

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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THANKSGIVING

BY FRANK DEMPSTER SHERMAN.

For morning and the hopes of
day;

For hours to work and hours to
play;

For courage and contentment
here;

For trust to strengthen, joy to
cheer;—

We praise Thee, Lord!

For evening and the duties
done;

For every strife of conscience
won:

For hours, to dream and hours
to rest;

For all Thy love made mani-
fest;—

We bless Thee, Lord!

For home and those who love us
there;

For friends and kindred every-
where;

For life, and for the life to be;
Eternal fellowship with Thee:—

We thank Thee, Lord!

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BIRTHS.

At St. Jovite, Nov. 10, to Mr. and Mrs. D. A. Beattie, a son.
 At Mossiel, Tullochgorum, Nov. 9, to Mr. and Mrs. Robert Kerr, a daughter.
 At Dunrobin, Beaverton, on Nov. 17, 1907, to Mr. and Mrs. R. E. Gunn, a son.
 At 22 Burnside Place, Montreal, on Nov. 9, 1907, the wife of Nathaniel M. Leitch, formerly of Cornwall, of a daughter.
 In Chatham, Ont., on Tuesday, November 12, 1907, to Rev. and Mrs. A. H. MacGillivray, a son.

MARRIAGES.

On the 12th inst., at Taylor Church, Montreal, by the Rev. W. D. Bell, Lillian Maltby to Benjamin F. Foster.
 On Nov. 6th, by Rev. H. Crosier, Walter A. Kerr, Ashburn, and Janet B., daughter of James I. Davidson, Balsam.
 On Nov. 14, 1907, at Avenue Road Church, Toronto, by Rev. J. W. Steven, Elizabeth Robertson, youngest daughter of the late Mr. and Mrs. John McMichael, to Dr. William Belfry Hendry, both of Toronto.
 On Nov. 12, 1907, at the residence of the bride's parents, Mr. and Mrs. J. R. McCuaig, Lachute, Que., Edna Laur to Dr. Arthur P. Rutherford, Hawkesbury, Ont.

DEATHS.

In Oakville, on Nov. 12, 1907, Eunice McCrane, relict of the late John Alton, Esq., and sister of Wm. McCrane, ex-M.P., in her 80th year.
 In Bowmanville, Nov. 7th, Robert Freeland, aged 75 years.
 In Drummond, Nov. 9th, Duncan McNaughton, sr., aged 79 years.
 Suddenly, near South Indian, on Nov. 3, 1907, Joseph Merkley, of Chesterville, aged 81 years.
 At the East Front of Lancaster Township, Glengarry, on Nov. 9, 1907, J. S. Gunn, in his 85th year.
 At 3 Danube Street, Edinburgh, Scotland, on Nov. 15, 1907, Hannah, the beloved wife of the Rev. Jas. Gibson, D.D., and mother of Dr. Gibson, of Ottawa.
 On Oct. 25, 1907, at his residence, Portage du Fort, Mr. D. M. Rattray, aged 83 years. A native of Perthshire, Scotland.
 On Nov. 16, 1907, at 173 Waverley Street, Ottawa, the Rev. Geo. Sutherland, D.D., late of Fingal, Ont., aged 74 years.
 In Newcastle, Nov. 16, Eutychia Randall McNaughton, relict of the late Duncan Arnot, and mother of Judge T. W. Chapple, Rat Portage, aged 78 years.
 In Montreal, on Nov. 18, 1907, Dougald Campbell, sr., in his 75th year.
 On November 27, 1907, Isabella Sinclair Dummett, relict of the late William Patterson, aged 90 years.

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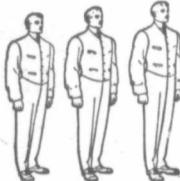
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NOTE AND COMMENT

Germany has warned the Mormons repeatedly that their teachings were inconsistent with the moral welfare of the people. Finally the warnings have taken definite form. Three missionaries have been arrested and expelled across the frontier.

The "Homiletic Review" is responsible for the statement that "the total contributions of the entire Christian Church to foreign missionary work, as reported last year, were \$21,280,000. Of this amount \$8,980,000 was given by the churches of the United States and Canada. Almost exactly the same amount \$8,973,000, was contributed by Great Britain. All other countries combined gave \$3,327,000.

Prior to his setting sail, from New York harbor on his voyage for the Arctic regions, Commander Robert E. Peary was interviewed concerning the supplies for the Roosevelt, and among other questions put to him was this: "How about alcoholic drinks?" The answer came decisively: "No man can drink alcoholic liquor who goes to the North. It would mean death to the man and a menace to the expedition."

Much interest has been excited by the results of excavations at Metapontum, in Southern Italy, which have brought to light many Greek tombs, one of which was evidently that of a distinguished personage, and was covered with Greek lettering. The tombs belong to the fourth century before Christ. It is hoped that the tomb of the philosopher Pythagoras may yet be discovered in the neighborhood.

The Diet of Finland, just before its closing session recently adopted, unanimously the alcohol bill which prohibits absolutely the manufacture of alcohol in Finland, or its importation into that country. The passage of this bill has caused great rejoicing among the people and celebrations are being held all over the land. Finland is a dependency of Russia and the Emperor may have something to say about the enactment of a measure that cuts into the revenue of the government, but that such a bill should be passed at all goes to show that not only in the United States, and Canada, but also in foreign countries the people are waking up to see that strong drink is a terrible curse and the mightiest foe to their material, moral and religious progress.

Belfast Witness: The conclusion of the whole matter may be summed up thus: China contains four hundred million souls, sunk more or less in materialism, sensualism, and sordid superstition, having no hope, and without God in the world. China is awakened out of the sleep of ages, and is now eager for Western ideas and improvements and methods. Chinamen are in danger of absorbing and assimilating agnostic principles, which would offer no resistance to the awful immorality which abounds. These things constitute the Church's responsibility, and furnish the Church's opportunity. Into the furrow made by the plough of war and political change Christians must now scatter the incorruptible seed of the Gospel. For our part we venture to think that if evangelised China has a greater future than Japan or India. The real "yellow peril" will be from leaving China and Japan to agnostic disbelief, and to materialistic immorality.

The Geological Survey Department at Washington has given out the statistics of the accidents in the coal mines of the United States during the year 1906. During that year there were 2,061 killed, and 4,978 more or less seriously injured, making a death-rate of 3.4 per thousand of men employed in the mines, as over against the English death-rate of only one per thousand. The difference is no doubt due, not merely to the hurry and rush of American methods, but to the character of the foreigners employed in our mines. As it stands, every 190,353 tons of coal mined cost a human life.

Experienced actors have been heard to say that they feel the characters which they impersonate; that if they are playing noble, heroic characters, they actually feel the noble impulse, the strong tonic of the heroism assumed. On the other hand, when they are playing mean, contemptible parts they feel mean and debased. Here's the message for you! There is everything in assuming, firmly and persistently, the part you really desire to play in life's great drama. Consciously or unconsciously—it matters not—in the years to come we shall find ourselves like our models whose part we played on the stage of life.

In the National Congregational Council, which recently assembled in Cleveland, O., the subject of righteousness in secular life was vigorously discussed in the address of Dr. Gladden, the retiring moderator in which he severely arraigned business methods that are conspicuous in the financial world, and plead earnestly for "the preaching and practice of the principles of the Sermon on the Mount." He conceived the work of the Council to consist in "strengthening the ideals and forces which shall make the law and the spirit of Jesus regnant and effective over the whole of our social life."

"It is the duty of the liquor men throughout the country to 'spot' every member of a legislature who is suspected of strong temperance proclivities, and exert themselves to the utmost to defeat him."—So says The Texas Liquor Dealer, an organ of the traffic in that state. And that is the policy of the men of the traffic everywhere. In Canada, as elsewhere, the trade men have no politics but "our business," as they call it. And from their selfish and wicked point of view they are wise. Temperance men need to learn a lesson from the enemy, and oppose every candidate for representative position who is not against the iniquitous traffic.

Despite the tidings of reckless words and disloyal deeds which come from India, there are not wanting signs that some of the good work in the past is bearing fruit to-day. From the London "Times" the Canadian Churchmen learn that the loyal protest from Bengal against the "wild and mischievous" anti-British agitation which has disturbed the province, has been followed by a still more emphatic declaration of attachment to British rule from the Takluddars of Oudh. Here more than elsewhere has there grown up a spirit of territorial responsibility, a closer reproduction of English ways in the honorary dispensation of justice by the landed aristocracy. This contact with their tenantry and the people generally gives greater weight to the views of the Takluddars as set forth in an address to the Lieut. Governor of the United Provinces in September last, disapproving of the form of agitation adopted in some parts of India.

A gentleman travelling on a train recently engaged his seat mate in conversation. The talk drifted to the question of prohibition of the liquor traffic. His companion, who proved to be an agent of the great Schlitz Brewing Company, in the course of the conversation made this statement: "Anybody who says that prohibition does not prohibit is either a liar or a fool. I am now on my way to Wisconsin. I also work in North Dakota. I can sell more beer in Wisconsin (a license state) in four days than I can sell in North Dakota (a prohibition state) in four months. Our company is not telling this, but we are doing all we can to disgust the people with prohibition so that if the question ever comes to the people they will vote out prohibition."

A New York contemporary calls attention to an anomalous situation in connection with the Hague Conference that has escaped the eyes of all but those who have followed the proceedings of the Conference most closely. An earnest appeal for help came from Armenia, imploring the intervention of the Conference to put an end to the massacres which three times in the past decade have been frightful enough to force the attention of the civilized world, and which, indeed, during that period, as before, have never entirely ceased. The Armenian delegation was supported by four distinguished Frenchmen. It will be remembered that the Convention decided that the matter was beyond its mandate. The Protestants of France have taken this decision very deeply to heart.

There is now a proposition, says the Lutheran Observer, to introduce the teaching of sex morality into the public schools of the United States, or at least into the schools of the higher grades. Its desirability, from the standpoint of the practical need, no one will question. Its practicability is another matter. Its advocates point to the manifest results of the teaching in the schools the physiological effects of alcohol and tobacco, in lessening the number of men under thirty-five who use these things, and the visible decrease of the drinking habit. They point too to the opposition which this teaching aroused in the world of educators when first it was begun, and the claim is made that "if widespread evil is ever checked it will be by the systematic training in the public schools on these moral issues upon which rest all human progress, human virtue and human character."

Dr. Wardlaw Thompson, of the London Missionary Society, after a tour of inspection in India, gave his views recently to a public meeting. He dealt with the problems they had to face. One of the most serious was the difficulty of touching the caste people, and the still greater difficulty of touching the Mohammedan population. The Mohammedans in India required much more attention that had been given to them by the Christian Church. The church needed the best educated men for missionary work if they were to capture the high caste people and the Mohammedans. There was a great field for work among the native women, and they needed many more of their best women to give themselves to this work. If they won the mothers, they would be well on the way to overcoming the caste difficulty. In spite of the problems to which he had referred he had come back from India full of thankfulness for the progress Christianity had made, and for the brightening promise of the future.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

A SOLEMN APPEAL.

To Young Persons Who Have Been Baptized.

The late Rev. Dr. MacKay, of Wo 1-stock, was the author of a valuable series of papers on Baptism, many of which were published in these columns. Below we reproduce this last one—an appeal to young persons:

My Dear Young Friends:—I cannot close my series of Leaflets on Baptism without an earnest word with you regarding your duties and privileges as the baptized children of the Church. Perhaps you were an infant asleep, when you were baptized in the name of the Father, and of the Son, and of the Holy Ghost. You, of course, were not conscious of this act of dedication, but your Christian parents said, Father, Son and Holy Spirit, one God, we give this child to Thee. Thou hast given us this child, and now we consecrate it to Thee, and put Thy seal upon it. O, look upon it as thine, and help us to take care of it, and to teach it how to love and please God all its days. And when this life is over, O bring this our child to heaven with us and all the redeemed forever. And, God was there, and He heard the prayer of your parents, and the Eternal Father said, I will bless this child, if it does not refuse my blessing now promised to it; and the Son said, I will love this child, and they that seek me early shall find me; and the Holy Ghost breathed His blessing upon you.

Did not your parents, do well in thus dedicating you to the Triune God, and will you dishonor their act of faith? Though you are young, God—the God who called young Samuel by name—sees you, and remembers your baptism, and expects you to live accordingly. He remembers that your parents dedicated you to Him, and put His seal upon as His you. He would look upon you as His child. Will you not look upon Him as your God? Will you not devote yourself to Him from your earliest years? If you are tempted to live in carelessness and sin, solemnly say to yourself, I have been given up to God by a sacred vow in baptism, I am not my own, I am God's; therefore I cannot turn my back upon Him and live in sin. I dare not repudiate the covenant made by Christian parents, on my behalf, with the Father, Son and Spirit. Rather will I anew dedicate myself to the God of my fathers: the God who loved me and cared for me in my earliest infancy; and I will seek grace to walk every day as in covenant with God!

Let me give you Philip Henry's short form of the baptismal covenant, which very well represents its nature and obligations:—

I take God the Father to be my God, 1 Thess. 1:3.
I take God the Son to be my Saviour, Acts 5:31.
I take God the Holy Ghost to be my Sanctifier, 1 Pet. 1:2.
I take the Word of God to be my Rule. 2 Tim. 3:16, 17.
I take the people of God to be my people, Ruth 1:16, 17.
I likewise dedicate my whole self to the Lord, Rom. 14:7, 8.
And I do this deliberately, Josh. 24:15.
Sincerely, 2 Cor. 1:12.
Freely, Psa. 110:3.
And for ever, Rom. 8:35-39.

This he was accustomed to have his children repeat to him every Sabbath evening; he himself adding, "So say, and so do, and it will be well with you forever." As his children grew up, he

made them all write it over severally with their own hand, and solemnly set their names to it. Then he laid the document in a safe place, telling his children that it would be produced as a witness against them, in case they would ever depart from God.

Were Christian parents thus to improve infant baptism, the good effects of that dedication upon early piety would never be questioned; but, on the contrary, thousands would rejoice to testify with the great and good Matthew Henry (son of the above-mentioned Philip Henry). "If God has wrought a good work in my soul, I desire in humble thankfulness to acknowledge the influence of my infant baptism upon it."

The Lord's Supper is appointed for the renewing by your own personal act, the dedication of your baptism. All those who are true to the covenant made with God for them in their infancy, are expected to take the obligations upon them selves at the Table of the Lord. And, therefore, those who have arrived at mature years and yet live in neglect of the Lord's Supper, do virtually renounce their baptismal covenant, by refusing to renew and confirm it by their own act. He that at the table will not confess the Holy Trinity, is ashamed of His baptism, dishonors the faith of his parents, repudiates the obligations of the covenant, and despises its privileges; and he has reason to tremble lest God be ashamed to own him on the day of judgment.

But I delight not to dwell upon these awful considerations; I would much rather draw you with cords of love to acknowledge your covenant with God. And it may be that the still small voice which made Elijah hide his face in his mantle, after he had withstood the thunder and the whirlwind, will constrain you to repentance, faith, love and obedience. The God who gave you your being, who early entered into blessed covenant with you, who has loved you and cared for you all your days, now waits to receive you. The Saviour, through whom all the blessings of the covenant come to guilty sinners, now waits to pardon you. The Holy Spirit, whose work upon the soul was signified and sealed in your baptism, now waits to renew and sanctify you. The children of God who witnessed your baptism, who have prayed for you, and have long mourned your absence from The Home, will rejoice to give you the right hand of fellowship. Then, as you lay down this Leaflet, go to God in prayer, and renew the dedication that was made of you in baptism. Say in some such words as these: My God; I give myself to Thee, and from this time by Thy grace, Thou art the guide of my youth, I give myself to my great Redeemer who, I will say, my Father, loved me, and gave Himself for me. Trusting in Him for strength, I promise that I will strive to do whatever He would like to have me do. His name is called upon me, I bear His mark, and I desire to love and serve Him forever. I give myself to the Holy Ghost, beseeching Him to dwell in me, and make me pure in heart, and to fill me with the love of God, and fit me to serve Him here and enjoy Him forever.

There is nothing which so refines the face and mind as the constant presence of good thoughts. Fitly spoken, words fall like the sunshine, the dew and the summer rain; but when unfitly spoken, like the frost, the hail and the desolating tempest. Therefore, by our words we proclaim what we are.

DEMONISAN—MAMMONISM.

Reading in a book entitled "The Sovereignty of Character," the writer came across this expression: "The demoniacal possession of to-day is mammonism." The expression struck him as startling—he could not dismiss it from his mind. And yet it is true, awfully true. Wherever one turns he notes the feverish thirst for gold—for wealth, for property—burning into the lives of men, shriveling their characters and turning their hearts into stone, as if they believed they could treasure the gold forever. What an awful delusion this "demoniacal possession of mammonism" is! How it enslaves its victims. Poor souls! They seem to have forgotten how short and uncertain this earthly life is, and how fleeting are the treasures on which they have set their hearts. They take no thought of the vast eternity into which, in a few months or years, they may be ushered, leaving behind them the wealth for which they agonized and slaved, and realizing, perhaps when too late, that there will be no room in the eternity beyond the grave for the unsatisfying rubbish on which they fed their souls while here.

"This is Canada's century," we have been told by men who have scanned the future with the eye and experience of statesmen. This is true in a very important sense if we make a wise use of the bounties and resources with which Providence has so richly dowered our country. But if we forget that all these blessings are given to us that we may make use of them to glorify the character and name of the beneficent Creator, to do good to our fellow-men and help to carry the knowledge of God to earth's teeming millions—if we forget these things then the wealth we may have acquired will prove a curse instead of a blessing to us, and—what then?

It may be true that this is Canada's century; but it is equally true that thousands of our people, wittingly or unwittingly, are doing their best to demonstrate that "the demoniacal possession of to-day is mammonism."

GEMS FROM THE "SPIRIT WORLD."

By Joseph Hamilton.

Is there anything in this world more sad than to see an immortal mind engaged in an endless struggle for bread?

All divine laws are spiritual, though they may have natural adaptations. Every discovery of truth, in whatever realm, is a revelation of God.

In these days we ought not to be shy of the facts of miracle.

There is only one Being to whom there can be no miracle; and that is God.

As Jean Paul Richter has said, There may be in God potential manhood, expressing itself at times in human form.

Every inhabitant of heaven, from whatever world he comes, will see in Jesus the glorified type of his own race.

We have but to break this bodily shell which shuts us in, and we escape into the world of spirit.

Death will open the gates of power, and progress, and everlasting joy.

There is practically no death—only a casting off of the earthly covering that is no longer needed.

The increased sense of hearing opens up to our imagination possibilities of celestial music that are amazing.

Celestial harmonies may be floating around us every day, but in strains too delicate and refined for mortal ears.

What a day it will be when the ransomed of the Lord shall come to Zion with songs.

HAMILTON NOTES.

The Knights of Pythias attended divine service in Erskine church on Sabbath evening, the 24th inst.

M. S. Melvin, B.A., of Knox College, has received an invitation from the Chalmers' congregation on the Mountain Top to preach for them during the present College session.

S. H. Pickup, B.A., of the Knox College graduating class, preached with great acceptance on the 17th inst. in St. Andrew's church. Mr. Wilson, the pastor, was absent conducting anniversary services at First Essa, Barrie Presbytery.

Church fairs, sales of work, etc., seem to be the order of the day at present. All hail to the noble army of women who thus show their enthusiasm in the church's work; but oh, for the time when we shall all have learned that there is "a more excellent way."

Rev. S. B. Nelson, D.D., of Knox church, has been approached by a strong church in Minneapolis with a view to accepting a call from there. It is hoped that Dr. Nelson may not leave Hamilton so soon, though humanly speaking the inducements offered present a great temptation.

EASTERN ONTARIO.

The induction of the Rev. J. A. G. Stirling to the pastorate of the Presbyterian church at Havelock, took place on the afternoon of Friday, 22nd November, at 2.30 p.m. The Rev. G. A. MacLennan, B. A., of Norwood, interim moderator, presided. The sermon was preached by the Rev. Peter Currie, B.A., of Warsaw. The address to the people was given by Rev. D. A. Thomson, of Hastings, Clerk of the Presbytery of Peterborough, and the address to the minister was delivered by the Rev. H. J. Keith, B. D., of Knox church, Peterborough. There was a large attendance of the congregation. Later on in the afternoon a sumptuous dinner was provided by the ladies in the basement of the town hall to which the fullest justice was done by a great concourse of people, both from the town and the adjacent country districts. In the evening there was a largely attended social gathering in the same place at which addresses were given by the aforesaid members of presbytery. Addresses were also given by the Rev. D. Balfour of the Methodist church and the Rev. H. Caplan, rector of the Church of England. An appropriate address was also given by the newly inducted minister. The evening's enjoyment was much enhanced by a select musical programme. Havelock is entirely a town charge, and affords an abundant field for ministerial usefulness.

At the last meeting of the Toronto Presbytery, Dr. Summerville submitted a plan for the settlement of vacant charges, of which the principle idea was the appointment of a central committee appointed by the general assembly to receive names of ministers out of charge who wish settlement in charges and all ministers in charge who desire a change. A presbytery committee of supply should act with the session of vacant charges to select and invite the ministers who are deemed suitable to preach there with a view to a call.

On the evening of the 14th inst, the minister, Rev. W. G. Wilson, and choir of St. Andrew's church, Guelph, were hospitably entertained by Mrs. J. Smith, of Arthur street.

Rev. Dr. E. D. McLaren, Mission Secretary, says the partial failure of crops in the West will affect the home mission funds.

"UNTO THE THIRD AND FOURTH GENERATION."

"One can not be, with impunity, the son of a drunkard"—so says Dr. A. Joffroy, a French Physician, who writes on "Alcohol and Alcoholism" in the Revue Scientifique. Dr. Joffroy's article reads in places like an old-fashioned temperance tract, but it is in reality a pitiless scientific statement of facts. Diseases, the author points out, are of two kinds, those that attack persons in normal health, and those that touch only those who are predisposed to them. To create such morbid predispositions alcohol is eminently suited, and in this way it strikes down not only those who abuse it, but their descendants, often ceasing its ravages only when it has obliterated a whole family. We can quote here only a small part of what Dr. Joffroy says. First comes his division of diseases into the two categories mentioned above. We read:

"In the case of some diseases (scarlet fever, smallpox, plague, etc.) the pathogenic agent produces the specific malady in every one exposed to contagion, whatever may have been his previous condition of health. But, on the other hand, there is a whole class of diseases that attack only such as are predisposed. Of one hundred infants fed in the same way, one or two will become abnormally fat, because, for example, the father had gout or the mother diabetes. . . .

"But hereditary predisposition exists also with nervous diseases, and alcoholism is one of the most effective means of creating such predisposition, as well as of developing it where it exists. To have chorea or rheumatism, for instance, one must have obese, nervous, alcoholic parents. A man may be seized with shaking palsy, following some violent emotion . . . but heredity must be present to facilitate the action, and alcoholism is generally found to be at the bottom of this heredity."

In mental diseases, Dr. Joffroy goes on to say, the role of heredity is greater still. We may almost say that predisposition is absolutely necessary for these. The author rejects the classification made by some authors who divide mental diseases into those of the normal and abnormal brain. The former, he thinks, do not exist, a diseased brain being always abnormal. Even poisons that act on the brain select those who are predisposed, and this is eminently true of alcohol itself. Predispositions (generally alcoholic) determine the special form of drunkenness and explain why wine makes one man gay, another sad, another quarrelsome. Likewise, hereditary predisposition explains why alcoholism results, with one man, in an ulcer of the stomach, with another in cirrhosis of the liver, with others in paralysis of one or another set of nerves. The writer continues:

"On epilepsy the action of alcohol is quite clearly manifest; sometimes a subject plainly epileptic from infancy takes to drink at about twenty, with the result that his attacks increase in violence at each excess; sometimes a man of thirty to forty years who has had only slight seizures in childhood begins to have the characteristic attacks, which disappear or lessen when he becomes abstinent. . . .

"In order that I may be clearly understood I will repeat the definition that I have given elsewhere of incipient degeneracy: 'The totality of organic defects, of hereditary or acquired origin, which, by lessening organic resistance, create new morbid aptitudes and make causes pathogenic when of themselves they would be powerless to injure a normal organism.'

"And I repeat again that, in the creation of these new morbid aptitudes, this hereditary predisposition, which

dominates almost all pathology, alcoholism stands preeminent, doing more harm and counting more victims than tuberculosis. Alcoholism, in fact, not only affects the individual, but its effects are continued to his descendants. One can not be, with impunity, the son of an alcoholic. Alcoholism begins with the father and strikes down his children; and generally its action continues, until, in the fourth or fifth generation, it has destroyed the family. But before this final result is reached, the alcoholics and their descendants are, according to circumstances, hurled into disease, madness, or crime, filling our hospitals, asylums, and jails, as I have already said.

"Blind indeed are those who, ignorant of the dangers of alcohol, see in it only a source of revenue!"

THE AGENCY USED.

By C. H. Wetherbe.

Although God often makes known His will to His people by the express agency or work of the Holy Spirit, yet He also very generally conveys His desires and purposes through a purely human agency. But the latter way is often regarded by even good people with considerable doubt and reluctance. I have known many instances of this kind. God had undoubtedly revealed His mind to a certain Christian man in reference to a situation which required more than human wisdom to decide correctly, or according to God's will; but his wife, although a Christian, refused to accept the revelation or decision, on the ground that it was a man, and not God, who was speaking. She argued that God would directly make known to her what His will was in relation to the matter, if it were right for her to follow her husband in the proposed course. But there is a fallacy in such an argument and attitude. As a general principle it is both wrong and unsafe. It was on just such a principle that a large number of Jews, in Old Testament times, acted towards God's true prophets. They frequently refused to practically heed the message which the prophets declared that God had given to them in behalf of the people. They stoutly declared that God had not spoken thus to the prophet. If God had directly spoken to those Jews, then they would have felt obliged to heed and obey.

But God would not humiliate the demand of those people. He had expressly chosen certain men as His prophets and His agents for conveying to the people His will and demands, and if they would not receive the message they must suffer chastisement and loss. We may admit that a true Christian man in our day may sometimes be mistaken in his belief that it was God who spoke to him in regard to a certain affair, yet it remains true that God employs human agencies for the conveyance of His will and word in regard to many of the affairs of our lives. We should not refuse to heed a message, simply because it comes to us through a human voice.

Lutheran Observer: Men see a wonderful promise of gain in yielding to temptation but they find out, sooner or later, as the prodigal did, that its pleasure is illusion, delirium, falsehood, leaving only bitterness and ruin. No solid, enduring happiness grows beyond the hedges of righteousness. He who thinks it is to be found there and breaks through, hoping to grasp it, is forced at last to confess that he has played the fool. In incurring guilt, he has also tasted the bitterness of utter disappointment.

Chalmers' Church, Hamilton, have invited Mr. Gordon Melvin, a Knox College student, to take charge of the church for a term.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE DEATH OF SAMSON.*

By Rev. Professor A. E. Mackenzie, B.D.

The Philistines took him, v. 21. Salmon, in British Columbia, are captured by means of skillfully contrived traps, which are so arranged, that wide avenues invite the fish to enter. Swimming along these easily and unsuspectingly, they come every moment nearer and nearer to the central mesh of the enclosing net. When, alarmed at last, they try to make their way back, it is only to find themselves met on every hand by the imprisoning network. The fate of the fish is a parable. It pictures the way in which sin secures its captives. At first the evil pathway is easy and pleasant. But it leads surely to slavery and death. We are safe only when we steadfastly resist the persuasions of the tempter, however fair his promises.

Put out his eyes . . . bound him . . . he did grind, v. 21. There is a story of a fugitive criminal followed by a detective, who traced him to a distant city, lived in the same house, won his confidence, and then in an unguarded moment, induced him to try a pair of handcuffs, which were no sooner round his wrists than the detective locked them with a snap, saying, "You are my prisoner." There is no real or lasting freedom for the sinner. Every evil deed forges chains and fetters that will at last bind the doer of it. We win our way into true liberty only by obeying, with loyal and loving hearts, the commands of the God who is our King and our Father.

People saw him, praised their God, v. 24. Milton, in, Samson Agonistes, makes Samson say—
"All the contest is now 'twixt God and Dagon.

He, to be sure, will not connive or linger

Thus provoked, but will arise
And his great name assert."

Take a square look at the enemies the church has to face in our time. There are such tremendous evils as the drink traffic in our own land, and there are all the forces of wickedness in heathen lands. But these are God's enemies, as well as ours. And when we line ourselves up on His side, our victory is certain. Before God's almighty power all opposition, however strong, will surely crumble and fall.

Samson called unto the Lord, v. 28—Last summer several canoe parties were prevented from entering Algonquin Park, in Northern Ontario, by a certain route, because the water in a certain river was so low. Later in the summer, however, some dams were opened on this stream and there was abundance of water. Our prayers, like Samson's, throw wide open the channel for the mighty stream of divine power and grace, to carry us on to victory and success.

O Lord God, remember me, . . . and strengthen me, v. 28. Mrs. Howard Taylor, of the China Inland Mission, has told us the wonderful story of "Pastor Hai, one of China's Christians." After he was converted, he took the name of "Devil Overcomer." And right nobly did he prove his right to the title. For many a year he had been a victim of the opium habit. Satan had bound him in the chains of that fearful vice. But at last he was free, and during the remainder of his life, he was the means of bringing liberty to many others. It was in no spirit of boasting, however, that he assumed his new name. For the power he well knew and gratefully acknowledged, was not his own, but God's. Prayer was

the weapon by which he won in his fight. By the same weapon we may overcome in all our battles.

Let me die with the Philistines, v. 30. In the famous battle on the Plains of Abraham, by which Canada was won for Britain, Wolfe, the leader of the British forces, as every school boy knows, died on the field, while Montcalm, the French general, received a wound which proved fatal within twenty four hours. When Wolfe was told that his army had gained the victory, he murmured with his dying breath, "Now God be praised, I will die in peace." And when his physician announced to Montcalm, that he had only twelve hours to live, he remarked: "So much the better. I am happy that I shall not live to see the surrender of Quebec." These two brave soldiers loved different sovereigns and fought under different flags, but they were alike in their devotion to their country and to their duty. They valued life only as it enabled them to do nobly the task assigned to them. The spirit that breathed in them should fill our hearts also. For we, too, are called to be soldiers under the most glorious of all leaders, even Jesus.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D., London

DAGON—The fish god of the Philistines, came from Babylonia, where he had the head, arms and hands of a man, but the body of a fish. When he fell down before the ark of Jehovah (1 Sam. 5:1-5), his head and arms were cut off, and only the fish-shaped part remained. He has by some been identified with the sea monster called by the Greeks Odacon, part man and part fish, that came up at long intervals from the Persian Gulf to repeat to the Chaldeans the original revelation.

ZORAH—The modern Surah, a village on the north side of the valley of Sorek opposite Bethshemesh on the south side. Eshua, another hamlet beside Surah, perhaps represents Eshtaol. They lie about 800 feet about the valley, which is well watered and fertile.

MIDDLE PILLARS—The house was probably semicircular, with successive stories all open towards the diameter of the semicircle, with their fronts retreating like the tiers of an amphitheatre, the outer edge of each story resting on a row of pillars, which in turn rested on the story below. The lowest story was supported by great stone beams, one end of which rested on the rear wall and the other end on one of the two pillars which stood close together near the centre. When these were overthrown, the support was removed from one side of all the stories.

THE BLOCKED PATH.

Often we are led by the blocking of our path. Before us is a stone wall; we must change our course. Livingstone heard clearly the call of China and prepared himself for service there, but the Opium War began and prevented him from following that path. After a time of anxious waiting, the way opened for him to go to Africa. If often seems as though we must hurt ourselves against the guide post before we will read the directions aright. Sometimes, however, the seemingly impassable barrier is but a trial of our powers. Our duty is to break through or climb over. Let us watch lest we mistake the testing for a turning.—S. S. Times.

Have faith in God and keep trusting. The end will justify your confidence. "The eternal stars shine out as soon as it is dark enough."

THE FOREIGN MISSIONARY.

The Christian Missionary is a human phenomenon without parallel in history. A certain measure of half-pitying contempt commonly gathers about him. He carries the scantiest equipment; he carries no arms; he is clad with no civil authority; he has very little money; he is usually alone. He has only a message and a motive. The message is the story of Christ, and the motive is the love of Christ. And, somehow, he succeeds everywhere! He works a miracle which all the resources of science, and literature, and civilization without him could not do. A pagan race, it is true, can learn the mechanical arts and borrow the dreadful weapons of civilization. Japan has done this, and has shifted the very center of political gravity for the whole world as a result. But to create a new moral character in people foul with the vices of heathenism, this is a miracle beyond the wit of man to accomplish. But the missionary does it! He lands on some lonely and savage isle, and, under black skins, in dull brains, in human souls made fierce with whole centuries of savage ancestry and habits, he yet creates a new character. By some strange magic he reproduces, on such strange soil, the best morality civilized lands know. In races that yesterday were heathen and savage, he somehow develops many of the qualities of saints, and not seldom, something of the temper of martyrs. What may be called the secondary results of the missionary work are, in their kind, marvelous. He civilizes, though civilization is not his immediate aim. For a barbarous race with a rude and scanty vocabulary, he creates a written language. He gives them a literature, and the faculty for enjoying it. He raises womanhood; he creates homes, he draws a whole race to higher levels of life. He does this under all skies and on all shores. Now, on any reading of the story, this is a social miracle.—W. H. Fitchett in the Missionary.

PRAYER.

O God our Father and the Father of our risen Lord, through whom alone we have access to Thee, impart unto us the spirit of prayer. Our sins we confess and our weaknesses are laid bare in Thy sight. The best of us are but so many children kneeling about Thy feet, seeking a glimpse of Thy face. Give us, O God, some recognition of Thy fatherhood. Look upon us in the face of Thine Anointed and for His sake own us as Thine. This day we thank Thee for the unspeakable gift of the Christ; but for Him we had not known Thy name nor Thy will. For His life, His doctrine and His triumph over death we thank Thee. May we become a part of all that He was or is. And if it be that we are to suffer with Him, help us to remember that the servant cannot hope to be greater than his Master. May our passion be for the welfare of others, and grant unto us a patience such as we find in Thee. Our old selves help us to forget, and with the risen Christ enable us to dwell daily at the right hand of Thy constant favor. And this, Father, we ask in the name of Him who was dead and is alive again, Jesus Thy Son. Amen.

He is a brave heart that can batter down the walls of a castle; but he is a braver who can retrieve victory from disaster.

WHO IS CHRIST?

Delta in Lutheran Observer.

There are those who affect to answer the question, "Who is Christ?" by saying he was a mere pretender who advanced great claims he could never meet. But where, pray, did Christ make an assumption He could not or did not fulfill? He claimed the power to forgive sin and at once proceeded to substantiate the same by working a miracle. If Christ's claims were unprecedented, so also were the works by which he made them good. What pretender in any cause ever walked on the sea? What mere pretender ever fed 5,000 people with a few loaves and fishes? What pretender ever called back the dead to life, as did Jesus in at least three distinct instances?

As a pretender, Christ must have been either conscious or unconscious of the fact. (Brown.) If the former, then He was so anxious to practice deception on the world, that He was willing to expose Himself to the risk of being detected in the fraud of such numerous and palpable miracles that the world has not seen their like before or since. He was also so eager to deceive that He did not hesitate to lay down His life in support of His pretensions! But you readily admit the utter absurdity of all that.

Think of Christ's utterances, so rational, intelligible and authoritative. Consider the effect of His teachings on the ages since, not merely on the ignorant, but on the educated and the refined especially and that above every other religion Christianity has fostered learning, and the more intelligent nations today are those that have embraced and been developed by Christianity, and we are at no loss whatever as to how to dispose of the alleged irrationality of the founder Himself.

It is said Christ was a great moralist, deserving to rank as an ethical teacher with the Greek Socrates, or the Roman Seneca. It cannot be denied that these men, heathen though they were, taught sublimely, and beautifully, and with a wisdom almost inspired. Their lives also were better than those of the people about them yet they cannot for a moment be soberly compared with Christ who repeatedly challenged his enemies to point out a single flaw in his character, and they could not. Jesus LIVED HIS DOCTRINE fully and perfectly—a thing which cannot be said of any other being that ever trod the earth.

But while it is idle to try to find any other teacher perfectly exemplifying in his life the principles he enunciated, Christ goes far beyond all others in the extent, perfection and harmony with which he presented the truth. Heathen philosophers confined themselves exclusively to maxims regulating the present life, and the great future was a mere surmise. The chief glory of Christ's teaching is that it starts with the future and views the change of time in the light thus reflected from the eternal world. Who but Christ offers us any escape from the torments of a guilty conscience? What explanation is offered of death and what lies beyond the confines of the grave? A sad silence or an uncertain conjecture is all we can get out of worldly philosophy or themes the most momentous to the soul's ideal. It remains for Christ's hand to draw aside the curtain and allow heaven and hell to stand visible. But Christ does even more than reveal to men their duties, their sins and their ultimate destiny. Through Him comes the Holy Spirit, God operative in human life. Thus Christ alone of all teachers earth has ever known, confers a power unknown to mere mortality, which enables man to perform duty, shun sin and attain at last a condition of everlasting blessedness in heaven.

SPARKS FROM OTHER ANVILS.

Central Presbyterian:—The worth and dignity of life consist in being new creatures in Christ Jesus. The simple trust that unites us to him brings to us all the buoyancy of life, makes all things possible to us. The consciousness that He has a plan for my life—that He will make known this plan and give the strength to carry it out, takes all the insipidity out of life; gives to it all satisfaction and dignity.

Presbyterian Witness:—Let us do our little share to bring our Master more fully and trustfully before those who have not yet heard Him. Personally, and privately, if you will have the best results, begin by offering your personal service in some way that stands open to you. He has need of faithful witnesses in every street of every city; and equally He has need of you in your quiet hamlet where He delights in the genuine loyalty of every heart, old and young.

United Presbyterian:—We wrong ourselves when we imagine that the world is all against us. Our suspicion is our worst enemy when we think that society has formed a confederacy to put us down. The world has cliques enough but we are scarcely sufficient importance in it to justify another. Keep sweet and the world will reciprocate. The ready smile, the warm hand grasp, gentleness of temper and ordinary merit will reach shore where the cold hart and the somber countenance will go to the bottom.

Lutheran Observer:—It is true that men are pardoned on the ground of the atonement and righteousness of Christ. But, then, as pardoned, the design of salvation by grace is to bring them into the righteousness and excellence of character which their new and gracious relation demands. And the morality of the Bible, its demands for character and life, are marked by a correctness, a completeness, an elevation which the best thought of man has not otherwise compassed. In such passages as the Sermon on the Mount and the twelfth chapter of Romans we have a portraiture of the ethical life to which we are called in the gospel. In the sinless Christ himself we have an image of the righteousness of character into which Christianity is to bring sinful man.

A short time ago a very urgent appeal was made to Governor Hughes of New York, by representatives of the State Federation of Labor, the Theatrical Carpenters' Union and the Actors' Church Alliance of New York City to take the necessary steps to prevent the continuance of the so-called "sacred concerts" given on Sunday in the theatres of New York. Very justly it was contended that the opening of the theatres on Sunday results in the oppression of the employees, who work long hours on week days and should not be compelled to work seven days in the week when the Sunday work involves a plain violation of the law. The Sabbath is the bulwark of a nation's health, morals and prosperity, and whatever tends to weaken its proper observance should be withstood in the interest of good citizenship, as well as of religion. This is a point which never should be lost sight of by the people.

Charity of speech is as divine a thing as charity of action. To judge no one harshly, to misconceive no man's motives, to believe things as they seem to be until proved otherwise, to temper judgment with mercy—surely this is quite as good as to build up churches, under the most glorious of all leaders,

Feeling is a sort of thought without the process of thinking—a grasper of the truth without seeing it. And what is very remarkable, Feeling seldom makes the blunders that Thought does. —J. R. Miller.

BEAUTY AND UTILITY OF GRATITUDE.*

By Robert E. Speer.

Nothing is more characteristic of Christianity than thankfulness to God. The early church was filled with it. The first of the epistles of the New Testament sets it forth as one of the great Christian duties. "In everything give thanks, for this is the will of God in Christ Jesus to youward." The prayers of the church were full of gratitude. When they asked for things, it was with loving appreciation of what God had already done for them. "In everything," Paul counselled them, "by prayer and supplication with thanksgiving let your requests be made known unto God." No small part of the joy and strength of the early church was due to this habit of gratitude.

It was gratitude and not resignation. The early Christians did not passively submit to the will of God. They positively rejoiced in it. And they did not qualify and explain away what was the will of God. They thanked God that they were counted worthy to suffer shame for Christ's name. They rejoiced in tribulation. They were glad when they were allowed to have fellowship with Christ in his sufferings, and so to fill up their measure to the redeeming of the world. All that came to them they thanked God for, and were glad that it was not otherwise.

There is a wonderful uplifting power in this attitude. Whoever looks on life in this way is lifted above its vicissitudes and anxieties. He thanks God for everything. Nothing can come to him for which he will not thank God and be glad. Such a habit of soul cleanses us from fret and turmoil of heart and gives us our own place of peace.

And it opens to us a living way to God. "Whosoever offereth praise," says God by the mouth of the Psalmist, "glorifieth me and openeth a way whereby I may manifest myself unto him." The spirit of thankfulness is a spirit to which God has access. It is the spirit which confesses its own insufficiency and its willingness to accept from God and to which God therefore makes reply. In the humble and the thankful heart he loves to dwell.

We should seek at once to acquire the habit of thankfulness. Every hour of every day we should be thanking God for what comes to us. "I thank thee, Father," should be our word as it was Christ's. For all that came to him he blessed God. We, too, should bless him at all times. His praise should ever be in our mouths. We do not need to do it publicly. We can deepen our gratitude by filling our conversation with "Praise God," "Praise the Lord," but we cannot too often thank God in our hearts.

Gratitude to God for his love takes the sting out of all that is hateful in the world. We can still and all the more earnestly contend against all that is evil and unworthy, but our hearts will be at rest in the goodness of God. His love and our grateful acknowledgment of his love will heal all that has been hurt and make it well again.

"Let us with a grateful mind
Praise the Lord for he is kind,
For His mercies aye endure,
Ever faithful, ever sure."

BIBLE READINGS.

Mon.—Thanksgiving is good (Psa. 92: 1-15).

Tues.—In public worship (Psa. 35:17-19).

Wed.—In everything (1 Thess. 5:11-18.)

Thurs.—For Jesus Christ (2 Cor. 9:10-15.)

Fri.—For national blessings (Psa. 136: 1-26.)

Sat.—For bodily good (1 Tim. 4:1-14.)

*Topic T.P.S., for Sunday, December 1, 1907. The Beauty and utility of gratitude (Psa. 111:1-10. A thanksgiving consecration meeting.)

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Against many generations of conviction and practice a large Jewish Congregation in Boston began the observance of their Sabbath on Sunday instead of the historical Saturday, "as its business life and laws will not let us worship on Saturday (without loss of wages) nor work on Sunday."

Recently, in a public address, in England, Rev. Dr. Horton made protest against the demoralization of the ministry by the Press. "The continual paraphrasing of popular preachers is not only bad for them personally, but does great damage to the church by fostering among the younger and less known men a lust for publicity fatal to good work."

The awful perils of municipal ownership do not appear to dismay Vienna. The city operates its gas and electric lighting plants, and the electric street car service, owns the water works, has just established a big brewery and now has paid \$500,000 to the two big undertaking companies for their rights and privileges, and will henceforth control the burial business.

A writer in the Christian Register declares he has heard one of the older ministers of the Unitarian denomination tell of having "assisted four ministers to bed on the night after an ordination supper." The incident is mentioned as showing the change which has taken place between present day usages and those of quite recent times in the use of wine or other intoxicants. Even within the memory of many men still living it was not unusual at Presbytery dinners in Scotland for ministers as well as elders to take too much punch; and during the writer's first visit to that country, say forty years ago, it was a very rare thing indeed to visit a manse without being offered wine or spirits. Such a custom is now happily "more honored in the breach than the observance."

MEN AND MISSIONS.

That is a spirited undertaking on the part of the laymen of the various Protestant churches of Toronto to increase the givings of the city for missions from \$140,000 a year to \$500,000 a year. The undertaking will have a wide influence on givings elsewhere. It is remarkable, and as satisfactory as remarkable, the recent increase of interest in missions. For many years the men of the congregations have been out of it; the congregational missionary organizations have been mainly conducted by women; while the actual givings of men for missions have been on the average ludicrously meagre. If it turns out that men mean to throw their energies, their organizing abilities, and their money, into the work of carrying the Gospel into every part of the world, the result may be beyond calculation.

REFORM IT!

And now comes the suggestion that wedding presents be abolished. It does seem ridiculous that people should send out in some cases hundreds of invitations, and that usage should expect every person so invited to send a wedding present! These presents are often a burden to those who give, and often not less a burden to those who receive, for the reason that it is not possible to make a large collection of incongruous things either lie down or stand up in harmony together. Many an unfortunate young bride has been forced through fear of giving offence to give promise of place to some article that will not "go" with the rest of the room. The system of compulsory present-giving at weddings is absurd and vulgarizing, and should be abrogated by public opinion.

THE SOLOS I HAVE ENDURED.

Bishop Dumoulin at Toronto recently unburdened his soul over the solos and anthems he has had from time to time to endure. The choir would rise and some man or woman, turning round in a theatrical attitude, would begin a wearisome and interminable solo, during which he had suffered untold agony, while the congregation sat in a dreary, listless way, with the sidesmen and wardens waiting patiently at the door and the clergymen at the altar until it should please the individual to bring his solo to an end. All that, in the Bishop's judgment, was a great and wide abuse of the Church's design. What they wanted throughout the length and breadth of the Dominion was the great voice of the congregation in unison singing the grand old hymns and simple chants of the Church.

The Annual Convention of the Ontario Lord's Day Alliance has been postponed until Thursday, 28th November, and the Triennial Convention of the Lord's Day Alliance of Canada is to be held on Friday, 29th November. The two Conventions thus coming on successive days will enable many to attend both. The place of meeting is Toronto, in St. James' Cathedral, Parish Hall. The Triennial Convention will be presided over by his Grace, Archbishop Sweatman, D.D., D.C.L., the Honorary president. It is especially desirable that the friends of this movement should take careful note of these dates and arrange to attend. We understand that Mr. J. K. Macdonald finds it necessary to withdraw from the Presidency of the Provincial Alliance, and the death of the late lamented Rev. Dr. Potts will necessitate the appointment of a President for each of these important organizations.

BRITISH MARRIAGE ACT.

It will be remembered that when the amendment to the British Marriage Act was adopted by parliament—legalizing marriage with the deceased wife's sister—some very serious talk was indulged in by many of the clergy that those who contracted marriage under the new law might be visited with pains and penalties of various kinds by the Anglican Church authorities. The Archbishop of Canterbury, however, has published a letter to the clergy and laity of his diocese in which he instructs the clergy that they will act wisely and rightly in saying that marriages with a deceased wife's sister ought to take place elsewhere than in church but he wishes it to be understood that his advice is advice only, and not a formal direction or injunction. The most important sentence in his letter is the statement that he will "in no way regard as disloyal, or disrespectful, any incumbent who, after carefully weighing the whole circumstances, comes to a different decision" from his own. On the question of admitting the parties to such marriages to the Holy Communion, the Archbishop quotes the Prayer Book expression, "open and notorious evil liver," and gives it as his opinion that such words cannot rightly be applied, on account of their marriage, to a man and wife who have contracted as a civil contract, a marriage expressly sanctioned by English law. Two months ago," says the British Weekly, "it seemed as if the Church of England were preparing, through its responsible leaders, for a fierce conflict, not with the present Government, but with the nation. Now that the Archbishop has spoken, we are likely to hear little more, even from the extreme section, of the prejudiced and violent language which has so intensely embittered the controversy." The Bishop of Hereford, speaking recently at a diocesan conference, said there was no Scriptural prohibition which could fairly be quoted as a law of God on this subject, and warned those who hold that canons must override Statute law that such a policy was heading straight for Disestablishment.

We are credibly informed that the Mount Forest hotel keepers have agreed to close up their hotels should the Local Option by-law be passed. They would probably not be closed till May first, when the by-law would come into force. Unless adequate provision be made to meet such a contingency there would be an intolerable state of affairs. Temperance people must be prepared to meet the emergency—sentiment must crystallize into dollars. Such provision must be made as will ensure plenty of good stabling accommodation and the running of at least one first class hotel in Mount Forest. Steps should be taken to that end at once.

Herald and Presbyterian:—Winter is steadily approaching. The days are shortening, the darkness and cold are increasing, the frosts have stripped the trees of their foliage, and each stormy period is a little more biting than its predecessor. But there is no real reason for regret. Each season has its peculiar compensations and advantages. The abundant harvest that has been gathered in amply provides us against the vicissitudes of the winter. So is life passing swiftly for each of us. There need be no sense of regret. If we have accepted the rich and abundant grace of God offered us in the gospel, we are amply provided for against all the possibilities of the present or the future. All is well if we are in Christ.

CONCERNING CONGREGATIONAL COLDNESS.

(By Knoxonian.)

Nobody in this part of the world needs to be told that the year 1907 came in with a cold wave. Preachers who drive fifteen or twenty miles between stations are quite aware that the first Sabbath of the year was cold enough to freeze the enthusiasm out of almost anybody. Perhaps that cold Sabbath was sent early in the year to remind congregations that a minister who has to drive fifteen or twenty miles every Sabbath should have a fur coat. That may have been one reason why the day was so cold. Congregations whose pastors have to drive every Sabbath for a long distance, in all kinds of weather will please take a hint. A splendid fur coat can be had for about \$60. A coat of that kind is both useful and ornamental. It is useful, because a perfect protection against cold, and ornamental, because a very ordinary-looking brother looks well in a long fur coat, when the collar is turned up. The principal reason why he looks so well is because you don't see much of him. No congregation need expect much prosperity if its minister has to drive between his stations all winter without a good fur coat. The cold chills him, enfeebles him, paralyzes him. The eloquence freezes up in him, and the people don't get it. Their minister becomes cold physically, and there is some danger lest the people become cold in a worse sense than physically.

There is such a thing as CONGREGATIONAL coldness. It may be detected in various ways. One good way is to use the statistical report in the annual returns as a thermometer. By examining this thermometer, especially the columns which show the amounts contributed to missions, you may easily discover the amount of evangelical warmth in any congregation. In some the spiritual temperature is high, and the contributions are correspondingly liberal. In some the temperature is about zero, and the figures in the column for missions are low. In a few congregations the mercury is thirty degrees below zero, and these generally give one or two dollars each to send the Gospel to the heathen.

A newspaper reporter was sent to the North-West to write up the first Riel rebellion. For some reason or other "copy" was not forthcoming for a considerable time. When asked for the reason, the pencil-driver is reported to have said that his lead pencil froze so hard out there that no marks could be made with it. Fact or fiction, that pencil illustrates the reason why some columns in the statistical report are blanks. The congregations are frozen so hard that they give nothing to fill in the columns with. The statistical report is a capital thermometer, and on the whole gives a fairly correct estimate of the amount of evangelical warmth in a congregation. In some cases apparent coldness may be a result of entire want of system in collecting. The trouble is want of organization rather than want of warmth; but while this may be true in a few cases, as a rule, where there is warmth it will show itself.

Congregational coldness may easily be detected without the use of the statistical thermometer. One good way is to attend the public service on Sabbath. Everybody knows—that is everybody who attends church—that churches have an atmosphere peculiarly their own. Go into some churches, and everything is cold, freezing cold. The usher at the door is cold, and gives you a chilling reception. You sit down in a pew beside somebody, perhaps a lady, who seems to be an animated iceberg. The

choir gets up to prelude a little, and they seem like a collection of icebergs. Each one resembles a squeaking iceberg. Then the preacher comes in, and from his appearance suggests that he is a clerical iceberg. The moment he opens his mouth you see that his appearance did not belie him. He reads coldly, prays coldly, preaches coldly. The whole performance is cold. It may be faultless in other respects, but it is so intensely cold that it cannot do any good. There is no evangelical fervour—no Gospel warmth—no touch of nature that warms the heart. The whole service is of the ice-icy. There is no soul in it. It has no heart power, and does little or no good. The preacher is a human iceberg, and you are glad when he gets through. You go home, feeling rather wicked, and wonder what churches are kept up for, any way.

You go into another church in which the atmosphere is entirely different. The usher gives you a warm welcome. Without being obsequious he shows you into a pew in a friendly manner. The occupants of the pew make room for you, or give you a book, or show you some other little civility which makes you feel you are welcome. The choir puts heart power into the singing. The preacher comes in, and you see at a glance that he is human. There is a peculiar something in his voice and manner which tells you he is a man, but a man who wishes to help his fellowmen. His reading of the opening hymn and the scriptures help to put you in a good frame of mind. The long prayer, instead of being wearisome lifts you up and brings you near your heavenly Father and your elder Brother. The sermon comes, and the warm evangelistic truth goes right home to your heart. There was something there for you, though you were a stranger. As the service proceeds, your cares become lighter, your faith stronger, and you leave, feeling that it was a good thing to worship in that church.

What made the difference between these two churches? The difference was in the spiritual atmosphere. The one was cold, the other warm. What made the atmosphere of the one warm, and the atmosphere of the other cold? The Gospel. A church in which the Gospel is fully, faithfully and earnestly preached always has a warm atmosphere. Any church that depends more on mere forms than on the power of Gospel truth must always be cold.

There are other tests by which the spiritual atmosphere of a congregation may be tried. The prayer meeting is a good one. It is one of the best. A congregation with a poorly-attended prayer meeting is generally cold. The attendance of the members at the sacrament of the Lord's Supper is a good test. If the members attach very little importance to this sacrament, and attend of communion Sabbath in small numbers, then rely upon it the spiritual atmosphere is below zero.

We find the following item in one of our exchanges. The thought contained in it may be useful to any of our readers who may have had difficulty in sanctioning the innovation: The use of the individual cups is Scriptural; this usage dates back to the institution of the Holy Communion by our Savior. The Lord's supper was instituted by Christ, in connection with, and at the conclusion of, the Jewish passover . . . at that Passover table, as always, everyone of the guests was provided with his own cup. All authorities agree that individual cups were used at the Passover table; this same custom prevails to-day among the Hebrews of all lands in their celebration of the Passover. At the institution, therefore, of the Lord's Supper, surroundings show that individual cups were used. The use of a single cup is, accordingly, a departure from the method adopted at the beginning.

LORD'S DAY ALLIANCE.

A series of meetings of more than passing interest in connection with the Lord's Day Alliance will be held in Toronto during the last week in November.

The annual meeting of Toronto branch will convene on Thursday, November 28th, at 8.00 p.m., in St. James' Square Presbyterian church, Toronto. Addresses will be delivered by His Grace Archbishop Sweetman, D.D., D.C.L., of Toronto, the honorary president of the Alliance, who also will preside; Ralph Smith, Esq., M.P. of Nanaimo, B.C., a leader in the Labor movement in Canada; Rev. L. Norman Tucker, D.C.L., John A. Paterson, K.C., and others.

In the afternoon of the same day the annual meeting of the Ontario Provincial Alliance will convene in the same place, St. James' Square Presbyterian church lecture hall, at 2.00 o'clock.

The reports will cover the work accomplished during the past year, and outline an aggressive campaign for the coming months. As this is the first year the new Lord's Day Act is in force much interest will centre in this meeting.

On Friday, the sessions being held at 10.00 a.m. and 2.00 p.m., the Triennial Convention of the Lord's Day Alliance of Canada will be held in St. James' Cathedral parish hall, Church street. Delegates are expected from all the provinces. The report of Rev. Dr. Shearer will contain the intensely interesting story of the steps taken to secure the Federal Lord's Day Act; the intense struggle against mighty odds when the bill was before Parliament; the account of how the Act has been received in the various provinces, and point out how it has brought freedom to tens of thousands of Canadians, who, otherwise, would still be slaves to seven day-in-the-week toil. There will also be plans made for the future.

The vacant chair of the President (Rev. Dr. Potts) will be filled at the morning session by His Grace, Archbishop Sweetman, the Honorary President.

In view of these meetings the ministers of the city churches will probably preach on this question the previous Lord's Day or at the mid-week service of that week. Every person who is interested in the preservation of the Lord's Day is assured a hearty welcome to any or all of these meetings.

In the F. M. Tidings for November the following new life members are reported: Miss Jennie F. Patterson, Whitby; Auxiliary, Whitby; Miss E. McNabb, W.F.M.S., Kilsyth; Mrs. W. H. Benn, W.F.M.S. Auxiliary, Niagara-on-the-Lake; Mrs. John Saunders, Knox Church Auxiliary, Harriston; Mrs. John Leiper, Burns and Knox Church Auxiliary, Londesboro; Mrs. Daniel Beattie, presented by St. Andrew's Auxiliary, Guelph-Toronto; Mrs. W. O. Eastman, St. John's Church Auxiliary, Hamilton; Miss Laura Savers, Mission Band, Brucefield; Mrs. W. J. McKean, W.F.M.S., Glamis; Miss Sarah Shand, Knox Church W.F.M.S., Port Dover, Hamilton; Mrs. F. W. Clarke, Knox Church Auxiliary, Winnipeg; Mrs. George A. Bayne, Knox Church Auxiliary, Winnipeg; Mrs. (Rev.) Martin, W.W.M.B., Exceter, presented by the Ladies' Aid; Miss Agnes C. Gordon, Westminster Church Auxiliary, Toronto; Mrs. Dr. Bruce, presented by Old St. Andrew's Auxiliary, Toronto; Miss Effie M. Cant, W.F.M.S., Knox Church, Galt.

Profound learning can never take the place of familiar and everyday contact with men and women. To move the world we must know the world. To influence men and women we must appreciate their condition and be in some sense familiar with the things in which they are interested. It is only in this way that learning can have its rightful influence over the lay mind.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

A PREMEDITATED TRIUMPH.

By Hilda Richmond.

"But you know nothing of what the country is like," persisted the young man. "Really, Helen, don't you think it childish to hear only one side of a case and then decide?"

"I know all I want to know," said the young lady, positively. "You gave me the impression that you intended to establish an office here in the city and now want to take me to a lonely farm. I should die of homesickness besides making you miserable, so it is best for us not to try the experiment."

"Mother is old and feeble, dear, and it would not be for long. The few years she has left she wants to spend in her old home and I must take care of her. You don't mean what you just said, do you?" Arthur Hanly spoke quietly, but there was intense feeling in his few words.

"You must choose between us," said Helen Walters, firmly. "If you think your duty to your mother higher than your love for me, then it is well I found it out before it was too late."

Without a word the young man left the house and took the first train for his boyhood home, where his aged mother awaited him. The young lady refused to acknowledge the ache in her heart as she plunged into a round of pleasures, because she felt sure her lover would come back speedily, but she could not realize the material of which he was made.

Sore at heart, Arthur Hanly took up his new work, but his mother never suspected the disappointment he endured. The loss of his cherished profession, the giving up of Helen and the very quiet life he was forced to lead on account of his mother's health, all told on him, but the dear, failing eyes saw nothing of his misery those first few months. Then the long summer days, the hard work and the health-giving air brought new life and hope to his troubled spirit. The joy of doing his duty and the calm but busy life restored his poise, and made him just what his mother was sure he always had been—a true and contented gentleman.

All this time Helen was amusing herself in her own way and trying to imagine she was very fortunate not to be shut up in a dreary farm house. "I might have been able to stand it a year or two," she said to herself, musingly one day. "I wonder if Arthur will come back to the city when his mother is gone!"

Her friends openly congratulated her on her good sense and told doleful stories of country women going insane from loneliness and hard work, when they thought she might be fretting about her lost lover. They brought her books describing the condition of country people, and were ready to support their statements by pointing to the crowds of young men and women who leave their farm homes never to return. In a few months Helen was firmly convinced that Arthur had been very selfish in asking such a tremendous sacrifice of her, and she determined to forget him entirely.

"I am afraid you will be so disappointed, dear," said Rose Adams the instant she welcomed Helen to her comfortable city home the day before Thanksgiving. "Cousin Fanny has determined to have every connection of the family present at her family dinner and we must take you with us, for she would listen to nothing else. She has it in her mind that she will not live through the winter and she wants to have one more family gather-

ing in the old home. It would be all right, but she lives in the country, and I am afraid that will awaken unpleasant memories for you."

"Let me stay at home!" begged Helen. "I won't mind it a bit."

But Mrs. Adams would listen to no such thing. Her dearest girl friend and maid of honor should not be left alone even for a few hours, so Helen had to submit. "It won't be long," she told herself, as she toasted her slippers before the grate in her room that evening. "How dreadful it must be to live where people eat with their knives and murder the English language."

"You must promise us, Miss Helen, not to fall in love with any of our cousins to-day," said Mr. Adams as they started out in the crisp November air. "Cousin Fanny has a son who is quite a fine young fellow, so I think it is my duty to warn you. I hear that he is paying a great deal of attention to a certain person, so—"

"Don't worry," laughed Helen, while Mrs. Adams trod on her husband's foot and telegraphed to him in the code known to young married people. "There is no danger. I wouldn't live in the country for anything, and it is hardly likely I will fall in love at first sight."

"Isn't the air delightful this morning?" asked Mrs. Adams, to change the subject. "Did you ever see anything more beautiful than that long stretch of meadow with the sunshine on it?"

"It is beautiful," said Helen in surprise. "And the houses look fairly respectable, don't they?"

"I don't see any signs of poverty," said Mr. Adams. "You'll probably be astonished at the dinner to-day, Miss Helen."

"No, I won't," said that young lady positively. "I was reading an article in a magazine the other day describing farm life, and I know just what to expect. The writer told of the salt pork and heavy pies and soda biscuits that farmers use. I know just how the women will look, for they were described perfectly as sallow, listless creatures with no thought above the price of butter and eggs. It made me shudder to read of their narrow, barren lives, and I expect to have a day of real thanksgiving because my lot has fallen in a civilized place."

"You'd better keep an eye on her just the same, Rose," said Mr. Adams thoughtfully. "I've heard girls talk before and this may be all a bluff. I don't know how Cousin Fanny would like a city girl for a daughter, but it isn't best to run any risks unless—"

"John!" exploded Mrs. Adams, "what is the matter with you this morning? I thought you promised me to behave before we started. I shall be on pins and needles all day if you talk like this."

"I was merely saying what might happen before the day was over," said Mr. Adams in an injured tone. "You said yourself there was no tell—"

"Here we are!" interrupted Mrs. Adams in a relieved tone. "There is Cousin Fanny coming out to meet us."

"I am very glad to see you, dear," said a gentle voice, and Helen found herself staring at an old lady in a grey silk dress and white apron with her white hair drawn smoothly back from her brow. "My son will be home from one of the neighbors presently. They have a sick child and he had to go there early this morning."

Once in the big farm house Helen continued to stare. The old oak and mahogany furniture had probably been in use for years, but it was more substantial looking and elegant than the copies of colonial models the young lady saw everywhere in city homes. She glanced about for the coffin plates

and wax flowers on the parlor walls, but was astonished to find a few good pictures instead. The glimpse of the dining room she caught through the open door showed a long table gleaming till the house was comfortably filled and Helen sat as in a daze. The well-dressed, prosperous men and women greeted her kindly, but she could not reconcile her ideas to the scene before her. All at once the voice of her hostess sounded in her ear and she looked up to see Arthur Hanly standing before her.

"My son, Miss Walters," said the old lady proudly. "He came home only a few minutes ago."

"How do you do, Miss Walters?" said the young man courteously, as if they were meeting for the first time. "I am glad to welcome you to my home."

"Helen," said Mrs. Adams, coming up before the young lady could speak. "Don't you want to help me with the table decorations? Cousin Fanny would like a heap of fruit and flowers for each table. Arthur, they want your assistance in the kitchen."

Helen did not know whether to feel relieved or otherwise to be hurried away to the dining room, but a sharp pain shot through her heart as she saw Arthur helping a very pretty girl with some vegetables in the kitchen. Rose Adams was sorry for the unhappy girl and tried to shield her all she could by keeping up a lively chatter about the guests, but Helen longed to go home at once.

"Did you ever see anything like this in the city, Miss Helen?" asked Mr. Adams, as he surveyed the long tables ready for the guests. "Did you ever see such a layout anywhere before?"

"I never did," said Helen truthfully. "Actually I am too astonished for words. Where did your cousin get all this food?"

"Don't ask me," said the young man. "I've been here time and again, and they always serve just this much. If you can find two square inches of unoccupied space on that table, I'll stop teasing all day."

"I'm going to help wait on the guests, Helen," said Mrs. Adams, "and John will take you to dinner. Now, John, I expect you to remember your promise," she went on severely. "You know you said—"

"I'll be too busy eating to get into trouble," said Mr. Adams consolingly. "Don't look at me like that, Rose. You frighten me."

"I only wish I could," said his wife anxiously.

Helen felt sure the first mouthful would choke her, but she was surprised to find herself enjoying the turkey, chicken pie and vegetables with which her plate was heaped. Perhaps the sight of the pretty young girl whom Arthur had been helping, and who now was seated beside a young man, apparently her lover, had something to do with her return of appetite, for Arthur escorted his mother to the table and then took up his duties of serving the guests.

"Is this your first Thanksgiving in the country, Miss Walters?" asked one of the guests.

"Yes," answered the young girl rather faintly, fearing what might follow.

"I can guess your feelings then," said the lady merrily. "I was brought up in the city myself, and I used to regard the country as a howling wilderness. I remember the arguments Charles used to put up to induce me to come to the farm. He was consumptive then and a mere skeleton, though you wouldn't think so now," and she glanced at the sturdy man at her side. "At last he had the good sense to get me an invitation to a country home

and I was converted on the spot. You see I wasn't so much to blame, for I had been reading up about women in the country going insane and all that nonsense. Actually I thought farmers lived on pickled pork and corn bread the year round. I see you had the same ideas," she went on innocently as Helen's face grew scarlet. "Well, never mind, dear. It's never too late to learn."

"That's true," observed Mr. Adams thoughtfully, "but it sometimes gets too late for some other things. What is the matter, Rose? Does your tooth ache again? Somehow your looks are not in accord with this joyful occasion."

"Let me help serve the ladies who waited on the table," begged Helen the instant dinner was over. In spite of all efforts on the part of Arthur and Mrs. Adams, the conversation clung to the ideas city people have of the country, and Helen really suffered during the merry chat. "I want to help a little to get some exercise."

"That's right, Miss Helen," said Mr. Adams heartily. "If I were able, I'd help too, but I'll have to leave that task to Arthur. He's younger than I am and more active."

"I suppose the city is as gay as ever," said Arthur, as they worked together dishing up food in the big deserted kitchen.

"Yes, the usual round of parties and entertainments is in full blast," answered Helen. "I did not know I was coming to your home when we started this morning. Mr. and Mrs. Adams said we were to spend the day at their cousin's, and I did not know her name until she introduced you."

"Does that mean you would not have come if you had known?" asked Arthur gravely.

"You know the answer to that question without my telling you," said Helen in a low tone. "I want to beg your pardon for all the unkind things I said about your home and to wish you much happiness. Mr. Adams told me you were to marry a—"

"Look here, John," interrupted Arthur, as that gentleman strolled carelessly past the kitchen door to excite his wife. "What have you been telling Helen? You know very well I am not paying attention to any young lady."

"Who said you were?" demanded Mr. Adams, in mock indignation. "Helen, remember what you said on the way out this morning. This looks dangerous! But just then a firm hand was laid on his arm and the door was gently shut by Mrs. Adams."

Half an hour later the door was burst open by the same meddlesome gentleman, and he assumed an injured air as he told of the sufferings of the waiters in the dining room. "They would have starved without their dessert for the sake of politeness," he explained to Arthur and Helen, "but I'm going to save their lives. I promised at the altar to cherish and protect my wife and I'm going to do it. Good gracious! The pudding is stone cold and the dog has gobbled the pies that were on the window sill cooling."

"I only wish you were as eager to keep some of your other promises," said Mrs. Adams, severely. "Helen, when Arthur and I got up this little plan to have you out here for Thanksgiving, he promised solemnly to behave for one day, but you see the trouble he's caused. We all tried to make him—"

"Never mind, Rose. It's all settled and we're going to be married this very afternoon. Helen has no parents, you know, and I won't let her go this time. She may find another article about insane country women or salt pork. I take no more risks."

"Did you folks plan this?" gasped Helen. "I thought it was all accidental."

"Never an accident," laughed Mr. Adams. "Rose and Arthur have been working out the details for six months. I assure you it was premeditated, on my word of honor. I haven't thought or dreamed or heard of anything else for weeks and weeks. That is the reason I came near disclosing the secret so many times to-day. My mind is saturated with it, so as to speak."

From a mysterious bundle Rose propped with old-fashioned silver, china and glass, while savory odors did not suggest salt pork and heavy pies.

The relatives continued to arrive undisturbed a white frock and before the afternoon closed, a happy wedding took place in the old-fashioned parlor. All the pain and loneliness of the past months spent in feverishly rushing from one gay scene to another, slipped from Helen like a garment, and she looked in harmony with the beauty and peacefulness of the dying Autumn day as the ring was slipped on her finger.

"It will not be long that you will have to stay in the country, dear," whispered Mrs. Hanly as she kissed the bride tenderly. "I feel this is my last Thanksgiving until I celebrate it in my heavenly home."

"But I want to stay," said Helen, tenderly. "I want to begin my new life in this beautiful spot, and then I will never want to leave it."

"I have a great load off my mind," said Mr. Adams, as he and his wife said goodbye in the twilight. "I expect to get a little attention myself since all this excitement is over."

"So have we all had our minds relieved," said his wife. "The next time Arthur and I want to get up some plans for Thanksgiving, we will be careful not to tell you about them."

"Don't be too hard on him, Rose," laughed the happy bridegroom. "Our premeditated Thanksgiving was a complete success and we can afford to overlook his little failings."

BOMBAY, INDIA.

Bombay is one of the greatest cities of India. After Madras, the island upon which the city of Bombay stands is the oldest of the British possessions in India. It was occupied by the Portuguese in 1522, and was given to Charles II. in 1661 as part of the dowry of his queen. It is connected by railway with most of the large cities of India, and by telegraph and steamers with Great Britain.

"Bombay is a perpetual wonderland," writes a missionary. "Such a place for people and peoples; nations, races, tribes, tongues and complexions, from the four points of the compass, pass and repass in rushing trains and through crowded bazaars, like the pieces of colored glass in a kalidoscope. The whole world contributes to crowd these streets. In this strange city are five temples where the embers never cease glowing in fires kindled when Cyrus warred, Belshazzar feasted, and Daniel read strange words of fate traced by God's finger upon a wall. Whence came the 800,000 inhabitants? Last week a Greenlander called, seeking work. Two days after a man from Australia wrote me, asking a favour. A few weeks ago a West Indian came to attend to repairs on my house. Last Sunday night I preached to a congregation in which sat, side by side, a Russian from the Baltic and an Armenian from the foot of Mount Ararat. Among my parishioners is an Abyssinian. Turks from the Dardanelles, Greeks from the Adriatic, Sidhee boys from Zanzibar, Norwegians and South Africans live, do business and die in this human hive. Is it not a wonderland? God is working in this city. I found the Greenlander trusted Him. The Abyssinian wept as she talked of Him, and the Sidhee boy from Zanzibar needed Him."

CHILDHOOD ILLS.

Almost all the ills of babyhood and childhood are due to disorders of the stomach or bowels. Set them right and the little one will be well and happy. No other medicine can do this so promptly and so safely as Baby's Own Tablets. Mrs. Ulric Delisle, Cap Sante, Que., says: "My baby suffered greatly from constipation and stomach troubles and nothing helped her until I gave her Baby's Own Tablets. The change they made in her condition was simply marvelous, and I strongly recommend the Tablets to all mothers. The mother using these Tablets has the guarantee of a Government analyst that they do not contain one particle of opiate or poisonous soothing stuff. Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brookville, Ont."

THE LITTLE CHILDREN IN JAPAN.

The little children in Japan
Are fearfully polite;
They always thank their bread and milk
Before they take a bite,
And say: "You make us most content,
Oh, honorable nourishment!"

The little children in Japan
Don't think of being rude;
"Oh, noble, dear mamma," they say,
"We trust we don't intrude."
Instead of rushing into where
All day their mother combs her hair.

The little children in Japan
With toys of paper play,
And carry paper parasols
To keep the rain away;
And when you go to see, you'll find
It's paper walls they live behind.

THE ACCOMMODATING SPANISH COW.

It was the first cow we had seen in Spain, and she had every right to be the haughty creature she was. A girl led her about the plaza at dusk, milking a thimbleful of the rare beverage at the house of the customers, and it is hard to say which of the three concerned was the most proud—the one who sold, the one who bought, or the one who gave the milk. She of the bovine race was decorated with an old chenille-fringed curtain, and, as though that was not enough to boast of, pulled along the streets a very unruly but bouncing daughter. The calf was tied to the tail of the cow by a rope, and had already learned the ineffable joy of hanging limp and being dragged by her fond parent. Fortunately the rope was not too long for disciplinary purposes, and when exasperated beyond all polite admonition, the cloven hoof of the mother set daughter upon her feet once more.—(Louis Closser Hale, in Harper's.)

The United Presbyterian publishes the statement that a delegate from the Japanese residents in San Francisco has been sent to Tokyo and has interviewed Count Hayashi, the foreign minister, saying that the feeling in America is directed against the undesirable immigrant and that there would be no objection to the coming of a limited number of honest and trustworthy Japanese. The delegate suggested that 900 immigrants monthly through San Francisco and Seattle would not be too many. Count Hayashi replied that half that number would be better. As to attempting to secure the privilege of naturalization for Japanese in America, he would never encourage the alienation of Japanese subjects, but would insist on securing for them rights equal to those granted to subjects of other powers.

Let us learn a lesson from the lark; rise toward heaven and keep singing as we go.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

WESTERN ONTARIO.

Rev. Mr. Wilson, of Allanford, preached at Mount Forest last Sunday.

Rev. W. J. Dey, of Simcoe, preached at Cayuga, on November 17th.

The Waterloo congregation have increased the salary of their pastor, Rev. W. D. Lee, to \$1,200 per annum.

The Presbytery of Hamilton will meet in Knox Church, Hamilton, on the 7th of January, 1908, at 10 a.m.

Rev. F. H. Russell, of Dhar, India, preached to large congregations in both Stratford churches on the 17th inst.

Rev. Mr. Thompson, of Stratford, is announced to preach anniversary sermons at Shakespere on the 15th of Dec.

Rev. S. Young, of Clifford, recently completed a thirty years' pastorate in that town.

On the occasion of the thank-offering of the Aurora auxiliary, W. F. M. S., Rev. Dr. Carmichael of King, conducted appropriate services.

Rev. J. A. Grant, of Richmond Hill, who has been on the sick list for several weeks, is steadily progressing towards recovery. He and Mrs. Grant have gone into Toronto on a visit for a few days.

Mr. Frank Yeigh gave his new picture talk on "The Canada of To-day" to the Kew Beach Presbyterians last Monday evening. The lecture was under the auspices of the Young People's Society and was greatly enjoyed by every one present.

Rev. F. E. Higgins, known as the Sky Pilot of Minnesota, gave an address in Erskine Church school room, Hamilton, last week. There was a very fair attendance, and the address was of much interest to all. Mr. Higgins spoke chiefly upon the work in the logging camps of Minnesota.

Rev. W. T. Allison, until recently pastor of the Stayner Church, has just been inducted into the pastorate of the vacant charge at New Haven, Conn. Mr. Allison was graduated with honors from the University of Toronto in 1889, and from the Yale Divinity School in 1901. The year following was spent in England and his time since then has been devoted to preaching in Canada. During the last two years he has also done very successful work as lecturer in the University of Toronto in the department of English. For a number of years Mr. Allison was connected with prominent daily papers in Toronto as reporter and editorial writer. In addition to his duties at Middlefield, Mr. Allison will also pursue a course of graduate study in English literature at Yale University.

In a recent sermon, Dr. Lyle, of Hamilton, gave expression to the opinion that the Japs should not be excluded, because they were, along with ourselves, God's children, and entitled to the same right here as we had. They should be taken in on the principles of brotherhood also. As for the "yellow peril" argument, he thought there was no need to fear that. He did think, however, that the white peril was to be feared. The whites we were getting from the crowded cities of Europe were a positive danger because so many of them had insanity in the brain, disease in the blood and vice in the heart. The Japs were morally and physically sound, and were good citizens, and he believed it was their strength that we feared more than anything else, because they were making such rapid advancement in the world by their industry and quickness to learn the best the world had to offer.

Chalmers Church, Flesherton, suffered a great loss on the 12th inst., by the death of Mr. A. S. VanDusen, a very highly esteemed elder and active worker in the congregation. At the largely attended funeral service in the church, which was appropriately draped in mourning, the recently inducted pastor, Rev. G. C. Little, preached a short sermon from 1 Cor. 13:12, after which addresses were given by Rev. L. W. Thom, of Waldemar, and Rev. Dr. Caldwell, Methodist pastor, Flesherton. The former, who had been pastor of the congregation for ten years, paid a fitting tribute to the memory of the deceased with whom he had been associated for ten years. He was a man of sound judgment and a kind and wise counsellor. His deep love for and careful study of the scripture, his marked ability as a teacher of the same and his consistent Christian life made him a power for good in the church and in the community. Deceased was in his 67th year, and a widow, two sons and two daughters survive him.

At a meeting of the congregation of Chalmers church, Flesherton, on the evening of Thursday, the 21st inst., a forward movement in behalf of missions was taken by organizing a Missionary Society for the congregation in which all members and adherents will be eligible for membership and will be solicited to join and lend interest and support to the project. Officers were elected as follows: President, the pastor, Rev. G. C. Little; 1st Vice-President, J. F. Chard; elder; 2nd Vice-President, Mrs. J. L. McMullen; Secretary, Charles Stewart, Sabbath School Superintendent; Treasurer, Miss Eva Loucks; Finance Committee, J. E. McKee, T. R. McKenzie, Mrs. W. J. Stewart; Programme Committee, Mrs. F. Tucker, Mrs. W. Bentham, Miss Celia Van Dusen. Fortnightly meetings will be held when addresses, papers, etc., on missionary work will be given. The work in the field is prospering under the recently inducted pastor, who is at present preaching an interesting series of sermons on the book of Esther.

NORTHERN ONTARIO.

Rev. Mr. Cranston, of Collingwood, is doing excellent work in his large congregation, and in creating a temperance sentiment in the community, which will probably result in the carrying of a local option by-law when submitted he has taken a leading part.

Mr. John MacGillivray, a student of Queen's, carried on a successful mission in the MacMurphy settlement, Craig Leith and West Ward of Collingwood, for six months. He met with much success in his field, and friends predict for him a brilliant and useful career in the ministry.

Rev. G. C. Patterson, M.A., late of Embro, visited Collingwood and his old home in the neighborhood, a few weeks ago, when he preached several times in St. Andrew's Church, MacMurphy settlement. Those who heard him were delighted with his eminently able and practical discourses. Mr. Patterson resigned his charge with a view to a needed rest. He has greatly benefited by the change, and will soon be ready to resume the active work of the ministry.

The anniversary services of St. Andrew's church, Markham, were held last Sunday, when Rev. E. Leslie Pidgeon, a former pastor, preached morning and evening.

SYNOD OF MANITOBA.

At the recent meeting of the Synod much useful business was expeditiously transacted. The retiring moderator preached the sermon, which was afterwards referred to by Dr. Patrick, in moving a vote of thanks, as of "commendable brevity, gratifying orthodoxy," and in which was "outlined the kernel of a Christian life." The Rev. M. C. Rumball, of Morden, was then elected moderator. After the transaction of routine business, and the appointment of a strong committee on Moral and Social Reform, the Synod adjourned.

On the following morning Rev. J. W. Dawson, D.D., of London (England), addressed the Synod.

Dr. Dawson regarded this as a confidential meeting of ministers, and felt himself free to speak on questions that affect the efficiency and determine the mode and spirit of their work. He did not claim to speak with authority, but to give personal testimony concerning things he had had to learn. His wide and general theme was the evangelistic ministry and the evangelistic church, and he managed to say a good deal that could not help being suggestive and stimulating to his hearers.

Dr. Gordon moved a vote of thanks to Dr. Dawson, and in doing so bore a tribute to the value of his preaching at the evangelistic services held in St. Stephen's church.

Dr. Murray seconded the motion and made reference to his church at Port Arthur, telling how a leader in the labor movement is a prominent member and gives addresses to the Sunday evening congregation with other influential labor men accompanying him, and how he has the use of two or three columns a week in the local paper for articles on labor questions.

Dr. Hart supported the motion, and it was unanimously passed by all the members standing.

In the afternoon Rev. Dr. Shearer, secretary of the General Assembly's Moral and Social Reform movement, was heard by the Synod. He indicated the scope of the new department as including the following: Sunday observance, temperance, gambling and social evils, promoting business integrity and political purity, dealing with the industrial problems arising out of relations between capital and labor, and the relation of working men to the church. He indicated the plans decided upon by the general assembly committee to be as follows: Teaching sociology and moral reform in the colleges, Sunday schools and young people's societies, and the brotherhoods or other men's organizations, of which the assembly's committee recommend or urge the organization to be trained in the theory and practical work of moral reform; the use of the religious and secular, including the labor press.

Rev. Dr. McLaren, the General Assembly's secretary of home missions, addressed the synod on the work of his department and the means of carrying it on. As to the financial situation, he stated that last year \$150,000 was asked for, but only \$142,000 was raised; consequently it became necessary to draw from the reserve fund. The work of this year required an income of \$180,000. The speaker went on to discuss the home mission work as touching every department of the church's work; as to induce men to whom licenses are once as a church; as bearing upon the whole energy of the church, upon the prosecution of foreign mission work. Where, he asked, are the men and the

means to be found for foreign work if we do not hold our own land!

The report on Moral and Social Reform, submitted by Rev. Peter Strang, among other things, recommended uniting with other churches and organizations in a determined campaign against the public bar and treating system as an unmitigated moral curse, and for complete separation of the sale of liquor from the hotel business. The committee favored pressing for a campaign for local option, and for the sale of intoxicants and putting the tariff under public control. In moving the adoption of the report, Principal Patrick said the committee have reached the conclusion that on the question of the sale of intoxicating liquors each province must determine for itself the special legislation it requires. He spoke against the present extraordinary monopoly and the immense profits which induce men to whom licenses are issued to make the sale of liquor as extensive as possible. The committee believed a better system would be the substitution of public control for private ownership, no licenses to be issued to individuals and no man to have any profit from the sale of liquor. The report was adopted.

Home Mission Report.

Dr. Carmichael read the report on home mission work, stating that it was made on behalf of the joint commission for both synods, Manitoba and Saskatchewan. The work had kept pace with the rapid extension of settlement. The chief problem had been that of securing a supply for the rapidly increasing fields. The new fields had been promptly occupied. The supply secured was quite up to the standard, the recruits had proved efficient in the field. Most of them had the full course for the ministry in view. A larger percentage of untrained men than ever before had been employed. A correspondence class for matriculation had been arranged. Dr. McLaren visited the old country to secure men, and secured over fifty. Several had been accepted since. In September the committee was forty men short; but by October 1, a sufficient number had been secured and over 100 appointments were made. At present there were 103 mission fields in Manitoba, and 158 in Saskatchewan, making 261. There are 67 ordained missionaries, 28 in Manitoba and 39 in Saskatchewan. The committee is short 15 ordained men. Two hundred students and catechists are employed. The number of graduates in theology is not increasing. The call for a larger number of workers is more urgent than ever before. There were 40 augmented congregations, 19 in Manitoba and 21 in Saskatchewan on the augmentation fund at the beginning of the year. Twenty-four independent Greek ministers are employed, 13 in Manitoba, 7 in Saskatchewan and 4 in Alberta. A class which lasts a month each year is held for these ministers in Manitoba college, and taught by Principal Patrick. The committee employs four Hungarian missionaries, one in Winnipeg and the other three in Saskatchewan. A carefully selected course has been arranged for young men for Galician work. There are nine students in matriculation work and seven in preparation for matriculation. About a quarter of a million dollars will be required to carry on the work of the committee.

At an open evening meeting of the synod, held at Knox church, glowing tributes were paid to the work achieved during the recent evangelistical campaign, by the members of the synod.

The Rev. Clarence Mackinnon said that one great thing accomplished had been the uniting more closely of the various denominations.

Mr. Fleming of St. Andrew's church, spoke of the inspiration of Dr. Dawson's sermons.

Dr. DuVal declared that the souls had been enlightened, hearts made purer, emotions made loftier, and the city made better by the revival.

Rev. Dr. Gordon said he realized more than before that it was a great thing to be a minister of the gospel. He believed that our boys will now look forward to a career of preaching the gospel, and that business men would see the splendid possibilities of such a career.

The synod then adjourned.

On resuming next morning, after devotional exercises for half an hour, Rev. F. J. Hartley read the report of the committee on young people's societies. The membership of these throughout the eight presbyteries comprised in the synod, shows an advance all along the line.

Rev. Dr. Gordon and Rev. Dr. Duval made strong and earnest speeches urging serious consideration of a number of facts showing a decline in family religion, and the prevalence of gambling, graft and other evils among young men especially.

Rev. Thurlow Fraser introduced the question of church union and addressed the synod at some length. He showed that the synod had before it only the resolution passed in the general assembly at Montreal, the report of the September meeting of the committee of the different churches has not yet been received.

He had taken up the subject in his session of 15 men, and they had expressed general approval. In the presbytery the greater part of a day was spent in discussing it, and the presbytery unanimously expressed general approval of the work done by the union committee. Many in the presbytery expressed a feeling of gratitude to God that so much unanimity has been shown. The speaker made reference to his observations as a missionary in China, of the satisfactory working of practical church union.

Union Resolutions.

The first clause of the report was: "That the synod express its gratitude to God for the progress that has been made by the committee on union, and its general approval of the proposed basis of union in questions of doctrine, polity and the ministry."

"Clause 2—The committee recommends that each presbytery hold a conference on the subject as soon as the report of the last meeting of the committee comes to hand; and that, if possible, one of the representatives of this synod on the general union committee be present at that conference.

"Clause 3—That the presbyteries of this synod take suitable steps to explain and commend the proposed basis of union to the consideration of all their congregations."

Mr. Fraser moved the adoption of the first clause, and Mr. Wright, elder, from Roland, seconded the motion, the latter expressing himself as heartily in accord with the general principles of church union, and with the details, so far as he was acquainted with them. In his district they were almost, if not altogether, approved of. Rev. Mr. Stacey, who was a member of the committee, had delivered lectures or sermons along this line.

Dr. Gordon proposed that a preamble be added to the report, clearly and definitely stating the general principle of church union. "That this synod regard union with the Methodist, Congregational and Presbyterian churches as scriptural, possible and desirable." Later, he worded his motion in this way: "The synod strongly believe that it is both right and desirable that organic union should be effected upon a basis acceptable to the churches, be-

tween the Congregational, Methodist and Presbyterian churches.

Dr. Farquharson moved the following, which, after a long discussion, was accepted by Dr. Gordon and later by the mover and seconder and the report was adopted with very few votes against: "That the synod desires to see the negotiations for union between the Methodist, Congregational and Presbyterian churches brought to a successful issue, expresses its gratitude to God for the progress made in the basis of union on the questions of doctrine, polity and ministry."

Prof. Baird presented the report of Manitoba College, which was of a very gratifying nature. Prof. Bryce gave a stirring address, in which he paid a handsome tribute to Rev. Mr. Fleming, who has just been added to the professional staff of the college.

TORONTO.

At the Methodist anniversary of Bloor street church, on the 17th inst., the services were conducted by Rev. Dr. Milligan who exchanged with the pastor, and Rev. J. A. Macdonald. A large congregation was present at both services.

The first Presbyterian Church in Toronto to introduce a gowned choir will be St. Andrew's, King street. When the edifice reopens, the first Sunday in December, the choir, which will render special music, will be stationed in the chancel and all will wear uniform gowns.

St. Andrew's Presbyterian church, King street, has introduced a departure in church work that promises to be of much benefit to the young men of the down-town section, and to the unemployed. The old manse is now being repaired to accommodate young men out of work. Later, a commodious building will be erected by the church members, on Simcoe street, as a young men's home. An employment bureau will also be opened. Special services will be held on the first Sunday in December.

"I will not speak of the present pastor in his presence," said the speaker. "He is in apostolic succession and is worthy of the place. God has honored him and you love him and know his worth." Fifty-six years ago Principal MacLaren had preached his first sermon in Toronto in Erskine, then known as Bay Street Church. Seventy years ago, he said, Toronto was a small place of twelve or fifteen thousand, and the number of Presbyterians was small. They had more communicants in Erskine Church now than there were in the whole city at that time. The growth of the congregation had been gradual but steady, and the Central Church was an offshoot of Erskine.

Special services to celebrate the 70th anniversary of its foundation were held in Erskine church on the 17th inst., when the Rev. Principal MacLaren, of Knox college, spoke in the morning and the Rev. D. C. Hossack preached at the evening service. After speaking of the work which had been carried on throughout the civilized world by the various churches, Principal MacLaren stated that Erskine Church had been organized 70 years ago by the late Dr. Thornton, of Oshawa, and had increased in size and done excellent work ever since. He had been personally acquainted with all the pastors of the church. Dr. Jennings was the first, and had charge of the congregation when Principal MacLaren was a student at Knox College. He was a man of force and sterling integrity, who did much for the congregation in the early days. The next pastor was the Rev. John Smith, who was a fellow-student with the speaker at Knox and one of his most valued friends. He was an earnest and able preacher and one whom to know was to honor and love. The Rev. Dr. Hunter, a successful student and an earnest preacher, was the next pastor, but impaired health compelled him to move to Denver.

HEALTH AND HOME HINTS.

When washing knives be careful not to put the handles in the water, as if this is done, after a time the blades will become loose and the handles discolored.

A good mouth-wash is made of a little tincture of myrrh mixed with warm water, and especially good is it if the mouth is at all sore or if a tooth has been drawn.

Before cutting linen or damask, be sure to draw a thread, for, otherwise, no matter how straight it may fold, it will probably only look so till it is washed. If cut by the thread, you may be sure of its washing straight.

Rice Croquettes: Wash one cup of rice and put in a double boiler with one quart of milk; boil one hour or until very thick, and then beat until smooth; add the yolks of four eggs, and cook ten minutes longer. Take from the fire, add one tablespoon of chopped parsley.

Corn Meal Gems: Mix together two cups of corn meal, two cups of flour, four teaspoons of baking powder, and one-half cup of sugar. Beat two eggs with a little salt; to these add two cups of milk. Mix this with the flour and meal, and add one-half cup of melted lard or dripping; beat well together, and bake one-half hour.

Parisian Sweets: Pick over and remove stems from one-half pound figs, and stones from one-half pound dates. Mix fruit with one-half pound English Walnut meats, and force through meat chopper or finely chop. Work, using the hands, on a board, dredged with confectioner's sugar, until well blended. Roll, using a rolling-pin, to one-fourth inch thickness, using confectioner's sugar for dredging board and pin. Shape with a small round cutter, first dipped in sugar, or cut, using a sharp knife, in three-fourths-inch squares. Roll each piece in confectioner's sugar, and shake to remove superfluous sugar.

Dish Cloths and Holders: After the annual supply of bed and table linen is made, marked, and packed away, look after the kitchen accessories. The best dish cloths I have ever used were made of old cotton cloth, about three-eighths of a yard square, quilted twice across each way diagonally and hemmed. These were three layers in thickness, but, being old and thin, the result was a soft, pliable cloth, no fraying, no fuzz, and delightfully easy to keep clean and white. Old salt and sugar bags made double and quilted are fine to hang by the range for using about the oven. If these are always at hand, aprons and kitchen towels are spared a great deal of unnecessary soil. A soft iron holder that does not callous the hands is made from old stocking legs or pieces of outing flannel as many layers together as one likes, then cut in squares. Overhand the edges and quilt once across each way diagonally.

A true and faithful Christian does not make holy living a mere accidental thing, but it is his great concern. As the business of the soldier is to fight, so the business of the Christian is to be like Christ.—Jonathan Edwards.

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BRITISH AND FOREIGN.

Belfast is raising a loan of \$375,000 to instal a new electric light system.

Scottish bagpipers have just been used for the first time at meetings of the Salvation Army.

Ireland now sends annually \$3,500,000 worth of fowl to be fattened for the English market.

Dundee has given Mr. Andrew Carnegie a broad hint that a benefaction to establish new baths would be appreciated.

Mr. R. G. Hawkin, of Hare Court, Temple, the secretary of the Eighty Club, London, will shortly be married to Miss Marie Botha, youngest sister of General Botha, first Premier of the Transvaal.

The London Mail says Hon. Clifford Sifton's departure indicates that the great project of the all-red route is drawing nearer its accomplishment. The new service may be costly at the outset, but traffic with the great and growing Dominion would quickly increase.

At a church bazaar at Wood Green, London, a cheque was received from a lady in the country as the proceeds from bee-hives which she kept solely to help religious institutions.

Blue Anchor Line, trading to Australia, via Cape Town, has placed orders in Belfast, for two steamships with a tonnage of 7,000 each.

The Calton Hill at Edinburgh is rejoicing in the presence of a white blackbird. The mate of the bird is of the orthodox black variety.

In a very fine stage of preservation and with large margins, a 12d, black Canadian stamp of 1851 fetched the remarkable price of £43 at Messrs. Puttick and Simpson's, London.

The late Professor Masson was resolute that there is to be no biography nor memoir of him. He left express instructions to the effect in his will.

Lord Rosebery tripped over the "England" for "Britain" trouble recently, but promptly recanted, and so saved himself from the wrath of the patriots.

The Lutheran Observer remarks that it is good to note that Secretary Taft, in his official visit to the Philippines, at once, on his arrival, gave strict instructions to the effect that no liquor should be served at any of the functions given in his honor. The Secretary's stand will be universally approved by right-thinking people. Its educational influence in the Philippines, where Secretary Taft is so genuinely beloved, will be in the right direction. His attitude toward the Sabbath also, as manifested in Japan, must make the Christian people of the land rejoice that he is representing the nation in the Orient—and not misrepresenting both it and our religion, as so many men in official life do when on their travels.

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Unless the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around each pink pill take them—any other so-called pink pill is a fraud intended to deceive you and may do you harm. If your medicine dealer has not got the genuine Dr. Williams' Pink Pills for Pale People they will be sent to you direct at 50 cents a box or six boxes for \$2.50 from the Dr. Williams' Medicine Co., Brockville, Ont.

A tiny four-year-old was spending a night away from home. At bedtime she knelt at her hostess' knee to say her prayers, expecting the usual prompting. Finding Mrs. B. unable to help her out, she concluded thus:

"Please, God, 'scuse me. I can't remember my prayers and I'm staying with a lady who don't know any."

A merchant in a Manitoba town who had a Swedish clerk, sent him out to do some collecting. When he returned from an unsuccessful trip he reported:

"Yim Yonson say he vill pay ven he sell him hogs. Yim Oleson, he vill pay ven he sell him wheat, and Bill Paok say he vill pay in January."

"Well," said the boss, "that's the first time Bill ever set a date to pay. Did he really say he would pay in January?"

"Vell, aye tank so," said the clerk. "He say it ban a cold day ven you get that money. I tank that ban in January."



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| 12.58 p.m. | Kingston | 4.42 a.m. |
| 4.48 p.m. | Toronto | 8.50 a.m. |
| 12.20 p.m. | Tupper Lake | 9.25 a.m. |
| 4.57 p.m. | Albany | 5.10 a.m. |
| 10.00 p.m. | New York City | 8.55 a.m. |
| 5.55 p.m. | Syracuse | 4.45 a.m. |
| 7.30 p.m. | Rochester | 8.45 a.m. |
| 9.30 p.m. | Buffalo | 8.35 a.m. |

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PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

Quebec, Quebec.
Montreal, Montreal.
Glengarry, Lancaster, 5th Nov.
Ottawa, Ottawa.
Ian. and Renfrew.
Brockville, Prescott.

Synod of Toronto and Kingston.

Kingston.
Peterboro'.
Lindsay.
Toronto, Toronto, Monthly, 1st. Tues.

Whitby, Whitby, Oct. 15th, 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, 19 Nov. 10.30.

Synod of Hamilton and London.

Hamilton, Knox Ch., Hamilton, 5th Nov. 10 a.m.
Paris, Woodstock.
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, 18th Dec. 10 a.m.
Hallfax.
Lun and Yar.
St. John.
Miramichi, Bathurst.
Bruce, Paisley.
Sarnia, Sarnia, 11 Dec., 11 a.m.

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., 11.00.
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, Vernon, at call of God.
Kootenay.
Westminster.
Victoria, Victoria.

MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and
49 Crescent Street,

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QUÉ

G. E. Kingsbury

PURE ICE

FROM ABOVE
CHAUDIERE FALLSOffice—Cor. Cooper and Percy
Streets, Ottawa, Ont.

Prompt delivery. Phone 935

THE DRINK HABIT

Thoroughly Cured by the Fittz
Treatment—nothing better
in the World.

Rev. Canon Dixon, 417 King St. E., has agreed to answer questions—he handled it for years. Clergymen and Doctors all over the Dominion order it for those addicted to drink. Free trial, enough for ten days. Write for particulars. Strictly confidential

FITZ CURE CO.,

P.O. Box 214, Toronto.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Servants' Quarters, R.M.C., Kingston, Ont.," will be received at this office until Friday, December 6, 1907, inclusively, for the work above described.

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

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

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

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

By Order,

FRED GELINAS,

Secretary.

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

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

WHY A TRUST COMPANY

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

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

The Imperial Trusts

COMPANY OF CANADA

Head Office, 17 Richmond St. West

4%

Capital Paid Up, \$2,500,000

Reserve - - - 400,000

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Money Deposited with us earns Four
Per Cent. on your balances and is
subject to cheque.

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The Union Trust Co., Limited.

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

4%

Money to Loan
Safety Deposit Vaults
for Rent

4%

COPLAND & LYE

" CALEDONIAN "

Scotch Tweed Skirts

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

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

COPLAND and LYE'S FAMOUS

SCOTCH TARTAN SKIRTS

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

SCOTCH WINCEYS from 1/- per yd.

COPLAND & LYE.

THE LEADING SPECIALISTS IN SCOTCH TEXTILES

Caledonian House, 165 Sauchiehall Street, Glasgow.

Patterns and Illustrated Catalogues post free.

IT IS SO NICE TO DO

THE NECESSARY
CLEANING WITHCALVERT'S
Carbolic Tooth Powder

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

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

THE QUEBEC BANK

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

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

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

Synopsis of Canadian North-
West.

HOMESTEAD REGULATIONS

ANY even numbered section of
Dominion Lands in Manitoba,
Saskatchewan, and Alberta, ex-
cepting 8 and 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 situate.
Entry by proxy may, however,
be made at an Agency on certain
conditions by the father, mother,
son, daughter, brother or sister
of an intending homesteader.

The homesteader is required to
perform the homestead duties un-
der one of the following plans:—

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

(2) A homesteader may, if he so
desires, perform the required res-
idence 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 res-
idence on farming land owned
solely by him, not less than eighty
(80) acres in extent, in the vicinity
of the homestead, or upon a
homestead entered for by him
in the vicinity, such home-
steader may perform his own
residence duties by living with the
father (or mother).

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

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

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

W. W. CORY,

Deputy of the Minister of the
Interior.

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

"ST. AUGUSTINE"

(REGISTERED)

The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50

Cases, 24 Pints, - \$5.50

F. O. B. BRANTFORD

J. S. HAMILTON & CO..

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