooth, a people terrible from the beginning onward; a nation that meth and treadeth down, whose land the rivers divide." Such is the gracious ending of the terrible prophecy literally fulfilled.

In the Christian Advocate of Dec. 5, we find the following question: "Awhile ago an account was given of the death of an eccentric and wealthy man who left the church of his faith \$50,000, on condition that his spirit be elected a member of the board of trustees of the church and be permitted to attend its meetings. He provided liberally for his wife and children. The will, of twenty typewritten pages, contains a plan for the government of the church and provides that the trustees are to meet often and consult with his spirit regarding details. Will the law allow such a provision in the will to stand?" The Advocate gives the following reply to the enquiry:

"We have written for information and find that the case has just been fought out in the circuit court. The will was set aside on the ground of unsoundness of mind in the testator. It required but thirty minutes for the jury to reach a conclusion. This man was a believer in Swedenborg."

A meeting was recently held in Regina, attended by representatives from the different churches and temperance organizations, as well as from the Labor Council, and a representative provincial organization was formed, to be known as the Social and Moral Reform Council of Saskatchewan. A constitution was adopted which allows for representation on the part of all the forces of reform, and states the object of the organization to be "the promotion by educational, legislative, and administrative action of such moral and social reforms as are approved by a two-thirds vote of the council present at any regularly-called meeting." The principle of government ownership and control of the drink traffic was not entertained by those present, but the convention pledged itself to press for legislation having for its object the abolition of the bar, prohibiting of public treating, permitting sale of intoxicating liquors only in sealed packages, to be consumed off premises, and granting to municipalities option of having sale of liquor or its prohibition.

Dr. W. J. Dawson, Evangelist, who has spent some years in the United States, and has also visited Canada, in a letter to the Christian World of London, G.B., tells the people of the old land that there is not even a whisper of political union with the American Republic in the Dominion. Among other things he said of Canada: "Her sons believe in her. Among all the young men I have met from England, no one wishes to go back. It is the land of opportunity, and they know it here there is abundant work for all who are not too fastidious—high wages, and the certainty of success for ability and industry. The immense resources of Canada are only just beginning to be understood. What is wanted—so every one says—for her development is capital. But her chief want is men. Kipling's recent invitation to England to pour in English emigrants touches the heart of the problem. It is the sons of Great Britain who are most needed, men of sturdy strength and high character, and for such Canada offers a warm welcome."

One evidence that the world is growing better is the fact that the Bible is having "free course" in nearly all the earth to-day. As to this the Bible Society Record has the following: "From the point of view of the Bible Society one direction in which the world is growing better is seen to be the extraordinary freedom which it gives to Bible circulation. Men who use violence to check the circulation are less numerous. How different the situation was half a century ago is shown by a tragedy recorded in one of the old reports and described in the New York Tribune (November 10, 1852). A man named Perandelli, mate of an Italian ship, obtained a Bible in New York which was discovered by the custom house officers upon the return of the vessel to Naples. The possession of that Italian Bible was treated as a criminal offense. An inquiry was at once instituted, and Perandelli bravely came forward, in order to free his comrades from suspicion acknowledging the book as his property. The poor fellow was tried by court-martial and sentenced to ten years hard labor in the galleys for the crime of bringing a Bible into the country. At present such punishment of a Bible reader is possible, thank God, in one or two Mohammedan countries only!"

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSYOUNG PEOPLE AND THE MIS-
SIONARY MOVEMENT.

By Rev. W. S. MacFavish, Ph.D.

When William Carey, the "Consecrated Cobbler," first proposed that a foreign mission be established, an old minister sternly said: "Sit down, young man, when God wants to convert the heathen He can do it without your help or mine." Only about 115 years have passed away since that remark was made, and how different the attitude of the churches toward missions now! Almost every branch of the Christian Church, and almost every society in the individual congregation is now taking part in the great missionary propaganda. We have the Laymen's Missionary Movement for men, the W.F.M.S. and the W. H.M.S. for women, Mission Bands for children and never before did Sabbath Schools and Y. P. Societies devote so much attention to world-wide evangelization. This augurs well for the future. An able writer has recently said, "If for twenty or even for fifteen years the young people of Christendom could be interested and properly instructed in missions, the whole Church would be filled with a missionary spirit." We have not yet reached the ideal, but we are working toward it.

What part can the young people take in this great missionary movement? They can do four things:—

1. They can study missions. Why should this study be prosecuted? The following reasons might be given: (1) Mission study enlarges our circle of knowledge. (2) It broadens the sympathies. (3) It enables us to see that the heroic age is not altogether in the past. (4) It increases our faith in prayer. (5) It enables us to understand better certain portions of the Bible. (6) It increases our faith in God and in the power of the Gospel to help and save mankind.

(For a fuller discussion of the subject of mission study see the Presbyterian Y. P. Manual for 1908, pp. 2 and 3; Reapers in Many Fields, pp. 9-16; the Mission Study Class Manual issued by the Young People's Missionary Movement, of N. Y.)

2. Young people can pray for missions. What should they ask for? That the Church at home may realize her duty to the heathen world; that God would raise up additional workers; that missionaries might be encouraged; that their labors might be crowned with abundant success; that the heathen in large numbers might turn to the Lord; that new converts might remain steadfast; that native workers might be endowed with power through the Holy Spirit, and that the world generally might come to realize the fatherhood of God and the brotherhood of man. If the world is to be evangelized soon it will certainly be necessary for more Christians to give themselves to the ministry of intercession. Some one has truly said, "Every forward movement, if we could get at the facts, would be traceable to secret places where we should find some Paul, or Zinzendorf, or Carey or George Muller, or Hudson Taylor giving himself to prayer." (For additional suggestions on this subject see "The Key to the Missionary Problem," by Andrew Murray, pp. 170-187, and "The Pastor and Modern Missions," by John R. Mott, pp. 191-212.)

3. Young people can give to missions. What proportion of our income should be given to religious and benevolent work? Under the Old Dispensation a tithe at least was given, and surely un-

der the Gospel Dispensation we should not think of giving less. What proportion of the tithe should go to missions? Would it be unreasonable to expect that one-half should go in that direction? When we remember that the one great duty which Christ laid upon the Church was to go into all the world and make disciples of all nations, it is probably not unreasonable that one-half of her income should be devoted to that object.

(On the subject of the tithe see a pamphlet by Thomas Kane, entitled, "What we owe and how to pay it." A copy may be had free by applying to Mr. Kane, 510 Ashland avenue, Chicago. On giving to missions see a leaflet by Rev. A. Gandier, on "A Larger Church Policy." Copies may be had by applying to Rev. Dr. Somerville, Toronto.)

4. Some of the young people may go out as missionaries. Every young person should ask himself this question: How can I invest my life so that it shall tell most effectively for God and for humanity? It may not be true to say that the best sphere is the mission field, but it is true to say that there is none greater or better. The foreign field to-day furnishes scope for very many and very varied talents. Usually we speak of four branches of mission work, namely, the educational, evangelistic, medical and educational. But the educational, for example, may embrace many kinds of work, such as kindergarten work, primary work, more advanced work, work in colleges, industrial work, the instruction of the blind, the deaf and dumb. In China there are many openings for those qualified for Y.M.C.A. or Y.W.C.A. work. Almost every talent which a young man or woman may possess can be profitably utilized in the mission field, and it is extremely desirable that young people who are considering where their life work should lie, should give due consideration to the claims and needs of the mission field. (On different forms of work see "Introduction to the Study of Foreign Missions, by Lawrence, pp. 56-84, also "The Uplift of China by Dr. Smith, pp. 157-178.) The subject of young people and their relation to mission work is admirably discussed in a little book of 59 pages, written by John Franklin Goucher, and published by Eaton and Mains, New York.

The World To-day (Chicago), for January, is a bright, interesting number, which deals in a sane fashion with living issues. It deals with our many-sided modern life, and is especially interested in social experiments or movements which made for the cleansing of politics and the uplifting of commercial and social life. For example, we are told in this issue of a pace where a juvenile police force has been organized to keep in order the youngsters of "Hooligan" tendencies. Art and Literature also come in for a fair share of attention. This month we have an illustrated article on Philip L. Hale, artist and critic; and a lively essay on "Breaking into Literature." This magazine has always maintained a high standard in the character of its illustrations, and it is in every respect a wholesome journal for the household; if all our importations from the other side of the boundary were of this class there would be no cause of complaint.

There is in man a higher than love of happiness; he can do without happiness, and instead thereof find blessedness.—Thomas Carlyle.

GRAND TRUNK ANNOUNCES DE-
TAILS OF GENEROUS PENSION
FUND FOR EMPLOYEES.

A splendid Christmas box was handed out to its men last week by the Grand Trunk, in the shape of announcement of the details of its new pension system, which is of a most generous nature. The pension fund will be entirely contributed by the company, the men not being assessed one cent for its maintenance or administration. It will affect every member of the staff from Charles M. Hays down to the humblest section man, while provision is also made for men incapacitated by accident or otherwise, or even men discharged without cause, and otherwise eligible under the pension rules.

The establishment of this pension system was approved at the last annual meeting of the shareholders, when the handsome sum of \$200,000 was voted as a nucleus. In addition to the income from this sum, however, it is estimated that the company will have to supplement this by a large sum, varying from \$70,000 to \$75,000 a year.

It was stated at Grand Trunk headquarters yesterday that it is now proposed to make the operation of the pension fund effective on and after January 1, 1908, when the rules will be published to all the 35,000 or more employees on the rolls of the railway. Unlike the pension funds which have been established by some of the other large railways of this continent (of which there are not a few), the rules of the Grand Trunk pension fund will apply from the highest to the lowest of the staff from the general manager himself down to the humblest section man or gate keeper. They require absolutely the retirement from active service of every officer or employee when attaining the age of 65, and if he has entered the service before the age of 50 years, and has served for a period of 15 years, or more, he is entitled with the approval of the pension fund committee to an annuity of 1 per cent. of the average annual salary paid for ten continuous years, for each year of uninterrupted employment, the basis of calculation being the same as that practically universal on this continent.

Thus if a man has served say 30 years, receiving an average of \$1,000 per annum (\$83.33 per month) on the pay rolls of the company for the last ten years—or for any period of ten years during his term of service—he would be entitled to 1 per cent. of \$1,000, \$10x30 years, or \$300 per annum, equal to \$25 per month.

The company, however have made a provision that irrespective of rate of pay or service, the minimum allowance to be paid under any circumstances will be \$200 per annum, and this without any counterbalancing maximum.

Another distinguishing feature is that whilst nearly all other companies base their pension on the average wage rate of the last ten years of service, the allowance from this fund will be on the highest average rate of wages for any ten consecutive years of continuous service. The most satisfactory rule, however, from the employees' standpoint will be one providing that any employee over 50 years of age, after fifteen years of service, if discharged without cause, at any time previous to reaching the pension age limit, becomes eligible to pension in proportion to the number of years of service up to date of discharge.

Company to Bear the Whole Cost.

Although it was originally considered desirable to follow the general rules prevailing in Great Britain, of the formation of such fund by mutual contribution from the company and employees, it has been finally decided to follow the practice of companies generally on this continent, of contributing entirely out of their own revenues the necessary funds for the pensioning of their aged and faithful employees.

There is an old saying that is often worn threadbare by interested agitators and cynical politicians, that "Corporations have no souls"; such statements fall to the ground, however, when met with facts such as are illustrated in this case, for this fund is to be contributed entirely by the company, without requiring any contribution whatever on the part of the employees.

The rules of the new Grand Trunk Pension Department will include the best provisions of all other companies, railway and industrial, with two or three features entirely novel or not common to all. It will be administered by a board selected by the company from among its official staff (themselves possible beneficiaries), which board will be known as the Pension Committee, whose decisions will be final in all matters pertaining to the administration of the fund.

The benefits of the fund will also apply to worthy employees who may have been injured in the service of the company, or who have suffered the loss of faculties which render them incapable of self-support, such employees having served the company the minimum period of 15 years—whether the age limit has been attained or not.

Supersedes Old System.

While the Grand Trunk established, a number of years ago, what is known as the "Superannuation and Provident Fund Association," which is still in existence, its membership is limited to the official and clerical staff throughout its lines in Canada only, whereas the new fund will apply to employees on all lines of the present system, and, as before stated, to all classes of employees.

The Superannuation Fund will continue in operation with the registered membership as of December 31, 1907, but will be closed against the admission of any new member after that date.

It is anticipated that the pension scheme will form an admirable adjunct to the company's Insurance and Provident Society which has been for many years in operation; the weak point in this has always been the inability of an aged or permanently disabled employee to keep up his payments to the insurance fund, although privileged to do so. Hereafter a very small deduction from his pension allowance will enable an employee to make provision for his family up to the maximum amount of \$2,000.

Many of the conservative and thoughtful men among the employees will welcome this innovation, because of the class of men it is likely to induce to join the service of the company, as well as the inducement it furnishes to the trained and careful employees, whose experience makes them desirable, to remain.

In the United States clergymen of any denomination may now address an Episcopalian congregation provided the bishop of the diocese approves.

Dr. Grenfell's herd of Norway reindeer have arrived at Labrador. Owing to the ice floes they were got ashore only with great difficulty, and a number broke through the ice and were drowned.

DR. MACKAY ON THE ORIENT.

Rev. Dr. MacKay, secretary of the Presbyterian Foreign Mission Society, has returned from a tour of the Orient extending over eighteen months. To the press of Toronto he gave some impressions of conditions in the East, as follows:

"The most distinctly felt impression is that the East is throbbing with new life. The East and the West have met at a hundred points and they are absorbing all we have to give. That is especially true in China, and, as usual, the pendulum swings too far. What we call democracy they are apt to interpret as anarchy. There are many thousands of young men in China that are in a dangerous, as well as interesting, condition.

"It is not possible to predict, but it would be a much more marvellous thing to see a peaceful revolution in China, than it was in Japan. The problem is vastly greater. Of course the hope is, and the earnest effort of such leaders as Zuan Shi Kai is that reforms may be introduced gradually and that bloodshed may be avoided.

"The Japanese have a great influence in all the East. Even in India the influence of Japan is a mighty factor, but Japan cannot control China. The Chinese hate the Japanese, and the fact that they do not resist Japanese aggressiveness more vigorously is due to the fact that they are afraid. They are not ready to stand up for their rights. But when the day comes there will be a struggle unless Japan modifies her policy.

"Japan has her spies everywhere, is fortifying herself, especially in Manchuria, but further south as well, and is apparently putting herself in a position that will enable her when the proper time comes to take advantage of whatever opportunities may offer.

"In Corea the Japanese have had a splendid opportunity. The Coreans received them with open arms, and had they been at all generous in their treatment they might have secured themselves in the affections of the people. Instead of that they regarded Corea as a country to be exploited in the interests of Japanese. They have no hesitation in saying that the Coreans, like the Indians of North America, would pass away before civilization. Almost without the pretence of justice the Coreans are being ruthlessly robbed of rights and possessions!

"The unrest in India is talked about everywhere, and is the cause of much anxiety, however much Britishers may whistle to keep up courage. It is another phase of the new life that is stirring in all the East, 'India for the Indians,' 'China for the Chinese,' and 'Japan for the Japanese.' No people of three hundred millions wants foreign domination. Great Britain is educating India away from the colonial up to the independent estate, and it ought to be said that Britain is doing it magnanimously and honorably. No other nation has such a colonial record as that of Britain in India, and if it should mean by only an independent India, educated to self-government, so much the better for the world and so much more honor to the nation that has brought it to pass.

"The world's best interests would be served to-day by a vigorous Christian propaganda in the East. Without it what may happen in a few years if material developments go on at this pace? In the interests of the West, as well as the East, to-day, if ever, missions should be pushed. Probably a dozen years now may mean more than a hundred later."

There is a limit at which forbearance ceases to be a virtue.—Burke.

NOAH'S CARPENTERS.

By Ulster Pat.

The editor of that worthy periodical, "The British Messenger," writing of "Noah, a preacher of righteousness," says: "Those who were engaged under Noah's direction in rearing the great 'Life-boat,' may have helped to swell the mocking chorus, or if for shame's sake they held their tongues in presence of their employer, at least they in heart endorsed the general expression of unbelief. For though associated with the patriarch in his work of faith, in the end they were excluded from the place of safety, and engulfed in the seething waters of the deluge."

Although this appears to be a view of the attitude of what are called "Noah's carpenters" generally accepted, I venture to say that to me it seems unlikely, if not positively unscriptural. Is it not a mistake to suppose that throughout his life, prior to the flood, Noah and his wife, sons and daughters-in-law, were the only God-fearing persons in all the earth. His father, Lamech, died only five years before the flood, and Methuselah appears to have lived up to the very year Noah entered the ark. Is it conceivable that the witness of those two patriarchs, and the preaching of Noah were absolutely without fruit? This much we know with certainty, before Noah and his family had entered the ark, God had taken to Himself any others in the earth who believed and feared Him. More than that is pure speculation. But we may profitably search the Scriptures to ascertain the probability or otherwise of this oft repeated statement that Noah employed scoffers to do God's work. Nowhere in revelation, I believe, do we find it so. On the contrary, repeatedly we are told of His servants, weak, harassed, fearful, yet rejecting the proffered aid of the unbelievers. Wherever a willingness to accept such aid is manifested, it has proved a hindrance, instead of a help. And as it was before and after so I believe was it in the days of Noah. Hence to me it seems probable that whether the ark was built by Noah and his sons alone, or with the help of others, he was careful that no hand of known unbeliever profaned the temple he had been commanded to build to the glory of God.

The January Journal of the Gwalior Presbyterian Mission says: The friends of the Mission will be glad and encouraged to learn that a gentleman living in Toronto, has offered to contribute \$1000 a year, for each of three years, for a helper for Dr. Wilkie, and will also pay the expense of his going to India. This is surely the Lord's doing, blessed be His Holy name. This is an encouragement to a larger faith and more earnest prayer. Let us be faithful and the treasury will be filled to overflowing.

Our excellent contemporary, the Maritime Baptist, would like to be told what is the difference in principle between a "Limerick" and a lottery? If some of the schemes which are being exploited under the name of "Limericks" are within the authority of the law—which we have our doubts—then it seems plain that the law stands in pressing need of amendment. The lottery is everywhere on this continent banned as demoralizing and ruinous to a country, and surely the moral sense of Canada should be heard in protest against anything of similar character, whatever name may be given to it.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JESUS AND HIS FIRST DISCIPLES.*

(By Rev. P. M. Maconald, B.D.)

The two disciples heard . . . followed Jesus, v. 37 "Jesus Christ," said a leader of students, the other day, to a great University audience, "can make the most of every student's life." And his saying is true, not of students only, but of all who give their lives to Him. When they came to Jesus, these two disciples were ordinary Galilean fishermen. But for their coming to Him, we should never have heard their names. As it is, they have their place amongst those who, after nineteen hundred years, are still influencing the hearts and minds of men. That is a true saying of Napoleon's: "Divine Persons are victory organized." Once we resolve to follow Jesus, failure is impossible, victory is certain.

Jesus turned, and saw them following, v. 38. Encouragement, when we are beginning a new career, is essential to success. Encouragement is heart strength. The head may plan wisely, but the heart must be assured, if we are to go on and prosper. Jesus knew that these men had decided to become His disciples, and to encourage them in their good choice He turned and looked His welcome. He is still the same. When one starts to follow Him, He does not leave him alone. He goes before us, but He turns to help and encourage. Never does He break the bruised reed, never does He quench the smoking flax.

He first findeth his own brother, v. 41. Mrs. Jellyby, in Dickens' story, had what the author calls a "telescopic philanthropy." She was forever thinking of the people on the left bank of the river Niger, and never of her own home. The effect of this was that she never did any good in her own home, and very little on the left bank of the Niger. Her eyes and her sympathy were in the ends of the earth first. It was right for her to be anxious to help on the left bank of the Niger, but it was very wrong for her to neglect her own home. She began at the circumference of her field. She should have begun at the centre. He that said, "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth," said also, and previously, "Ye shall be witnesses for Me, in Jerusalem, and in all Judea."

Thou art Simon, thou shalt be called Cephas, v. 42. In an art gallery in the old world, you may see, hanging side by side, the first imperfect drawing and the last finished masterpiece of the great artist Rembrandt. The beginning and the end of his career are there before you. That is what we have in these names of the apostle. Simon was the rash, boastful, self-seeking child of nature, when Jesus took Him into His service. To find the finished work of Jesus in this man, you must read the story of the struggles of the early church, and there you will find the great man Cephas. The difference between Simon and Cephas was due to the instruction, influence, and Spirit of Jesus. The new name was to be his when he developed the new nature.

He findeth Phillip, v. 43. Christ is seeking us. For that purpose He came into the world. We are lost until He finds us. One day when Moody was preaching to a crowd, a child who had

been lost was brought to him, and he was asked to inquire in the throng for the father. Moody said, "This boy has a father who is more anxious to find his boy than the boy is to find his father. It is just so with our heavenly Father." Presently a man burst through the massed listeners to the platform, and the child was clasped in loving arms. The father by searching had found his boy. Will you be found?

Come and see, v. 46. Some years ago, a distinguished Japanese official was spending a holiday in an English city. He had been brought up a Buddhist, but was sufficiently acquainted with Christianity and the Bible to have listened to defences that made no impression on his mind. As he was waiting for a friend in his hotel, he picked up a copy of the New Testament and began to read the Gospel of John. He had never before seen a copy of the Word of God, and was fascinated by it. His friend was late in coming, and when he arrived, the official had read the Gospel to the end. That contact with the words of Jesus did for him what years of controversy and argument could not do. He became a Christian, and before he left for home was baptized in a Presbyterian Church as a professed follower of Christ.

OTHERS CALL IT GOD.

A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high,—
And all over upland and lowland
The charm of the goldenrod,—
Some of us call it Autumn,
And others call it God.

Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in,—
Come from the mystic ocean,
Whose rim no foot has trod,—
Some of us call it Longing,
And others call it God.

A picket frozen on duty,—
A mother starved for her brood,—
Socrates drinking the hemlock,
And Jesus on the rood;
And millions, who, humble and nameless,
The straight, hard pathway plod,—
Some call it Consecration,
And others call it God.

Do we need journeying mercies? Here are choice ones—God's presence and preservation. In all places we need both of these, and in all places we shall have them at the call of duty, and not merely according to our own fancy. Why should we look upon removal to another country as a sorrowful necessity when it is laid upon us by the divine will? In all lands the believer is equally a pilgrim and a stranger, and yet in every region the Lord is his dwelling place, even as he has been to his saints in all generations. We may miss the protection of an earthly monarch, but when God says "I will keep thee," we are in no real danger. This is a blessed passport for a traveller, and a heavenly escort for an emigrant.—C. H. Spurgeon.

There is one thing about a pin-wheel, it is impelled by its own fire, whirls in a circle and is soon burnt out. And there are men that remind us of pin-wheels.

LIGHT FROM THE EAST.

(By Rev. James Ross, D.D.)

FIG TREE—Is now extensively cultivated in all civilized countries, but it is a native of the East, and was one of the valuable natural resources of Palestine. It is often planted as a shade tree, and grows to the height of 15 feet, and spreads over 25 or 30 feet. The fruit has always been a staple article of commerce in the countries around the Mediterranean, because of the ease with which it can be preserved by simply drying it in the sun and packing it in boxes. In climates congenial to its growth, the fig tree is distinguished from all others by the extraordinary property of producing two crops of fruit in the same year, on distinct shoots. The shoots formed by the first or spring sap put forth figs at every eye as soon as the sap begins to flow again in July or August. These figs which form the second crop of the year, ripen in their native climate in the autumn. The shoots formed by the second flow of sap put forth figs at every eye, but not until the first flow of sap in the following spring. These form the first crop of the year, and ripen in warm countries during June and July, but on this continent not before September or October. After many failures, Smyrna figs are now successfully grown in California, through the careful cultivation of the insect which fertilizes the concealed blossoms.

PRAYER.

God hath made of one blood all nations of men to dwell upon the face of the whole earth. Thou art the maker of us all, Thou mighty God. Behold we are the workmanship of Thy hand, we are the fashioned ones of Thy skill and wisdom. Thou didst make man in Thine own image and likeness, in the image and likeness of God didst Thou make man. If we have not recognized that image it is because we have lost it ourselves. When Thou, O Christ, Son of Man, dost dwell in us, then we shall see in every other man a brother, a friend, and yearn over those that are far away with tender solicitude, akin to the pity of the Cross. This is the miracle of Jesus Christ, the Son of God, Son of Man, Son of Mary, the Wonderful One, Whose name cannot be sounded as to its wisdom. We bless Thee if we know aught of true love of mankind; wherein it has been almost destroyed we see the supreme miracle of grace. Mighty One, continue the outworking of this wonder, until we shall recognize unity in diversity, until distance is morally destroyed, and until the nations fall into each other's embrace by the impulse and inspiration of brotherhood. Break down all middle walls of partition; take away everything that makes man hostile to man; bring in the Sabbath of universal peace, and thus perform the crowning miracle of the Cross. Amen.

It takes something to make a mountain sing; and yet the prophet summons quite a choir of them. Lebanon, and Sirion, and the high hills of Bashan and Moab, he would set them all singing because of Jehovah's grace to his own Zion. May we not also make mountains of difficulty, and trial, and mystery, and labor become occasions for praise unto our God? "Break forth into singing, O mountains."

*S. S. Lesson, Jan. 19, 1908. John 1: 35-49. Commit to memory vs. 35-37. Study John 1: 35-51.

Golden Text—We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth.—John 1: 45.

THE DOUBLE-MINDED MAN.

By Rev. L. M. Zimmerman, D.D.

A double-minded person can never be trusted, for he knows not his own mind. As such he rests upon a poor foundation both mentally and morally. Wavering men are unstable. While this is true in business relations, it is doubly true morally. The man who asks a woman for her hand and heart, and then "wavers" in his attitude toward her, sharing his attentions and love with others who have no just claims to the same, is both untrustworthy and unfaithful. The whole divorce problem is after all but the result of an evil condition. Children themselves are thrown together too promiscuously, and often think themselves in love when there is only passing fancy, so that many who are united in wedlock in their almost childhood days, are but naturally unhappy. There is a double-mindedness, a wavering, as to the just requirements, the responsibilities of the home life. Many marry too young. They do not stop to reflect seriously upon the step they are about to take, nor are they competent to decide intelligently the kind of partner they should have for life. Not a few fail to discriminate between fancy and love, between flirtation and married life. Many rush into marriage without inquiring into the habits, character and life of the other. Some marry for the winter, and without a spark of manhood, leave in the spring with as little principle and regard as an animal. The man who has a sister, should ever have the highest regard for the sister of another, and should ever act toward another's sister with the same dignity and manhood that he would demand of others toward his own sister. There is too much mockery of that which God intended to be sacred and divine. It is a most deplorable condition in which not a few find themselves after marriage, for instead of the promised love and loyalty, there are but the cold embers of unfaithfulness upon the hearth of affection. Thank God there are thousands of most happy homes and devoted husbands and wives, but why should not all be true to their vows? Shame upon those who pretend faithfulness, give the kiss of love upon the lips of those to whom they promised all, and then prove traitors by sharing their love with others! We need a higher conception of home life among many. As a husband demands faithfulness from his wife, so he should give in return the same faithfulness. Did more so live, we would have less post-mortem love. The dead are not conscious of love, but the living long for affection. Some have plenty to eat and wear, a comfortable home, but that is not enough. A slave may have that much, but a slave does not have a "home" according to the true conception of the term. Give then your love, your affection, your courtesies, your flowers to those in your own home during their lifetime, for there are many hearts that ache and break for want of the tender word unspoken and the wealth of love unspent.

The Lord brought Abram from Ur of the Chaldees, but he stopped half way. He had no blessing till, having set out to go to the land of Canaan, to the land of Canaan he came. He was safe alone even in the midst of foes. Lot was not safe in Sodom, though in a circle of friends. Our safety is in dwelling apart with God.

Carry no bad habits, no corrupting associations, no enmities and strifes into this new year. Leave these behind, and let the dead bury its dead; leave them behind, and thank God that you are able to leave them.

THE NEUTRALS.

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

The ancient curse fell on the people of Meroz because they held aloof at the critical hour, and sent no contingent to the battlefield on which Israel's freedom was to be lost or won. Their "inertly inactivity" became a by-word and a shame. The children of Israel smarmed under the rod of the Canaanite; but no brave word of protest came from Meroz. Other communities bade the tribes "aspire," Meroz bade them "crouch."

This old incident illustrates a distressing weakness in many lives. Our temptation is not to commit flagrant crime, but simply to withhold our hands from the duty of the hour. It may be a very plain and modest duty, or it may demand sacrifice of ease, and we may have to offend the deities of popular favor. In any case, it is very tempting to acquiesce in things as they are, and to be languid on the shore, while God's occasions go drifting by. It is easy to sink into the idle spectator, who forbears even to cheer while others are playing the game of life with all their might.

Let us ask ourselves, "What have the neutrals ever done for our world?" Our blessings come to us from the red blooded men of the past, who had overwhelming convictions; and we too shall "give forth a like cheer to our sons," only if we have positive enthusiasm, a glowing love of Christ, and a burning hate of all hypocrisy and dishonor.

About us, alas! are many whose religious zeal flamed brightly for a season, but the light is gone now. They declined the tasks God set them, and so they failed. The church shall march prospering; but not through their presence. Like the ignoble citizens of Meroz, they have forfeited their share in the sweet joys of victory. It is the sad wail of the Meroz type that we hear in the lipe—

"I hear the reapers singing go into God's harvest. I, that might with them have chosen, here below Grope, slundering at the gates at night."
Nanaimo, B.C.

ADVANCEMENT.

We leave many things behind us as we go on. We cannot never go back again over the closing year. We never go over any life-path a second time. We never pass a second time through any experience. We have infancy once, childhood once, youth once, manhood and womanhood once, old age once, and we die once. We are forever leaving things, conditions, places, and experiences behind us. But through all these we have the same Christ, unchanged, unchanging.

The old ark was carried forward into the new land of promise, and still led the people. The Christ of childhood and of youth remains the Christ of manhood and of old age. Whatever changes the years bring to us, we must ever keep our eyes on the living Christ. He will always be all we need. There will never be a path which he cannot find for us and show us. There will never be a dark valley which he cannot light up for us. There will never be a battle which he cannot fight for us. There will never be an experience through which he cannot safely take us. We are leaving the old year behind, but we are not leaving Christ in the dead year. We need not be afraid, therefore, to go forward, if we go with him. We have not passed this new way heretofore, and it is all strange to our inexperience; but Christ knows, and he will guide us, and all will be well if we put our hand in his.—Dr. Miller's Year Book.

God will always take the best time to hand out his mercies to His people.—Thomas Brooks.

HOW GOD SPEAKS TO MEN.*

Some Bible Hints.

God speaks to man in His creation (v. 1); but mere science does not hear him, only the faith-filled heart.

God speaks to man through His Book (v. 10); but we cannot hear him even there, if the ears of our soul are filled with the world's traffic.

God speaks (v. 11) both warnings and rewards, and always the second after the first are heeded.

God speaks to the heart (v. 14), but only when the heart waits upon Him in humble meditation.

Suggestive Thoughts.

The more we speak to God, learning His language, the more God can and does speak to us.

God can speak to us more as we speak to men about Him, using what He has already told us.

God speaks not as we speak, but as we listen: Are our prayers listenings?

God still speaks to men in the still, small voice. Do we expect thunderings?

A Few Illustrations.

Dumb people are taught to speak by watching others speak. So we are taught celestial speech by watching God.

When the white man sent a written message upon a chip by an Indian, the chip was magis to the red man. A still greater mystery to the unbeliever is God's communication with man.

Man can telephone without wires; and who can still doubt the possibility of prayer?

The phonograph renders speech solid. Our memories are phonographs: are they stored with the words of God?

To Think About.

Am I listening to God, or talking all this time?

Shall I know the language of heaven?

Do I hide God's words, or pass them on?

A Cluster of Quotations.

As you tarry before God let it be in a deep, quiet faith in Him, the Invisible One, who is so near, so holy, so mighty, so loving—Andrew Murray.

Let prayer be the pulse of your whole life.—Frances E. Willard.

One reason we do not pray better I suppose, is that we are afraid of being answered.—Alexander McKenzie.

Prayer is the pitcher that fetched water from the brook wherewith to water the herbs; break the pitcher and it will fetch no water, and for want of water the garden will wither.—John Bunyan.

Daily Bible Readings.

- M., Jan. 13. God spoke in dreams. Job 33: 1-16.
T., Jan. 14. God spake in visions. Rev. 1: 1-13.
W., Jan. 15. He speaks His Spirit. Acts 10: 19, 20.
Th., Jan. 16. Paul heard a voice. Acts 9: 1-7.
F., Jan. 17.—Daniel heard through Gabriel. Dan. 8: 15-18.
S., Jan. 18. God speaks through Jesus. Matt. 4: 23-25.

By a simple rule the length of the day and night any time of the year may be ascertained by simply doubling the time of the sun's rising, which will give the length of the night, and doubling the time of setting will give the length of the day.

We are not only responsible for what we are, but for what we might have been had we followed our highest ideals.

*Sun., Jan. 19. Topic—Songs of the Heart. II. How God speaks to men. Ps. 19.

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C. BLACKETT ROBINSON,
Manager and Editor.

OTTAWA, WEDNESDAY, JAN. 15, 1908

It has been well said a church silent on the question of temperance discredits itself as much as a church silent on the question of dishonesty.

Toronto is by no means all bad. It has started a much needed Anti-Profanity League. Of all useless things profanity is one of the most offensive and least necessary.

If any of you have good mid-week meetings, the DOMINION PRESBYTERIAN would be glad to have you tell this family of readers how you do it, and what the meetings are like.

Local Option votings in Ontario last week out off about 100 bar-rooms. But for the three-fifths clause in favor of the liquor traffic, the wins would have been many more. The bar-room must go. Public opinion is so decreing.

A Toronto contemporary has compiled a table showing the denominational preferences of the students attending the University of Toronto. It is as follows:—

	UC.	S.P.S.	M.S.	Tot.
Presbyterians	259	218	233	710
Methodists	83	180	219	487
Anglicans	123	135	101	359
All others	90	150	100	340

Sabbath, February 2nd, will be the Young People's Day. In order to the proper and effective observance of the day, Rev. Dr. MacTavish, convener of the Assembly's Committee on Young People's Societies, has prepared an order of service, which, if used, cannot fail to make the hour one long to be remembered by the young folks. See that a sufficient number of copies are ordered in good time. Dr. MacTavish's address is Kingston, Ont.

AN IMPORTANT BOOK.*

Dr. J. Watson, of Queen's University, has just sent out a new book in which he deals with the Philosophical Basis of Religion; truly an important theme and handled by a master hand. Dr. Watson is, of course, a specialist in pure philosophy, but he has always shown a deep interest in theological questions. For many years he held the Chancellor's Lectureship in Queen's University and gave at the annual conferences discussions bearing upon the history of theology. Those who heard the lectures were always deeply interested in Dr. Watson's sympathetic studies of men and movements, such as Augustine, Thomas Aquinas, Gnosticism, etc.; now they are glad that the results of all these years of careful toil are gathered up into this substantial volume, and systematically arranged along with other discussions, so as to make a real contribution to the philosophy of religion; for example, in the first part of the book he deals with such important questions as "Religion and Authority," "The Development of Dogma," "Science, Morality and Religion," and in the latter part, "God and Man," "God and the World," etc. It will be seen at once that we cannot attempt to review fully a work of this character in a column of The Dominion Presbyterian. We can say, however, without committing ourselves to all Dr. Watson's opinions, that great theological questions of past and present are here very ably treated from the idealistic point of view. Dr. Watson is a severe critic of Materialism, Dogmatism and Agnosticism and has a positive philosophy and a living faith of his own. His book comes at the right time. If many of our theological students, younger ministers and educated laymen would take the time and trouble to read the book thoroughly it would make them clearer thinkers and more intelligent Protestants. Though the price is something over two dollars, it is cheap, because many of us would do well to spend some months over the first reading and then return to it later to make a critical estimate of its real contributions. There are many topics handled that cannot possibly be made "popular" in the common acceptance of the word; but Dr. Watson, by means of long thought, has come to the gift of clearness. He declines to indulge in glittering rhetoric or to use showy misleading illustrations. As a sample of the style we quote a few sentences from the lecture on the Development of Dogma.

"The scientific expert who should claim superhuman powers of insight, would only draw down upon himself a well-merited suspicion of intellectual arrogance or char'atancy. His real strength lies in his appeal to the universal intelligence. If, therefore, the analogy suggested by the relation of the plain man to the scientific expert is to be valid, the authority claimed for the Church must be placed in its superior rationality. The man of religious genius, like the men of scientific, artistic,

or philosophical genius, is endowed with a free and penetrative vision which lifts him above the confused and perplexed consciousness of the ordinary man; but he is no dweller in a strange universe to which others are denied access; what he sees, those of duller perception can be brought to see under his guidance and inspiration. Just as the poet or painter, by stripping off the accidents which hide it from us, directs our attention to a beauty which we, too, may come to see, so the man of religious genius, dwelling habitually in the Eternal, of which we catch only fitful glimpses, enables us in some measure to see with his purer and clearer eyes, etc., etc."

We commend this volume to the careful attention of thoughtful readers, who will find much suggestion and stimulus in it, if they are really prepared to do some hard thinking themselves.

COMPARATIVE STATEMENT.

The attention of ministers and congregations is called by Dr. John Somerville, treasurer of our Church, to the subjoined comparative statement of receipts. It will be seen that the contributions, up to December 31st last, are not as favorable as last year, even although, in several cases, the aggregate amount received is considerably greater. It must be borne in mind that the Home Mission Committee asks for \$30,000 more, and the Foreign Mission Committee will require at least \$16,000 more, than last year to enable them to close the year free from debt. Both the Widows' and Orphans' and Aged and Infirm Ministers' Funds require a larger amount than last year owing to both falling behind last year in their payment of the annuities. Congregations should see that the allocation of mission money is made in due proportion to the need of each of the Schemes. It is earnestly requested that money for Schemes of the Church be forwarded to the Treasurer immediately after the congregations have, at their annual meetings, allocated their contributions.

	1906.	1907.	Amount required for
Pointe-aux-Trembles	2,137	3,362	19,500
Foreign Mission	\$1,234	75,428	122,000
Home Mission	38,109	46,215	190,000
Augmentation	4,987	4,561	45,000
W. and O. Fund	1,540	2,067	15,000
A. and I. Ministers' Fund	3,117	2,148	18,000
Assembly	2,835	2,481	8,000
French Evangelization	3,911	5,010	24,500

We are in receipt of the initial issue of the West Land, described as a "Family Paper that is Western-Canadian in Outlook, Religious in Spirit, Broad in Sympathy and in its particular Church Interest Presbyterian." It is published in the growing city of Edmonton, and is edited by Mr. Aubrey Fullerton, who is apparently no novice in journalism. We believe there is room and need for such a paper in the great West; and we heartily wish the new candidate for public favor a most successful future. The price of the West Land is \$1.50 per annum; but until 15th March next \$1.00 will be received for a year's subscription. Doubtless many of our Eastern readers will subscribe for the West Land.

Do not wait for a chance to do a good service; look for it.

*The Philosophical Basis of Religion, by John Watson, LL.D. The Macmillan Co. of Canada, Toronto.

CONGREGATIONAL MEETINGS.

(By Knoxonian.)

"Never go to congregational meetings. Haven't attended one for years. Can't endure such gatherings." Indeed! Why not? "Oh, congregational meetings are dry, tedious, uninteresting. They are not attractive, not entertaining, not enjoyable. Every thing about them is as dry as a lime-burner's shoe." Yes, that is just where the trouble comes in. A large number of professing Christian people won't go to any kind of meeting now unless some one takes a contract to interest them. Everything must be lively and spicy and racy and entertaining or they won't attend. The desire to be entertained is stronger than the sense of duty in such people. That is the real trouble. The good old word Duty, that once had such magical power seems to have lost its potency with these people. With them the main thing is to be entertained, pleased, interested, and unless some extraordinary means are used to interest and entertain at any given meeting, their sense of duty is not strong enough to induce them to attend. This growing desire for entertainment, accompanied as it always is by a lax sense of duty, accounts for many of the empty pews that are seen in too many churches on Sabbath. The people think there should be a fresh attempt made every Sabbath to entertain them. Of course it never occurs to them that they have souls to save, or that it is their duty to attend the house of God. The only question asked—would it be pleasant and entertaining to go?

Now why should any rational man expect to be entertained at a congregational meeting? Why should any one expect the reports to be spicy, and the speeches racy, and the whole meeting very lively? There have been congregational meetings that were lively enough to please anybody, but these are just the worst church meetings ever held. They make good men hang their heads with shame, injure the cause of Christ, bring religion into contempt, grieve the Holy Spirit, and wound the Saviour in the house of His professed friends. The worst ecclesiastical meetings ever held, are, as a rule, the meetings that produce great excitement. A church court or congregational meeting is at its very worst when it pleases the people who love to see a fight. The people who attend simply to enjoy the fight would enjoy seeing a race between two horses, or a contest between two sluggers, or a fight between two dogs.

A meeting, say of the General Assembly is being held. The spirit of the Assembly is good. The opening exercises are well attended, and the Moderator's sermon has made a fine devotional impression. Business runs along smoothly. There is no friction and no fight. The reports are read, showing that the finances are in good shape, the colleges doing good work, and that the missions at home and abroad are prospering. The members are in good humour. The tone of the meeting is spiritual rather than ecclesiastical. At all events it is not belligerent. The best side of the individual

members and of the court as a whole is seen—alas, that the other side should be so often seen in church courts!

Now what follows? That meeting is a dead failure in the estimation of several classes of people. The Bohemian reporter on the look-out for a "scene" to spread out his columns under sensational headings, finds nothing. The ecclesiastical lawyer who hopes to make a reputation by nibbling at points of order, raising objections, and general pettifoggery, who aspires to be a pettifogger, rather than a preacher, declares the meeting dull, irredeemably dull. The belligerent Christians who dropped into the gallery hoping to see a fight or a "scene" of some kind, are disgusted, and sigh for the good old days when there were annual fights over the organ question, and the hymn question, and other burning issues of that kind. They are disgusted, of course, and vote the meeting a bore. And yet it is perhaps the very best meeting the Assembly ever held.

All that is true in this regard of a meeting of the Supreme Court is true of meetings of Synod, Presbyteries and also of congregational meetings. As a rule the business that makes the least excitement is the real business of the church, and when that business is most prosperous there is the least noise. Burning questions often burn the fingers of those who handle them. Too much "liveliness" too often indicates that men's passions are not under proper control and that the evil spirit has taken the place of the Spirit of God. If a congregational meeting furnishes entertainment for those people who love to see a fight, it is high time that congregation had mended its ways or ceased to hold meetings.

But after all can a congregational meeting, conducted with anything like business tact, be uninteresting to a fairly good Christian? The session usually presents a report or address giving some account of the spiritual work done during the year. How can a Christian man fail to be interested in that work? If he feels no interest in it does this fact not raise a question as to his own spiritual condition? The managers submit a report of the financial condition of the congregation. To say that any good loyal member of the Church feels no interest in that report seems like a libel on common sense. The report of the Sabbath-school is submitted. Are we asked to believe that Christian men may feel no interest in the teaching of their own children? A proposal is made to build a new church or repair an old one; to build a new manse or improve an old one; to pay off a long standing debt; to take additional measures to increase the contributions to the Schemes of the Church, or do any one of a hundred things, and if a man's heart is really in his Master's work, he cannot help feeling an interest in these proposals.

Many reports, or rather abstracts of congregational reports are being published just now. As a rule the best reports come from the congregations that have the most efficient staff of officials. It is a dream to think as some good, easy people do, that in large congregations the pastor does nearly all the work. The better the organization and the more efficient the office-bearers the less the pastor has to do, and he has the more time to do it. Now good organization is an impossibility unless people take an interest in the congregational meeting. At this meeting the office-bearers are appointed. Efficient office-bearers are indispensable to success. Therefore, if you would have a successful congregation you should go to the congregational meeting. And not only go but take a hearty interest in its business without the prospect of being entertained by tea, music, spicy speeches or a fight.

THE FINANCIAL OUTLOOK FOR HOME MISSIONS.

Rev. E. D. MacLaren, D.D., General Secretary of Home Missions, asks us to make room for the following:

We are within seven weeks of the close of our financial year, and if the Home Mission Committee is to be able to meet its liabilities in full, we must receive, before the 29th of February, \$134,000. The committee's expenditure this year is much heavier than it has ever been, owing to the rapid development that has been taking place all through the Northwest; and the danger of a deficit, in view of that heavier expenditure, has been increased by the partial crop failure in the Northwest, which means, in many localities, not only smaller contributions to the Home Mission Fund, but also larger demands upon it by Home Mission fields.

The seriousness of the situation lies in the effect that a deficit would have upon the future operations of the committee. A deficit of any considerable amount would probably be interpreted by the committee as a mandate from the Church at large to adopt a policy of retrenchment. Is it conceivable that the Church which opened up the trails of Home Mission enterprise in the early days of the Northwest, whose work was prosecuted with a brave heart in spite of the annually recurring discouragement and apparent defeats that marked the earlier years of Home Mission effort, which has left her impress upon the life of almost every community between Lake Superior and the Pacific Ocean, and whose labors during the last thirty years have been so richly blessed of God, shall, in these days of increasing prosperity and rapidly widening opportunity, confess her inability to maintain her splendid reputation as one of the great spiritual forces on our Canadian frontier, turn a deaf ear to all appeals for the opening up of new fields and contenting herself with a lower place and an easier task, relinquish forever the proud position she has held so long in the very thickest of the fight? Is the Church prepared to sound the order to retreat when every throbbing pulsation of our national life is calling upon us to advance? If the policy of retrenchment is not to be adopted, large and liberal contributions to the Home Mission Fund must be forwarded to the Church Treasurer before the end of February.

February 2nd will be observed as Young People's Day and the subject assigned for that occasion is "The Young People and the Missionary Movement." Many pastors will speak on that subject, but some congregations have no pastor, and the societies in them may find it necessary to conduct the meeting themselves. For the sake of that class Rev. Dr. MacTavish elsewhere in this issue gives a few hints on the topic for the day, which we trust may prove useful to many.

The streets of London placed end to end would stretch from Halifax to Vancouver.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

SCOLDING A DAUGHTER.

"What will your mother say when she sees you, Louise?"

"It is what she will not say which troubles me most," was the frank rejoinder, as the girl glanced down at the pretty white dress, so fresh and dainty only an hour ago, but now limp and bedraggled from the shower which had been threatening ever since morning, and had at last caught both the girls half a mile from home.

Marjory Evans looked at her friend with some curiosity. Louise was wont to make queer remarks occasionally, but this struck her as being rather more peculiar than usual.

"My mother never nags," Louise went on to say. "If I have done anything contrary to her wishes, she never says, 'I told you so!' or, 'It serves you right!' or any of those hateful reminders that make you feel as if you didn't care, and often goad you on to telling her so."

"You don't mean to say, Louise Moore, that your mother will not scold you when she sees that rain-soaked dress? I heard her advise you twice to take an umbrella. Why, my mother would talk about it for a week!" exclaimed Marjory, looking at her friend with astonishment.

"There is a difference in mothers," was the quiet reply. "Mine believes in making me 'work out my own salvation,' as she calls it, from the wholesome lesson I have learned. Do you think I shall be likely to wear a clean white dress again when it looks showery, without taking an umbrella?" Louise turned her face toward Marjory as she spoke, and shook out the limp folds of her skirt, smiling ruefully.

"I think I see what you mean," replied Marjory, eying Louise critically. "Your mother prefers to have you do the scolding instead of her—silent scolding, of course. Come to think of it, it is more satisfactory. It saves lots of hard feelings, too. I wish my mother was that kind of a woman."

The girls had by this time reached the home of Louise, and Marjory was very willing to stop and dry her wet skirts after being assured that Louise was in no danger of a reprimand. Besides, she was curious to see a mother who could so control her desire to bring the full force of her indiscretion home to the mind of her daughter as to view the ruined daintiness of her attire with out a word of blame.

As Louise stepped inside the door, her mother's eyes rested for a moment upon her clinging drapery and then she quietly suggested that it would be wise for her to change her clothes as soon as possible.

"I have laid out some dry clothing upon your bed," she said, cheerfully assisting Louise to remove her refractory hat-pins.

Meanwhile Marjory had been given a seat beside the kitchen stove, with instructions to dry her wet feet until the shower should have passed over. Mrs. Moore talked to her pleasantly and cheerfully, without any embarrassing allusions to the unfortunate situation.

When Louise entered the room a few minutes later in clean, dry clothing, Marjory was puzzled by the expression upon her usually happy countenance. It was the grieved look of a child who had disobeyed and seeks forgiveness.

"I don't believe I should look like that if my mother were to receive me as cordially as Mrs. Moore has welcomed Louise, after I had got caught in a soaking rain, tricked out in finery which I had been advised not to wear, into the bargain. I guess Louise is right; mothers are not all alike," her thoughts ran on.

Her surprise was greater, however, when Louise went up to her mother and

wound an arm around her neck, saying, "It wasn't your fault I got wet, was it, Mumsie dear?"

"No, daughter, our mistakes are generally our own fault; that is what makes their consequences often so hard to bear," was the loving response, as Mrs. Moore drew the encircling arm closer.

"She didn't even reprove Louise, mamma!" declared Marjory an hour later, when she was relating the circumstances to her mother, after she had listened to the usual flow of words regarding her own carelessness.

"She must be a very indifferent mother, then," was the disapproving answer. "If I were to adopt the same course with you, land knows what you would come to!"

Yet as Mrs. Evans noted the rebellious look which instantly set upon her daughter's face, she almost regretted that she had allowed her thoughts thus to express themselves.

"I've a mind to try Mrs. Moore's plan, some time, and see how it works. Marjory was always a child of strange ideas, and this strikes me as being about visionary enough to take her fancy," Mrs. Evans reasoned with herself, as Marjory passed out of the room, the cloud still upon her brow.

Several days went by before Mrs. Evans had a chance to try her experiment. Marjory came home from school, one afternoon, with a long rent across the front of her dress—her best dress, too. Marjory had been set upon wearing it, as there would be exercises of a patriotic nature at school that afternoon, and all of the girls were going to "dress up," she said. "I'll be very careful of it, mamma," Marjory had urged. And her mother, remembering her resolve, had made no further opposition.

The clock upon the mantel ticked loudly, but its strokes could not deaden the steady thump, thump, thump of Marjory's heart as she stood waiting, with an expression of stoical indifference upon her face, for the tirade which she had every reason to expect would follow the first glance of her mother's eye at the unsightly rent.

But as the moments passed and her mother still continued to sew on, steadily, rapidly, and silently, she began to think that she might not have noticed her dress. Wishing to have the scolding over with as soon as possible, and unable longer to endure the painful silence, Marjory suddenly stepped in front of her mother and said, with an air of defiance:

"I caught my dress on one of the desks and tore it, mamma. What are you going to do to me?"

Mrs. Evans had been so used to expressing herself in sharp, reproachful language that it was with a great effort she forced herself to say quietly:

"I don't see as I can do anything except mend it; but I am afraid I cannot do it very neatly."

A wave of color surged over Marjory's expressive face as she impulsively burst forth:

"You can't tell how sorry I am, mamma. I expected you would scold me, and I wasn't going to care, but now—now—mamma, I am sorrier than I can tell. I am ever so much sorrier than if you had scolded me."

Marjory threw her arms around her mother and cried aloud.

"Is it possible that I have been the cause of all Marjory's petulance and ill-temper?" thought Mrs. Evans, as she gathered the sobbing girl into her arms and pressed kiss after kiss upon her tear-stained cheek.

"Mother has been all wrong, dear; but she has learned a lesson, and you have been her teacher," she said, in an unsteady voice.

"What can I have taught you, mamma?" asked Marjory, lifting her

head from her mother's shoulder, with a puzzled expression upon her face.

"Patience and self-control, dear—two virtues which it is very difficult to acquire," was the mother's humble answer.—Congregationalist.

CATCHING CROCODILES.

Shooting crocodiles is no sport; you sit in the bow of a canoe, rifle at hand, while two men paddle silently forward until you sight a dark, olive green, log-like thing in the mud. The "thing" is not so inanimate as it looks. Perhaps you have a momentary sight of a yellowish patch, the under side of its throat, as it moves off; and then you fire and paddle with all speed where the creature was—was, I repeat for nine times out of ten the past tense is the proper one. You may see a few spots of blood, to indicate you have scored, but rarely is a crocodile killed instantly, and otherwise it is not secured. No matter how severely wounded, it finds its way into the river to die and sink, or to fall prey to other crocodiles. Of about a dozen I wounded to the death, I secured only one, and that because I was able to approach within ten yards, and with my lead pointed ball muskrooming, drilled the disgusting reptile through and through. The Malays had a more certain way of securing the quarry. Their means was a bamboo raft two and one-half feet square, which carried an upright two-foot pole flying a small bit of rag. To the under side of the raft was attached about fifteen to twenty yards of stout line, ending in three feet of chain, a couple of feet of wire and a stout barbed hook, to which was made fast a live fowl and a small section of hollow bamboo, to counterbalance the weight of chain and float the bait. Set adrift in the river, it was not long, as a rule, before a squawk and a splash announced the bait taken. Violent agitation of the raft followed upon the disappearance of the fowl. Sometimes it momentarily disappeared from view, as the hooked amphibian went ahead full steam, but always the little flag came, bedraggled to the surface, and after awhile remained stationary, as the crocodile stayed his progress in an effort to disentangle himself from the bait. But by this time the hook had taken firm hold, and it simply became a question of putting a boy on the bank or on a canoe to watch the flag and the raft. By and by, at their leisure, the Malays would haul the crocodile ashore and kill it.—Outing.

WHOEVER LOVES IS NEVER OLD.

When life has been well spent, age is a loss of what it can well spare—muscular strength, organic instincts, gross bulk, and works that belong to these. But the central wisdom, which was old in infancy, is young in fourscore years, and, dropping off obstructions, leaves in happy subjects the mind purified and wise. I have heard that whoever loves is in no condition old. I have heard that, whenever the name of man is spoken, the doctrine of immortality is announced; it cleaves to his constitution. The mode of it baffles our wit and no whisper comes to us from the other side. But the inference from the working of intellect, having knowledge, having skill—at the end of life just ready to be born—affirms the inspiration of affection and of the moral sentiment.—Ralph Waldo Emerson, in Essay on "Old Age."

Every man is the architect of his own fortune, but very few of them realize barometer prices for plain glass.

GLORY IN TODAY.

In what part of the universe are you, and what are you doing? Thoreau has insisted that "there is no hope for you unless this bit of sod under your feet is the sweetest to you in this world—in any world."

Why not? Nowhere is the sky so blue, the grass so green, the sunshine so bright, the shade so welcome, as right here, now, to-day. No other blue sky, nor bright sunshine, nor welcome shade exists for you. Other skies are bright to other men. They have been bright in the past and so will they be again, but yours are here and now. To-day is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand, but we are here to play it, and now is the time. This we know, it is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other course of life leads toward weakness and misery.

What, then, are you doing under these blue skies? The thing you do should be for you the most important thing in the world. If you could do something better than you are doing now, everything considered, why are you not doing it?

If everyone did the very best he knew, most of the problems of human life would be already settled. If each one did the best he knew, he would be on the highway to greater knowledge, and, therefore, still better action. The world's redemption is waiting only for each man to "lend a hand."

It does not matter if the greatest thing for you to do be not in itself great. The best preparation for greatness comes in doing faithfully the little things that lie nearest. The nearest is the greatest in most human lives.—David Starr Jordan in "The Philosophy of Hope."

CHILDREN OF OLD EGYPT.

Children are much the same all over the world in their love of games and playthings. And what is perhaps still stranger is the fact that they loved these thousands of years ago, just as they do to-day.

They possessed dolls, made of wood; and, like those of the present time, they differed a good deal in their make.

Egyptian children, ages ago, amused themselves by working figures of men and animals moved by strings. One of these was a funny little figure of a man bending over a sloping table with a lump of something, probably dough, between his hands. His arms and legs were jointed, and by the pulling of a string he was made to roll the dough along the table.

Among the animals they copied in their toys were the crocodile and the cat. Very often they made the lower jaw of the animal hang loose upon hinges, and they fastened a string to its upper side. The string was then passed through a hole in the upper jaw, and by pulling this string the child could make his toy bite.

Egyptian children played with balls, as indeed, the grown-up people did, too. The Egyptians loved painting, and covered the walls of their palaces with pictures of their daily life. These are still to be seen, clear and bright, as if they were painted only a little while ago. Some of these pictures show us men and women playing with balls; so we know that playing at ball was not altogether a child's game, though children did play it. The balls were made of leather, stuffed with bran, and sewed up with string, and were about the size of our cricket balls.—The Young Evangelist.

The grave is not a tunnel, but a triumphant arch mottoed, garlanded and bannered.

ORIGIN OF THE SURNAME.

In most countries it is customary for the wife to take her husband's name, but in some European countries it is not unusual for the husband to append the wife's name, particularly when it is more honorable than his own. Hyphenated names and the wife's retention of her maiden name for a middle name are customs growing in favor.

Among the earliest names introduced into England by the Norman conquest are Seri, Drew, Bryce, Harvey, Arnold ("ern"—eagle), Albred (now known as Albert and Allbright), Almeric, Ingelram, Ebrardus (Everard), Warin (Guerin, now Warren), Ivo, Hamon (Hammond), and Pagn (originally Pagan).

After their adoption as surnames the most of these have become obsolete as personal names.

The most popular names since the Domesday book recorded them have been John and William, but their derivations are too numerous to mention here. Rodger, Robert and Richard took a double nickname in H and D, hence Hodge and Dodge, Hobbs and Dobbs, Hicks and Dicks, with the rougher forms of the last—Higgs and Diggs, and even Hitch, giving rise to Dickens, Hitchcock and Higginson.

Diminutive and other affixes served as important part in the origin of surnames from personal names.

The Anglo-Saxon "kin" and "cock" and "ing" are represented in Jenkins, "little John"; "Hitchcock," "little Richard"; and Browning, "little Brown." The Norman "ot" and "et" in Eliot, "little Elias," and Emmet, "little Emma" (sometimes "lot" and "let"); Hamlet, "little Hamon"; the French "on" and "en" in Marion and Dickens.

Many prefixes were used. The Celtic "Mac" or "M" of the Scots; "He" of the Irish; "Map," "Ap" or "P" of the Welsh, and the Norman "Fitz" (Latin, filii, signify "son" or "son of"; and the Irish "O" grandson of.

DONALD AT THE CONCERT.

By Harriet Paullin Fenton.

When Donald knew that he was asked to speak a piece at the concert in which his big brothers and sisters were going to take part, his bosom swelled with pride. He ran across the street as fast as his sturdy five-year-old legs would carry him, to break the news to Teddy Brown.

"I'm going to speak a piece at the big concert next Thursday. Don't you wish you could?"

"What are you going to say?" asked Teddy, who was two years older than Donald.

Donald didn't know. He had only thought so far of staying up at night like grown-up people and going to the big church which would be brilliantly lighted up. Then there was going to be ice cream, for sister Lou had said so. He hoped it would be pink, and that there would be cake with chocolate frosting. He hadn't thought very much of the "piece" part of it.

When he got home again his mother was looking over a page of paper.

"Donald," she said, "I don't know whether I'm doing a wise thing to let you take part in the entertainment, but if you go to bed quietly every night at your usual time without making any trouble for Nora I believe I'll let you!"

Sad to relate, Donald never liked to go to bed on time, and Nora usually had her hands full with him.

"Yes, I'll not tease," said Donald eagerly.

"Now this is the piece you are to say," continued mother. Then she read from the paper.

"I had a dog whose name was Trot;

He used to wag his tail,
He'd follow me across the lot
An' tote my dinner pail.

MODERN MEDICINES.

No sane mother would wish herself treated under the conditions of medicine or surgery of half a century ago. Why then should she give her little one the old-fashioned medicines of half a century ago, which more likely than not contain poisonous opiates that cannot cure the child, but merely druggs it into temporary insensibility. Baby's Own Tablets is a modern medicine prepared with all the care and skill of modern medical science. And the mother who gives this medicine to her child has the guarantee of a Government analyst that it does not contain one particle of opiate or poisonous soothing stuff. This medicine cures all the minor ailments of little ones, and makes baby a healthy, laughing, happy child. Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams Medicine Co., Brockville, Ont.

When teacher said that school was out An' I laid down my pen.

There would be Trot a hangin' 'bout

To tote it home again."

"Do you think you can say it?" asked mother a little anxiously.

"Oh, yes," said Donald.

"Well, then, we'll have to begin to learn it."

Donald did his best. It was very tire some to say the same old lines over and over again, when he was so sure he knew it and could remember it. He was so glad when she finally let him off to play.

The next morning she asked him to repeat it again.

"Of course I know it," said Donald. And he began:

"I had a dog whose name was Trot,

He used to—used to—he used to—"

Then he stopped short, for the life of him he could not remember what Trot used to do.

Then mother started all over again to teach him, and he was sure that he had learned it thoroughly when he went to play that day. In a few days he was so sure of it he would recite it to everybody.

At last the night of the entertainment came. Donald thought he had never seen so many people. He sat beside his mother and looked around with wide open eyes. He watched one child after another go up to the platform, say a piece and come down again. Then his mother lifted him off his seat and said, "It's your turn, Donald."

Donald saw a sea of faces before him as he stood on the platform. His limbs stiffened, but he started in bravely.

"I had a dog whose name was Trot,

He used to—he used to—he used to—"

Donald's heart seemed to bump up and down. He made another effort.

"He used to wag his—pail."

It was out.

Somebody in front laughed. Then it seemed that everybody was laughing. Donald felt as if he were fastened to the spot. His mother beckoned to him to come down, but he couldn't. But when everybody had stopped laughing and looked up expectantly at the little boy again, the blood rushed to his round little face. He must say something and he couldn't remember another word about Trot. As he looked down very much embarrassed he saw the shining things with buckles on his feet. His chest swelled again with pride, and he held up his head proudly. He had something to say.

"See my new shoes!" he cried, holding up one foot.

Then the people laughed so long that Donald thought they would never stop. Mother was laughing too. He strutted down to her forgetting all about his shyness in the presence of the big audience.

"I guess they saw them," he piped as he reached her side. "Don't you think so, mother?"

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. J. Whyte preached in the Glebe Church at both services.

Rev. W. H. Crain, M.A., took both services in Bank St. Church on Sunday.

At the morning service in Knox Church, Rev. Dr. Ramsay preached a sermon to the children.

Rev. T. W. Florence, of Huntingdon, Que., was the preacher in St. Andrew's Church last Sunday.

In the McKay Church last Sunday the preacher was the Rev. James Cormack, whose discourses were much appreciated.

At the recent Knox church congregational meeting, Mr. John McMillan, M.A., retired from the superintendency of the Sunday school after forty-eight years of most efficient service.

The managers of Knox church did a kind and graceful thing last summer when in removing the old pulpit they caused it to be sent to the Presbyterian church at Angers, Que.

Very gratifying were the reports presented to the sixty-first annual meeting of Knox Church. The session reported five deaths among members in full communion. Nineteen baptisms had been recorded, and twenty-three members had retired by certificate, having removed to other places. Eight new members had been received by faith, and thirteen by certificate. The total receipts amounted to \$5,768.32. A small indebtedness of \$257.01 had been paid off; and \$300 was added to the pastor's salary, making it for the coming year \$2,800. The Sunday school was reported in good working order. The receipts were \$425.07. The total receipts of the Missionary Society were \$7,773.27, being \$500 more than last year. The W.P. M.S. has 703 members. The Ladies' Aid received \$334 and expended \$243.71. The balance on hand was \$90.35. The receipts of the W. M. Society amounted to \$354.06; and expenditure \$243.71. The following were elected to the temporal committee: Messrs. R. Mason, J. D. Deany, C. Watt, D. Shearer, J. D. McMartin, H. S. MacMillan, F. A. MacDermid, C. N. Robertson, Dr. Robertson, Geo. Hay, Jr., John McKim and P. Claire. Messrs. C. N. Robertson and J. D. McMartin were elected auditors, and Messrs. B. N. Northrop, S. J. Jarvis, T. MacLanet, H. S. Campbell and Wm. Graham were chosen elders.

Erskine church is like a green bay tree in that it is flourishing. It is strong, stable and progressive in all its departments. The annual congregational meeting was held last night and most stimulating reports were read. The total receipts for 1907 reached the large figure of \$9,000; the membership was increased by 59, now being 700; and the missionary givings were \$1,161, or \$300 better than the previous year. Much of the success of the past year was due to the wise guidance, helpful counsel and untiring efforts of the respected minister, Rev. A. E. Mitchell. The congregation showed its appreciation of his untiring efforts by voting him an increase of \$200 in salary. The increase was voted, although Mr. Mitchell expressed a wish that it be left at the previous figure. The ordinary revenue was \$5,319.17; the loose collections amounting to \$1,228.39, and the envelope collections to \$4,090.78. The total receipts were \$6,547.70, and the total expenditure \$5,622.43, leaving a balance on hand of \$1,035.27. The estimated expenditure for the current year was \$5,475. The average Sunday envelope collection for 1907 was \$78.66, and the congregation was urged to bring it up to \$100 for

1908. The average Sunday school attendance for 1907 was 455, as against 459 for the preceding year. The average collection was \$12.14, as against \$9.98 for 1907. The missionary contributions were increased by 100 per cent., and reached the fine total of \$273.33. The receipts amounted to \$631.94. All expenses had been met, leaving a balance in the bank of \$98.34. The following officers were then elected: Messrs. W. Craig and J. E. Thompson were re-appointed auditors. Six members of the board of managers were elected as follows: Messrs. J. F. Stewart, C. R. Johnston, D. M. Chambers, Ald. G. H. Wilson, and David Beggs, for three years, and Mr. Alex. Stewart for one year, to fill out the unexpired term of Mr. Gordon Watt, removed from the city. Mr. J. P. Stewart was re-elected treasurer of the board, and Mr. H. McGillivray was re-elected secretary treasurer of the mission schemes.

WESTERN ONTARIO.

Rev. John Currie has been visiting relatives at Nottawa.

Rev. W. G. Back, of Eglinton, has been appointed interim moderator of the Maple Church, to whom parties desiring a hearing should write.

The choir of St. Paul's Church, Kemble, recently visited the home of its leader, Mr. Wm. Edmonston, and presented him with an appreciative address along with a handsome chair.

Anniversary services in connection with the Bradford Presbyterian Church will be held on Sunday, Jan. 19th. Rev. Dr. Talling, of Toronto, will conduct the services and preach morning and evening. In the afternoon the Rev. W. J. Booth, of Gables, will preach.

The Knox W. F. M. Auxiliary, Ayr, elected the following officers for 1908: President, Mrs. John Gemmell; 1st vice-president, Miss Cameron; 2nd vice-president, Mrs. Senior; secretary, Mrs. Deans; treasurer, Mrs. W. D. Watson; leaflet secretary-treasurer, Mrs. Gmelin; Scattered Helpers' secretary-treasurer, Miss Cochrane.

The new St. Andrew's Church in the Soo is to be opened on Sunday, the 26th instant, when the dedicatory sermon will be preached by Rev. R. E. Knowles of Galt. The programme of the opening ceremonies promises to be a very inviting one. The new edifice has been in course of construction for several months past, and will be a splendid addition to the churches of the Soo.

The people of Nottawa had a treat on Sabbath evening, 5th inst., in having their old friend and pastor, Rev. L. McLean, to fill the pulpit. The church was crowded to the doors and wrapt attention was given throughout the service. Mr. McLean holds a warm place in the hearts of the people here and will always receive a welcome in Nottawa.

On the 5th instant, in the Christian Workers' Church, London, Rev. Dr. Ross, of St. Andrew's, preached a powerful sermon, in which he congratulated the congregation warmly on the splendid manner in which the members had supported Rev. Mr. McKenzie in his missionary efforts. The Christian Workers were an example to many larger churches in their earnest efforts, and if all took hold of the big missionary movement with the same energy there could be no doubt whatever of its success.

Both are evils, but the moneyless man is far better off than the friendless man.

EASTERN ONTARIO.

Rev. Dr. Hay of Renfrew, conducted anniversary services in St. Andrew's Church, Carleton Place, last Sunday.

Rev. Geo. D. Campbell of Chalk River has been appointed Acting Clerk of the Presbytery of Lanark and Renfrew. All communications for the Presbytery should be sent to his address.

Rev. D. Currie, of Perth, preached anniversary services in the Pakenham church on the 5th inst. Rev. Robert Young conducting worship in Knox church.

A few days ago 25 members of Ennis-killen Presbyterian Church with 25 teams brought a freewill offering of 25 cords of wood to their pastor Rev. John Smith.

There was a large attendance at the annual meeting of St. Paul's Church, Kemptville, and the reports of the various officers show progress in every department. The Board of Management was all re-elected.

To the great delight of his old parishioners Rev. N. H. McGillivray, of Cornwall, conducted anniversary services at Carr last Sunday. Rev. R. G. Stewart, of Montreal, occupying the pulpit of St. John's Church, Cornwall.

Rev. Alex. Menzies, of Beachburg, occupied the pulpit in St. Andrew's church, Appleton, on the 5th inst., preaching morning and evening. Large congregations were present at both services.

At the annual missionary meeting of St. Andrew's Church, Appleton, the following officers were elected for 1908: Pres., Rev. G. T. Bayne (re-elected); Vice-pres., Mr. Jas. Turner (re-elected); Treas., Mr. J. A. Turner; Secretary, Miss Lammie Wilson.

In a recent sermon Rev. A. L. Howard, of St. Paul's Church, Kemptville, discussed the new theology as expounded by Rev. J. R. Campbell, of City Temple Church, London. The reverend gentleman in a masterly discourse dealt with numerous instances in the book where Mr. Campbell's theories contradicted themselves.

The annual Christmas entertainment of Springville Church Sunday school was an exceedingly pleasant affair, reflecting much credit on all concerned. Three presentations were features of the evening. Mr. Vernon Trew, the bell ringer of the church, was given a handsome chain by the managers and officer bearers as a token of their appreciation of his efficient services. Dr. Marsh made the presentation. The congregation presented their pastor, Rev. Dr. Marsh with a handsome outer cap, and Mrs. Marsh with a purse of gold. Messrs. Albert Sanderson and Chas. Johnson made the presentations. Suitable replies were made.

The last services in Old St. Andrew's Church, Indian Head, Sask., under Presbyterian auspices were held on the last Sunday of the year. A communion service was held in the morning and a praise service in the evening. The latter service was a crowded one. The choir rendered excellent music, and Rev. T. McAfee preached from the words, "Remember all the way by which the Lord, your God hath led you." He made touching reference to the associations connected with twenty-five years of church work, it being a quarter of a century since the first services were held.

ST. JOHN'S CHURCH, TORONTO.

The opening of the magnificent new church at the corner of Simpson and Broadview avenues, Toronto, marks an important era in the history of the congregation and incidentally the onward march of progress in the splendid district surrounding it.

It is only twenty years since St. John's was founded as a mission by St. James' Square Church, with a membership of twenty-seven, where to-day fully seven hundred are enrolled on the list of members.

A feature which adds not a little to the associations surrounding St. John's is the fact that the Rev. J. McP. Scott, the honored and reverend pastor of to-day, was the student in charge of the mission at its inception, and to his zeal and self-sacrifice much of the marvellous success which has attended the church is due. Rev. Dr. Maclaren, who assisted at the opening service on that occasion, preached the inaugural sermon.

At each of the services throughout the day the splendid new structure was filled to the doors, and at the evening gathering, a number were unable to gain admission. At 11 a.m. Rev. Mr. Gandier of St. James' Square Presbyterian Church, delivered an address appropriate to the occasion, and was followed in the afternoon by the eloquent rector of St. Paul's Anglican Church, Rev. Canon Cody. Speaking with reference to his own presence on the occasion, Canon Cody said that it was in fulfillment of a promise made to the Rev. Mr. Scott, a college chum of a number of years ago, and in anticipation of just such an event, and one which he was glad to fulfil. He paid a tribute to the zeal of the minister, and spoke briefly but eloquently to the large body of scholars present. In the evening Rev. Prof. Maclaren preached.

The new church has been in course of erection somewhat over a year, and cost some \$50,000; is built of red brick with grey stone trimmings, and is a strikingly handsome addition to the church architecture of the east end of the city. Standing as it does at the corner of Simpson and Broadview avenues it commands a magnificent view of the Don Valley and the city to the west and north. The seating capacity is 1,100, while the beautifully designed school room at the rear will seat 1,000. The wood finishing of the church is of dark mission oak with mission seats, and a magnificent gallery, while the acoustic properties of the building are said to be of the very highest character.

The International Journal of Ethics (1415 Locust street, Philadelphia, 65c.) furnishes solid reading on a variety of important topics, seeking always to treat them from the ethical point of view. One of the most timely articles in the present number handles the question: "Is Stock Watering Immoral?" by John A. Ryan, of St. Paul's Seminary. An important essay dealing with a permanent question is that translated from the French of E. Bontroux, Paris, on "The Psychology of Mysticism." Among the book reviews we note a very interesting one discussing Professor William James' new book on "Pragmatism: A New Name for Some Old Ways of Thinking." This pragmatism claims to be a new living philosophy, and certainly its exponents are lively in their style, whether or not they are as "deep" as the philosophers whom they despise cannot be discussed here; a brief discussion of the point will be found in Dr. Watson's recent book mentioned in another column. The International Journal of Ethics enters now on its seventeenth volume and evidently has a steady circle of readers or students.

KILDONAN ANNIVERSARY.

The fifty-fourth anniversary of the foundation of the Kildonan Presbyterian church was observed with a social last week, which crowded the little edifice to the doors. Rev. Mr. Cameron, pastor of the church, occupied the chair, and a very entertaining programme was rendered.

The feature of the evening was the address given by Rev. Alexander Matheson, who was born in the parish and is now eighty years of age. The venerable retired minister is known as "the father of the congregation." His address was full of interesting historical facts and he sketched the progress of the church from its start. Beginning with the Red River settlement in 1812, he talked of the days of Fort Douglas and the Northwest Trading Company, giving interesting facts regarding the troublous times that preceded the federation of that company with the Hudson's Bay Company. Touching on the arrival of the first minister he refuted the claim made by another denomination that the first missionary represented their church. On the contrary, he claimed the first missionary to proclaim the gospel on the banks of the Red River was a Presbyterian who arrived in 1815 at Kildonan. The other missionary did not arrive until 1820. The congregation at Kildonan was started and work commenced on a manse forty years before the missionary actually arrived. One was promised to Lord Selkirk by the Church of Scotland, but for some reason the chosen one did not come. During this time the Presbyterians attended the Anglican services, where the clergyman, by modifying the liturgy, made it more acceptable to the Presbyterians and all were enabled to worship together with remarkable peace and harmony.

He remembered meeting the first permanent Presbyterian pastor on his arrival in 1851. This was Rev. Mr. Black, and on the first Sunday after Mr. Matheson attended divine service with him at the Anglican church at St. John's, where Bishop Anderson preached. The manse, which had been started forty years previously, was hastily completed and the congregation attended the first service there, each family bringing its own home made benches for seating purposes.

Greetings from sister congregations were brought by Rev. Mr. Jones of St. John's Presbyterian church and Rev. S. Polson, retired, of Elmwood. Robert McBeth, elder, made an appropriate speech in which he reviewed the work of the past year and the progress made by the congregation. Richard Waugh also spoke and referred to his old parish in Scotland, which was 1,200 years old and boasted of two saints. (It may be mentioned that Rev. Alexander Matheson taught the Beaverton school for some time while a student at Knox College; and in later years he was the pastor of Lunenburg in Gleggery Presbytery.—Editor.)

Rev. J. W. Woodside, a recent graduate of the Presbyterian College of Montreal, and assistant pastor of St. Gabriel's church in that city, is to take charge of the services in Mount Pleasant church, Winnipeg, for the next month.

Dr. Gardner Robb, the physician in charge of the Infectious Diseases hospital in Belfast, announces that he has discovered a new serum for treatment of cerebro-spinal fever, which gives results far superior to any other yet discovered. We believe that Dr. Gardner Robb, above mentioned, is a son of Rev. Dr. Gardner Robb, for some time minister of Cooke's Church Toronto, but who returned to Ireland in the early seventies, and afterwards died in Galway.

We can be joyful even when through circumstances we are unhappy.—W. H. Griffith Thomas.

SEMI-JUBILEE OF DR. FOTHERINGHAM.

Twenty-five years ago Rev. Dr. Thomas F. Fotheringham was inducted into the charge of St. John Presbyterian church, says the St. John Telegraph of 6th inst. At that time he had just returned from California, where he had labored in Santa Monica, Davisville, Colton and San Bernardino. Since his long pastorate here commenced the most harmonious relations have subsisted between him and the congregation. Dr. Fotheringham, owing to too close attention to his pastoral work, has not been in the best of health lately. A few weeks ago the congregation granted him a short vacation and he has so far recovered as to be able to take partial charge of the services. He preached last evening from the word Ebenezer. The sermon was an earnest and scholarly one. He dwelt upon the significance of the word as implying that the same divine help which had been vouchsafed hitherto was still needed.

From a statement read by Dr. Fotheringham we make the following interesting extracts:

"Twenty-five years ago there were 112 names on the communion roll, only thirteen of these remain. During the quarter century that has passed the names of 307 persons have been added, seventy by certificate from other congregations, and 237 by profession of their personal acceptance of Christ as their Saviour—an average of 9.12 per annum. During the same period 104 have been removed by death, and 49, chiefly by transfer to other congregations owing to change of residence, leaving 167 as the present roll of communicant members.

"I cannot tell you how many pastoral calls I have made for I have not distinguished between the visits I have made as your pastor and these I have made as your personal friend. I have tried the, I hope not impossible, feat of combining both characters in one, and we sorrowed and rejoiced and prayed together as circumstances permitted or required. Neither can I say how many miles I have walked in the discharge of my duties or give any other curious statistics of my personal service. I have not made a record of these things. "Gladly would I spend and be spent for you" up to, and even beyond, the measure of my strength for I know that all I have done has met with your generous appreciation.

"I have been blissfully free from, what has been the bane of many faithful ministers, the carping criticism of peevish and discontented members. If any such ever were in the congregation I am totally unaware of the fact. Their discouraging and wounding words never reached my ears. In every home, at all times, I have been made to feel that I had the place in your hearts most coveted by a true pastor.

"The total amount raised during the twenty-five years was \$62,319 of which \$57,295 was for congregational purposes and \$4,626 for the schemes of the church and other religious and benevolent objects. This gives an average per annum of \$2,495 for all purposes, \$2,308 for congregation objects and \$135 for general missionary and benevolent objects. The average number of families connected with the congregation has been about the same as at present, namely, seventy-five, and the communion roll has been practically stationary at about 170, so that these figures are very creditable to your liberality."

After commenting on these figures and pointing out their significance, Dr. Fotheringham dwelt upon three conditions of success in corporate life, Concord, Co-operation, and Consecration, and three rules for progress in personal piety, Live in Christ, Work for Christ, and Grow Like Christ.

HEALTH AND HOME HINTS.

Hamburg Steak.—One pound of chuck steak, one onion, one teaspoonful of pepper, one of salt. Chop the meat and onion together, make it into firm balls, sear in butter, after which reduce the temperature, turn often and serve rare.

Cheese au Gratin.—Toast three slices of bread to a fine golden color; place a slice of cheese over each one; lay them on a tin plate, and bake in a quick oven till the cheese is melted. Remove, lay the toast on three hot plates, and serve at once.—Mrs. Lemcke.

Suet Pudding.—To one teacupful of suet, minced down fine, add four teacupfuls of flour, half a pound of raisins, one teacupful of molasses, a teacupful of baking powder and a scant teacupful of milk, with a little salt and cinnamon to flavor. Boil for sauce. The baking powder should be mixed with the flour when dry.

Apple Fritters.—Mix and sift one and one-third cupfuls of flour, two teaspoonfuls of baking powder, and one-fourth teaspoonful of salt. Add gradually, while stirring constantly, two-thirds cupful of milk; then add one egg well beaten. Wipe, pare core, and cut two medium-sized sour apples in eighths; then cut eighths in slices. Stir prepared apples into butter, and drop by spoonfuls into deep fat. Fry until delicately browned, drain on brown paper, and sprinkle with powdered sugar. Serve hot on a plate covered with a folded napkin.

Ice Cream Cake.—Make a good sponge cake. The following never fails: One cupful of sugar, three eggs, three table-spoonfuls of cold water, one and one-half teacupfuls of flour, one and one-half teacupfuls of baking powder sifted through the flour. It should be very thin when poured into the pan and about half an inch thick when done. Let it get perfectly cold; beat one pint of thickest sweet cream until it looks like ice cream. Make very sweet and flavor with vanilla; blanch and chop a pound of almonds, stir into the cream and spread very thick between the layers. The queen of all cakes.

Coffee Jelly.—A clear coffee jelly after dinner is better than the hot infusion. With some, a cup of hot coffee retards digestion, and the dyspeptic must avoid hot, strong coffee as well as tea; but coffee can be taken in other ways, and in none better than in the form of jelly. Gelatine is cooling, quenches thirst, is soothing, and has a tendency to absorb any acidity of the stomach. In making the jelly, pour a strong infusion of coffee over the gelatine. According to the Lancet, coffee serves an admirable purpose in dieties, and those with whom it disagrees when taken in the form of a hot infusion will probably find the jelly satisfactory.

The different moves in chess are practically inexhaustible. The combinations possible in playing the game afford excellent opportunities for the exercise of the highest ingenuity. Edwin Anthony, in an article published in the Chess Players' Chronicle in 1878, computed approximately that the number of ways of playing only the first ten moves on each side is 169,518,929,100,544,000,000,000,000.



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SPARKLES.

Grace—What would you do if a girl made you a leap-year proposal?
Harry—Refer her to my father, and I tell you the old man is a hard customer to deal with.

"I rather like your friend," Mrs. Page said, graciously, after Carr had gone home. "He is good-looking and agreeable, but you can't call him a brilliant conversationalist. The Lawton girls talked all around him."
"Unfortunately," replied Mr. Page, "Carr cannot talk on a subject unless he knows something about it."

"George, I saw that Singleton woman today carrying the silk umbrella that she borrowed from me at the club card party." "Why didn't you ask her for it?" "I was just going to when I remembered that I borrowed it from Mrs. Trumper."

A teacher was explaining to a little girl how the trees develop their foliage in the springtime.
"Ah, yes," said the little Miss, "I understand; they keep their summer clothes in their trunks!"

"Do you know that I am soon to be engaged to Mr. Huber?"
"Is that so? Has he spoken to your mother?"
"No; but my mother has spoken to him."

The Dentist—Now, open wide your mouth and I won't hurt you a bit.
The Patient (after the extraction)—Doctor, I know now what Ananias did for a living.

"Did you hang up your stocking on Christmas Eve?"
"I sho' did," answered Pickaninny Jim.
"Did you have any luck?"
"Well I reckons you might call it some luck. Nobody didn't steal de stockin'."

Meeting a negro, a certain Southern gentleman asked him how he was getting on.
The negro assumed a troubled look, and replied:
"Oh, so far's physicality goes, I'm all right; but I sure do have ma troubles wif ma wif."
"Well, Sam, I'm sorry to hear that. What seems to be the matter?"
"She thinks money grows on trees, I reckon. All de time she keeps pesterin' me foh pinch o' change. If it ain't a Coliah it's half or a quarter she wants."
"What on earth does she do with the money?"
"I dunno. Ain't nevah give her none yet."

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MISSED MISFORTUNES.

BY B. W. BURLEIGH.

Not half the storms that threatened me
E'er broke upon my head;
Not half the pains I've waited for
E'er racked me on my bed;
Not half the clouds that drifted by
Have overshadowed me;
Not half the dangers ever came
I fancied I could see.
Somehow through every leaden sky
Some rift hath shown the light;
Somehow each valley with its gloom
Hath borne some flower bright;
And thus through life some loving hand—
Some Friend I could not see—
Hath sent amidst the darkest hour
Some blessing unto me.

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4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.87 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
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PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

Quebec, Quebec.
Montreal, Montreal, 5th March.
Glengarry, Lancaster, 5th Nov.
Ottawa, Ottawa.
Lan. and Renfrew, Smith's Falls, 17th Feb., 3.30.
Brockville, Prescott.

Synod of Toronto and Kingston.

Kingston.
Peterboro', Colborne, 30th Dec.
Lindsay.
Toronto, Toronto, Monthly, 1st Tues.
Whitby, Brooklin, 15th Jan, 10 a.m.
Orangeville.
North Bay, Magnetawan.
Algoma, S., Richard's Bldg.
Owen Sound, O. Sd., 3rd Dec., 10 a.m.
Saugeen, Drayton.
Guelph, Knox Ch., Guelph, 21st Jan., 10.30 a.m.

Synod of Hamilton and London.

Hamilton, Knox Ch., Hamilton, 7th Jan., 10 a.m.
Paris, Brantford, 14th Jan., 10.30.
London, First Ch., London, 3rd Dec., 10.30.
Chatham, Chatham.
Huron, Clinton.
Maitland, Teeswater.
Bruce, Paisley.

Synod of the Maritime Provinces

Sydney, Sydney.
Inverness.
P. E. Island, Charlottetown.
Pictou, New Glasgow.
Wallace.
Truro, Truro, 15th Dec., 10 a.m.
Halifax.
Lun. and Yar.
St. John.
Miramichi, Bathurst.

Synod of Manitoba.

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

Synod of Saskatchewan.

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

Synod of Alberta.

Arcoia, Arcoia, Sept.
Calgary.
Edmonton.
Red Deer.
MacLeod, March.

Synod of British Columbia.

Kamloops.
Kootenay.
Westminster.
Victoria, Victoria.

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HOMESTEAD REGULATIONS

ANY even numbered section of
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cepting 8 and 26, not reserved,
may be homesteaded by any per-
son who is the sole head of a
family, or any male over 18 years
of age, to the extent of one-
quarter section of 160 acres, more
or less.Application for entry must be
made in person by the applicant
at a Dominion lands Agency or
Sub-agency for the district in
which the land is situated.
Entry by proxy may, however,
be made at an Agency on certain
conditions by the father, mother,
son, daughter, brother or sister
of an intending homesteader.The homesteader is required to
perform the homestead duties un-
der one of the following plans:—(1) At least six months' resi-
dence upon and cultivation of the
land in each year for three years.(2) A homesteader may, if he so
desires, perform the required resi-
dence duties by living on farm-
ing land owned solely by him,
not less than eighty (80) acres in
extent, in the vicinity of his
homestead. Joint ownership in
land will not meet this require-
ment.(3) If the father (or mother, if
the father is deceased) of a
homesteader has permanent resi-
dence solely by him, not less than
eighty (80) acres in extent, in the
vicinity of the homestead, or upon a
homestead entered for by him
in the vicinity, such homesteader
may perform his own resi-
dence duties by living with the
father (or mother).(4) The term "vicinity" in the
two preceding paragraphs is de-
fined as meaning not more than
nine miles in a direct line, exclu-
sive of the width of road allow-
ances crossed in the measure-
ment.(5) A homesteader intending to
perform his residence duties in
accordance with the above while
living with parents or on farming
land owned by himself must notify
the Agent for the district of such
intention.Six months' notice in writing
must be given to the Commis-
sioner of Dominion Lands at Ot-
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