

Dominion Presbyterian

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OTTAWA WEDNESDAY, NOVEMBER 18, 1908.

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THE GOLDEN TIME

BY MARGARET E. SANGSTER

When is the golden time? you ask—the golden time of love,
The time when earth is green beneath and skies are blue above;
The time for sturdy health and strength; the time for happy play—
When is the golden hour? you ask—I answer you "Today."

Today, that from the Maker's hand slips on the great world sea,
As staunch as ever ship that launched to sail eternally;
Today, that waits to you and me a breath of Eden's prime,
That greets us glad and large and free—it is the golden time.

Tomorrow is not ours to hold, may never come to bless
Or blight our lives with weal or ill, with gladness or distress.
No man shall clasp Tomorrow's hand, nor catch her on the way;
For when we reach Tomorrow's land, she'll be by then Today.

Today, the golden time for peace, for righting olden feuds;
For sending forth from every heart whatever sin includes;
Today the time to consecrate your life to God above;
Today the time to banish hate, the golden time for love.

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BIRTHS.

At West Toronto, Oct. 22nd, to Mr. and Mrs. Alfred J. Gillies, a daughter.
 In Carleton Place, Oct. 25th, the wife of Mr. A. Malcolm Cameron, of a son.
 At Fairview Farm, Walter's Falls, on Sunday, November 8, 1908, to Mr. and Mrs. William Findlay, a son.
 At the "Coronado," Toronto, on Sunday, November 8, 1908, to Mr. and Mrs. Lou H. Lucas, a daughter.
 To H. E. Wallace, M.D., and Mrs. Wallace, at Bolton, on November 7, 1908, a daughter, Margaret Annie.

MARRIAGES.

At 99 Gilmour Street, Ottawa, on the 9th inst., by Rev. Dr. Ramsay, Miss Agnes Chandler to Mr. Archibald James Inch, both of this city.
 On Nov. 5, 1908, by Rev. Joseph White, at Ottawa, Hilda, youngest daughter of Mr. and Mrs. F. Martin, to Mr. Amos Ralph.

DEATHS.

In Oro Township, on October 31st, 1908, Archibald McAllister, aged 92.
 At Peveril, P.Q., on Nov. 1, 1908, Donald A. Morrison, aged 77 years, brother of Mrs. Peter Larmonth, of Ottawa.
 On Nov. 10, 1908, Francis P. L. Cantlie, M.D., youngest son of James A. Cantlie, Montreal, aged 29 years and 3 months.
 At her late residence, Little River Road, Que., on Nov. 4, 1908, Martha J. Bates, widow of the late Alexander Hossack, in the 75th year of her age.
 At Lot 2, Third Concession of Lochiel, on October 21, 1908, Alexander McRae, aged 89 years.
 In the First Concession of Lochiel, on October 24, 1908, Angus McDonald, aged 70 years.
 On Sept. 17, 1908, Kenneth, youngest son of the late Rev. J. C. Campbell, aged nine years.
 In Galt, on November 2, 1908, Caroline O., daughter of the late Judge Miller, of Galt.
 Suddenly, on November 3, 1908, at "Dalcrombie," near Williamstown, Glenagarry, Neel McLean, Official Referee of Osgoode Hall, Toronto, son of the late Colonel Alexander McLean, of Cornwall, Ont.
 Entered into rest at Toronto, on Thursday, the 5th November, 1908, Florence A., widow of the late Rev. Dr. F. W. Archibald, and sister of Rev. Louis H. Jordan, formerly of this city.
 At 1499 West Queen Street, Parkdale, on Tuesday, November 10, 1908, John Bealy, late of Her Majesty's Customs, in his 84th year.
 On Nov. 10th, 1908, at the family residence, 2156 Gerrard Street East, Toronto, to Rev. A. C. Courtice, in his 51st year.
 At 73 Bleeker Street, on November 2nd, 1908, William D. Leslie, in his 87th year.
 On November 8th, 1908, Mrs. Isabella Stuart, widow of the late Joseph Stuart, aged 92 years.
 At 183 Beatrice Street, Toronto on Nov. 3, 1908, the Rev. M. McGregor, editor of the "Presbyterian," in his 56th year.
 At Lochaber Bay, Que., on Nov. 2, 1908, Sarah Campbell, relict of the late Malcolm McLachlan.

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

Dominion Presbyterian

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OTTAWA

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NOTE AND COMMENT

A letter will pass from Berlin to Paris, a distance of seven hundred miles, in thirty-five minutes by pneumatic mail. The work of connecting the post offices of these cities by pneumatic tubes is nearly completed.

In their Evangelistic services Dr. Chapman and Mr. Alexander are using a new song book entitled "Alexander's Gospel Songs." The book is splendidly adapted for all sorts of Christian work and the committee can supply any quantity. All profits are devoted to evangelistic work.

In Africa, 438 languages and 153 dialects are found; into only about 70 of these has any portion of the Bible been translated. Five hundred of them have not even been reduced to writing. The Soudan, with its 60,000,000 people, is all without a single Protestant missionary who can speak the language, though three societies are now endeavoring to begin work there.

The London Times is responsible for the statement that President Roosevelt will be the 1910 romance lecturer at Oxford University and will be given a degree. The Times says editorially: "President Roosevelt will be welcomed with sincere pleasure and interest by the whole British public. It would be difficult, if not impossible to name a guest who would be assured of a heartier and more genuine welcome by all classes of population."

One thing is positively certain about gambling, says the Canadian Churchman. It is this, that, though in rare instances a player may win, in the majority of cases failure is an absolute certainty. Sir Hiram Maxim has been putting his practical mind and great mechanical experience to good use by plainly demonstrating this generally admitted fact. Gambling is one of the saddest and most regrettable habits of life. It affords probably the most graphic illustration of the almost irresistible power of habit when once fixed.

The British Antarctic Expedition which will soon sail to carry on explorations in South Polar regions in charge of Lieutenant Shackleton, will be a strictly abstinent expedition. The "Temperance Chronicle," commenting upon the supplies for the enterprise, says: "The most interesting point about the whole expedition is Lieutenant Shackleton's firm determination to carry no alcohol, save a very small quantity for strictly medical purposes, and all that to be administered by the medical officers alone, and that under the most exceptional circumstances only."

As a curiosity in the matter of persistent subdivisions of great denominations we submit the following, taken from the "Interior."

"The 'Wee Free' Church isn't the only wee Presbyterian denomination in Scotland. The Reformed Presbyterian Church, which was founded by Richard Cameron in 1690, has nine congregations, eight ministers and a few over a thousand communicants. The 'United Original Session' Church—nobody but the stubborn Scotch would be equal to holding together such a warring combination of contradictory adjectives—dates from 1733, and looks back to Ebenezer Erskine as its spiritual ecclesiastical father. It musters now twenty-eight congregations, twenty-six ministers and 3,600 private members."

Bishop Tugwell, of West Africa, says that in seven years the imports of rum and gin in Southern Nigeria have increased from 2,500,000 gallons per year to 4,000,000 gallons, giving an increase of revenue of nearly half a million dollars, while the revenue from cotton, salt, linen and foods has largely decreased. The traffic is rapidly spreading into North Nigeria. Christian Africans who sell liquor are not admitted to the communion.

The results of the recent matriculation and the final examination in the theological faculty of Queen's University were posted on Tuesday of last week. The following won scholarships: Dow, \$75; A. D. Cornett, B.A., Kingston; Dominon, \$70; W. A. Dobson, Pictou; Buchan, No. 1, \$65; Andrew Lang, B.A., Baltimore; Leitch Memorial, \$80, tenable for three years; R. H. Leggett, B.A., Garden Hill; Sarkes B. Manoukian, of Armenia, passed his final examination and will be ordained shortly.

When the lists of shareholders in the great English brewing companies were made public recently, Christian people were shocked to find among them the names of many clergymen of the Established Church. The holders no doubt in many instances had been handed down from father to son, or had been inherited through other channels. But it was also revealed that not a single non-Conformist minister held shares in the business that debauched the national life while it enriched the individual. The bishops and clergy of the Established Church are making efforts to free themselves from this alliance which can not stand the light of publicity. Their stand against the liquor business is bringing down upon them the abuse and hatred of the allied brewing interests.

A contemporary notes that Pope Pius X. has put a check to that "adoration of the Sacred Heart of Jesus" which has become little less than a gross form of idolatry among a vast multitude of European Roman Catholics. It appears that certain theologians have discovered "the royalty of the Sacred Heart," whatever that may mean, and in 1904 the Bishop of Bayeux, in an address at the dedication of the famous cathedral of the Sacred Heart on Montmartre, Paris, expressed the hope that a prince of the Roman Church would come there and "crown the Sacred Heart in the midst of the acclamations of the people." Other bishops have been promoting this sentiment, and recently the Bishop of Nevers requested permission to perform this ceremony on the top of a neighboring hill. The pope, however, after consultation with the Congregation of Rites, has forbidden, on the ground of "the lack of propriety of placing a crown upon an image of the divine heart." He gives authority simply for the deposition of a wreath at the foot of the image.

The famous shrine at caupre, Quebec, distant only twenty-one miles from Quebec city, was an object of great interest to many visitors to the tercentenary celebration at Quebec this year. A Redemptorist Father has prepared a little guide book for pilgrims and visitors concerning this shrine at the modest

cost of ten cents, and it bears the imprimatur of Archbishop Begin, so that its treatment of the subject carries with it the stamp of approval by the Roman Catholic Church. In this guide book there are a number of rather startling statements. We are told that St. Anne is "the health of the sick, the consolator of the afflicted, the hope of the despairing, the help of Christians, the mother of Canada, a protectress whom one has but to invoke to have his prayers granted." Crutches and votive offerings may be seen at the foot of St. Anne's statue, which says the writer) are "unquestionable witnesses of the power of her intercession with the Eternal Father and His Divine Son." If St. Anne can do all that is attributed to her we wonder what there is left for the Saviour to do. The things enumerated above cover nearly all the needs of the soul, and for such needs the Bible teaches us to "look to Jesus, the author and finisher of our faith."

We find the following striking incident in the Missionary Review of the World: A few years ago a young house painter, Maximilian Tosetto, who had gone to Milan for employment was attracted to one of the mission halls, and he became interested in what he heard. A few months later he went to Chicago, and there found Christ in the Italian Evangelical Mission. Becoming concerned for his own countrymen, the young man took a training course as a Christian worker and returned to his native village, Campiglia dei Berici, to preach the Gospel. The day after his arrival, February 16, 1907, he began to preach in the public square, then the priests stirred up opposition and persecution began. He was obliged to give up public preaching and take to house-to-house visitation. At his own expense he bought Bibles and tracts for distribution. Tosetto takes no account of his sufferings and gives all the glory to God for the harvest he has reaped. Among those converted are Tosetto's father and sister, a shoemaker who had been a blasphemer, and several other men and women who have "witnessed a good confession." The priests are alarmed because the reading of the Bible by the people has caused a falling off in the number who attend mass. They are finding a more direct way of access to God.

The New Theology Movement in England has received a set-back by the withdrawal of some of its leaders from further association with the Rev. R. J. Campbell, of City Temple, London, on account of recent irrational developments. The latest to withdraw is Dr. Warschauer, who has been regarded as Mr. Campbell's "second," and who was the chief scholar of the New Theology Movement. The Christian, of London, reports that in his arraignment of the New Theology as proclaimed in the City Temple, Dr. Warschauer proves that the charges made against it by Evangelical Christians are abundantly justified. Having severed all connection with the Movement, Dr. Warschauer says: "With a regret far deeper than would ordinarily accompany a confession of having been mistaken, I have to admit today that it is the critics who were right. The doctrinal development of Mr. Campbell himself within the past year or so has proceeded by leaps and bounds along lines which have only too fully justified those hostile predictions and criticisms. Let those New Theologians, if any, who may endorse these teachings come forward and say so; for my own part, I utterly repudiate them as subversive of all that I understand by Christianity—I might go further and say, of all that I understand by religion."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

IAN MACLAREN.

Review in Belfast Witness.

Dr. Robertson Nicoll has been well advised in preparing this brief biography of a charming personality. Dr. John Watson, better known by his pen name of Ian Maclaren, was first and foremost a deeply religious man, and devoted Minister of Jesus Christ. Then he was also a genial humanist, a kindly humorist, a writer of books that have carried a wholesome, happy atmosphere into many thousand homes on both sides of the Atlantic. As Presbyterians we were all proud of him as an ornament of our Communion, and we understood and enjoyed his delightful books; as Christians we were thankful that such talents were consecrated to the service of God, and the salvation and succour of his fellow-men. Some things here told will supplement for many their knowledge of Dr. Watson, and surprise them considerably. That he was a Scottish Highlander on both father's and mother's side all of us knew. But many did not know that he was a Jacobite of decided principles, and took from a Jacobite song the title of his first book. In politics he was constitutionally Conservative and Imperialist; such as the Boer war he was distressed by the display of unpatriotic feelings by Little Englanders and pro-Boers, and he rejoiced when his son went to the front as a soldier of the Queen. He was saddened, as most of us were at the time, by the ravings of certain writers and speakers, who praised every other country and abused their own. It will be news, also to many that Dr. Watson had among his ancestors a Roman Catholic, and that strand entered into the twist of his temperament through life, so that after ordination he wore a hair shirt for a time, and practised some other ascetic austerities. Throughout his Liverpool Ministry he lived on friendly terms with Roman Catholics; but, indeed, he cultivated peace and goodwill towards all sorts and conditions of men. It was part of that humanism which Dr. Nicoll describes in the finest sentence in this book—"For the innocent gaiety and lighter follies of youth he had a vast toleration, for the sudden disasters of manhood an unflinching charity, for the unredeemed tragedies of age a great sorrow."

This breadth of sympathy, no doubt born with him, was confirmed by a large and liberal education; four years at Edinburgh University, four at the Presbyterian College, a half year at Tübingen, in Germany. With all this and his own studies, which were extensive, he settled finally into a theological position, which, if it was broad, was distinctly Evangelical. While he sympathized with the spirit and attitude of the Established Church of Scotland rather than the Free Church, yet Dr. Nicoll states with full knowledge that he held tenaciously, and to the end, all the vital, spiritual essentials of Evangelical Christianity, with a special faith and hope of personal immortality. His manifesto at his first sermon in Liverpool ran—"I promise, by the grace of God, and according to my ability, to preach the Cross of Christ. The Cross, as I understand it, combines the doctrine of forgiveness and the doctrine of holiness. Christ, who is our sacrifice, is also our ideal. Pray that I may deal honestly with intellectual difficulties, and wisely with cases of conscience;

that I may speak tenderly to mourners, and simply to the children; to offer a full and free Christ to sinners, and exhorting the saluts to follow Him more closely." All this, it is well known. Dr. Watson constantly and consistently carried out. We who have heard him preach can testify to the Keltic fire of his preaching, his intense yet controlled earnestness and urgency, the humanness of sympathy and tenderness that reached and touched every heart. He did not deal much in scholastic theology, but in those primal spiritual essentials which come home to every man's conscience and soul. He had no faith in sermons on Biblical criticism and philosophy. Of evangelistic preaching he said—"It has seemed to me, as a rule, careless to a scandal, and almost squeal in style, with vain repetitions of hackneyed words by way of exhortation, and incredible anecdotes by way of illustration." He attached great importance to the conduct of public worship, and prepared most carefully the prayers to be offered in church.

It is very interesting to read in this biography that the busy Minister of a large city congregation was so energetic a Pastor in systematic visitation of the people. Even after he became famous, and was pressed by extra public duty, Dr. Watson never neglected personal attention to every family and every member. We know that in New York Dr. John Hall shone in that duty; but Hall had never the literary work of Watson, which must have consumed much time and thought. His diligence in Pastoral visitation was part of his conscientious feeling that the Ministry was his real, solid work, and his books, especially his "Scottish Idylls," a sort of mere by-product. If such busy men as John Watson and John Hall make time to visit every church member, what a stimulus the example becomes to other Ministers with more time on their hands! In the public life of Liverpool Dr. Watson took a lively interest, and an active part. He did so on principle, he believed that Christianity was a social and civic power for good, and that the Christian Minister was called upon to help the cause of public and civic righteousness. As a result of this, his congregation furnished no less than six Lord Mayors of Liverpool, and on his death the city ordained a public funeral, which was witnessed and shared in by sixty thousand persons of all creeds and classes.

We have only to refer, and more briefly, to his literary labors. Under the name of Ian Maclaren he was induced by Dr. Nicoll to write sketches of Highland character, the materials of which he gathered in his first parish of Logiehead, among the Grampians. The best of these were the "Lad o' Paisie" and the country physician, "Weelum Maclure." Published in a volume—"Beside the Bonnie Brier Bush"—the book sold marvellously, 250,000 copies on this side, and nearly 500,000 in America. The Idylls were completed in a second volume, "The Days of Auld Lang Syne." A regular novel was attempted later, but was not a great success. In these books the biographer admits the writer indulged the sentimental vein, but we agree with him that the sentimental is a quite legitimate vein. It is known that another later writer produced "The House with the Green Shutters," to show up the sordid and seamy side of the Scottish character.

But if Ian Maclaren's peasants and others are all amiable and good, everyone must feel that the sordid and vulgar and irreligious people who figure in "The House with the Green Shutters" are much less typical, less true to nature than Doctor Maclure and the other inhabitants of Drumtochty. If Goldsmith's folk in the "Deserted Village" are idealized, it is much better for the people for their moral improvement and happiness that their popular writers should idealize in the manner of Goldsmith and Ian Maclaren.

Under his proper name Dr. Watson published several books, the most useful of them being "The Cure of Souls." In a delightfully human way it goes into the details of the pastoral life. It is a book that should be read carefully by all ministers of Christ. In "The Mind of the Master" he used some unguarded language which created a breeze in the Presbytery, but his explanations were accepted as satisfactory, and the matter was dropped. As to Dr. Watson's lecturing tours in America there is little need to write. He liked the crowds, the enthusiasm, the making of new friends. Certainly the lectures brought him both praise and solid pudding. But they overtaxed his strength, as in the case of Dickens before him, and on a lecturing tour he died suddenly at the early age of fifty-seven. Thus closed a career at once brilliant and useful. Watson was not a man whose great genius removes him from our sympathy and our imitation. All the more, therefore, his character and career furnish a happy stimulus to ordinary ministers. All may imitate his devotion to duty, his resolve to make his pulpit a power for good, his minute pastoral diligence, his human kindness to all sorts of people, his cheery hopefulness and abounding good nature.

LITERARY NOTES.

"The Revocation of Treaty Privileges to Alien Subjects" is fully and ably discussed in the October number of the Nineteenth Century by the Hon. Mr. Justice Hodgins, of Toronto. "The Value of Canadian Preference," by Viscount Milner, will also be read by many in this country with no small degree of interest, in view of that nobleman's recent tour of the Dominion. In this article Lord Milner controverts the view that the preference is of little or no value, as maintained by Free Importers in England.

A good average number is the Contemporary Review for October. The articles are as follows: Great Britain and Germany, by Harold Spencer; The Alleged Transmission of Acquired Character, by Dr. W. A. Reid; Modern Priests of Baal, by Enid Campbell Dawncey; A Slump in French Socialism, by Laurence Jerrold; The Treatment of Women Prisoners, by Elizabeth Sloan Cheeser, M. B.; Proportional Representation in Belgium, by Colin H. Humphreys; The Origin of the Dog, by Woods Hutchinson, M. D.; Poor Relief in Switzerland, Part I, by Edith Sellers; The Early Days of Joseph Blanco-White, by Olive Birrell. Dr. E. J. Dillon deals with "Foreign Affairs" in his usually bright and comprehensive style; while in a "Literary Supplement" and in the "Reviews of Books" will be found a large variety of interesting matter. New York: Leonard Scott Publication Co., Publishers.

THE GRAND TRUNK RAILWAY SYSTEM.

Its Rail and Water Lines Total 15,134 Miles.

Many residents of Montreal, as well as of the rest of Canada, fail to appreciate the commanding position that the Grand Trunk Railway System, which for more than 50 years has had its headquarters in Montreal, occupies among the great Railway Systems of the North American Continent. It is the Pioneer railway of Canada and one of the earliest built and operated on this side of the Atlantic.

From a financial standpoint, the Grand Trunk Railway System is the largest organization in Canada, and one of the greatest in the British Empire—the total capitalization of the Grand Trunk and its subsidiary lines being \$353,268,487. Including the total capital at June 30th, 1908, was the enormous sum of \$447,898,932 for the entire Grand Trunk and Grand Trunk Pacific System of Railways.

The present total mileage of the Grand Trunk, including its subsidiary lines, is 5,300 miles, with a double track mileage of 1,035, which makes it not only the longest double track railway in Canada, but one of the longest double track railways under one management in the world.

Great Rail and Water System.

Including the mileage of the Grand Trunk Pacific main line now under construction and contemplated—3,560 miles, of which 2,240 miles are under contract, also 5,000 miles of branch lines—the total length of the entire System of Railways will eventually amount to 13,995 miles.

In addition to the rail mileage the Grand Trunk operates steamer lines on the Great Lakes between Midland, Depot Harbor, Ont., and Fort William, Milwaukee and Chicago. It also owns and operates large car ferry steamers on Lake Ontario, between Cobourg and Charlotte (60 miles) and on Lake Michigan, between Milwaukee and Grand Haven (distance 80 miles), the total mileage of lake lines being 1,239 miles. Adding the lake line mileage to the rail mileage above, gives a grand total of 15,134 miles of rail and water lines.

Grand Trunk's Enormous Business.

With regard to the amount of business handled: The Grand Trunk also stands in the forefront. During the year 1907, on the entire Grand Trunk System, the number of tons of freight handled amounted to 20,305,275 tons, while the number of passengers handled was 13,854,883. According to the official reports for 1907, the Grand Trunk takes rank among the ten largest Systems on the North American Continent, based on the business handled (freight tonnage, and passengers), while on its lines in Canada only it handled 2,000,000 tons of freight and 2,100,000 passengers more than the railway doing the next largest business; also, according to the Government reports, it handled 27 per cent. of the total freight hauled, and 33 per cent. of all the passengers carried by all the railways in Canada.

The taxpayers of Montreal will be interested in knowing that in addition to being one of the largest, if not the largest, taxpayer in Canada, the Grand Trunk is one of the largest land owners and tax payers in the city of Montreal—the assessed value of its investments, including its lands, shops, station and the new elegant office buildings in the centre of the city, amounting to the large sum of \$3,215,350.

Some Famous Construction Work.

It also owns and operates the longest and largest combined railway and highway bridge on this continent, and one of the longest bridges in the world, which is also an object of special interest to Montreal—the Victoria Jubilee Bridge—being named after Her late Most Gracious Majesty, whose son, King Edward the Seventh, honored the opening of the original structure with his presence, and dedicated it to its important service.

In addition, the Grand Trunk System owns and operates the first, and one of the longest, submarine tunnels constructed on this continent; in fact, one of the first in the world. This tunnel is built under the St. Clair river, connecting Canada and the United States between Sarnia, Ont., and Port Huron, Mich., and is now operated by electricity in a most economical and efficient manner.

Examples of Great Buildings.

The Grand Trunk also (through the Montreal Warehousing Company), controls and operates the large concrete and steel fireproof elevator located on Windmill Point Basin, Montreal. It is the largest concrete and steel fireproof elevator in operation in Canada, having a capacity of 1,081,000 bushels,—and one of the largest in the world. This elevator is of great assistance in handling and storing the grain reaching Montreal for export.

In its handsome general office buildings which are located in Montreal, and which are among the largest and best office buildings in Canada used for commercial purposes, are employed over 1,200 persons. These buildings are acknowledged by all railway men who have examined them, to be the best equipped and most conveniently arranged railway office buildings on this continent if not in the world; each department being located in its relation to the other, so as to facilitate inter-communication between departments to the greatest possible extent.

It should be borne in mind that the Grand Trunk has in the past been one of the great potent factors contributing toward building up Montreal as a great seaport and will in the future undoubtedly continue to contribute very materially in that direction.

The Chateau Laurier at Ottawa.

The plans of the new hotel of the Ottawa Terminal Railway Company, at Ottawa, and the adjoining station for the same company, have lately been made public through Messrs. Ross & McParlane, architects.

The main entrance of the hotel is to open from a large portico upon a spacious hall, which is to be handsomely decorated, and sufficiently spacious to accommodate a multitude of arriving and departing guests. In the arrangement of the rest of the structure the main floors have been sidered in the following order—the administration or public floor, the sleeping apartments and the service and entertainment, each in a measure being independent of the others.

In planning the sleeping apartments, careful attention has been given to their size and shape, their means of communicating with each other, and convenient access by elevators, their proximity to fire escapes, and a number of other important details.

The width of the corridors on the upper floors is nine feet and these can be divided into sections to permit the separation of portions by means of fire-resisting doors of metal and wired glass in case of emergency. At the extreme ends of the main corridors, fire escapes, isolated, and constructed of fireproof materials, will permit a safe exit from the

building. On the first floor, it is proposed to have 33 chambers, of which three form the state apartments and two are parlors. Special attention has been given to the elevator service, which is planned to be very complete in every respect.

The main dining room will be placed to overlook the park and Parliament buildings. The ladies' cafe is also well lighted and well proportioned. Over the serving pantry between the ladies' cafe and the dining room there will be a musicians' gallery. There are also to be private dining rooms, as well as palm room, buffet and smoking room.

The New Ottawa Railway Station.

The proposed railway station adjacent to the hotel will be erected on the southerly side of Rideau street, between the Corry Building and the canal. The baggage and express building, now under construction, will be retained and will accommodate the baggage, express, immigrant rooms, and power plant. The station building is, generally, 147 feet in width by 180 feet in depth, and between the building and the tracks will be a concourse of 60 feet in width for the general circulation of passengers.

In the main building or level with the railroad tracks will be located the general waiting room, which will be about the same size as that in the Grand Central Station in New York. Access and egress have been carefully planned to and from the waiting room, spacious openings and wide stairs being used. Along the four sides of the waiting room are to be ticket, telegraph and telephone booths, information bureau, news stand, and parcel room.

The architectural treatment of the exterior has been designed with a view of expressing nearly the function of each part of the building. The classic style of architecture has been chosen as being the most appropriate for a railroad terminal. It is the intention to build the exterior of light buff Indiana limestone, or Ohio sandstone, the internal structure being of steel, concrete and terra cotta, giving absolutely fire-proof results.

CHARLES MELVILLE HAYS.

What young men can do in America has been illustrated in a signal manner by Charles Melville Hays Second Vice-President and General Manager of the Grand Trunk Railway System, and President of the Grand Trunk Pacific Ry. Born in Rock Island, Ill., May 16, 1856, he began his business experience as a clerk in the passenger department of the Atlantic & Pacific Railroad, at St. Louis. He continued with that company until 1877, when he became secretary to the general manager of the Missouri Pacific. In 1884 he went to the Wabash, and in 1886 was made assistant general manager. The next year he was appointed general manager of the Wabash system, then of the consolidated system, and in 1894 was advanced to the post of vice-president and general manager. During this time he held other important executive positions, such as acting as the Wabash representative in various traffic associations. In 1896 he became general manager of the Grand Trunk Railway System, which position he held until 1901, when he was chosen president of the Southern Pacific Railway but the next year returned to the Grand Trunk as Second Vice-President and General Manager. He is also president of several subsidiary lines and important traffic organizations. Mr. Hays is one of the great business men not only of Canada but of North America, and his life is a shining example for young men who can, and are willing to, do things! —Montreal Herald, Oct. 17th, 1908.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

SOLOMON ANOINTED KING.*

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

Call me Zadok the priest, and Nathan the prophet, v. 32. He had just been paying a visit at his aunt's house when it came on to rain. On going out he observed an umbrella all rolled up and snugly placed in a corner. He took it and proceeded to open it up, when his aunt sprang towards him and said, "No, no, you can't have that. I've had that umbrella twenty-three years, and it has never been wet yet; and I'm not going to permit it to get wet now." Some folks' religion is of the same quality. It stands in the corner, a respectable article to be admired, but it must not be dampened in the showers of actual life. How different was David's attitude to religion! When the crisis came in the affairs of government, the first men he sent for were the priest and the prophet. The best religion is the religion that is most used.

Amen; the Lord God of my lord the king say so too, v. 36. "Well, my boy, do you ever find it hard work to be good?" asked a gentleman of a newsboy. "Yes, sir." "Well, so do I. But I have found out how to get help." "How, sir?" "I just send a telegram." The boy was surprised. Then the gentleman touched him on the forehead and said, "What do you do there?" "Think." "Can God see what you think?" "Yes." "Well," continued the gentleman, "when you want help to sell your papers, or be a good boy, just send a sky telegram, 'Jesus help me,' and God will get it." It was such a sky telegram that Benajah sent, when he said "Amen" to the king's request and invoked the divine sanction; for without God's amen, our amen avails nothing.

The horns of the altar, v. 50. Protection is one of the great needs of life. The bud would have become a leaf, but the plant changed its soft green cells into a hard casing and sharpened its stem into a thorn to protect it, as well as leaves to feed it. Human life needs protection also. Adonijah fled to the horns of the altar. In the Middle Ages every church was a sanctuary, where the culprit could escape from the violence of the pursuer. But the only true protection for the soul from the sorrows and wrongs of this world, is under the shadow of God's wings where it finds shelter through faith.

If he will show himself a worthy man, v. 52. Can anything be more delicately beautiful than a spray of maiden hair fern? What a perfect mosaic its tiny leaflets make! But, with the fern, this wonderful display of foliage is not a question of beauty, but of necessity. If it does not arrange its leaves so as to secure sufficient sunlight in the shady crevice where it grows, it must die. Men too are not exempt from the same stern requirements. Only it is not a display of wealth or fame or worldly honors that enables them to survive, but of moral worth. "If he show himself a worthy man, there shall not a hair of him fall to the ground; but if wickedness shall be found in him, he shall die." This is God's test of human fitness to live forever.

*S.S. Lesson VIII., November 22, 1909.
—1 Kings: 32-40, 50-53. Commit to memory vs. 39, 40. Study 1 Kings 1: 1 to 2: 12. Golden Text—Know thou the God of thy father, and serve him with a perfect heart and with a willing mind.—1 Chronicles 28:9.

Go to thine house, v. 53. A plot was formed against the life of Archbishop Cranmer. Two of the accomplices were among his intimate friends whom he had benefited. He called them aside and informed them of the plot. They expressed their abhorrence. He produced the letters that involved their guilt. They fell down at his feet and craved for pardon. They seemed little to deserve it; but after he had pointed out the grave nature of their crime, he forgave them, and never again alluded to their treachery; and it became a byword, "Do Lord Cranmer an ill turn, and you make him your friend for ever." If we learn, like Solomon or Cranmer, to forgive the trespasses of our fellow men, (Matt. 6: 14, 15.)

In full and glad surrender
I give myself to Thee,
Thine utterly and only
And evermore to be.

A PRAYER.

Help us to spend our life according to Thy will, Thou Creator of man. Thou knowest how many temptations assail our life, and how prone we are to go downwards. Thy grace alone can sustain us, and perfect Thy will within our spirit. Thus we come to Thee every day as men come for bread. We cannot live without Thee. Thou art not our occasional joy, Thou are our everlasting necessity. In God we live and move and have our being. He is known to us through Jesus Christ, Son of man, Son of God, by His teaching, His example, His cross, His death, resurrection, and intercession. Amen.

TWO LIGHTS.

A thousand empires rise,
A thousand empires fall;
And still the eternal stars
Shine over all.

At last the shining stars
Into the night are thrust,
And suns and systems pale
Go down to dust.

But let the universe
Back into darkness roll—
Two lights death cannot dim,
God and the soul.

—Author Unknown.

A HAPPY LIFE.

A lawyer not noted for his spirituality, though a member of the church, was traveling with a number of ministers on the train. In conversation with them he made this remark: "As I go up and down the country, and see the ministers of the gospel, as they travel to and fro, I find that they are the happiest people I know. I can wish nothing better for my son than that he should become a minister."

This is a remarkable testimony to the joy and attractiveness of a minister's life, who spends his days making Christ known. It is an impression no other calling could have made, under present conditions. For the minister's joy arises from the fact that he is engaged in the most glorious calling in the world, giving his life to the best work in the world, and looks forward to the largest rewards promised to mortals, when "they that turn many to righteousness shall shine as the stars forever and ever."

LIGHT FROM THE EAST.

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

Priest and King—Were very closely associated; the king derived his power from God through the priests. Each Sumerian king, who ruled over the ancient Babylonian plain, called himself a "prince-priest." He was the sovereign of a temple and the chief servant of the god worshipped there, and from this deity he obtained his authority. In Egypt the king was a priest, and subject to priestly control. The heir was educated among the priests, and if an election was necessary, either a priest or a soldier was chosen, and only these two classes could vote. The vote of every priest in the first rank counted a hundred, and in the inferior ranks twenty, while the vote of a soldier counted only one. If a soldier was chosen, he was at once initiated a priest. All the king's duties were prescribed in the priestly code, and after the daily sacrifice the high priest recited his virtues and pronounced an imprecation on all who charged the king with doing wrong, and fixed the guilt and penalty on the counselors who had wrongfully advised him. This desire to attach the sanction of heaven to the assumption of kingly power appears in many modern customs. Napoleon Bonaparte brought the Pope from Rome to crown him Emperor in Paris, and the king of Great Britain is still crowned by the Archbishop of Canterbury.

"GOD IS OPEN-EYED."

Men go to the top of a mountain to get a great, broad view. You can stand in the center of a street, and look at the sides of the street and at the houses, but it is hard to get a great, broad view there. Really, you would have to close your eyes and trust to your imagination, if you would get such a view in such a place. But on the top of a mountain you can get a broad view. Travelers grow enthusiastic and use language extravagantly in describing the view from the top of the Rigi, not far from Zurich. From the top of Rigi you can see the snow-clad heights of the Alps. Well, that is good, but it is better to climb on the heights of thought, and look over the whole history of man. And this is true—you will find that each nation has its Messiah thought, each nation a thought which is a saving power in that nation. One nation teaches that labor is divine; another nation teaches that freedom is divine; another nation teaches that mind is divine—every nation has a saving thought which it emphasizes in God's great plan. And among all nations God has been, and is, open-eyed, and God is just, and our human hearts may trust Him in all of our doing, in all of our thinking. The open-eye of God is upon us, and His eye of kindness and His heart of mercy looks right at us, and in His judgment we are safe.—Selected.

What you are when no one is looking, is what you are.

What is the highest faculty of the soul? Is it genius? No, it is goodness.—Victor Hugo.

"If you seek a soul, you will find God." For God is ever seeking the sinner, and we soon join company with him when we seek to save the lost. This is the secret of the joy of soul winning. It is also a proof of the wisdom of such work, for "he is wise that winneth souls."

THE DOMINION PRESBYTERIAN

HOLDING OUT.

By Rev. Theodore L. Cuyler, D.D.

Those that study John Bunyan's "Pilgrim's Progress" (which is the best book in the English language after the Bible) must have noticed how many of his characters were at some time on the road to the Celestial City, and yet never got there. Poor Pliabie retreats after one flounder in the Slough of Despond; Timorous is frightened back at the sight of the lions; and Demas gets engulfed in the pit under the hill Lucre. These characters have their counterparts in our churches in these days. I need not waste any words on such persons, for they were only sham Christians from the start; the vast number of beginners, who are in sincere earnest, I wish to remind of the solemn truth, "He that endureth to the end shall be saved." There is no assurance that any others will be saved.

Since endurance to the end is essential to usefulness here and heaven hereafter, the vital questions are: On what ground can any beginner in the Christian life hope to hold out to the end? What shall he do to insure his holding out? The charm of novelty soon wears off, and temptations assail every one that sets foot on the straight and narrow path. Hindrances are encountered at every step, and hills of difficulty have to be clambered. The world gives him no help, except the help of its indifference or its open opposition; this last may do him good if he is of the right metal, for head winds fan the furnace of his engine. Inward lusts of some sort are to be encountered. Then, too, each individual has some hindrances and obstacles that are peculiar to himself, such as unympathetic associates, or fickleness of disposition, or social snare, or temptations in business, or the lack of spiritual surroundings and Christian privileges. The prevailing currents in this world do not set Godward; a resolute Christian has to swim up stream. Here, then, is the problem for every one of us: I must hold out to the end, or I am lost. To take one step toward heaven does not bring me there unless I go over the whole road. He that endureth to the end is the man that is saved; yes, and saves other souls, also.

It may be said that we must have solid principle at the bottom, as Nathan Hale had the principle of patriotism when he went to the gallows as a martyr for his country, and Livingstone had the principle of holy zeal for souls when he went to die as a missionary in mid-Africa. All very true; but whence comes the principle? How is it to be maintained? When the novelty has died out, and when sharp temptations assail, and the load gets heavy and the road steep and rough, what power can keep you moving? Conversion is not the ground of Christian perseverance. Conversion is only a single step, a single process. A great, decisive step, indeed, and a vital process. But conversion does not insure continuous growth and final victory, any more than enlistment in an army insures success in standing tough marches or stern encounters with the enemy. It insures no man's final salvation. The heart that is converted must be kept right, kept strong, kept faithful; the inward citadel over which floats Christ's ensign has got to be garrisoned and guarded. Who shall do this? The Christian must watch, you say. True enough; our Master has said, "I say unto all, Watch." Again he has commanded, "Watch and pray, that ye enter not into temptation." Yet all the watching in the world and all the praying and all the working cannot save you as long as you rely on them for salvation.

John Bunyan in his immortal allegory give a fine figurative answer to the

problem before us. He tells us that when his pilgrim was in the Interceptor's house, he was led into a room where a fire was burning against a wall. A man stood by it, pouring water on the fire; yet it burned up higher and hotter. Christian asks an explanation of the mystery. The Interpreter explains to him that the fire is the work of grace wrought in the soul; that the one that casts on the water is the devil, and yet the flame is only increased under the devil's trenchings. Christian is taken around to the other side of the wall, and there he discovers a person with a vessel of oil in his hand, who is constantly feeding the flame. "This person," says the Interpreter, "is Jesus Christ, who continually with the oil of his grace maintains the work already begun in the heart, so that, notwithstanding all that the devil can do, the souls of Christ's people prove gracious still."

A beautiful solution this; it is the same that Paul reached when he said that the Lord whom he had believed was able to keep that soul which he had committed to him. It is the same solution that Peter discovered when he declared that "we are kept by the power of God through faith, unto salvation." The power of God is the only source of your strength, and the only basis for your endurance to the end. This does not nullify free agency; and this gives you no pretext for saying, "If Jesus Christ takes care of me, I need have no care for myself." That is the devil's caricature of the doctrine of assurance. Observe that vital condition, "through faith." It is about equivalent to saying that God sends victory to a righteous cause through good generalship and hard fighting. Faith is more than a sentiment in this glorious text; it is an act. It is your soul's grip on your Saviour. Unless this fact is shown by good works and strenuous deeds of duty, and by godly living, then the faith is but a pious sham. The apostle of common sense, James, pungently says, "Faith without works is dead." The two together, faith and activity, are the parents whence spring all true and noble and fruitful lives. A blessed and beautiful partnership is this, my friend, between you and Jesus, you holding fast to Jesus, and Jesus upholding you by his mighty arm.

The fatal curse that works so much mischief in our churches and mission work and reform movements is the want of hold-on-iveness. Some teachers drop out of Sunday school, and Endeavorers out of their society, as soon as the novelty is off, or as soon as the pull grows heavy. Some ministers petition us to help them into another field; their present one is a "hard field;" they are trying to run when God is about to send the shower of his Spirit. It is the hard field that needs the plow and the harrow. A vast deal of the Christian work in our land ends in a spasmodic spurt of short-lived enthusiasm, and the cause of all this fitfulness in feeling and failure in Christian effort is the lack of Jesus Christ in the core of the heart as the one almighty, all-enduring, and perpetual staying power to the end of the race. The runner that holds out has Christ's strength in his sinews; the soldier whose faith in Christ stands fire to the last shot is the one that wins the victor's crown.

Brooklyn, N.Y.

O Son of God, who lovest me,
I will be thine alone,
And all I have, and all I am
Shall henceforth be thine own.

No plan humbly and earnestly made, in observance of the Father's will, can fail of final success. The man's proposal is finite; God's wisdom is infinite.

GRATITUDE.*

Some Bible Hints.

Thanksgiving requires all that is within us, all high qualities; not only speech, but thought and memory and reason and affection and earnestness (v. 1).

Simply remembering God's kindnesses is enough; gratitude is sure to follow. But do we often enough review them? (v. 2.)

Let us be grateful for what God has not done as well as for what He has done, for the deserved punishments that He withholds (v. 10).

Nature praises God; so do joyous little children, and wise old men, and the great hosts of heaven; but these praises do not avail for me (v. 22).

Suggestive Thoughts.

To express our gratitude in another's words—David's— is better than to express it at all; but we can at least say that they are our thoughts.

Much gratitude may be expressed in song; but how seldom we think of what we are singing!

It is well to think at the end of every day of the kindness done you for which you have not expressed your gratitude.

Gratitude may become a habit, and then happiness becomes a habit.

A Few Illustrations.

Gratitude unexpressed is like a photographic plate unexposed.

If we say "Thank you" every time the bread is passed to us at table, why not every time we receive a blessing from God?

In writing a letter to an earthly friend who has sent us a fine present we use our best words; why not use them in thanking God for His best of all gifts?

What if each of our common blessings, such as sight, came to us each day as a separate package or a check on some bank! We might then remember to be grateful.

To Think About.

How do I show my gratitude to men?
How do I show my gratitude to God?
Am I becoming more happy, or more discontented?

A Cluster of Quotations.

From David learn to give thanks in everything. Every furrow in the book of Psalms is sown with seeds of thanksgiving.—Jeremy Taylor.

A single grateful thought towards heaven is the most perfect prayer.—Lessing.

Gratitude is the mother of virtues.—Cicero.

Gratitude is a duty none can be excused from, because it is always at our own disposal.—Charron.

DAILY READINGS.

M., Nov. 16—Gratitude of the heavenly beings. Rev. 4: 8-11.

T., Nov. 17—Gratitude required of us. Ps. 50: 14-23.

W., Nov. 18—Gratitude in public. Ps. 35: 18-27.

T., Nov. 19—Thanksgiving in private. Ps. 57: 7-11.

F., Nov. 20—Thanksgiving before meals. John 6: 10, 11.

S., Nov. 21—Gratitude for converts, Eph. 1: 16-23.

Sun., Nov. 22—Topic: Songs of the Heart. XII. Gratitude, and how to express it. Ps. 103. (Thanksgiving Day meeting.)

Wealth is often a casket in which men hide their compassion for their fellow men until the time comes to make a will or the angel of death raps on the door.

*Y. P. Topic 22nd Nov.—Gratitude and How to Express it.—Ps. 103.

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C. BLACKETT ROBINSON,

Manager and Editor.

OTTAWA, WEDNESDAY, NOV. 18, 1908

Three Rivers, says the Montreal Wis-
ness, is rising rapidly from her ashes
in vastly improved form. Her new build-
ings going up are almost without ex-
ception three stories in height, and many
of them will be handsome structures.
The streets throughout the newly built
portion will be wide and no signboards
will be allowed to stretch out over the
sidewalks.

The British Workman, Young Men,
and the Family Friend, all published by
the well-known firm of S. W. Partridge
& Co. of 8 and 9 Paternoster Row, Lon-
don, need no words of commendation at
our hands. These handsomely printed
monthlies should be welcome visitors in
thousands of Canadian homes. The
November issues, just to hand, are well
up to the mark in every respect.

In an article on "The Decay of the
Short Story" in the October number of
the Fortnightly Review, Mr. Edwin
Pugh takes the position that "of all
forms of literary art this is plainly one
of the most difficult," and most people
who have any knowledge of those maga-
zines which in these times are largely
given over to such a form of composi-
tion will agree with him that "the fairly
good short story is a far less common
thing than the very good set of verses.
The altogether excellent and admirable
short story is as rare as the perfect son-
net," he adds.

Some examples of tapestry, designed
by Sir E. Burne-Jones and Mr. J. H.
Dearle, are given in the October issue
of the Studio, illustrated by a number
of reproductions from the Holy Grail se-
ries, as well as examples of Biblical and
allegorical art. "Morocco as a Winter
Sketching ground"—the very name of
which suggests feasts of glorious color—
is attractively depicted by Mr. Robert E.
Groves, verbally and in sketch. The
other articles in this number of the
Studio are all of present interest and
profusely illustrated. Address the Studio,
44 Leicester Square, London, W.C.

REAL EMPIRE BUILDERS.

The Chicago Interior has had recently
a series of interesting special articles
"On the Far and Fertile Edge of Things
Canadian," from the pen of William
Chalmers Covert of Chicago. We omit
his glowing descriptions of the happy
harvest fields of the Great West, in or-
der to find room for what he says regard-
ing the "great underlying vital currents
of the higher life" which he says "one
touches here at every turn." Writing
from some point on the Canadian North-
ern Railway, he says:

"I saw the little trunk of a school-
teacher going into the remotest corner
of a sparsely settled section of home-
steaders. When I helped the postman
to lift that brave girl's trunk from our
wagon and carry it into the one cabin
that constituted the Kelvington post
office to await her call, I felt as though
I was identifying myself with the great
uplifting forces of a new land. I gloried
in the courage and patriotism of that
young woman.

"We drove six miles out of our way
to grasp the hand of a divinity student
who had heard the call of the unshep-
herded and measured out to his consci-
ence a circuit that swept through forty
miles. He looked the gritty Gospeler
that these churchless homestead regions
welcome. He was shaping what as yet
he could not see—charging with moral
life conditions yet to come.

"These two—the teacher and the
preacher—stand for great underlying
vital currents of the higher life that one
touches here at every turn. They rep-
resent that which exceeds in interest the
cereal glory and commercial power of
these regions. There are the nobler,
more enduring qualities of this region's
future, which relate themselves more
intimately to its progress than the dol-
lars in its soil or the showy spectacle
of its industries. To have looked in up-
on these vital forces and factors of a
coming Empire and seen them at their
inception grappling with unique condi-
tions, was to have witnessed a rare and
inspiring spectacle in the world's life."

The Canadian Press has suffered serious
loss during the past two weeks in the
removal by death of three prominent
journalists, Rev. Malcolm MacGregor,
M.A., editor of the Toronto Presby-
terian was called home after an illness
of several weeks, the end being hastened
by an attack of pneumonia. In the
passing of Mr. MacGregor Toronto loses
a valuable citizen, the Presbyterian
church an able and energetic worker,
and a host of people a kind-hearted,
genial friend. In the other two cases
the loss falls heavily upon our sister
Methodist church. Rev. Cortice had
scarcely passed middle life, but as a
preacher and editor of the Christian
Guardian he long ago distinguished him-
self, and his early death is sincerely
mourned. An older man and a great
worker, as the Rev. W. H. Withrow,
D.D., editor of the Sunday School pub-
lications of the Methodist church. Dr.
Withrow was also a prolific author. The
list of his published works is large. The
best known perhaps is his *Catechisms
of Rome and Their Testimony Relative
to Primitive Christianity*, which reached
its sixth editions, and which was
referred to by The Edinburgh Review
as "the best English work on the sub-
ject extant." More than twenty years
ago Dr. Withrow was an advocate of
Church union and was considered "a
dreamer of dreams" for his views. He,
however, lived to rejoice over the forma-
tion of the Committee on Union and to
witness a great and favorable change in
opinion on the subject among Church
members.

AN IMPORTANT QUESTION.

Ky Knoxonian.

Some years ago, the late Dr. Burns,
in a speech delivered at the opening or
closing exercises of Knox College, or in
the old Free Synod or some such place,
asked an important question, which has
never been answered. The question was,
Whose duty is it to prevent incapable
young men from entering the ministry?
"Surely," said the Doctor, "it is the
duty of somebody," but the brave old
presbyter did not seem to be very clear
as to where the responsibility of doing
this disagreeable work lay.

We have heard the opinion expressed
that the Presbytery is the place where
the unfortunate young man, "doomed to
failure," should be stopped. Doubtless,
the Presbytery is one place—perhaps the
best place—where the brakes might be
put on; but it is not the only place.
There are brakes academical as well as
brake: Presbyterial. Supposing the
young man, "doomed to failure," gets
through the Presbytery, as he nearly
always does, is there nobody further on
in the course whose duty it may be to
save him from his impending doom?

The question, "Whose duty is it to
stop incapable young men from entering
the ministry?" is most important; but
lest it seems lonely we put a few kind-
red questions beside it to keep it in
company.

Whose duty is it to keep young men
out of the legal profession, who are
about as well fitted for discharging the
duties of a lawyer as they are for com-
manding an army?

Whose duty is it to keep young men
from entering the medical profession,
who are as capable of discharging the
duties and carrying the responsibilities
of a doctor as they are of managing an
expedition in search of the North Pole?

Whose duty is it to keep young men
from going into business, who are doom-
ed to mortgage their old father's farm
the second year, and turn him out of
house and home the third or fourth?
Such things happen every day.

Whose duty is it to keep young men
from getting married, who haven't
brains enough, or ambition enough, or
industry enough to keep a decent man's
daughter in hair-pins, not to speak of a
home?

Whose duty is it to keep idle giglets
from assuming the responsibilities of
matrimony and maternity, when they
are as unfit for such responsibilities as
they are for sailing the British fleet?

Whose duty is it to keep Presbyteries
from squandering precious time over
small questions of procedure while great
questions vitally affecting God's cause
are untouched?

Whose duty is it to sit on ecclesiastical
bores who drive on every question in
church courts, and never say anything?

Whose duty is it to stop Ontario towns
from building rail-ways to carry their
own trade into Toronto or elsewhere?
This has been done more than once by
men who speak in the most pitying, pa-
tronizing way of the sad lack of busi-
ness ability among the clergy.

The proper reply to many if not all these questions is that nobody can wholly stop the evils referred to. And this is the proper reply to the question, "Whose duty is it to stop incapable young men from entering the ministry?" Nobody can stop all of them. Incapable men work themselves into every profession, into every kind of business, and it is not possible to keep them out of the ministry.

A lawyer is said to have drawn up seven reasons why a witness did not attend court. The seventh reason was that the witness was dead. Upsophisticated people who never had the benefit of a professional training might suppose that the seventh reason was sufficient without the others. There is one reason why nobody can stop all incapable young men from entering the ministry, and it is quite sufficient without mentioning a score of others that might be given. In many cases THE DATA ON WHICH A CORRECT JUDGMENT CAN BE FORMED ARE NOT IN EXISTENCE DURING COLLEGE DAYS. The capacity for mental growth is one element of ministerial success. How can any one tell by examining a student twenty years of age whether he will be a "growing man" at forty-five? Tact in dealing with men is another most important element. How can you tell whether a student will be a wise leader or stupid blunderer twenty years hence? The power of expression is indispensable to success. How can a Presbytery, or an examining board, or a professor, say whether a young man has that power or not, if he has never uttered a dozen sentences in public? Physical health—a good flow of animal spirits—is a most important factor. How can a Presbytery be sure that a young man may not dry up into a dismal dyspeptic before he is fifty? Many other elements, more or less important, might be mentioned, but space forbids. The plain fact is that many of the data on which a correct judgment can be formed are not visible during college life, and so long as this is the case nobody can keep all incapable young men out of the ministry. In cases in which sufficient data are manifest to make failure reasonably certain it is downright cruelty in these days to allow a young man to go on. The cruelty is seen later on in life, when the wife and children of the young man who mistook his calling are without home and bread.

The old theory that if a minister has piety and learning, and a mind to work, he must succeed, is exploded. We have seen ministers go to the wall who had a fair share of all three—more of all three than some who succeeded. Ministers have been driven from their manes and pulpits, and the very men who drove them gave them credit for piety and industry, while in the act of driving. We wouldn't waste ink on a man who at this time of day will stand up and say that piety, learning and industry are a certain guarantee of success. Something more than these three most important things are needed, and it is often impossible to say whether a student has that something more until he begins the actual work.

Please examine the label on your paper and if your subscription is not paid up to date, kindly remit the amount due.

CHURCH UNION IN AUSTRALIA.

Though the branch of the Church of England in Australia is self-governing, it harmoniously co-operates with the Church of England. The Presbyterian churches in Australia are all united in one. These two bodies, considering the question of union, appointed committees to act jointly in preparing and reporting a basis of agreement. After careful deliberation they have formulated the following:

"(1) We hold the Holy Scriptures of the Old and New Testament, as containing all things necessary to salvation, to be the rule and ultimate standard of faith. (2) We accept the Apostles' Creed and the Nicene Creed as expressing the fundamental doctrines of the Christian faith, and as an adequate basis for any further formulated statement of Christian truth which may be needed. (3) We agree that there are two Sacraments ordained by Christ Himself—Baptism and the Supper of our Lord—which must be ministered with unfailing use of Christ's words of institution and of the elements ordained by Him. (4) That the act of ordination, when regularly administered, involves prayer and the imposition of hands. (5) With regard to ordination this Conference affirms the following to be essential conditions: (a) Full membership of the Church. (b) The inward and personal call of the Holy Spirit. (c) The recognition by the Church of this call after due inquiry into intellectual and spiritual fitness. (6) The laying on of hands in ordination we understand to be a visible symbol of the bestowal, in answer to the prayer of faith, of authority and grace by the Holy Spirit for the work of the ministry. (7) The authority to perform an act of ordination comes from God the Father, through Christ the Mediator, by the Holy Spirit as the Living Agent in the Church, and is exercised by the appointed officers of the Church."

An American musical paper has protested against the wretched words that inspire some of the "Gospel Songs." It calls them "Gospel jingles." Here is a specimen:

When I started out for glory to the New Jerusalem,

Oh it was a glorious, blessed, happy day!

Yet professors said be careful, for you're shouting quite too loud;

In a little while, perhaps, you'll run away.

Another "hymn" runs thus:

Dont look for me in the scorners seat;

Yes, I'm washed; yes, I'm washed;

But where the saints of God do meet;

Yes, I'm washed; yes, I'm washed.

I used to smoke and drink and chew;

Yes, I'm washed; yes, I'm washed;

But Jesus has made all things new;

Yes, I'm washed; yes, I'm washed.

The general idea of these songs is the maximum of emotion and repetition and the minimum of thought. Some, of course, are better than others.

A very interesting feature of Blackwood's Magazine for November is an article containing excerpts from some letters of Sir Walter Scott. Particularly so to present-day readers of this excellent periodical will be that in which—as far back as 1818—he points out that, at the time in question, his principal amusement was found in Blackwood's Magazine, "which is very clever, very rash, very satirical." It is for others to say whether all of these adjectives apply almost an hundred years later. One thing is certain, the contents today are interesting, varied and widely informing.

LORDS' DAY ALLIANCE.

The annual meeting of the Lord's Day Alliance was held last week, when a new board of officers were elected and the various reports presented. The Nominating Committee brought in the following as the chairmen of the various departments: J. K. Macdonald, D.D.; vice-presidents, J. K. Macdonald, Rev. A. Carman, D.D., L.L.D., Rt. Rev. W. L. Mills, D.D., L.L.D., Rev. S. D. Chown, D.D., Rev. L. Nor man Tucker, D.C.L., Chancellor A. C. McKay, L.L.D., Mrs. Gordon Wright; secretary, Rev. W. G. Hanna, B.A.; assistant secretary, Rev. T. Albert Moore; treasurer, Charles J. Copp, M.D. The following are the chairmen of the various committees: John A. Peterson, K.C. (Standing), J. K. Macdonald (Legislature), Rev. D. W. Snider, (Organization), John E. Brown (Financial).

The report of the secretary showed no indebtedness and satisfactory progress. The people of the province had been educated as to the working and the value of the Lord's Day Act. There was a better understanding of the Act. Litigation had been avoided as far as possible, remonstrance and persuasion being substituted. Only two per cent. of all the cases reported as infringements on the Act were brought to court and these after two offences; 80,000 seven-day-a-week toilers had been set free, and given a weekly rest day. The distribution of Sunday newspapers from the United States, on the Lord's Day, had been greatly reduced. Last year over twenty-five per cent. of the cheese manufacturers of the province did Sunday work. During this year less than five per cent. persisted in doing so.

In view of the fact that in some quarters more Sunday work on railroads is desired, it was important to remember, the report stated, the danger of accidents was in proportion to the number of cars run and the population served thereby. The running of trains and electric cars on Sunday would therefore increase the number of accidents. The coroner's jury at Blythe in regard to the fatal accident at Auburn, Thursday, found that the engineer and fireman of the engine were overworked the previous day and had not had sufficient rest before resuming duty. The alliance will recommend to the Board of Railway Commissioners this question, and the granting of Sunday to every employee as a day of rest. Several other reports were also presented.

The work of Hon. W. J. Hanna, Provincial Secretary, was highly commended. That part of the Lord's Day Act which provides for Sabbath observance will be printed in several foreign languages. It was recommended that district conferences be held in various centres throughout the province for discussion on local topics, touching Sabbath observance.

The last issue of Tidings contained the following list of new life members of the W. F. M. Society: Mrs. Andrew Parkhill, St. Enoch's Auxiliary, Toronto; Miss Margaret Forbes, Wardrobe Auxiliary, Guelph; Mrs. J. C. Hibbert, St. Mark's Auxiliary, Toronto; Miss Annie Miller, W.F.M.S., Blenheim; Miss Jane McAndrew, Seed Sower's Mission Band, Toronto; Mrs. W. James Bassett, W.F.M.S. Auxiliary, Collingwood; Mrs. John W. McIntosh, presented by the Beechwood Mission Band, Beechwood; Mrs. J. A. McKenzie, presented by Knox Church Auxiliary, Shelburne, Ont.; Miss Isabel B. Niebet, W.F.M.S. Auxiliary, Westminster Church, Toronto; Mrs. S. W. Fisher, West Flamboro Auxiliary, Copetown; Miss Isabella Anderson, W.F.M.S. Auxiliary, Cornwall; Mrs. James Boyd, W.F.M.S., Listowel; Miss Margaret Macdonald, W.F.M.S. Auxiliary, Wingham; Miss Verna Murray, W.F.M.S. Auxiliary, Kincardine, and Mrs. Ellar McKellar, Lamon Auxiliary, Arkona.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

FOURTH COUSINS.

(A Shetland Story. By Gordon Stables,
M.D., R.N.)

In the early summer of 1860 I went upon a visit to a distant relative of mine, who lived in one of the Shetland Islands. It was early summer with myself then; I was a medical student with life all before me—life and hope, and joy and sorrow as well. I went north with the intention of working hard, and took quite a small library with me; there was nothing in the shape of study I did not mean to do, and to drive at: the flora of the Ultima Thule, its fauna and geology, too, to say nothing of chemistry and therapeutics. So much for good intentions, but—I may as well confess it as not—I never once opened my huge box of books during the five months I lived at R—, and if I studied at all it was from the book of Nature, which is open to every one who cares to con its pages.

The steamboat landed me at Lerwick, and I completed my journey—with my boxes—next day in an open boat.

It was a very cold morning, with a grey, cold, choppy sea on, the spray from which dashed over the boat, wetting me thoroughly, and making me feel pinched, bleary-eyed, and miserable. I even envied the seals I saw cosily asleep in dry, sandy caves, at the foot of the black and beetling rocks.

How very fantastic those rocks were, but cheerless, so cheerless! Even the sea birds that circled around them seemed screaming a dirge. An opening in a wall of rock took us at length into a long, winding fiord, or arm of the sea, with green bare fields on every side, and wild weird-like sheep that gazed on us for a moment, then bleated and fled. Right at the end of this rock stood my friend's house, comfortable and solid-looking, but unsheltered by a single tree.

"I shan't stay long here," I said to myself, as I landed.

An hour or two afterwards I had changed my mind entirely. I was seated in a charmingly and cosily furnished drawing-room upstairs. The windows looked out to and away across the broad Atlantic. How strange it was; for the loch that had led to the front of the house, and the waters of which rippled up to the very lawn, was part of the German Ocean, and here at the back, and not a stone's-throw distant, was the Atlantic! Its great, green, dark billows rolled up and broke into foam against the black breastwork of cliffs beneath us. The immense depth of its waves could be judged of by keeping the eye fixed upon the tall, steep-like rocks which shot up here and there through the water a little way out to sea—at one moment these would appear like lofty spires, and next they would be almost entirely swallowed up.

Beside the fire, in an easy chair, sat my grey-haired old relation and host, and, not far off, his wife. Hospitable, warm-hearted, and genial both of them were. If marriages really are made in heaven, I could not help thinking theirs must have been, so much did they seem each other's counterpart.

Presently Cousin Maggie entered, smiling to me as she did so; her left hand lingered fondly for a moment on her father's grey locks, then she sat down unbidden to the piano.

On the strength of my blood-relationship, distant though it was, for we were really only third or fourth cousins, I was made a member of this family from the first, and Maggie treated me as a brother. I was not entirely pleased with

the latter arrangement, because many days had not passed ere I concluded it would be a pleasant pastime for me to make love to Cousin Maggie. But weeks went by, and my love-making was still postponed; it became a sine die kind of a probability. Maggie was constantly with me when out of doors—my companion in all my fishing and shooting trips. But she carried not only a rod but even a rifle herself; she could give me lessons in casting the fly—and did; she often shot dead the seals that I had merely wounded, and her prowess in rowing astonished me, and her daring in venturing so far to sea in our broad, open boat, often made me tremble for our safety.

A frequent visitor for the first two months of my stay at R— was a young and well-to-do farmer and fisher, who came in his boat from a neighboring island, always accompanied by his sister, and they usually stayed a day or two. I was not long in perceiving that this Mr. Thorforth was deeply in love with my cousin; the state of her feelings towards him it was some time before I could fathom, but the revelation came at last and quite unexpectedly.

There was an old ruin some distance from the house, where, one lovely moonlight night, I happened to be seated alone. I was not long alone, however; from a window I could see my cousin and Thorforth coming towards the place, and, thinking to surprise them, I drew back under the shadow of a portion of the wall. But I was not to be an actor in that scene, though it was one I shall never forget. I could not see his face, but hers, on which the moonbeams fell, was pained, half-frightened, impatient. He was pleading his cause, she was telling the old, old story, with an earnestness and eloquence I had never heard surpassed. She stopped it at last.

"Oh! Magnus," she cried. "Oh! Magnus Thorforth, I never dreamt it would come to this. Oh! what grief you cause me, my poor Magnus, my more than friend!"

What more was said need not be told. In a few moments he was gone, and she was kneeling on the green sward, just on the spot where he had left her, her hands clasped, and her face upturned to heaven.

Next day Magnus Thorforth went sadly away; even his sister looked sad. She must have known it all. I never saw them again.

One day, about a month after this, Maggie and I were together in a cave close by the ocean—a favorite haunt of ours on hot forenoons. Our boat was drawn up close by. The day was bright, and the sea calm, its tiny wavelets making drowsy, dreamy music on the yellow sands.

She had been reading aloud, and I was gazing at her face.

"I begin to think you are beautiful," I said.

She looked down at me where I lay with those innocent eyes of hers, that always looked into mine as frankly as a child's would.

"I'm not sure," I continued, "that I shan't commence making love to you, and perhaps I might marry you. What would you think of that?"

"Love!" she laughed, as musically as a sea-nymph, "love? Love betwixt a cousin and a cousin? Preposterous!"

"I dare say," I resumed, pretending to pout, "you wouldn't marry me because I'm poor."

"Poor!" she repeated, looking very firm and earnest now, "if the man I loved were poor, I'd carry a creel for

him; I'd gather shells for his sake; but I don't love anybody and don't mean to. Come!"

So that was the beginning and end of my love-making with Cousin Maggie.

And Maggie had said she never meant to love any one. Well, we never can tell what may be in our immediate future.

Hardly had we left the cave that day, and put off from the shore, ere cats' paws began to ruffle the water. They came in from the west, and before we had got half-way to the distant headland, a steady breeze was blowing. We had hoisted our sail, and were running before it with the speed of a gull on the wing.

Once round the point, we had a beam wind till we entered the fiord, then we had to beat to windward all the way home, by which time it was blowing quite a gale.

It went round more to the north about sunset, and then, for the first time, we noticed a yacht of small dimensions on the distant horizon. Her intention appeared to be that of rounding the island, and probably anchoring on the lee side of it. She was in an ugly position, however, and we all watched her anxiously till nightfall hid her from our view.

I retired early, but sleep was out of the question, for the wind raged and howled around the house like wild wolves. About twelve o'clock the sound of a gun fell on my ears. I could not be mistaken, for the window rattled in sharp response.

I sprang from my couch and began to dress, and immediately after, my aged relative entered the room. He looked younger and taller than I had seen him, but very serious.

"The yacht is on the Ba," he said solemnly.

They were words to me of fearful significance. The yacht, I knew, must soon break up, and nothing could save the crew.

I quickly followed my relative into the back drawing-room, where Maggie was with her mother. We gazed out into the night, out and across the sea. At the same moment, out there on the terrible Ba, a blue light sprang up, revealing the yacht and even its people on board. She was leaning well over to one side, her masts gone, and the spray dashing over her.

"Come," cried Maggie, "there is no time to lose. We can guide their boat to the cave. Come, cousin!"

I felt dazed, thunderstruck. Was I to take an active part in a forlorn hope? Was Maggie—how beautiful and daring she looked now!—to assume the role of a modern Grace Darling? So it appeared.

The events of that night come back to my memory now as if they had happened but yesterday. It is a page in my past life that can never be obliterated.

We pulled out of the fiord, Maggie and I, and up under lee of the island, then, on rounding the point, we encountered the whole force of the sea and wind. There was a glimmering light on the wrecked yacht, and for that we rowed, or rather were borne along on the gale. No boat save a Shetland skiff could have been trusted in such a sea.

As we neared the Ba, steadying herself by leaning on my shoulder, Maggie stood half up and waved the lantern, and it was answered from the wreck. Next moment it seemed to me we were on the lee side, and Maggie herself hailed the shipwrecked people.

"We cannot come nearer," she cried; "lower your boat and follow our light closely."

"Take the tiller, now," she continued, addressing me, "and steer for the light you see on the cliff. Keep her well up, though, or all will be lost."

We waited—and that with difficulty—for a few minutes, till we saw by the starlight that the yacht's boat was lowered, then away we went.

The light on the cliff-top moved slowly down the wind. I kept the boat's head a point or two above it, and on she dashed. The rocks loomed black and high as we neared them, the waves breaking in terrible turmoil beneath.

Suddenly the light was lowered over the cliff down to the very water's edge.

"Steady, now," cried my brave cousin, and next moment we were round a point and into smooth water, with the yacht's boat close beside us. The place was partly cove, partly "noos." We beached our boats, and here we remained all night, and were at last rescued next morning by a fisherman's yawl.

The yacht's people were the captain, his wife, and one boy—Norwegians all, Brinster by name.

My story is nearly done. What need to tell of the gratitude of those whom Maggie's heroism had saved from a watery grave?

But it came to pass that when, a few months afterwards, a beautiful new yacht came round to the fjord to take those shipwrecked mariners away, Cousin Maggie went with them on a cruise. It came to pass also that when I paid my very next visit to R—, in the following summer, I found living at my relative's house a Major Brinster and a Mrs. Brinster.

And Mrs. Brinster was my cousin Maggie, and Major Brinster was my cousin Maggie's "fate."

LABOR NOT IN VAIN IN THE LORD

Remember this: If that bit of work which you have undertaken is for the love of God—and it must be that—and for the glory of God, then it can not fail. There is no such thing as failure in real Christian work. We may make mistakes, but it can not fail, for it is God's work, and if it is done for God, then we have done our best. He will take it and make use of it, perhaps so that we can see it; if not, we shall see it in the light of the world to come. He will take us as we are and our work as it is, and in the time to come perhaps make use of our very mistakes and build upon the work which we began in humble faith and quiet hope—the very work we wanted to do, but were too clumsy. There never has been yet a work for him that failed.—Lord Bishop of Thetford.

—But how easy it is to please God! A tear, a sigh, a cry of penitence; a prayer for his mercy on the sinner; a hunger for holier things; a tender kindness to another; a cup of cold water, a word, a look, a hand of sympathy and help; confiding trust in his wisdom, power and love when dark days come; a song of praise in the night; self-denying service of the needy ones. Such things please him very much, as do all efforts to be more like his Son and to extend his Kingdom. God makes great promises to those "that choose the things that please" him.—New York Observer.

The restless millions wait
The light whose dawning
Maketh all things new:
Christ also waits.
But men are slow and late.
Have we done what we could?
Have I? Have you?

The heart is best nourished when we are ministering to the needs of our neighbors.

A NEST OF FOXES.

Hunters found a den of foxes in the hills and unearthed five little ones about as large as well-grown cats. The mother fox escaped before the hunters reached the den, which was lined thickly with soft grasses and feathers. Instead of running away, she kept within eight while the hunters worked with their shovels.

She apparently understood what they were doing, for she endeavored by every means to attract them away from their work and toward herself. She approached quite near and acted as if lame and distressed. She would lie down on her side and writhe along the ground, uttering whines and moans. Then she would limp off as if very lame, going very slowly and halting frequently.

The hunters were not to be drawn away from the work in hand by such tactics and finally, after much digging, came upon the den where the five pretty little fellows were shrinking. They made no resistance, and seemed rather to like the handling and petting they received. All of them were taken to a farm-house, where they are confined. They will not be released, but will probably be painlessly despatched. Grown foxes do not make good neighbors in farming communities. Hunters say it is very rare for mother foxes to leave all their young in one place. It is their cunning habit to scatter the family, one and two in widely separated retreats. It is said, too, that foxes will not rob roosts close to their dens, but will go miles away for food and carefully hide their trails.—Chicago Evening Post.

THE SECRET OF A GOOD MEMORY.

Understand that you can remember only those things to which you have paid attention. The secret of memory is concentrated attention. What you attend to closely and what you fully understand—that you will not and cannot forget, any more than you can forget your own name. So, begin today. When you are doing something, do that something and nothing else. And tonight, look back over the day, recall every detail as vividly as you can. You will be surprised at how little you can remember. But do it again tomorrow night, and the next night, and the next; and by the end of a month you will be surprised and delighted at the increase in your power, not only of memory, but of mental power in general.—Prof. Cunningham.

A LITTLE SERMON.

Never a day is lost, dear,
If at night you can truly say
You've done one kindly deed, dear,
Or smoothed some rugged way.

Never a day is dark, dear,
Where the sunshine of home may fall,
And when the sweet home voices
May answer when you call.

Never a day is sad, dear,
If it brings at set of sun
A kiss from mother's lips, dear,
And a thought of work well done.
—Our Young Folks.

The world has no room for cowards. We must all be ready to toil, to suffer, to die. And yours is not the less noble because no drum beats before you when you go out into your daily battlefields, and no crowds shout about your coming when you return from daily victory or defeat.—Robert Louis Stevenson.

You and I must complain when our plans break down—if we have done our part. That probably means that the plans of One who knows more than we do have succeeded.—Edward Everett Hale.

KEEP BABY WELL.

No matter whether baby is sick or well Baby's Own Tablets should always be kept in the house. They not only cure the minor disorders of childhood, but prevent them and should be given whenever the little ones show the slightest signs of illness. Children take the Tablets as readily as candy, and they are absolutely safe. Mrs. Geo. Howell, Sandy Beach, Que., says—"My baby was greatly troubled with colic and cried night and day, but after giving him Baby's Own Tablets the trouble disappeared. I advise all mothers to use this medicine." Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

MOTHER'S WHIM.

My mother was a human being and had certain peculiarities which we did not ridicule. Sometimes she would lose her appetite entirely and could not eat our food. She would grow weak and almost ill, but there was "balm in Gilead." Her appetite would be restored in this way. Something from another person's larder was the remedy, and lo, "Richard was himself again." I was a little girl and she would send me with a basket and a note to her good aunt in the village. Her letter would read thus: "Dear Aunt Jane: I have one of my 'spells' again and cannot eat—please send me something from your cupboard; just anything will do, so some one else has cooked it. Your Niece, Caroline."

Her aunt did not smile at the "notion" of her favorite niece, for she knew and realized her sensitive nature.

Aunt Jane would go to her cellar and cupboard and pack a basket with whatever she chanced to have. Sometimes it would be a cup of stewed dried apples, a piece of beef or ham, a bit of plain cake, or a cup custard. No matter, dear Aunt Jane understood it all.

How precious are the friends who divine our queer ways and who do not ridicule us.

SINGING KETTLES.

The Japanese, who know so well how to add little, unexpected attractions to every-day life, manufacture, in a great variety of forms, iron tea-kettles which break into song when the water boils. The song may not be a perfect melody, but it is perhaps as agreeable as the notes produced by some of the insects which the Japanese also treasure for their music. The harmonious sounds of the tea-kettles are produced by steam bubbles escaping from beneath thin sheets of iron fastened close together nearly at the bottom of the kettles. To produce the best effects some skill is required in regulating the fire. The character of the sounds varies with the form of the kettle. These curious singing kettles have been used by the people for many centuries.—Youth's World.

Speaking at a Thanksgiving service, Rev. Dr. McMullen, the veteran pastor emeritus of Knox church, Woodstock, very wisely said: "Because we had free self-government it didn't mean that our Government was all it ought to be. Many a man governed himself very badly, and many a people have self-government, and do not enjoy all the benefits and blessings they ought. Government of the people, by the people, for the people may become Government of the people by the bosses for the bosses. The remedy for greed and graft is not legislation. Men who will make laws will find ways of defeating them. The remedy is righteousness in the people; in public conscience, in a high tone of public morality, for after all it is righteousness that makes a nation great."

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The duties devolving on the interim moderator of session during a vacancy are sometimes disagreeable and too often thankless. Dr. Ramsay appears to have filled the position for the Erskine Church session and people in such a way as to merit praise and commendation from all concerned. At the induction on Friday evening, in slight acknowledgement of his valuable services in this connection, he was made the recipient of an address, read by Mr. James Baxter, chairman of the Board of Managers, and a purse of gold, presented by Mr. D. M. Chambers in behalf of the congregation.

The induction of the Rev. G. W. Nicol, lately of Sherbrooke, Que., as minister of Erskine church in this city, took place on Friday evening in the presence of a large congregation, many being present from other churches. Rev. J. H. Turnbull, moderator of Presbytery, presided. Rev. P. W. Anderson preached an appropriate sermon from Matt. XIII: 32. Rev. D. M. Ramsay, interim moderator of the session, then explained the steps leading up to Rev. Mr. Nicol's coming to the church. In May, Rev. Mr. Mitchell had resigned and shortly after a call was extended to Rev. W. D. Read, of Montreal, which was not accepted. A call to Rev. Mr. Nichol, was moderated by the Ottawa Presbytery a short time ago. The call was accepted. Rev. Dr. Armstrong addressed the minister in suitable terms. He spoke of the importance and the weighty nature of the duties of a pastor, who had to have the qualities of a preacher or orator, a pastor who could see to his flock personally, a student who could think deeply, and a business man who could understand the business end of the running of his church. He concluded by assuring Mr. Nicol of the warm support and sympathy of Ottawa pastors in all his complex duties. Rev. Dr. Ramsay, who addressed the people, adjured them to be fellow-workers with the pastor. It was incumbent on every one of them to do his or her share for the advancement of the church. They must also look to the religious wants of the world as a whole, which would prevent them from becoming self-centered. The Presbyterians of Canada had entrusted to them the Christianization of 14,000,000 people as their share of the evangelization of the world. In this great work Erskine church would doubtless share; and looking at the rapid growth of population in the western end of the city, they might well establish a branch Sunday school with a view to developing it into a congregation. The pronouncing of the benediction by Rev. W. A. McIlroy, and the introducing of Mr. Nicol, at the door to members of the congregation brought the proceedings to a close.

WESTERN ONTARIO.

Rev. John Little, of Holstein, has been preaching anniversary sermons in Duff's church, Morriston.

The new lecture hall of the Nassagaweya church was opened on the 9th inst., when the pastor, Rev. A. Blair, conducted the services.

Special services to commemorate the jubilee of the Weston church was held on Sunday last, and will be continued on the 22nd inst.

Rev. A. Shepherd, of Markdale, exchanged with Rev. G. C. Little, of Flesherton, and conducted anniversary services at Picton.

Rev. R. B. Cochrane, M.A., of Knox Church, Woodstock, preached anniversary sermons at Verschoyle church on Sunday, 8th inst.

Rev. W. Farquharson, of Durham, exchanged pulpits with Rev. James Buchanan and conducted successful anniversary services in Erskine church, Dundalk, on November 1st.

Rev. J. A. Matheson, of Priceville, has returned from holidaying at his old home in Nova Scotia. During his absence his pulpit was supplied by Revs. Gilchrist and Sinclair, of Toronto.

Bridgebury and Fort Erie have extended a call to Rev. Robt. McIntyre of South Delaware and North Street. The matter will come up in London Presbytery on December 1st. It is thought Mr. McIntyre will accept.

West Lorne and Argyle church was declared vacant last Sabbath by the Rev. A. Henderson of London. A Thanksgiving Day service was conducted, in which the people seemed much interested. This is a good charge for a live, sober, evangelical minister.

Mr. Alex. Stewart, one of the hardy pioneers of Artemesia township, died at his home near Flesherton on the 6th inst., aged 83 years. Soon after coming to Canada Mr. Stewart, who was born in the Highlands of Scotland, settled 58 years ago on the farm on which he died. He came of good Presbyterian stock and was a member of Chalmers church, Flesherton.

The Rev. J. P. Falconer, B.A., pastor-elect of the charge of New Glasgow and Rodney, in the Presbytery of London, whose induction was appointed to take place on the 24th of this month, is lying very ill in the General Hospital at Hamilton, Ontario. His induction has been postponed indefinitely, and it is thought cannot take place before the end of the year.

The annual social of the Presbyterians of Woodbridge was quite a success. The pastor, Rev. Mr. MacKinnon, presided, and Rev. James Murray, of Erskine church, Toronto, gave an address. The musical part of the programme was of a high order and greatly appreciated. This congregation has provided one of the most comfortable and up-to-date manses to be found anywhere, and under Mr. MacKinnon's pastorate the church is in a very flourishing condition.

WINNIPEG AND WEST.

The 11th anniversary of the Roland congregation since Rev. F. J. Hartley's induction was held last Sabbath. Services were conducted by Rev. R. M. Dickey, Selkirk, who also delivered a very interesting and instructive lecture on Monday evening to a large audience on the subject of Ireland and the Irish.

The mission field of Orkney and Wallace, in the Yorkton Presbytery, has increased its givings sufficiently to become an augmented charge. Orkney is seven miles from the prosperous growing town of Yorkton, and Wallace is eight miles from the same place, the two congregations being about eleven miles apart and situated in one of the best farming communities in the West. With a capable man who is not afraid of work as leader, this charge ought to be self-sustaining in less than a year. An ordained minister is wanted at once. Stipend at least \$900 with a free house. Applicants please correspond with Rev. H. D. Leitch, Yorkton, Sask.

EASTERN ONTARIO.

Rev. Mr. Maclean, of Avonmore, being in poor health, has been granted three months' leave of absence. He is now in British Columbia.

Glengarry Presbytery is expected to contribute \$26,000 as its share of the \$1,000,000 for Missions aimed at by the Presbyterian Church in Canada.

Rev. S. Childerhose preached a very effective sermon in the Presbyterian church at Burks Falls, last Sunday week, in the absence of Rev. Geo. Brown who was away on his holidays.

At the recent meeting of Glengarry Presbytery the following were appointed commissioners to next General Assembly at Hamilton: Revs. K. A. Gollan, Dunvegan; R. Harkness, Cornwall; H. N. Maclean, Avonmore, and G. W. Mingie, Lunenburg. Elders will be named later.

Rev. James Hastie accepts the call to Sawyerville, Que. His resignation takes effect on the 23rd inst. Since regret is expressed in the congregation at the prospect of losing Mr. Hastie and his highly esteemed partner and co-worker, Mrs. Hastie, whose bright, winning ways and hearty interest in all church work has been greatly appreciated by the congregation. The Sawyerville people will not be disappointed in the "mistress of the manse."

Through the untiring effort of Mr. Gomm the church at Ballyduff has been reared and beautified. The building has been raised from posts and placed upon a stone foundation; the roof has been re-shingled; the walls papered and painted. New blinds and carpets have been provided—all at a cost of over \$200. Rev. Mr. Johnston, of Millbrook, conducted the re-opening services on Oct. 18th, and preached to large congregations. The money for repairs was paid freely by the congregations. The church looks very beautiful and is without debt.

On 1st October Mr. Gilbert Gomm completed his year of stated supply in Ponty Pool, Ballyduff, and Janetville, in the Presbytery of Peterboro. His services during the year were very acceptable to the congregations and they asked the Presbytery through their moderator, Rev. Dr. Marsh, that Mr. Gomm be permitted to supply them during the winter months.

The Presbytery being perfectly satisfied with Mr. Gomm's department, work and exercises, certified to the Senate of Knox college and granted the request of the congregations.

MONTREAL.

Rev. Dr. Bayne, of Kemptville, has been preaching with much acceptance in Crescent Street church, which has just called Rev. R. W. Dickie, of Brandon, Man.

Mr. Isaac A. Montgomery, an Arts graduate of Queen's, who is just completing his theological course at the Montreal college, has been appointed assistant minister of Knox Church. The appointment was made necessary by the changed conditions of life in the city, the large congregation being made up of families, nearly all of whom live at a distance from the church, and many of them in the most distant suburbs. To keep in touch with such it was decided to appoint an assistant to the Rev. Dr. Fleck, who is always ready to respond to every call made upon him, whether from within or without his own congregation. Mr. Montgomery is described as an eloquent preacher, and as in every way well fitted for the important position he is called to fill.

DR. HERRIDGE IS HONORED.

The congregation of St. Andrew's Presbyterian church marked the close of the 25th year of the pastorate of Rev. Dr. Herridge, last week, by presenting him with a purse of \$1,500 and Mrs. Herridge with a purse of \$200. Rev. Dr. Herridge was the recipient of an eloquent and impressive address on behalf of the congregation and the ladies of the congregation presented him with a gown and cassock. The happy affair took place at a congregational social held in the Sunday school room. Through illness, Mrs. Herridge was unable to be present, a fact which was deeply regretted by all, and the Men's Association presented to Miss Herridge a beautiful bouquet of roses for her mother.

When the 25th year of Dr. Herridge's pastorate drew near the congregation was spontaneous in its desire to mark it in some way that would impress on him the high esteem in which he is held by the members of the flock and the love which they bear towards him. It was therefore with little difficulty that the sum of \$1,500 was subscribed as a purse for Dr. Herridge. But the warm position the gifted preacher holds in the heart of each member of the congregation was even more impressively emphasized in the address, the speeches which followed and the little conversations which occupied the latter part of the evening, conversations which were entirely spontaneous and from the heart.

Mr. Levi Crannell presided, and in a few opening remarks explained the object of the gathering. When the meeting opened every seat in the Sunday School hall and its galleries was occupied. Many stood throughout the proceedings, being unable to get seats, yet eager to take part in the eventful meeting.

The address was read by Hon. E. H. Bronson. It was beautifully engrossed and bound in morocco. We quote the closing sentences:

"We thank God that He has spared you in the full vigor of your powers to see your semi-jubilee, and our prayer to Him is that you may be permitted to round out the full jubilee of service in His cause with the ripper experience that time brings and the fuller blessing that in His own way, and in His own good time, He bestows upon His faithful servants.

"To Mrs. Herridge, who has shared with you the joys and sorrows of all these years, we desire to extend our respectful greetings."

The purses were presented by Mr. P. Larmouth, treasurer of the special committee which had charge of raising the purse.

Dr. Herridge's Reply.

Rev. Dr. Herridge, in replying, said he believed that this was an expression of the affection and goodwill, which the congregation bore towards him, and as such he accepted the address and purse most gratefully. He regretted very much that through illness Mrs. Herridge was not able to be present. Apart from what she had been to the minister, she has meant a great deal to the congregation. Her illness, he believed, was due to maternal cares, and he sincerely thanked the members of the congregation for their sympathy and ever ready assistance. He said that the minister's income could hardly be termed a salary. The doctor is paid for services he performs, the merchant for goods he delivers, but there is directly no such thing for which the minister should receive his income. It is entirely the voluntary recognition of what the congregation should regard as the fitness of things. While a minister's first duty was to the congregation, yet it was necessary for him to care for his family, to educate

his children, and make a reasonable provision for the future. The more cheerfully the congregation makes these things possible and the less the minister is compelled to worry over these things the better must be his service to the congregation. He said he was going to put away this purse as a nest egg for the future. He thanked the congregation and the various organizations of the church for the very kind encouragement they had always given him, encouragement which had moved him to better service. "I rejoice in the confidence of your esteem and affection, and I sincerely pray that God's rich blessing will rest on each one of you," he concluded.

Solos were given by Miss L. Taplin and Mr. Cecil Bethune, and a chorus by male voices. Mr. F. M. S. Jenkins presided at the piano.

Refreshments were served at the close in the church parlors by the Ladies' Aid Society.

DR. BARCLAY'S SEMI-JUBILEE.

There was a great gathering in the school room of St. Paul's Church, Montreal, on Monday evening, 9th inst., when the congregation with a host of friends, assembled to celebrate the completion of the twenty-fifth year of the pastorate of Rev. Dr. James Barclay. This anniversary, coincident with the celebration of the Thanksgiving season, made it a red letter day for St. Paul's. It also marked another anniversary, the completion of fifty years' service as an office bearer of the church on the part of Mr. Alexander Mitchell.

Mr. James Croil, senior elder, presided, and on behalf of the congregation, addressed their pastor, testifying to the love and esteem in which he was held by them. Dr. Barclay was also presented with an illuminated address and a purse of gold by the congregation and with a cassock and gown by the ladies of the church. Mrs. Barclay was the recipient of a purse. Mr. Mitchell's years of service were recognized by the presentation of an illuminated address.

Rev. Dr. Barclay was also the recipient of a magnificent personal gift from Lord Mount Stephen. This consisted of securities to the value of \$75,325. The announcement was made by Mr. Robert Meighen on behalf of Mrs. Meighen, sister of Lord Mount Stephen, through whom the gift was made.

In his opening address Mr. James Croil, the chairman, drew attention to the happy coincidence of the anniversary they were called on to celebrate, in that it was the day set apart for a National Thanksgiving throughout the Dominion and also the anniversary of the birth of His Majesty the King.

The gift of the ladies of the congregation to their pastor was made by Miss Greenshields, the granddaughter of the founder of St. Paul's. This consisted of a handsome cassock and gown.

Mr. Alexander Mitchell read the address to Dr. Barclay. It is a beautiful work of art, tastefully lettered and framed. It referred in eulogistic terms to Dr. Barclay's long connection with St. Paul's and to the assistance rendered him by Mrs. Barclay. It said in part: "In now looking back over your long pastorate here, we are gratified to find that the confidence, which the congregation expressed by their call, has been fully justified. We refer especially to the pulpit ministrations with which the efficiency of a pastorate must always be associated, while your tender sympathy with the poor and suffering has brought comfort and consolation to very many.

"Your services have always been rendered ungrudgingly to the general welfare of the community. Your influence has always been felt in the Corporation of our University, as well as in our School Board, and the Presbyterian Church of Canada has benefitted by your lectures in the Presbyterian College of Montreal."

The address was signed by Lord Strathcona, chairman of the Board of Trustees, and by Mr. James Croil, senior elder.

Dr. Barclay's Reply.

Rev. Dr. Barclay came forward to reply, amid the applause of the gathering, with feeling and eloquence he said there were occasions when the lips failed to give utterance to the feelings of the heart. Such a time was the present. All he could do was to tender his deepest and sincerest thanks. Both Mrs. Barclay and himself would prize the gifts as marks of visible sympathy and appreciation. They could indeed say tonight that as a minister his lines had fallen in pleasant places. He had found in his office-bearers and people many loyal, wise, and true men. They had given him in the course of his long ministry amongst them kind and trusty service, which had often heartened him when the work was hard and the results appeared disappointing. When he resolved to leave the old historic church in Edinburgh and undertake the charge of St. Paul's he knew he was coming to no mean congregation. He knew its past history, its high ideals, and great expectations, and it was with no light heart he had entered upon his new charge. He made up his mind to be a loyal Canadian subject, a loyal minister of the Gospel, and a loyal and useful citizen.

Among those present were Mr. Justice Archibald, Principal Peterson, Rev. Dr. Mowatt, Dr. J. Clark Murray, Mr. James Cantlie, Rev. Dr. Robert Campbell, Rev. Prof. Gordon, Mr. Robert Meighen, Rev. W. R. Cruikshank, Rev. Dr. Symonds, Rev. Dr. Thomson, Rev. Dr. Wardrope, Rev. Dr. Herridge (of Ottawa), Rev. Dr. Scott of Presbyterian Record, Rev. Prof. Fraser, Rev. Dr. Robert Johnston, Rev. Dr. Fleck, and many others.

TORONTO.

Rev. Norman MacLeod, of Brockville, was the preacher in the Deer Park church last Sunday.

Services commemorative of the 71st anniversary of Erskine church were held last Sunday, Rev. Prof. Kilpatrick preaching in the morning, and Rev. H. A. Macpherson, of Chalmers' Church in the evening.

St. Giles' Presbyterians have been celebrating a material reduction of the debt on their church, erected at a cost of \$45,000. For some time past the indebtedness has stood at \$32,500, for which amount bonds had been given by a number of the members, with the understanding that when the debt was reduced to \$18,000 the bonds would be given up. The bonds have now been destroyed, and the congregation face the future with hopefulness. Congratulatory speeches by Rev. Mr. Herbison and others were delivered in the course of the evening, and an excellent programme of songs, readings and instrumental music was carried through.

The special Thanksgiving number of the "Canadian Pictorial," recently received, shows, in addition to its wealth of beautiful harvest pictures and other fine photogravures, several new and interesting features which are to be continued with other attractions in the enlarged and improved Christmas number, in course of preparation. One of these is a complete story; a second is a series of "Old Favorite Songs," words and music complete, which will appear in each issue. Remarkable as has been the popularity of this splendid publication, the public are assured that the best is yet to come. Every issue of this monthly "art portfolio" would form a capital souvenir to send to friends abroad. None better. 10c a copy, \$1.00 a year; The Pictorial Publishing Co., 142 St. Peter street, Montreal.

HEALTH AND HOME HINTS.

A package or envelope sealed with white of egg cannot be steamed open.

For hic-cough—Three sips of water; a lump of sugar saturated in vinegar; or simply stretch both hands above the head.

Good for Chapped Hands and Lips.—Take equal parts of mutton tallow and gum camphor and melt together. Apply as often as desired.

Inhaling the fumes of vinegar from a well-saturated cloth will overcome the effects of ordinary anaesthetics and prevent the unpleasant nausea.

When your bottle of vaseline begins to look smeary and messy don't bear with it as a necessary evil, but melt it over in the original bottle by simply putting it on the back of the stove. Then if you like you can transfer it to smaller jars or bottles.

In making apple-sauce, pare and slice juicy tart apples, put into a tinned or porcelain-lined vessel, pour in half a cup of water to prevent scorching, and cook gently until tender and broken to pieces. Turn out into a bowl, sweeten abundantly, and rub through a clean colander. Set away to cool.

Chicken Jelly for Invalids.—To a quart of cold water put half a raw chicken cut up fine; let it stand an hour, then boil it slowly till it is reduced to half the quantity; season with salt and pepper if allowed by the doctor. Strain it through a colander first, then through a cloth into a mould.

A simple method that has saved much time and strength is that of using a common wooden potato masher to cream butter and sugar for cake or other mixtures. Warm the mixing bowl on the range, then mash the butter and sugar as potatoes. It is surprising how quickly and easily the whole becomes a creamy mass.

Potato Balls.—Select large potatoes; wash, pare and soak them in cold water. Shape in balls, using a French vegetable cutter. Cook in boiling salted water until soft. Drain, and to each cupful of potatoes add one tablespoonful of melted butter; then sprinkle with salt, parsley and finely chopped parsley.

White Custard.—Separate the yolks and whites of three eggs; use the whites only. Take, also, one-fourth teaspoonful of salt, two tablespoonfuls of sugar. Give a light grating of nutmeg; then one pint rich milk. Beat sugar, whites, salt and nutmeg; then add a little milk, and beat thoroughly; then add the rest of the milk. Bake in cups, set in a pan of water. When firm in the centre, put on the ice to cool.

Fricatelli.—Chop raw, fresh pork very fine, add a little salt, plenty of pepper, and two small onions chopped fine, half as much bread as there is meat, soaked until soft, two eggs; mix well together, make into oblong patties, and fry like oysters. These are nice for breakfast or for supper, and should be served with sliced lemon, or some kind of dainty pickles.

Sweetbread.—Put the sweetbreads over the fire in cold water, and when it boils take them off and let cold water run over them until they are entirely cold. Put some lard and butter mixed in a

stew-pan with some sliced onions, carrots, thyme, whole peppers and a clove, and the sweetbread with consommé enough to nearly cover it. Put over the fire closely covered, and when it begins to boil place it in a hot oven for half an hour. Have some chicken livers baked. Take a small piece of sweetbread, some truffles and olives, and put all in a saucepan with brown sauce, and let heat gradually. Dish up the sweetbread, put the garniture around it, and serve.

SPARKLES.

Hostess (to little Johnny, who is just leaving the party)—"Won't you have an orange, Johnny?"

Johnny—"No, thank you. I couldn't eat any more."

Hostess—"Well, put one in your pocket."

Johnny (much embarrassed, and with considerable hesitation)—"I—I can't. They're full already."

Mrs. Shellpod—"Hiram, some o' them there hobos hev stole ther wash often the line agin."

Farmer Shellpod—"Haow dew you know they wuz hobos?"

Mrs. Shellpod—"Becuz they tuk every-thing but th' towels."

A lady was looking at a flat and was delighted with it, when the janitor asked her: "Have you any children?"

"Oh, yes," she said proudly, "two."

"Then I'm sorry, ma-am, but you can't have it. No children are allowed."

"Oh, but my children are grown up. One is in China and one in South Africa."

"It don't matter, ma'am. My orders is not to let it to any one with children."

Aunt Amandy—"Ain't you ashamed ter kum around here beggin'?" Onniz Way—"Well, dis ain't a werry 'ristokratik neighborhood, fer a fact, but we mustn't be too pertiekler, mum."

THE ROBIN AND THE BEE.

(St. Nicholas.)

"I suppose you know it's autumn?"

Said the Robin to the Bee;

"And the leaves are getting thinner

On the most courageous tree.

You have noticed that no butterflies

Across the garden rove,

And that every single chestnut

Has been scattered in the grove?

It's a fortnight since the swallows

Took their passage o'er the sea—

So perhaps you know it's autumn,"

Said the Robin to the Bee.

"Old Winter soon gets busy,

When the feeble sunbeams fade,

And he turns the flower-beds over

With a white and frosty spade.

He rolls the gravel pathways

'Till they ring like iron roads,

And the twigs on all the bushes

With a sparkling cloak he loads.

That's right! Let's both fly southward

'Tilll May once more we see—

When we'll find a warmer welcome,"

Said the Robin to the Bee.

Customer (to coal dealer)—"Have you got any name for those scales of yours?"

"I never heard of scales having a name."

"Well, you ought to call your scales Ambush. You see, they are always lying in weight."

The soil is said to be so fertile in Cuba that if you stick a pin in the earth it becomes a terra-pin. It is even said that they raise umbrellas there—during the rainy season.

Fortunes left to the young and inexperienced and untrained often prove to be great misfortunes. It is best for all to be trained to "earn their bread by the sweat of their face" and to economy before a large fortune is left them.

When the dust of business so fills your room that it threatens to choke you, sprinkle it with the water of prayer, and then you can cleanse it out with comfort and expedition.—James Stalker.

HUSBAND AND WIFE

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"Both myself and my wife can truthfully say that Dr. Williams' Pink Pills have been of great benefit to us, and we are constantly recommending them to our friends." Thus writes Mr. Ernest L. Archibald, Truro, N.S., who further says,—"In my own case I had been subject to dizzy headaches for over a year, and three boxes of Pills completely cured me of the trouble. About a year ago my wife began to complain. She seemed to be completely run down; was very pale and weak; she could not walk up stairs without stopping on the way to get breath, and ultimately she grew so weak she could not sweep a floor without resting. She tried several tonics but received no benefit. Then I persuaded her to try Dr. Williams' Pink Pills and got her a half dozen boxes. After she had used a couple of boxes her appetite began to improve and the color to return to her face. She continued using the Pills until she had taken the six boxes, and today she is perfectly well, feels stronger and looks better than she has done for some years. While she was taking the Pills she gained twelve pounds in weight."

Dr. Williams' Pills cures troubles like these because they are rooted in the blood. Bad blood is the cause of all common diseases like anaemia, rheumatism, indigestion, neuralgia, St. Vitus dance, general weakness, and those ailments that only women folks know; with their attendant headaches and backaches and irregularities. Dr. Williams' Pink Pills are a sure cure when given a fair trial, because they enrich the blood and thus reach the root of disease. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

SING TO THE CHILDREN.

All children are fond of music and enjoy hearing those they love, sing, especially if they sing those old familiar hymns so dear to us all.

After the evening prayer is said and they are snugly tucked in bed, their mother should sing a hymn or two, no matter if her voice is weak and lacks culture, it will be very beautiful to the children, and their sleep will be sweeter and dreams pleasanter because of mother's singing. As we look back in memory to the days of childhood, we can plainly see the old "trundle bed," and hear mother singing, "Nearer my God, to Thee" and "I Need Thee Every Hour," and peace rested over our home, when mother sang, like a benediction from Heaven. Even now though mother is old and feeble she sometimes sings those old quaint hymns and there comes to us again that same feeling of peacefulness and rest.

All children should be blessed with the music of the Gospel, sung as only a mother can sing it.

It does take a little time from other things and often mother is almost too weary to make the effort, but the reward is so great that she feels more than paid when she hears the children singing bits of hymns about their play.

Sing at least one hymn each night, and it will help the children in after years as no other influence can.—By S., in the Morning Star.

There is a law that runs through all things, which finds its cruellest force 'n money: the more a man has the less he thinks he has.

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12.20 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
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Department of Railway and Canals,
Canada.

TRENT CANAL

LINDSAY SECTION.

NOTICE TO CONTRACTORS

SEALED TENDERS, addressed to the undersigned, and endorsed, "Tender for Trent Canal," will be received at this office until 12 o'clock on Tuesday, 17th November, 1908, for the works connected with the construction of the Lindsay Section of the Canal.

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

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

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

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

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

The lowest or any tender not necessarily accepted.

By Order,

L. K. JONES,

Secretary.

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



PENITENTIARY SUPPLIES.

FLOUR

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Residence Chief Astronomer, Royal Observatory, Ottawa, Ont.," will be received until MONDAY, 30TH NOVEMBER, inclusive, from parties desirous of contracting for the supply of flour until November 30th, 1908, for the undermentioned penitentiaries, namely:—

- Kingston Penitentiary,
- St. Vincent de Paul Penitentiary,
- Dorchester Penitentiary,
- Manitoba Penitentiary,
- British Columbia Penitentiary,
- Alberta Penitentiary, Edmonton, Alberta.

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

DOUGLAS STEWART,
GEO. W. DAWSON,
Inspectors of Penitentiaries,
Ottawa, October 29, 1908.

JOHN H. LOCK & CO.

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4%	Capital Paid Up, \$2,500,000 Reserve 400,000	4%
Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.		
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The fact that THE LIVING AGE has been published for more than 64 years without missing an issue and that it has no competitor in its field indicates that it does this service well.

THE LIVING AGE, containing 64 pages weekly, and presenting, in a year, as much material as two of the four-dollar magazines, will cost you only SIX DOLLARS A YEAR. Or, if you want to become acquainted with it before subscribing for a year, your name will be entered for a THREE MONTHS' TRIAL SUBSCRIPTION (3 numbers) for ONE DOLLAR. Specimen copy free on request. New subscribers for 1909 will receive free the remaining numbers of 1908 from the date on which their subscriptions reach the publishers.

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Capital Authorized	\$3,000,000
Capital Paid up	2,500,000
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AGENTS—London, England, Bank of Scotland, New York, U. S. A. Agents Bank of British North America, Vancouver National Bank of the Republic



Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

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

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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



SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Residence Chief Astronomer, Royal Observatory, Ottawa, Ont.," will be received at this office until 4.00 p.m. on Saturday, November 28, 1908, for Residence Chief Astronomer, Royal Observatory, Experimental Farm, Ottawa, Ont.

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

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

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

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

By Order,

NAPOLEON TESSIER,

Secretary.

Department of Public Works,

Ottawa, November 6, 1908.

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