

Dominion Presbyterian

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COUNT THE DAYS OF SUNSHINE

BY H. ISABEL GRAHAM

Count the days of sunshine,
Mark them on the pane,
Where you're sure to see them
Through the mist and rain;
They are sent to gladden
Coming dreary days,
Count the days of sunshine,
Fill the hours with praise.

Talk about the sunshine
With a glad content,
Praise the gracious Giver
For each blessing sent;
Tell of loving kindness,
Labyrinthian ways
Oft, e'en this side Heaven,
Lead to happier days.
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Think about the sunshine,
Life is gladder far
Than we sometimes deem it;
Through the gloom a star
Ever shines to guide us
When a song we raise,
God's within the future
And the cloudy days.

Sing about the sunshine,
It will soften pain,
Lift your courage higher,
Bid you hope again;
Doubt is for a moment,
Shadows flee away;
With the dawn of morning
Joy resumes her sway.

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BIRTHS.

On Oct. 21, 1908, a boy to Mr. and Mrs. E. B. Brown, 41 Staynor Avenue, Westmount.

At North Gower, Ont., on Oct. 26, to the Rev. and Mrs. James H. Woodside, a son.

At Lavant Station, on Oct. 18th, to Mr. and Mrs. Wm. Browning, a daughter.

In Kingston, Ont., on Oct. 23th, 1908, to Mr. and Mrs. John Thompson, 15 West Street, a daughter.

At Apple Hill, on Oct. 21st, 1908, the wife of David Urquhart, of a daughter.

MARRIAGES.

At Berwick, on Oct. 21, 1908, by Rev. Mr. Bell, of Finch, Albert Matitte to Miss T. Kettle.

At Beaverton, on Oct. 28th, 1908, by Rev. Mr. McRae, Mr. John Murray to Miss Lorena MacKenzie, all of Beaverton.

At the Manse, on Oct. 28, 1908, by the Rev. Mr. MacQuarrie, D. Harry McLean, to Gerlie Grant, both of Pitts-ferry, Ont.

On October 28th, 1908, by Rev. Dr. Gil-ray, Allen S. Byers to Miss Jessie Halliday, both of Toronto.

On Oct. 28th, 1908, at the residence of Rev. D. Findlay, 198 James Street, S. A. Morrison to Robert H. Walsh, both of Vars, Ont.

On Oct. 24th, by the Rev. L. McLach-lan, B.A., Ernest Franklin Stevens, of Hamilton, to Emma London, of Toronto.

DEATHS.

At Nelson, B.C., on Oct. 21, 1908, Harold John Douglas Jamieson, aged 27 years, son of Captain W. A. Jamieson, 126 Waverley Street, Ottawa.

At Maxville, on Oct. 26, 1908, John D. McBain, formerly of Williamstown, aged 89 years.

On Oct. 29th, 1908, J. R. McNeil, aged 50 years.

At Gravenhurst, on the 30th October, 1908, William Proudfoot George, only and beloved son of Hugh M. and Katherine E. George, aged 24 years.

At his late residence, 70 North Catharine Street, Hamilton, on Friday, 30th October, George Barr, in his 81st year.

At Ottawa, on Oct. 25, 1908, George Rochester, aged 88 years.

At St. Chrysostom, Que., on Oct. 28, 1908, John Boyd, in the 66th year of his age.

At Allan Mills, on Oct. 26th, 1908, William Allan, aged 75 years.

At his home, Trout River, Huntingdon, on Oct. 27, 18, Alexander Robb, in his 81st year.

On October 31, 1908, at 21 Maynard Ave., Rev. Robert Leask, in his 78th year.

At the city of Mishawaka, Indiana, Dr. W. Field Wood, age 41 years, son of A. F. Wood, Esq., of Madoc. Dr. Wood was educated at Upper Canada College, two years at McGill College, Montreal, then three years at Berlin College, Germany. On his return to Canada he married and settled in Mishawaka, where there was a large German population, and built up a large practice.

W. H. THICKE

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

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NOTE AND COMMENT

The revised Japanese hymnal, prepared by a Presbyterian missionary, has now reached a circulation of 100,000 copies. It is the most popular book in Japan.

Through the efforts of the Young Men's Christian Association in the colleges 50,000 students are now enrolled in Bible classes for the systematic study of the Word of God.

The Balkan situation in its international aspect remains unchanged. The great European Powers are still debating. Turkey and Bulgaria have agreed to suspend further mobilization of troops. Guerrilla warfare has broken out in Bosnia and the Herzegovina against Austria.

The statistics of the Suez Canal traffic for 1907 show that out of a total of 4,267 ships passing through the canal, aggregate tonnage 14,728,434, the American flag was flown by only nine ships, with a tonnage of 12,557. The top liners were the British (2,651 ships), German (580), French (239), Dutch (123), Austrian (129).

Dr. Dixon, of Chicago, says: "The men who have been blessed of God in winning souls to Christ have been, without exception, believers in the inspiration and infallibility of the Word of God." This is true, and not surprising. The Bible is the sword of the Spirit. How can any man expect to use it effectively who begins by discrediting it?

Another important literary find is reported from Alexandria, in Egypt, which tends to confirm historical statements contained in the Old Testament. Prof. Brugsch discovered a report of hieroglyphics concerning the seven fat and lean years, predicted by Joseph and recorded in Gen. 41: 25. It is said that the agreement of the two reports even to the very years is complete.

Arising out of the recent incident in the British House of Commons, the Speaker has announced a limitation of privileges hitherto extended to lady visitors. He said: "I have taken upon myself to issue an order that no ladies are to be allowed to pass the doorkeepers. I have been reluctantly compelled to do so in order to maintain the dignity of the House."

Mr. Victor Grayson, the Socialist M. P., has been ordered to "withdraw" from the British House of Commons. Later, amid scenes of great excitement, he was "named" and suspended for disobeying the orders of the Chair. This means that under the Standing Orders he will not be permitted even to enter Palace Yard again for the remainder of the session, unless Parliament rescinds its decision.

It is sometimes charged, and as we think most unfairly, that the "call" with a larger stipend always secures prompt attention; not always, by any means! Here is a case where a man gives up a position with \$10,000 to enter the ministry at perhaps less than a third of the salary. An exchange says: Mr. Glunt, superintendent of one of Mr. Carnegie's steel mills at Homestead, at a salary of \$10,000 a year, has resigned that position in order to enter the Presbyterian ministry, and is about to take a course of training at the Western Theological Seminary. He is forty years of age, and has been employed in the steel mills since he was seventeen.

I believe that in the centuries which are to come it will be the greatest pride and the highest renown of England that from her loins have sprung 100,000,000—it may be 200,000,000—men who dwell and prosper on that continent which the old Genoese gave to Europe.—John Bright in 1865.

The Foreign Missions Committee of the English Presbyterian Church is bringing the serious nature of its financial position under the notice of the Presbyteries of the Church, by intimating to them that, owing to decrease of income and the pledge recently given that no further deficits would be incurred, it will be necessary to cut down by \$5,000 the appropriations made to the different centres on the field this year, and probably \$10,000 next year.

Dr. W. J. Dawson has been invited by St. George's Episcopal church, New York city, the scope of Dr. Rainsford's labors, to conduct special services from November 29 to December 31. This is the first time that Dr. Dawson has been invited to hold a meeting in an Episcopal church and it is probable that the way was opened through the adoption last year by the General Convention of the Canon which permits ministers of other denominations to fill Episcopal pulpits.

Zionism promises to benefit materially by Turkey's political liberation. The Hebrews, under the regime of the Ottoman sultans, who have been forbidden to buy land in Palestine, are now buying openly, and it is stated that a Jewish syndicate is now negotiating for a large part of the Sultan's private domain now in the market, comprising the whole length of the Jordan Valley from Tiberias to the Dead Sea. There is little doubt that the Jews will soon repossess the site of Ancient Jericho, which was the first fruit of the Israelitish conquest of Canaan. The greater part of Jerusalem, outside the walls, already belongs to Jewish capitalists.

The understanding between the powers thus far reached in the Eastern question is understood to be: A change in the treaty of Berlin to recognize the independence of Bulgaria; the powers will merely "take note" of the annexation of Bosnia to Austria, but recognize the annexation of Crete to Greece, and determine the financial obligations of Crete to Turkey; and, perhaps, of Bulgaria to Turkey; the restrictions as to Montenegro's rights of sovereignty will be swept away, thus freeing her from the control of Austria under which she was placed by the Berlin treaty. Russia desires the opening of the Dardanelles, and Turkey wonders what she is going to get in the way of compensation.

The Christian Science Publishing Society has announced the establishment at Boston of a new daily paper to be known as the Christian Science Monitor. The announcement is as follows: "The current of human thought is setting in the direction of that which alone is real—the good that men do, not the evil. It will be the mission of the Monitor to publish the real news of the world in a clean, wholesome manner, devoid of all the sensational methods employed by so many newspapers. There will be no exploitation or illustration of vice and crime, but the aim of the editors will be to issue a paper which will be welcomed at every home of purity and refinement and cherished ideals."

Every attempt to reduce the seventeen Independent Lutheran denominations of the United States to a less number appears foredoomed by German pertinacity to utter failure, says The Interior. A series of conferences on the question of general Lutheran union were arranged a few years ago, at which representatives of most of these denominations came together. But the "Missourians" soon made the gatherings ridiculous by refusing to join with the rest even in a service of prayer and song until the others had acknowledged that the hard-and-fast views of Missouri Synod on predestination were the truth, all the truth and the only truth. The impossibility of any arrangement with such extremists was recognized, and these general conferences were abandoned.

General Kuropatkin, in the instalment of his suppressed history of the Russo-Japanese war published in the October McClure's, makes some remarkable statements of the general unpreparedness and inefficiency of the Russian army and of the corresponding preparedness and devotion of the Japanese. Of the latter he says that "in some cases Japanese mothers even killed themselves when their sons, on account of weakness or ill health, were denied admission to the army." "Many officers and soldiers," he adds, "before going to the front, had funeral ceremonies performed over their bodies, in order to show that they intended to die for their native land." He says it was the moral superiority of the Japanese over the Russians that gave them the victory.

"The Congregationalist" remarks that biographical studies should be exceptionally popular this coming year in view of the number and character of the men whose birthdays are to be publicly noted. John Milton was born 300 years ago, Dec. 9. Then there are drawing near the centennials of Gladstone, Abraham Lincoln, Charles Darwin and of Mendeleevich and Chopin. "In religious circles the four hundredth anniversary of John Calvin will be widely recognized, and other anniversaries besides those named, which will appeal to the public, will be the Tennyson and Holmes centennials. There ought to be a good deal of homiletical material arising from the fresh study of these great personalities, and any individual will be profited whose course of reading the coming year takes due account of them.

The plans adopted by the Japanese government for the colonization of Korea are peculiar, though they have some remote resemblance to the old English plan of operating by companies like the old East India Company or the newer British South Africa Company. The difference, however, is great, for though vast powers are conferred upon the new Oriental Colonization Company it is not itself a political government. Its business is varied, and includes agriculture, buying, selling, leasing and renting land for colonization; constructing, buying, selling and renting buildings for colonization; assembling and distributing settlers; both Koreans and Japanese; supplying machinery, implements and other things needed for the same purpose, and lending money to the settlers, besides fisheries and "all other" kinds of business. "Under this last clause 'all other,'" says the Japan Economic and Financial Monthly, "the company transact commerce, transportation, monetary circulation, mining, manufacturing and many other kinds of business."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE AUTHOR OF PARADISE LOST.

By Fred Myron Colby.

John Milton is perhaps the completest type of Puritanism, and his life was contemporary with its cause. Born in 1633, he may have seen Shakespeare who did not die till eight years after. All the great leaders in the Puritan uprising—Cromwell, Hampden, Pym, Elliot, Fairfax and Vane—were lads or babies when he was born; when he died the commonwealth had for fourteen years been overcome, and Charles the Second and his mistresses were carousing at Whitehall. In those years the genius had culminated that was to give to posterity the immortal poem of Paradise Lost.

Milton's father was a scrivener, or copying lawyer, and a man of culture and wealth. The boy early exhibited a decided taste for study, and his father, pleased with the activity of his precocious intellect, secured for him the best educational advantages of the time. He studied under a private tutor till he was twelve, when he was sent to the school of St. Paul's, London, which was then in high repute as a seat of learning. At the age of sixteen he entered Christ's College, Cambridge.

Scrivener though he was, the elder Milton had cultivated music, and the boy inherited his father's skill on the lute and the organ. Milton's training was broad and liberal, but the father, actuated by religious motives, destined his son for the Church. The young scholar, no less religious and an eager student of the Scriptures, had, however, a different ambition. He longed to be an author, studying unremittingly and seldom retiring to rest until after midnight. "For seven years," he says, "I studied the learning and arts wont to be taught, far from all vice and approved of all good men, even till having taken what they call the master's degree, and that with praise."

The picture which has been handed down of Milton in his youth presents us to a slight, fair, very handsome young man, with a solemn and almost austere demeanor. Severely grave and studious is that face, though beautiful with its clear grey eyes and the soft brown hair flaming it with curls. No wonder his midnight vigils made him stern and sober, for few scholars ever amassed such varied and vast learning.

Milton left the university in 1652, but his school days were not yet over. During the next five years he pursued a ceaseless round of study and reading at his father's house at Horton, in Buckinghamshire. His acquisitions of knowledge were wonderful. He mastered all the varied branches of learning. Poetry, science, theology, civil law and general literature, all lent their treasures to the adornment of his mind. He spoke seven foreign languages as readily as his mother tongue.

It was during these years of severe application that the poetical genius of the future author of "Paradise Lost" first exhibited itself. Several exquisite fanciful and delicate creations followed one after the other, so tranquil and yet so happy, so replete with pastoral imagery, sensuous descriptions and musical rhythm that had he never written anything else these alone would have proved him a great poet. Before studying

his great epic one should read these minor poems, his "Sonnet to the Nightingale," the companion pieces, "L'Allegro" and "Il Penseroso," the masques of "Arcades" and "Comus," and the elegy of "Lycidas."

Strikingly in contrast as are these productions in their themes, their fancies, and their idyllic treatment to the poems of his after years, yet even in these we catch the stern tones of the Puritan temper. There is no love and scarcely more humor in their polished elaborate rhymes. The geniality, the frolicsome delight of the Elizabethan age were exchanged for a measured seriousness and sobriety that is in marked contrast. Milton touched the key note of Puritanism in the concluding lines of his "Comus." "Love virtue," he says, "she alone is free."

After his five years' course of study Milton spent two years more in travel. He went first to Paris, then passing through Geneva he entered Italy, visiting in turn all the great cities of art and story in that fair land. At Florence, which was then the centre of Italian learning he saw among other famous men Galileo, who, old and blind, was still busy in preparing his "Dialogues on Motion." He spent several months studying the antiquities of Rome. Beautiful Naples and stately Venice passed in review under his eyes, and he returned home, his mind enlarged by intercourse with eminent continental scholars, and his literary ambition quickened and strengthened.

The approach of the civil war put an end for a time to all thought of literary triumphs. But his active and erudite brain was not idle. He wrote a series of political and polemical dissertations which circulated throughout Europe. We now see the Puritan spirit hardening in the hitherto placid scholar. He became almost as stern and uncompromising a bigot as Cromwell.

Puritanism lost its ascendancy through the fanaticism of its chiefs, and the brief despotism of Cromwell brought about the restoration of the Stuarts. But Puritanism was not dead, and Milton's glorious epic spoke of the better spirit of the fallen cause whose work had seemed so vain. The "Paradise Lost" is the very embodiment of the Puritan temper. But the Puritan conception of character, the stern idealism of the Puritan formulas are clothed and adorned with all the gorgeous fancy of one of the masters of poetry. His Adam, his Eve, his Satan are creations of Puritan character, but the splendor and music of Milton's verse, his loftiness of phrase, his gorgeous coloring are the products of his unaided genius.

The "Paradise Lost" was not considered a great poem at the time. Milton only received seventy pounds for it, which, however, had four times the value of that sum today. But it has long been classed with the five grand epics of the world. It is one of the classics, and would be more popular only that it has been used as a textbook in our schools for two or three generations of pupils.

Milton continued a devoted student to the day of his death. His house in Bunhill Fields was like a home of the muses. It was packed with books, among which the poet was always busy. Seized at last with blindness he was obliged to engage the services of a secretary. The "Paradise Lost," the "Para-

dise Regained," and the drama of "Samson Agonistes" were composed during his blindness. His conversation was delightfully entertaining, and, Puritan as he was, the wife and roysterers of the Restoration made frequent pilgrimages to his house.

He was thrice married. With his first wife he did not live happily and they separated. His second one died in the second year of their marriage. One of his most beautiful sonnets is addressed to her memory. His third wife survived him and he died in her arms, November 8, 1675. He was buried beside his father in the church of St. Giles, Cripplegate.

SPARKS FROM OTHER ANVILS.

Lutheran Observer—The young man's heart could not cheer him as he jauntily walks in the ways of his own sinful heart and in the sight of his own roving eyes, if he could look down the coming years and feel his very bones full of the sins of his youth. No man would sell his birth-right and neglect the great salvation, if he foresaw the unavailing regret of the dread future which offers no place for repentance.

United Presbyterian—The necessity to labor underlies all our civilization. Take away the necessity and every industry in our land would stop. He who feels above labor is not the kind of person who should enjoy the fruits of it. The best thing that God did for Adam, when he placed him in the garden of Eden was to set him to work. But many want to enjoy their Eden by the sweat of some other man's brow.

Christian Guardian—No man can throw his whole heart into a petition for the heathen abroad without becoming a little more of a true missionary himself. No man can pray honestly and fervently for the poor about him without becoming a little more like the Good Samaritan. When the rich man bows at the mercy-seat he gets nearer to man as well as to God, and prayer has proved itself one of the most potent solvents of all social problems.

Presbyterian Standard—Hell and heaven are both taught in the Scriptures. The proof of one is as clear as the proof of the other. If either cannot be proved neither can the other, of course. Both must be preached. Our Saviour preached both. And he did it with emphasis. He who feels it is impolite to preach hell ought to retire from the Christian ministry. No adequate adjective is at hand for the preacher who considers it impolite to do what Christ did. There are preachers of the kind. They have lapsed into Unitarianism or Universalism. The great revivals in the church and large gatherings from without that have marked the periods of the church's larger growth have followed the preaching of sin and hell as well as holiness and heaven. Let us, brethren of the ministry, keep in mind our Saviour's example, and hark back to the era of many conversions and a growing church that have always been consequent upon preaching as he preached.

Regeneration is, after all, a process rather than a particular event. Every day we are born into new relations that bring us nearer to God.

ISN'T IT WORTH WHILE?

By J. J. Kelso.

"Yes" said the Crown Attorney mus- ingly, "boys are often not half as bad as they look. In my time I have seen a lot of them go to the Central and Penitentiary, and sometimes I have had a twinge of conscience that if they had been treated differently they would have turned out fine men.

"Illustrating what you say about in- spiring lads with a sense of their own value, I recall a case that turned out all right:

"About fifteen years ago we had a boy in the dock for arson. There was no doubt as to his guilt and the question was what punishment to give him, as he seemed too young for the Peniten- tiary, and it was doubtful if anything else would adequately meet the offence. The boy, although naturally bright, had never had a chance, and the evidence revealed cruelty and injustice on the part of a step-father. He looked de- cidedly tough, as most prisoners do, with sleeplessness and anxiety and general indifference as to dress. The Court ad- journed over lunch, and one of the jur- ors, a big-hearted farmer who had been looking at the boy with a scrutinizing but sympathetic intensity for some time, asked the guard to let him have a talk with the boy alone. Whatever was said had a surprising effect, for when the Court re-assembled, the lad was bright, alert, and full of eager curiosity to see what would happen. When I got up to ask that sentence be pronounced, the big farmer indicated in an awkward fashion that he wanted to speak, and when the Judge invited him to say what he want- ed, he told of how he had talked with the boy, and that he believed there was lots of good in him, and if the Judge would consent to it he would adopt him and take him home with him that very evening. There was quite a pause in the Court, for this proposition aston- ished everybody. In a few minutes the Judge remarked something about the danger of setting the law aside, but that the suggestion was the very thing that appealed to him, and that possibly the difficulty might be got over in that way. Another juror, who was much interest- ed, jumped up and offered to give \$2 to- wards a new suit of clothes for the boy, and the Sheriff said he would do like- wise, and in a few minutes everybody in Court was anxious to do something to aid the worthy farmer, in his bene- volent design. The Judge marked the case "Sentence Suspended," and drew up papers appointing the farmer the boy's guardian. The lad himself was willing to sign an agreement to be a dutiful and obedient son, and towards evening they drove off together with the hearty congratulations and good wishes of all in Court.

The boy stayed for over four years, and, so far as I heard, nothing ever hap- pened to give the farmer cause to re- gret his bargain. He then went to town and worked at various occupations for several years, until forced by the rav- ages of consumption to give up. When he was told that he could not live long he made a will and gave all his savings, amounting to nearly \$1,200, to the far- mer who had befriended him that day in Court, and he was brought home and buried in the village in the plot where the rest of the family were laid.

"Now you can take this story from me as being perfectly true," said the Crown Attorney in conclusion, "and I only wish it were possible to do more on that line with the boys who come into Court almost every day."

Toronto, Ont.

DR. STALKER ON UNION BE- TWEEN EPISCOPALIANS AND PRESBYTERIANS.

From British Weekly.

In opening his Church History classes at Aberdeen last week, Professor Stalker made reference to the labors of the Lambeth Conference, and especially to its resolutions on the Union of the Churches. The amusing thing, he said, is that, while so comprehensive a sur- vey is made of the Churches of Christen- dom, no notice is taken of those nearest the doors of the Church of England: while there are words of recognition even for the Armenian, the Syrian, and the Coptic Churches, there is no mention, even by name, of Baptist, Congregation- alist, or Methodist. All the more flat- tering is it that ample attention is be- stowed on the Presbyterians, union with whom is spoken of as if it were within measurable distance of realization. It is recognized that they have always been particular about ordination, and that ordination among them is exclu- sively the work of those who have them- selves been ordained to the ministry, so that at least some shadow of apos- tolic succession has been kept up. Ac- cordingly, Anglicans who chance to be living in the vicinity of Presbyterians are urged to put themselves into friend- ly relations with them, and to keep up a public agitation on the subject of union. On closer inspection, however, it is evident that what would be aimed at in conference is not the ascertain- ment of the mind of God or the testi- mony of Scripture on the points of dif- ference, but solely the removal of diffi- culties in the way of entering the Angli- can fold. Thus, men already ordained might object to be ordained again; and towards these some consideration might be shown; but it is taken for granted that, in the generation following, all ordinations will be episcopal.

Of the nature of the consideration that might be shown to the scrupulous a sig- nificant hint is given in the words: "It might be possible to make an approach to reunion on the basis of consecration to the episcopate on lines suggested by such precedents as those of 1610." Now, what are the precedents of 1610? That was the year in which, having banished from Scotland the leaders of the Church, including Andrew and James Melville, and having packed and bribed a General Assembly at Glasgow, King James at last extorted from the Scottish Church assent to Episcopacy, and three of the Scottish clergy were got to go to Lon- don to receive episcopal ordination, in order that they might return and com- municate the same to the rest. They were spared certain steps in the conse- crating process, and this may be the concession alluded to; but the whole transaction has always been regarded in Scotland with shame, indignation, and abhorrence, all the more as it is associated in the national memory with a similar transaction after the Restora- tion, in which the leading part was play- ed by Archbishop Sharp.

The maladroitness of this historical reference betrays how little those who made it understood those for whom it was intended; and the same inability to comprehend the attitude of Presbyter- ians is discernible in the whole scope and drift of this part of the report. The Anglicans, being uncertain about the validity of our "orders," as they call them, take it for granted that we must be uncertain too. But in this they are entirely mistaken. Presbyterians have not the slightest uncertainty on the sub- ject. Anglicans appeal to antiquity in support of episcopal ordination, but Presbyterians appeal to the still remoter antiquity of the Bible, in which the simplest may read for themselves that the original ordination was by the hands of the Presbytery. While, however, our Anglican friends are uncertain about our orders, are they all, I should like to ask, perfectly certain about their

own? A few years ago, some of them were inquiring anxiously about this at Rome; and the official reply was that their orders were invalid. Do they sup- pose we are so foolish as to hanker after the orders of a Church whose own or- ders are denied by a much larger Church, sharing its own presuppositions on this subject? These presuppositions we do not share. We believe, indeed, in ordination as a scriptural, seemly, and profitable rite, and we do not doubt that we could trace our descent all the way from the apostles at least as authenti- cally as any Church in Christendom; but we esteem these things as the small dust of the balance in comparison with the godliness, the learning, and the dili- gence of ministers and the presence in the Church of the Living Lord, whose blessing alone can give acceptance to our worship or success to our en- deavors.

Whether or not there is any likelihood of union between Episcopals and Presbyterians, in either the near or the remote future, I will not at present take it upon me to say; but, if it is ever to be, the wooing will have to be a little more skilful than in these ad- vances of the Lambeth Conference. At the same time, I cannot close without a cordial acknowledgment that the read- ing of the Conference literature has deepened my sense of the great gifts—especially gifts of men—bestowed on the Anglican community by the Head of the Church, of the power of many kinds with which its operations are carried on, and of the service it is fitted to render towards the accomplishment of the tasks still lying before the Church Uni- versal.

MEETING OF LORD'S DAY ALLI- ANCE.

The annual meeting of the Ontario Lord's Day Alliance will be held in Y.M.C.A. Building, Toronto, on Friday of this week. There will be two sessions, beginning at 10 a.m. and 2 p.m. A hearty welcome will be given to all members of the alliance.

The work of the year is quite encour- aging. The effectiveness of the Upper Canada Law in suppressing sporting, gaming and certain forms of labor and trading has been clearly demonstrated in different places. In others the Do- minion Lord's Day Act has produced excellent results in safeguarding the Rest Day. The people of Ontario are becoming better acquainted with the equitable character of this law and the benefits of its enforcement, and so led to value more correctly the Lord's Day as a national asset.

Transportation and industrial develop- ment have raised new questions for set- tlement and new forms of violation of law that must be met. The application of the laws to new situations demands attention. Recent encroachments upon the Rest Day under the plea of neces- sity, must be dealt with at this meeting.

On the whole the meetings promise to be highly useful and productive of im- portant results.

Christian Intelligence—Surely the church needs ever to hold steadily be- fore its sight the great purpose of trans- forming the world into the marvelous kingdom of Christ at whatever sacrifice of luxury, ease and pride. And if that be done, whatever struggles may have to be endured, whatever misunderstandings or imperfections may persist, no fear need be entertained for the Church. It will be the object of universal veneration and devotion.

When Moses came down from the mount, he was so hot that the skin of his face shone, while he talked with Him.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE LORD OUR SHEPHERD.*

The Lord is my shepherd, v. 1. A shepherd was found on the downs of West England, with a troubled look on his face. "Why, sir," he said, "I could do well enough, were it not for that black ewe that you see yonder among the flock. She is the plague of my life. No sooner do I sit down to look at my book, or take up my wallet to get my dinner, but away she sets off over the downs, and the rest follow to get them again. There! you see, she's off, and they are off after her." The shepherd has his cares and worries. There are black sheep that are his constant annoyance. Are there ever any black sheep in the Lord's flock? Do we sometimes cause Him needless anxiety by our wilful conduct? Do we ever tempt others away from the safe pastures and force Him to travel many a weary mile to win us back again?

I shall not want, v. 1. Garibaldi, the famous Italian patriot, in his early days was a shepherd. On one occasion a lamb strayed from his flock and was lost on the wild slopes of a mountain. The faithful shepherd started out at once to find where it was. He came home at supper time unsuccessful. Nothing daunted, he lit his lantern and took up the search in the darkness. After a while his companions became tired and discouraged, and they returned home; but Garibaldi would not give up. Long after midnight the sleeping friends were awakened by a footstep in the yard. It was the untiring shepherd returning with the poor little bleating lamb in his arms. Jesus is a "good Shepherd" like that (John 10 : 11). He will never desert His wayward sheep nor His tender lambs, until He has brought them back to the safe fold and the pleasant pastures. If we belong to His flock, we need have no fear. He will not suffer us to want or to be lost.

He leadeth me in the paths of righteousness, v. 3. Sometimes the shepherd has to try many devices to bring his sheep where he wants them. On one occasion, when the herbage was cropped close and it was necessary to climb higher to get good grazing ground, a shepherd was baffled, because the approach was steep, and the poor things were not willing to make the attempt. He hit upon a happy expedient. He seized a lamb, carried it up the steep place and threw it on to the table land. It stood at the edge and bleated for the old sheep, and it was not many minutes until the mother was up beside the lamb. God often uses the children to lead the older people. Sometimes a man will resist the most powerful appeal that can be made to him by his minister or his friends; but the sight of his little child a follower of Jesus will melt his heart and make him a Christian too. This is one of the Good Shepherd's happy devices.

Though I walk through the valley of the shadow, v. 4. Hume, the great Scotch skeptic, and Robertson, the great Christian historian, passed an evening in earnest friendly discussion. Hume contending that the light of nature was all that man would need, and Robertson that he needed also the light of the Bible. When Hume rose to depart his friend hastened to bring a lamp; but the skeptic smilingly remarked, "Pray, do not trouble. I find the light of nature

always sufficient." He had not, however, advanced many steps along the dark passage way, when he tripped over something and fell. His friend ran to his assistance with the lamp, and as he did so, whispered softly, "You had better have a light from above." When men come to tread the dark passage way that leads out of this world, they would most surely stumble and fall, if they had no one to illumine the darkness for them. But Jesus has given His followers the promise that He will go with them, and He is the Light of the world. There is no gloom so thick His presence will not dispel.

A table in the presence of mine enemies, v. 5. Our enemies, how many they be, and how relentlessly they pursue us! They are not the difficulties, the struggles, the disappointments. These have proved themselves, again and again, to be our best friends. In contending with them, we have been led into a stranger and nobler manhood. Our enemies are our sine, our evil deeds, our pride, our selfishness, our malice, our passions, which have brought upon us the lashings of the conscience, or worse, have enslaved us in the bondage of debased habits,—these are our enemies. But the message of the whole Bible is, that God has made abundant provision for us as sinners. He showers his benefits upon us, day by day, with a loving and lavish hand, so that, by His goodness He may lead us to the repentance, which always leads to pardon. But, better than this, He has sent His own Son into the world to be our Saviour from sin. His perfect life, His atoning death stand between us and the worst we have been and done, to shelter us from its pursuing wrath, and to keep us in peace that nothing can disturb.

I will dwell in the house of the Lord forever, v. 6. The conviction of immortality, which faith in God gives, has made soft the pillow of the dying. During an outbreak of smallpox at a mission institution, a heathen woman was engaged to help in nursing. She was greatly impressed by the fact that the Christian girls did not fear death as the others did; and, despite the horrors of the plague, all the Christians wore a cheerful aspect. She returned to her village; but the impression never forsook her, and at length led her back to learn more of that Saviour who could rob death of its sting. To-day she is telling her people how "perfect love casteth out fear" (1 John 4 : 18; Hymn 181, Book of Praise).

NO FRIEND LIKE JESUS.

There's no friend like the dear Lord

Jesus,

No, not one; no, not one.

No friend like Him tries so hard to please us,

No, not one; no, not one.

There's not an hour that He is not near

us,

No, not one; no, not one.

No night so dark but His love can cheer

us,

No, not one; no, not one.

Chorus:

Jesus loves all the little children

Boys and girls He loves everyone;

There's not a friend like the dear Lord

Jesus,

No, not one; no, not one.

The Christian life is not merely ourselves getting into heaven, but bringing the spirit of the heavenlies to bear upon the earthly conditions that surround us.—W. R. Hotchkiss.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Shepherd—The green pastures are looked up by the shepherd's wisdom, the still waters are the wells and cisterns which, in many places, are the only water. The life of a sheep wandering into a garden is forfeited to the owner of the garden, but the shepherd may restore it to the flock. He goes before the sheep, choosing the right path, which, amid many precipices and impassable rocks, is often difficult, and though he may lead them through the Valley of Robbers, or the Ravine of the Eagle, they are safe. He has his long staff, with which he guides and sometimes stops them, and the short club with the heavy head, driven full of nails, which, wielded by a long, sinewy arm, will speedily stun the most formidable beast. The enemies of the flock are the poisonous plants, which must be discovered and removed, the adders, whose holes must be treated with burnt hog's fat, and the jackals, wolves, and hyenas, against which he watches night and day. At night, when the sheep are entering the fold, he stops the way with his staff, and examines each one, bathing the fly-bitten head with olive oil, or rubbing the torn side or the bruised knee with cedar tar, and if one seems specially exhausted, he lifts the two-handled cup full of water, from a vessel in reserve, and thus refreshes it.

WHAT IF?

What would result if the churches of Jesus Christ, one and all, or a large number were to pursue exactly the course by which the politicians succeed from year to year and from century to century? Suppose they were thoroughly to organize themselves for an aggressive campaign; to make use of suitable literature to interest the people in making the great decision—far higher than any political resolve—to devote their lives to Jesus Christ and His kingdom. Suppose that they held meetings, securing the best speakers of every variety, that all classes in the church would offer themselves to visit everybody whom they might reasonably expect to influence.

Further, what could not be expected if wisdom such as politicians and business men rely upon were used in sending the right man to the right place?

With the Spirit of God to aid them, with churches already built, with great numbers, stirring hymns, and a vast personal influence, is it not reasonable to expect that a great revival of "pure religion" would take place?

Is there anything to account for general religious deadness in any church except that what is done in all other things is not done at all, or to the same degree, to lead men to the greatest and most essential decisions?

WHEN MAN'S DISAPPROVAL IS SURE?

It is never a duty to try to win every one's approval. Such an attempt is not only impossible, but it is wrong. And the man who makes the attempt usually ends in winning no one's approval. To do right is the only duty that need concern us. That means the doing of God's will. But we may know beforehand that our doing of His will assures us the sharp criticism and denunciation of some who are sure that His will for us is different from that which He has revealed to us. This was the experience of Paul, and of Jesus; we need not hope to do better than they.—S. S. Times.

*S.S. Lesson, November 15, 1906: Psalm 23. Commit to memory the entire Psalm. Read John 10 : 1-18. Golden Text.—The Lord is my shepherd; I shall not want.—Psalm 23 : 1.

THE DOMINION PRESBYTERIAN

THE STILL HOUR.

Sometimes at the end of the day, when its cares have sped and the quiet night is around us, how sweet it is to be with Jesus. To be alone with Him and to feel at home with Him! What a refreshment it is, a well in the desert, the shadow of a great rock in a weary land.

The home feeling is everything. How the cares of life ebb away, and the sorrows of yesterday are as the clouds that swiftly pass to come no more. We can almost welcome the trials of life, for if they lead to such fellowship, they have been as the dew to Israel. We can tell our Saviour things we would not care whisper to another, knowing that in the secret of His tabernacle He will hide us. He will understand where others either cannot or will not. But here, what a refuge! He knows. He will not misunderstand. He will be pitiful and merciful for He remembers that we are dust. His presence is light, as when the night is gone and we raise the blinds and let in the sweet and gentle morning. There is no other where like this, and as one might turn aside where the springs are full and the flowers are in bloom and the birds are singing sweetly, and there is a peace above expression and a fragrance that touches the soul, so here when the day is done there wait the sweet repose and blessing.

It is a time when patience comes back, and sympathy, broad as humanity, comes with it. Hatred, with its vulture wings, flies out into the night, and the dove-like presence that hovered above the Nazarene, fills all the hour with an ineffable love. With Jesus! Is there any trust that will stir the best that is in us like that? The day is not half so dull and the night is bereft of its darkness.

If there has been a casket in the home, and the dear face within it has looked unresponsive into ours, we can look into the face of Jesus and understand that it is well. The night shall be as the morning. The grave becomes the portal of the Saviour's happy home and the grief of the rent heart is turned to the sweetness of the holiest hope. We are very near to heaven and the coming glory when we are alone with Jesus.—United Presbyterian.

A PRAYER.

O Lord, merciful and gracious, hear us as we pray that Thy blessing may be upon us who are Thy children. We are Thine by Thine own sovereign act, and Thine because we have given ourselves to Thee; Thine also because Christ has made us through himself one with Thee. Thy mercy never fails. We know it with each new day. To tell to our own hearts the sum of it would be impossible. Thou art ever, ever near. For this abundant mercy we praise and bless Thy great, Thy holy name. And now, O Lord, we pray Thee for grace to help in time of need. When are we not in need? Temptation is fierce. Its assaults cease almost never. We need Thy grace to keep us true and pure; to aid us in our struggles against self and sin; to comfort us when weary with our burdens we almost fail. Dear Father, give us this boon of abounding and abiding grace and go add to Thy mercies. Hear us, we pray. Forgive us for our weakness, we pray, and guide us still over the way that leads to Thee. For Christ's dear sake. Amen.—Philadelphia Westminster.

The soul would have no rainbow,
Had the eyes no tears.

If prayer is a task and a slavery, you must not spring up from your knees and run back into the open fields of self-reliance; you must press forward into deeper and deeper chambers of God's helpfulness.—Phillips Brooks.

HE THAT IS ABLE TO KEEP YOU.

By L. M. Zimmerman, D.D.

Those who have earnestly contended for the faith once delivered to the saints, building upon that most holy faith, keeping themselves in the love of God, need have no fear of "Him that is able to keep" them, and finally present them, "faultless before the presence of His glory with exceeding great joy." God is true to His promise and will never forsake them that love and serve Him. If we have been true to God, if we have been honest with our fellow-men, then "as thy day, so shall thy strength be." There come to us all testing times when we must "suffer as a Christian" in order that God may the better prove us, but Joshua's verdict was, "Not one of His promises have ever failed me.

When we were little children we nestled ourselves in the laps of our mothers, and with child-like confidence we rested our heads upon their bosoms, where with a smile of peace and trust, we looked them in the face, and found sweet rest and loving cheer. God's love is greater even than that of a mother. Shall we not then like little children go to Him with our troubles, and in child-like faith believe that He that "is able to keep you," will keep you? We have not a God that is far off, one that does not hear or care for us, but a God that is very near unto each one of us. "Behold, God Himself is with us for our Captain." We may have our burdens to bear, but God will help us bear them if we will but like children humbly come to Him and "cast your cares on Him who careth for you."

Alas for many to-day who are burdened down beneath a great load of care because they have not gone to God for help! God is not only able to help and keep His children, but He is ever ready and willing to do for the humblest of those that love Him. "I am poor and needy," said the Psalmist, "yet the Lord thinketh on me." Success depends largely upon the leader, and if God is our Captain, "if God be for us, who can be against us?" "The eyes of the Lord are upon the righteous," and all them who put their trust in Him need fear no danger, for He brings the blind by a way they know not, He leads them into paths they have not known, He makes darkness light before them and crooked things straight. These things will He do unto them and will not forsake them. God is our Father in heaven, a personal God, who cares for each one of us. "Behold God is with us," brings cheer and hope to the weary and heavy laden, and He that "is able to keep you," has proven a rod and staff to not only the troubled, the sick and the suffering, but also to the dying and the bereaved. Hear then the loving Father say to you, "Come near to Me." "Come unto Me and find rest." "I will never leave thee nor forsake thee." "Though thy father and thy mother forsake thee, yet will I not." "Lo I am with thee always." "As thy day so shall thy strength be."—Lutheran Observer.

The Present, the Present is all thou hast
For thy sure possessing;
Like the patriarch's angel, hold it fast
Till it gives its blessing.

It is recorded of an ancient that his powers of vision were so extraordinary that he could distinctly see the fleet of the Carthaginians enter the harbor of Carthage, while he stood himself at Lilyboeum, in Sicily. A man seeing across an ocean, and able to tell of objects so far off! He could feast his vision on what others saw not. Even thus does faith now stand at its Lilyboeum and sees that which is obscure to our natural vision.—A. A. Bonar.

AT HIS WORK BENCH.

Carey was a cobbler, but he had a map of the world on his shop wall, and out-did Alexander the Great in dreaming and doing. Many a tinker and weaver and stone-cutter and hand worker has had open windows, and a sky, and a mind with wings. What thoughts were in the mind of Jesus at his work bench? One of them was that the kingdoms of this world should become the kingdoms of God—at any cost! Let us go into the carpenter's shop and learn some lessons.—Maltbie D. Babcock.

Faith looks to the future. There is danger that we shall forget this, and make ourselves miserable over the sorrows and failures of the past, when we should be looking with confidence to the possibilities of the future. True Christian faith leads ever to an enlarging and unfolding future. Christians should have their faces to the morning, they should front the sunrise.

Tenderness does not mean weakness, softness, effeminateness. It is consistent with strength, manliness, truth and bravery. It does not show itself alone in the touch, but in unselfishness, thoughtfulness, consideration, forbearance, patience, long-suffering. But however it shows itself, it is as the bloom on the peach, as spring showers on the earth, as the music of the angels stealing down on the plains of Bethlehem. You may not have much of this world's wealth to distribute, but you may give something better and spend a useful and beneficial life if you will practice this lesson of shedding around you the grace of human tenderness, in word and act, and by the spirit of your life.—Rev. F. B. Meyer.

IN THE HOUSE OF SORROW.

The pastor is the comfort-bearer to the house of sorrow. He lives and ministers under the command of his Lord, "Comfort ye my people." His heart goes out to those into whose home the angel of death has entered. And yet there is no part of his ministry more delicate or that requires more prudence. The heart is so very tender under bereavement that even words of sympathy may be painful. He may be without personal experience of sorrow and knows not yet the best way to the heart. Sometimes he feels that the sorrow is so great that he fears to intrude and is silent. But he should remember the special object of his ministry to the afflicted. He should school himself in the sympathy of sorrow, so that even if inexperienced, he may be able to speak a word in season.

But commonly it is not many words that are needed. Rather the quiet expression of sympathy, with a short reading of appropriate scripture and prayer. It is to be assumed that mourners are open to the words of Divine comfort from the Scriptures and to simple, earnest supplication to the God of all grace and consolation.

At the same time those to whom the visit is made should remember that the pastor often feels constrained to wait until there is some intimation that such ministrations are desired. It is to be assumed on the part of the sorrowing that the pastor comes as the bearer of consolation. He should be made to feel that his prayers are desired and longed for. If there seems to be hesitation, open the way by a request for prayer. Quietly hand him a Bible and ask for prayer and you will find there was a heart full of sympathy waiting for this opening of the way. It is thus that perfect sympathy is established.—United Presbyterian.

Christian Intelligencer: Decline of religion evidences itself in dishallowing of the Lord's day, and this is a threatening portent of the times.

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C. BLACKETT ROBINSON,

Manager and Editor.

OTTAWA, WEDNESDAY, NOV. 11, 1908

At the W.C.T.U. convention last week at Barrie, it was stated that exclusive of the Anglican, only thirteen churches in Ontario used fermented wine, and that during the year three Anglican churches had given up its use.

The German Emperor is a standing specimen of the dangers of self-inflation. When a man of his type is a practically irresponsible ruler, his whims and prejudices and sudden impulses become as dangerous as were once those of the King of Ashantee.

Toronto is to take a vote at the January municipal elections on the question of license reduction in particular, and incidentally on the more general question, shall the saloons control the Municipal Council? It will be a bonnie fight, well worth watching in its progress and results.

Dr. Wilfred Grenfell, M.D., C.M.G., whose work among fishermen on the Labrador coast is so well known throughout the world that it has been referred to as the greatest example of individual self-sacrifice of the age, arrived at St. John, N.B., on Wednesday of last week, and the same evening addressed a large meeting in Trinity church. Dr. Grenfell is starting on a six-months' tour of Canada and the States in the interest of the work. While in St. John he received news of the drowning of Captain Roberts of the schooner Lorna Doone, and was much affected. It was the first fatality in connection with the mission.

To do justice, a man must think well not only of himself, but of the duties which he owes to others!

QUEEN'S AND THE CHURCH.

As we stated in a recent issue, the trustees of Queen's University have decided by a large majority to renew the application to the assembly for the proposed changes in the constitution. They ask for the removal of "Denominational Disabilities," or, in other words, that the legal constitution may be so changed as to allow the university to receive help from outside sources.

There are two points that come immediately into consideration. First, the principalship must be thrown open; and, second, the clause which demands that the majority of the trustees must be Presbyterians will have to be abrogated. These changes, of course, carry with them other changes which will affect the relation of the theological faculty to the university. The relation of the faculty to the Church will remain as before; it will draw its students from the Presbyterian body and will be dependent on the Church for a certain amount of support. It is hoped that the new constitution can be so drawn that the theological faculty may be kept in intimate relation with the university.

Thus the changes proposed need not involve separation in any absolute sense. It is true that so far as the university is concerned the Assembly will be free both from the power of control and responsibility for maintenance, but as a matter of fact neither of these have been regarded very seriously for many years past. While we cannot deny that this movement may be called a movement for separation, yet we maintain that the changes are more in the nature of an attempt to make the legal constitution correspond to the actual fact than to effect a startling revolution. At present the majority of students, professors, and trustees belong to the Presbyterian Church, this is not likely to change suddenly, in fact it may take a very long time to make any real change. There is no reason why Presbyterians should take less interest in the university because of the proposed modifications in the constitution. The university will be doing the same work as before, but we trust on a larger scale and in a more effective manner.

Presbyterians have always and everywhere taken an interest in higher education, but they do not claim to possess a monopoly of the civic and social virtues, they are willing to co-operate with their fellow citizens in any great undertaking, and most of them think that a large institution like Queen's needs and deserves very general support. It is well to remember that in the past strong support has been given by the city of Kingston, indirectly by the local government, and by individual citizens in different parts of the country. We do not say this to belittle the work of Presbyterians, which has been of the greatest importance, but simply to bring into view all the facts of the case. We are convinced that a great many who have subscribed to the present endowment fund, have done so in no narrow sectarian spirit, and what they really desire is the success of the university in the largest sense. By passing their resolution at the present time the trustees have given ample space for careful consideration before the next meeting of the Assembly; and we feel sure that the discussion will be carried on in a generous, kindly spirit.

THE SHEFFIELD CHOIR.

Toronto, the musical metropolis of Canada, has been soaring up to high "C" in company with the famous Sheffield Choir. This noted organization owes its being and success to the love of choral music apparently inherent in the English, to the large amount of imitative singing instruction going on all the time among the masses of the English people, and above all to the discovery of a genius of musical organization in the leader of the choir, Dr. Coward. As has been remarked, the two hundred individuals comprising the choir, ceased to exist as units when Dr. Coward raised his baton; they became integral parts of one magnificent musical instrument. This art of getting a large body of singers to enunciate like one voice, is one of the rarest of things imaginable. Think of the choruses you have heard in churches, and how seldom you have been able clearly to make out the words! The same criticism applies to the majority of church solo singers. The Sheffield Choir shows Canadian church choir masters and choirs what to aim at in clear enunciation and in the dramatic taking possession of the emotions of an audience.

The principle of self-government in all parts of the British Empire moves on apace. And now India is coming to its own in the respect named. On the fiftieth anniversary of the proclamation of Queen Victoria as Empress of India, King Edward has issued a long message to the princes and peoples of India. The message dwells upon the peaceful progress of the empire under a beneficent administration, pays warm tribute to the loyalty of the Indian subjects and troops, announces amnesty for prisoners, and a further gradual extension of the principle of representative institutions in the direction of equality in citizenship and a greater share by the Indians in legislation and government. In many ways, in these latter days, the East and the West are coming together, each to influence the other. "Oh the East is but the West, with the sun a little hotter."

The Baptists of Canada have been attempting to form a union for the whole Dominion, with Toronto as headquarters. Progress was made at the recent meeting in Ottawa, and the union may be consummated next year. The Baptists in every part of the world are an excellent people, for whom we have nothing but good wishes. There are those who think the Baptists cranks on immersion and some other things; but we are all cranks in the eyes of somebody or other.

William J. Bryan did not get elected President of the United States, but he fought a good fight. He has in him large measures of influence for the future benefit of his fellow-countrymen. Few men stand more deservedly high in the esteem of the best people of the English-speaking world.

In living your life do not become so absorbed in the quality of the vase that you miss the perfume of the flower.

CONCERNING A CALL TO SERVICE.

Among the Greeks three words were in use for service: diakonia, which meant service from man to man, generally applying to slaves; leitourgia, which was used for the service of a man to the state—the richer citizens considering it an honor to discharge this service at their own expense; and latreia, for the service rendered to the gods. The first two words, which stood for human, not divine service, were adopted and hallowed by the Christian consciousness; but the third word, in its primitive meaning, was rejected and left embedded in idolatry. True, it is used in the New Testament, but in a sense which rescues it from its pagan significance, as in Romans 12:1, where believers are besought to present their bodies a living sacrifice, holy, acceptable to God, which is their reasonable service. This living sacrifice to God is radically unlike the human sacrifice of idolaters to their deities. The "reasonable service" here referred to is not an end within itself; it was not for the gratification of the one worshipped, as was supposed to be the case with the heathen gods, but we are to serve God with the living sacrifice of ourselves so that we may prove what is His good and perfect will concerning us. We are to present ourselves to God that we may be transformed and renewed to the end that, as is shown in the context, we may exercise our gifts of service toward men, in ministering, teaching, exhorting, giving, and showing mercy.

"Who serves for gain, a slave by thankful self

Is paid; who gives himself is priceless, free.

I give myself, a man, to God: lo, He Renders me back a saint unto myself."

And let it be remembered that he is saintliest who serves his fellows most. Prayer and praise are holy tasks, but they are vain unless they give strength and heart for those other tasks found in the highways and hedges where men sin and suffer and yearn for help. "Inasmuch as ye did it unto one of the least of these, ye did it unto me." There is no "deline service" which is not also human service. We serve God best by serving men. "Who then is willing to consecrate his service this day unto the Lord?"

Some who read these lines ought to go to the foreign field. But you say, "I have no call." Are you quite sure of that? Have you a call to stay at home? Are you needed more at home than you are in foreign lands? Are you physically unable to go? Are you kept from going by obstacles that cannot be surmounted? Give God a chance in your life. Make David Livingstone's prayer your very own: "My Jesus, my King, my Life, my All, I again dedicate my whole soul to Thee." Make the dedication complete and then go or stay as God's spirit leads you. If you cannot, for any good reason, go to the mission field, do you think that thereby you are relieved of all missionary obligation? Why do you not volunteer even if you have to stay at home? You can make your life count for missions, whether

you go or stay. Money is a necessary means of carrying on mission work. Why not volunteer to make money to send missionaries. Such a gift of service would certainly be blessed of God. The time is coming when the gift for making money will be dedicated to God in larger measure than it is at the present time. We call upon young people to volunteer for service on the foreign field—why should we not expect others to volunteer to make money for the Lord? Is money more sacred than life?

The crying need on the mission field is for better equipment. Money is needed for publications, churches, schools, hospitals, dwellings and for the support of a native ministry. It is nothing but disloyalty to Christ to jeopardize the lives of our missionaries and delay the work for long years, when but a little more money spent in equipment would bring in largely increased returns. We want to see young men and women of fine financial ability who will consecrate their money-making talent to the Lord as solemnly and completely as the student volunteer dedicates himself for service at the front. We need to magnify the importance of such heroism at home. We must learn to glorify the beauty of self-surrendered coin as well as self-surrendered lives. The lost nations are waiting and God's Kingdom is delayed, until we so preach the gospel of consecrated coin that men and women shall see and feel that the missionary war demands gold as well as lives; surrender of stocks and bonds as well as homes; and long endeavor and self-denial in the homeland as well as on the foreign field.

Let us keep within calling distance of God, and, whether we go or stay, bear in mind that He has a place where we may serve Him by serving His cause. "Who then is willing to consecrate his service this day unto the Lord?"

QUEEN'S ALUMNI CONFERENCE.

The seventh annual conference of Queen's University Theological Alumni was held "on the Old Ontario Strand" during the week of Nov. 2nd-6th. It is quite unnecessary to state that the usual excellence of the lectures and papers presented was fully maintained this year. Indeed the programme was generally agreed to have been specially interesting and varied, and while the representation of the Alumni themselves was not as large as it should have been, the attendance at all the sessions was very good. The loyalty of Queen's graduates is proverbial, so the reason of the small attendance must be due to other causes than a loosening of the old strong bonds between Alumni and Alma Mater, but it is much to be regretted from the point of view of the graduates themselves that a greater effort is not made to be present at this yearly banquet of good things.

The president, Rev. James Wallace, of Lindsay, kept his flock very busy from Monday afternoon till Friday noon, and conducted the meetings in his usual bright business-like way. The printed programme has already been widely distributed and here mention need be made only of a few of the many treats of the conference. Rev. Prof. Kilpatrick, of Knox College, was the lecturer at the opening of the Theological Faculty on Monday evening, and gave a very scholarly and excellent address on "Christian Theology, the Interpretation of Christian Experience." On Tuesday evening Dr. James Bonar, Master of the Mint, Ottawa, was the guest of the asso-

ciation, and delivered a very interesting and suggestive lecture on "The World One City," which was very well received. Wednesday's evening session was given up to a thoroughly practical lecture on "The Settlement of Labor Disputes" by the new Commissioner of the Civil Service, Ottawa, who will always be known as Professor Shortt, and he received, of course, a very warm welcome within the old walls which will ever smile upon him as one of Queen's noted sons. The University took charge of Thursday evening's session as the Fall Convocation, at which the special business was the installation of Prof. O. D. Skelton, Ph.D., Prof. Shortt's successor in the chair of Political Economy, who, while giving ample proof of his right to his new rank, is a very boyish looking professor; with him was installed by the Chancellor, Sir Sandford Fleming, Rev. Prof. E. F. Scott, M.A., the new Professor of Church History. It was Prof. Scott's first public appearance since coming to Queen's, and his address on the present relation of Theology to the other spheres of knowledge, which was as clear and convincing as are his books, won him an enthusiastic reception.

After Dr. Jordan's lectures last year on Old Testament subjects, the Chancellor's Lectureship this year was in the hands of another great favorite around Queen's, Prof. Dyde. His four lectures on "What is a Work of Art?" "Imagination," "Ruskin's Pathetic Fallacy," and "Tragedy," were very much appreciated. The thoroughly simple and delightful way in which Dr. Dyde illustrated the principles of aesthetics in their application to art and poetry made all present inwardly resolve to read again their Shakespeare and Wordsworth and learn more of the great richness of the world of beauty lying so close at our doors.

A word must also be said of Prof. Cappon's annual treat to the conference, this year dealing with "The Mystical Use of the Sub-Conscious in Thought," or in other words with the new school of literature. Dr. Watson's lecture on Philistine and Maeterlinck, and our own English Senley, Symons, Fiona MacLeod and Yeats. To many the lecture supplied a very necessary standard to enable readers to understand the inner significance of this new movement in literature. Dr. Watson's lecture on Philosophy and Dean Lavelle's on "Ideals in Education" must also be noticed. Of the rest of the programme, which in one sense, too, is the really important part of the work of the conference, there is space only to say that the treatment of the Books of Jeremiah, Ezekiel, Daniel, Acts and Revelation was very ably handled by the faithful members of conference. It was very gratifying to note that of those whose names appeared on the programme there was but one absentee and it was a quite unavoidable case.

At the close of the last of the three days' luncheons the annual meeting was held and the old officers of the association were re-elected with the exception of Rev. Prof. Alexander Laird, the secretary, who resigned owing to the press of other duties. His resignation was received with much regret, many kind words being said of his long and faithful services. Rev. H. T. Wallace, of Queen's University, was elected to the vacant secretaryship.

Cumberland Presbyterian—No argument, no close reasoning, no rigid logic, is able to transform and purify and redeem the lives of men, any more than character can be changed by force; but the love of God in Jesus Christ has been the means of transforming men and nations. In love there is the greatest power that the world can know; in the manifestation of love is the highest wisdom. Slowly the world is coming to learn the truth and the day will come when all men will be drawn unto him who was lifted up.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE CONSPIRACY.

By George Franklin.

"You must help me, Ken," said Priscilla.

Now, since the great ambition of my life was to help Priscilla then and always, I felt quite equal to this particular emergency, and said so. I also suggested that she should tell me all about it.

"It's about Evelyn," she said, pouring cream into the cups with an air of great precision. "You know, Ken—or perhaps you don't know—that Mr. Denham is awfully in love with her."

"Oh—er—you're quite sure?"

"Quite. He brought me a box of chocolates. They all do that."

"That's not conclusive evidence. I gave you a box of chocolates last week, and I'm not in love with your sister Evelyn."

Priscilla looked offended.

"Don't be silly, or I shan't tell you any more."

"All right, old girl—go on."

We had been chums, Priscilla and I, since the days of our childhood, when we had climbed trees and forded streams together. The years had gone by, and I was still her comrade; once that had satisfied me, it was only lately I had begun to find out that I wanted something more.

"I'll state the case properly," said Priscilla, replenishing our cups, "so don't interrupt. It's like this. I've always helped Evelyn with her love affairs, and we've talked them over together, but I can't get her to say a word about Mr. Denham. I'm very nearly sure she likes him—the right sort of liking I mean,—and yet because she promised mother to look after me, she'll think she oughtn't to marry him."

"Why ever not? You could live with them, couldn't you?"

Priscilla shook her head.

"That's just it. I couldn't. He'd drive me mad in a week. Oh, of course he is an old dear in his way, and he worships the ground Evie walks on; but oh, Ken, I simply can't live with him, and Evelyn must have guessed how I feel."

"You had better have some cake," I said, and while she ate it I considered the points carefully.

Evelyn and Priscilla Morden were orphans, their parents having been killed in a railway accident fifteen years before.

"Be sure you take care of Priscilla, Evelyn darling," was the last thing Mrs. Morden had said as she waved good-bye from the carriage window; and the words had rung in Evelyn's ears whenever she had been tempted to put aside the little sister's happiness in finding her own. Yes, Priscilla was quite right: Evelyn was just the woman to send her lover away, because of that same Priscilla's whim.

"So you see, Ken," continued Priscilla, "we must find some way out of the difficulty. I'm not going to have Evelyn giving up what I know she wants, just because she thinks I shan't be able to get on without her. Now, what have you to suggest?"

A solution had already occurred to me. A very simple one, it is true, but one that to my way of thinking met the case most admirably. The only thing was to bring it before Priscilla in a proper light.

I was still considering this when Evelyn and Mr. Denham came in.

One look at the elder sister's face told me that Priscilla had made no

mistake. Evelyn Morden loved this grave, silent man.

I made my adieux soon afterwards and Priscilla came with me to the gate.

"I was right, wasn't I?" she asked gleefully: "it's crystallized fruits this time. I saw the edge of the box sticking out of his pocket." Then her face grew serious.

"You really must help me, Kenneth. Could I find a 'vocation,' do you think? Art, or music, or literature—anything, so that I can get out of Evelyn's way."

"I think it's like'y; anyway, I'll consider the matter," I told her, "and let you know."

Then I hurried away, for I knew right well that that pretty peevish face would probably wrest my secret from me if I stayed any longer, and its time was not yet.

* * *

Priscilla was in the garden the next time I went to The Hollies. She sat in the hammock, and her hair—it was such pretty hair, all wavy and fluffy—blew round her face in a most bewitching manner.

"They're in the drawing-room," she said, glancing towards the house, "Mr. Denham and Evelyn, and I'm almost sure he is going to come to the point. When I heard him ring, I said to myself, 'That man means business.' Now, Kenneth, if she refuses him—and I know she will—what am I to do?"

"Priscilla," I said seriously, "I came this afternoon to tell you something."

Priscilla was at once all attention—for the moment she forgot Evelyn and the proposal that was probably taking place in the drawing room.

"What is it?" she said.

"Priscilla, I'm in love."

"What did you say?"

"I'm in love—in love."

"Oh!"

There was wonder, and surprise, and something I couldn't quite define in Priscilla's voice.

"Is she—is she nice?"

"Nice isn't the word,—she's perfect."

"Oh!" said Priscilla again, with still that strange inflexion in her voice.

"Priscilla," I said desperately, "can't you guess who she is?"

"I suppose," she said slowly, ignoring my question, "that you won't be my chum any more. She mightn't like it. I don't think I should myself."

"Priscilla, you haven't answered my question. Can't you guess who the girl is?"

She began to pick ivy leaves from the wall, so that I couldn't see her face.

"It's that Miss Mason, I suppose," she said at last, "that you met in Scotland last year. You told me she was extremely nice."

"Did I? Oh, well, it isn't Miss Mason. The girl I want is fifty million times nicer, and if she won't have me, I shall go to Africa and settle among the blacks."

"Oh, Ken, not really?"

"I shall. Honest Injun."

It was delicious to tease Priscilla, and I was thoroughly enjoying myself, but at that moment she turned on me a pair of anxious, troubled eyes which suddenly brimmed with tears. Then I lost my head.

I took her dear hands in mine—such soft dimpled hands—and blurted out the truth like any schoolboy.

"Priscilla," I said, "you're the only girl I love—I wonder you haven't guessed it long ago. You won't send me to Africa, will you?"

I am not going to tell you, or any one else, what Priscilla said.

"Priscilla—Priscilla, where are you?"

It was Evelyn's voice, and we both started guiltily; we had clean forgotten those other lovers in the drawing-room.

They came towards us now, Mr. Denham and Evelyn, with radiant faces.

"Priscilla darling," said the elder sister, "I've great news for you, and of course Kenneth can hear it. Mr. Denham and I are going to be married. I know you like each other, any one can see that (oh, poor blind Evelyn!) and of course you must live with us—we both wish it."

Then I felt it was my turn.

"Evelyn," I said, "your plan is admirable, but Priscilla and I have made one this afternoon that I really think is even better." And then I told them.

Evelyn professed herself delighted, but I thought her finance seemed particularly elated.

"A most happy arrangement," he declared, "very happy indeed; I must congratulate you both on your ingenuity."

"It was Ken's idea," said Priscilla meekly.—The Family Friend.

TO PUMP A SEA DRY.

Little Holland, with its 5,000,000 people living safely behind their wave-washed dikes, is about to make a new conquest from its old enemy, the ocean. Already Dutch engineers have begun the tremendous task which will result in turning the Zuyder Zee into 1,400 square miles of dry land. Where of old the great Dutch war fleets gathered, where now 4,000 fishermen sink their nets, there will rise happy villages, broad pastures, popular-bordered roads and sleepy canals—new farms and homes for 50,000 Dutchmen.

The task to be undertaken is a tremendous one. It will cost nearly \$76,000,000. In return the government expects to secure annual rentals of more than \$5,000,000 from those who occupy and till the hard-won ground.

The Zuyder Zee has occupied a most prominent place in Dutch history. On its shores are the ancient towns of Medenblik, Hoorn, Harderwyck, Norden and Enkhuizen, under whose walls the Dutch fleet used to lie an anchor in the days when Holland disputed with England the supremacy of the seas. It seems peculiarly appropriate now that Holland has turned from the ways of war to the paths of peace, that she should win in a great fight with the sea—a fight that has continued throughout hundreds of years—attaining victory only by ceaseless vigilance and fierce endeavor. And yet one cannot but experience a feeling of regret that those ancient cities, which, though nations rose and fell, made good the circles of their battered ramparts, defying alike the power of the sea and the might of Spain, should become quaint inland towns, far removed from the roar of the breakers against the dikes.—Herald and Presbyterian.

Life is a casket, not precious in itself, but valuable in proportion to what fortune or industry or virtue has placed within it.—Lander.

There are two kinds of trouble in this world—the kind that we find, and the kind that finds us. The former is by far the hardest to bear.

The conception of thanksgiving as a sacrifice needs to be retained. "Let them sacrifice the sacrifices of thanksgiving," is the word of the palmist to our age as truly as it was a message to his own times. Genuine thanksgiving costs, nowadays, just as it always has done.

TEETH OF FISH.

In the matter of teeth, fish have not been treated alike; in fact, quite unfairly, the river dolphin, of South America, having two hundred and twenty-two, and the poor sturgeon having none at all. And yet there are ways in which the sturgeon has the advantage, as most children will agree. He can never suffer from toothache nor need take up his valuable time chewing his food at meal time! This alone should comfort him for the extremely plain appearance he makes when he smiles.

The sea urchin is plentifully supplied with teeth, and is the proud possessor of five jaws, in each one of which he has one tooth. With so many jaws, it would seem he could easily speak, but he keeps his jaws inside of him near his stomach.

The horseshoe crab chews its food with its legs, which is a curious thing even for a crab to do. The carp has teeth away back in his throat. The jelly fish has no teeth at all, and uses himself as if he were a wrapping paper, when he is hungry, getting his food and then wrapping himself around it. The starfish does just the opposite. He turns himself wrong side out, wraps his food around him, and stays that way until he has had enough. The prongs of the starfish really look like teeth, but are not at all, only serving as ornaments to his body.

The teeth of fish vary more than those of any known creatures, their teeth not being divided into molars and incisors, as in animals, but almost every different kind of fish has differently shaped teeth. Sharks, for instance, have several rows of teeth, all very sharp-pointed. There is never any difficulty in identifying a shark's tooth. When they shed their teeth, new ones come at once to replace them.

CALLING THE ANGELS.

"Deed, mamma, we didn't mean to be fussy," said one of a bright-eyed little group; "but we's so many of us together that if one of us says just a teeny-weensy mad word all the rest must say one too, and then how can we stop?"

"I think I know a good plan for getting stopped," said mamma. "There are some little angels that just hate fusses; and if you will call one of them, he will fly right away with the ugly words."

"But O, mumpsie! how can we call him?" asked another.

"Listen now, and I'll call one." And the mother began to sing:

There is a happy land,
Far, far away.

In a minute five little voices joined hers; and when they had sung the last "aye," every face was bright and smiling.

The next day mother heard a clatter in the nursery, and presently one little voice piped up:

Little drops of water,
Little grains of sand.

The verses were sung all through, but some of the voices kept up the debate as well.

No sooner had "Drops of water" died away than another voice began, "Where, O where are the Hebrew children?" and as none of them could keep from singing that chorus, no more fussing was heard.

"But it took two of the angels, mamma, for that job," said one of mamma's boys afterwards. Do you not think mamma's plan was a good one?

The habit of looking at the bright side of things is worth more than a thousand a year.—Samuel Johnson.

We honor the man who serves most people and serves them best, not the man who makes most people serve him.

THE WINTER WARDROBE.

November comes in with an 'R' in the month, so we have to prepare for winter. Woollen clothes must be looked through and mended where required. In buying new underclothing and night-dresses for the children, do not buy cheap (and inflammable) flannelette. Woollen stuffs of all kinds are warmer, healthier, and safer. Flannel is not expensive, lasts much longer, and does not catch the dirt so readily. There is very good woollen wincey, and also nun's veiling, that are almost as cheap as flannelette, which has nothing but cheapness to recommend it. If not so attractive in colouring, they are warmer in winter, of good wearing quality, and less dangerous than flannelette. Flannelette is only loose-woven cotton, much the same as a lamp wick, and as easily set aflame.

Look through the boots and shoes. See that none are leaking. If new ones are required, get good quality, though the boots may not be the newest fashion. Children and their elders should be dry-shod, and not be compelled to sit at lessons or do their work with cold feet in wet boots.

The clothing for winter is much more expensive than the thin clothing for summer. But the fashion for everyday wear does not change very readily, and so good winter clothes will last several seasons, if well taken care of. Dry all wet coats and cloaks by hanging them up at a little distance from the fire. Wet clothes soon crush, but you can avoid that. In winter children can wear out old clothing indoors, and thus save the better things for going to school. If old clothing is neatly mended and is clean, it can be made to look very well. Its only fault may be that it is faded, or patched, or gone out of fashion.

SOMETIME.

We'll rest in the light, at last, in the beautiful later light;

We shall kiss our hands to sorrow, and whisper a last good-night.

And storm and strife will be memories that soon shall melt away

In the light of a beautiful morning—the light of a later day.

HOW TO EARN MONEY.

A writer in the New York Home says: Let the woman with a home who wants to earn money start a class or classes in cooking. A little capital will start such an enterprise, and there are many housekeepers who haven't the time to keep up with the latest "wrinkles," and young housekeepers who don't know the old "wrinkles," and housekeepers-to-be who would be very glad of a chance to learn the practical part of cooking, which is generally omitted from cook books, while special classes in salads, chafing dish cookery, etc., could be easily organized.

Then, too, for the woman skilful with her needle, plain sewing, fancy work, or classes for just shirtwaists, will be found to take with business girls away from home, who could save a good deal if they "only knew how."

Millinery is a trade that all girls should know something about, and a term of a few evenings each week would help a girl in making new or remodeling old hats.

I would suggest a few advertisements in a good paper, a great deal of canvassing among one's friends, and a placard in the window, stating just what is taught and when. After getting a start, I am sure such classes would be a success in many neighborhoods.

A life well spent is worth any number of speeches; it is a language far more eloquent than words; it is instruction in action—wisdom at work.

SLEEPLESS BABIES ARE SICKLY BABIES.

When babies are restless and sleepless it is the surest possible sign of illness. Well babies sleep soundly and wake up brightly. Sleeplessness is generally due to some derangement of the stomach or bowels or to teething troubles. A few doses of Baby's Own Tablets will put the little one right, and make it sleep naturally and soundly. Mothers need not be afraid of this medicine as it is guaranteed by a government analyst to contain no opiate or narcotic. Mrs. Louis Reville, Gawas, Ont., says:—"I am never without Baby's Own Tablets in the house. I have used this medicine for my children as occasion required for the last five years, and have found it superior to all other medicines in curing the ills of childhood." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

A LESSON ON FORGIVENESS.

Once in the olden time, and in a far-off country, there lived a saintly man who, because of his constant charities and his kindness to all who were in any kind of need, was called John the Almsgiver. He was bishop of Alexandria, and was continually sought after for his wise counsel and his sympathy.

On one occasion a certain nobleman desired to speak to him, and when admitted into his presence poured out an angry tale of one who had previously offended him. "That man," he cried passionately, "has so deeply injured me I can never forgive him—no, never!"

The bishop heard him through in silence, and after a pause said it was his hour of prayer. Would he go with him into the chapel? The nobleman complied, and, following him, they knelt down together. Then the bishop began to repeat aloud the Lord's Prayer, his companion saying it after him.

When he got to the petition, "Forgive us our trespasses as we also forgive those who trespass against us," he paused, and the nobleman not heeding, went on with the word alone. Finding his voice was alone, he too, stopped, and there was a solemn silence.

Then the message sent by God's grace flashed like lightning through his mind. He was calm; his anger was gone; and, rising from his knees, he hurried to the man who had offended him, and there, on the spot, forgave him freely.

BEING ONE'S OWN SELF.

Oftentimes a teacher exclaims, with a note of despair, "I wish I could teach as that good teacher teaches." Suppose the teacher could teach as another teacher teaches, it would be a mistake for him to try to do so. No matter how good the way of the other teacher, it is not the way of this teacher; and it would, therefore, be a bad way. He must not be an imitator, but an originator. He must put his own individuality into his teaching, he must have his own plan; and his own plan will differ, in some respects at least, from the plans of others. It will differ also from his own plans, the plans he has used on other occasions.

The teacher must be original. In order to be original, he must know how others teach, he must study principles and methods, and he must get suggestions from others; but, in his own teaching, he must do the work in his own way. This originality in the teacher will beget variety. He will begin the lesson one time in one way and at another time in another way, but always it will be his way, and not another's way. The teacher would better be his own little self than to try to be a big somebody and succeed in being only nothing. Let the teacher dare to be just his own best self.—H. E. Tralle in the Sunday-School Teacher's Pedagogy.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The Bank street church Thanksgiving service was held on Monday morning, when Rev. J. F. Turnbull preached a sermon appropriate to the occasion. In reviewing the financial situation, he expressed the belief that the country was recovering from its recent depression. The stringency in one sense had been a good thing. It taught nations to go a little more slowly. There was a danger, however, in the rapid recovery, of the lesson being quickly forgotten and reckless speculations again plunged into.

In the course of his Thanksgiving sermon on Sunday evening, Rev. Dr. Herdige said: We have exhibited the usual prelection spasm of indignation and wrath against evildoers, and in some cases have, perhaps, manufactured evildoers in the hope of making party capital. Now it remains for us to search a little more closely and dispassionately into the matter. I am well aware that the House of Commons is not a judicial tribunal, and that any system of party politics involves a measure of compromise. But I believe that the moral sense of the country demands housecleaning wherever it is needed, either to the right or to the left of the Speaker's chair. We want to know just where we stand as a people, whether politics is to be a game of self-interest, played with unblushing effrontery, or a high vocation, which, in some cases, may call for direct self-sacrifice, but, in any case, calls for sincere and final regard for the general welfare.

A large number of members were present at the Home Missionary meeting of St. Andrew's church, and in the absence of Mrs. Walter Bronson, president, the chair was occupied by Mrs. W. T. Herdige. Several letters from missionaries were read, telling of the work being accomplished in the Northwest. Rev. James Smith, of Dunbar, Manitoba, wrote that his church there is now completed and ready for occupation. Mr. W. L. Scott, president of the Children's Aid Society, addressed the ladies on the treatment of the delinquent child, and much sympathy and interest on the part of those present was evinced in this work. Attention was called to a very sad case in Hintonburg, where the mother of three children is suffering from tubercular trouble. The youngest of these children is a deaf mute, and the others are physically weak, chiefly from lack of proper nourishment. The Ladies' Aid of St. Andrew's church have sent some assistance and are making further efforts in the way of relief.

NOTES FROM VICTORIA, B.C.

Special services were held in St. Paul's church, Victoria, B.C., on Sabbath, the 25th October, in connection with the 17th anniversary of the opening of the church, which, also, within a few months, marked the 23rd anniversary of the founding of the mission by the minister—the Rev. D. MacRae—from which the congregation has grown to its present prosperous condition. The Rev. J. M. Miller, M.A., B.D., of St. Andrew's church, Nanaimo, and moderator of the Synod of British Columbia, was the preacher of the day, and needless to say the services were of an impressive character and highly appreciated by large congregations. Before, as well as since, his call to the moderatorship of the synod, Mr. Miller's services on special occasions have been in frequent requisition. On the Tuesday evening following the anniversary social took place and proved an occasion of interest and enjoyment.

OTTAWA W.F.M.S.

The twenty-second annual meeting of the Ottawa Presbyterian Women's Foreign Missionary Society was held in the Glebe church on the afternoon of Tuesday of last week with Mrs. Alexander, the president, in the chair.

About eighty delegates are attending the convention, two from each auxiliary, and one from each mission band. Mrs. George Hay, the recording secretary, read the annual report, in which she observed that there is a slight decrease in auxiliary membership, yet an increase in the general society membership. Four life members have been enrolled during the year—Mrs. Elizabeth Dickson, Mrs. Urquhart, Mrs. W. D. Armstrong, and Mrs. Silas Harris.

Excellent reports of the annual meeting held in Toronto in June were given by Mrs. Armstrong, Mrs. Alexander and Mrs. Grant Needham.

The secretary draws special attention to the fact that there is difficulty in getting membership commensurate with the number of women in the different congregations. This year there have been 229 scattered helpers, an increase of 30; their contributions amounted to \$155.63; \$21.73 more than was given by them last year. The country branches were heartily congratulated on their continued efforts on behalf of missions and perseverance at all times.

Knox church, Ottawa, is a banner auxiliary, its members having contributed \$214 to missions during the past twelve months. The membership of the 27 mission bands is 570; and that of the 27 auxiliaries is 701; total of 1,271. The bands contributed \$335.33; the auxiliaries \$1,956.47, making the grand total of money raised \$2,217.01.

Miss Masson, secretary of supplies, reported that five large bales were sent to the Regina Indian school, valued at \$625.83, and another bale was shipped containing clothing for aged men and women. Next year the members will work for the pupils in the Lake of the Woods school.

The mission band reports were given by the bright little misses who are representing their branches at the convention and who deserve credit for their vivacious manner and clear and comprehensive statements.

A public meeting was held in the evening when the Moderator of Presbytery, Rev. J. H. Turnbull, presided, who also conveyed the greetings of Presbytery in the absence of Rev. H. P. S. Luttrell of Hull. Rev. F. H. Russell of Thar, Central India, who has labored in that district for fifteen years, gave an address, which was listened to with deep attention by the large audience. The choir of the church rendered some splendid music, and Mr. Charles Watt sang a solo during the offering.

All the officers were re-elected by a standing vote, as follows: President, Mrs. J. Alexander; vice-presidents, Mrs. J. R. Hill, Mrs. G. McGregor, Aylmer, and presidents of auxiliaries; recording secretary, Mrs. George Hay; treasurer, Miss E. H. Gibson; Mission band secretary, Miss A. H. Geggie; secretary of supplies, Miss Mary Masson; literature secretary, Miss P. Evans; Tidings secretary, Miss McNicol. An assistant secretary was appointed to help Mrs. Hay in her arduous duties, in the person of Miss Isabella Durie. Mrs. J. R. Hill, the president, received much praise for her faithful services to the society as vice-president. Mr. A. D.

Johnstone, formerly of Turkey in Asia, addressed the meeting on Mission Work Among the Moslems. A telegraphic message was sent by the delegates to Mrs. D. B. Gardner, Toronto, a former president, congratulating her on her recovery to her former health.

MONTREAL AND QUEBEC.

The ladies of Knox Church are holding a sale of fancy work in the lecture room on Thursday and Friday of this week.

The Crescent street congregation, without a pastor since the resignation of Rev. Principal MacKay, D.D., called Rev. R. W. Dickie, of St. Paul's Church, Brandon.

The Rev. Professor Gordon and the Rev. Professor Welsh, of the Montreal Presbyterian College, have been appointed chaplains of the Caledonian Society, for the coming year. Prof. Gordon has been asked to preach the annual sermon on the eve of St. Andrew's Day.

Rev. W. D. Reid, of Taylor Church, announces a double series of sermons during the winter months. In the morning he will deal with "Jesus' Teaching on Social Problems." The evening series will be entitled "The Self Portraiture of Jesus." The subject last Sunday evening was: "Christ's Message to the Working Man."

The corner-stone of the new church for the Masonneuve congregation was appropriately laid by Mr. A. C. Hutchison, president of the Montreal Presbyterian Union. A history of the church was read by Mr. J. J. York. Dr. Mowatt, Rev. P. A. Walker, the pastor; Mr. Justice Archibald, Rev. W. D. Reid and Rev. W. R. Cruikshank took part.

St. Andrew's Church, Sherbrooke, Que., has been rendered vacant in consequence of the translation of the Rev. C. W. Nicol to Erskine Church, Ottawa. Ministers desiring a hearing may communicate with Mr. J. P. Watson, Sherbrooke, Que., Chairman of the Supply Committee; or, the Rev. H. Carmichael, Richmond, Que., the Moderator of Session.

EASTERN ONTARIO.

The anniversary services of St. Paul's Church, Bowmanville, are announced for the 22nd instant, when Rev. J. D. Stephen of Avenue Road Church, Toronto, will be the preacher.

After a successful pastorate at Appleton and Ashton, extending over eighteen years, Rev. G. T. Bayne has removed to Pasque, Sask., where he preached his opening sermon last Sunday.

The 73rd anniversary services of the Oromo Church partook of a Thankoffering character and were conducted by Rev. M. Kerr, of Scarborough. Under the faithful ministry of Rev. J. A. McKeen, B.A., extending over twenty years, this old congregation continues to flourish.

Rev. Mr. Coburn of St. Andrew's Church, Smith's Falls, preached anniversary services at Kempsville last Sunday, Rev. A. L. Howard taking the services at the former place.

At the induction of Rev. F. W. Mahaffy to the pastorate of St. Andrew's church, Parry Sound, Rev. G. B. McLennan preached the sermon and addressed the congregation, and Rev. Robert Drennan, the minister.

Rev. T. McAfee, of Indian Head, has been unanimously chosen as moderator of the Saskatchewan Synod at its annual meeting last week.

GLENGARRY NOTES.

The Presbytery of Glengarry met on Tuesday 3rd November, 1908, at Maxwellville. A very unanimous call to the Rev. D. Stuart, B.A., of Morewood, from the Presbyterian Church at Alexandria, was sustained by the Presbytery and ordered to be forwarded to the Presbytery of Brockville to be acted upon without delay. Rev. A. U. Farmer was appointed to support the call, before the Presbytery of Brockville. Provisional arrangements were made for the induction of Rev. Ma. Stuart, should he accept the call. The Rev. Frank Russell returned the missionary from India addressed the Presbytery on the subject of systematic giving, as representative of the General Assembly's Committee on Beneficence. Rev. Mr. Hastie, of Gravel Hill, resigned his charge, and accepted a call from Sawyerville, Quebec. Mr. Hastie has done good work for his people and his departure is much regretted by his people. Rev. R. McKay, B.D., of Maxwellville, was appointed permanent treasurer of the Presbytery. Reports from the vacant charges of Vankleek Hill and Lancaster showed that they were still hearing candidates, and not yet ready to call a minister. Presbytery closed to meet at Cornwall on the last Tuesday of February, 1909.

LINDSAY PRESBYTERY NOTES.

The Presbytery of London has granted the translation of Rev. A. J. Mann, B.A., called to Woodville and the induction will take place on Wednesday, November 11th.

The translation of Mr. A. U. Campbell, B.A., of Quaker Hill, to Bothwell in the Presbytery of Chatham, leaves us orphaned. He was the father of the presbytery having been in his charge twenty years—about twice as long as any minister now in the Presbytery. Is it because they are so good that our ministers are hard to keep, or is it only an "epidemic"? Five vacancies at present! Besides Woodville which will be settled within a fortnight, and Sonya which, it is expected, will call within the same time, we have Wick, Quaker Hill, and Haliburton vacant. The annual convention of the Presbyterial association of S.S. and Y.P.S. will meet in St. Andrew's church, Beaverton, on November 10th; a good program has been arranged. Mr. Thos. Yellowlees and Rev. W. A. McTaggart, of Toronto, being the principal speakers.

At Selbriht good progress is being made towards the completion of the new manse, which will be a useful addition to the equipment of that field, and much credit is due to the untiring efforts and breezy optimism of Rev. J. Seiveright, M.A., who has done so much for the welfare of the people of that field within the past year.

On Friday of last week at Uxbridge, a Presbyterial Society of the W.H.M.S. was organized with seven auxiliaries. Mrs. H. Gould, of Uxbridge, is the first president. May there be much progress and prosperity ahead for this new organization.

The Presbytery has set on foot a "forward move," in missions and has appointed several ministers and elders to make a thorough visitation of the congregations within the bounds, as part of an earnest effort to make the contributions meet the needs of the great work which lies before our church.

One of the great dangers of the spiritual life is mental vagueness, and one of the great dangers of the mental life is spiritual apathy.

If you are acquainted with Happiness, introduce him to your neighbor.

ANNIVERSARY AT COLLINGWOOD.

Wednesday, the 21st October, was a memorable day in the history of the Women's Foreign Missionary Society of the Collingwood church, it being the 25th anniversary of the society's organization.

It was in October of the year 1883 during the pastorate of the late Rev. Robt. Rodgers that the first step was taken towards the formation of this society. Mrs. Harvie of Toronto was present as organizer to represent the General Board. The interest aroused warranted its organization and Mrs. Rodgers was elected its first president. By her untiring efforts and deep missionary zeal the society made a good beginning and a number of the women of the congregation were enlisted as members. After her removal from town the office was filled by the late Mrs. Robertson, Mrs. McCrae (now of Westminster), Mrs. K. Copeland, Mrs. W. A. Copeland, now acting president. To the faithful and persevering efforts of these women the society is much indebted for its progress. The two first mentioned have been called to their rest and reward. To those who knew them in their day of service, their memory is still fragrant, for their works do follow them.

This year it was deemed fitting that we should in some way mark the passing of the 25th milestone.

Arrangements were made for an afternoon and evening session, with a social gathering in the time intervening.

In the afternoon Mrs. Gargett of Bradford addressed the meeting, speaking of foreign missionary work as a work of faith. She referred to the late Rev. Hudson Taylor. His last prophecies were being fulfilled. The wave of Christianity was spreading over Wales, India, China and other places. She also paid a warm tribute to one of the former presidents, the late Mrs. Robertson, who had organized the auxiliary in Bradford about twenty years ago.

Greetings were received from the Methodist and English churches. Several solos were rendered during the meetings which were much enjoyed.

Mrs. Distin gave a most interesting and instructive talk on missionary work, also Rev. J. A. Cranston, taking for his subject, "Missionary Education," dividing his subject into two parts, "The Need" and "The Method" which was needed to inspire missionary interest. Mrs. Copeland gave a short appropriate talk and a very interesting meeting was brought to a close by all uniting in singing Praise God from Whom all Blessings Flow.

TORONTO.

It is reported that the Deer Park congregation are looking towards Quebec for a successor to Rev. D. C. Hossack.

Cooke's Church has called Rev. Dr. Andrew T. Taylor, of Philadelphia. Salary \$3,000 and six weeks vacation. His induction takes place on the 20th inst.

Rev. J. J. Patterson, of St. Andrew's, Sarnia, was the preacher in Deer Park Church last Sunday.

Rev. Dr. Alfred Gandier preached his farewell sermon at St. James Square Church Sunday evening, and will at once enter on his duties as Principal of Knox College.

At the recent meeting of Presbytery it was decided to allow St. Mark's Church, now situated at the corner of Tecumseh and King St., to move to a new site at Queen street and Bellwoods avenue, where a fine property valued at \$7,000, has been donated to the congregation by R. S. Dale. Rev. J. D. Morrow, the pastor, announced that it was the intention of the congregation to erect a large institutional church, so as to be able to handle the work in its entirety.

BRITISH AND FOREIGN.

The death is announced at Colwyn Bay of Mr. James Wood, one of the best-known educationalists in the Society of Friends.

The Parish Church of Hamilton, Scotland, is in the happy position of having no less than \$100,000 securely invested.

Drunkennes, as measured by the apprehensions and convictions for the various forms of the offence recorded in the returns of the Police Court, has been increasing in Edinburgh.

A well known figure in the botanical world has passed away by the death at Richmond of Mr. George Nicholson, A.L.S., one of the original holders of the Victorian medal for horticulture, and ex-curator of the Kew Gardens.

The crying need of the Church of England is not more buildings but more curates. There are vacancies for from 5,000 to 6,000 clergymen, and very little prospect of filling them.

At the close of his presidential term in March, President Theodore Roosevelt becomes associate editor of The Outlook, his work to cover political and economic topics.

The great vine at Hampton Court Palace, London, this year has a crop of about 210 bunches of grapes, each varying from one pound to three pounds in weight. They will be cut for the use of the King. The vine is 140 years old and measures 54 inches round the girth a foot above the ground.

Archbishop Farley announced \$60,000 as being sum to be given Pope Pius by diocese of New York in honor of his golden jubilee.

Premier Herbert H. Asquith was elected lord rector of Aberdeen University at Aberdeen, Scotland.

A mass meeting of Socialists at Berlin was marked by numerous conflicts with police, being finally broken up by them.

The New Zealand parliament has been prorogued. The elections will be held in November.

The labor party in the Australian parliament has dropped its support of the Deakin ministry.

The tercentenary of Milton, on December 9, will be celebrated by the Dante society, of England, with a lecture on the English poet, by the poet laureate, when Sir Hugh Gilzean-Reid will take the chair.

Plauen, Germany, has been suffering sixty or seventy earthquake shocks a day for a week past. The medicinal springs of the place have risen fifteen degrees in temperature.

Sir Andrew Lusk, the oldest living British baronet, has just entered upon his ninety-ninth year. Sir Andrew has lived in the reigns of no fewer than five British sovereigns, and his recollections are said to go back to the days of Waterloo, at which time he was nearly five years old.

By an overwhelming majority the rate-payers of Setle have rejected the offer of Mr. A. Carnegie to contribute \$5,000 for the purpose of erecting a public free library for the town.

WESTERN ONTARIO.

Rev. Alfred Bright, B.A., of Ingersoll, preached anniversary services at Norwich last Sunday, Rev. James A. McConnell taking the services for Mr. Bright.

The Dunroon congregation held a very successful social on Thanksgiving evening. The supper, social and addresses were attractive features of the entertainment.

Rev. Wm. Morris, recently inducted into the pastorate of St. Andrew's Church, Orangeville, was tendered a hearty welcome at a social gathering of the congregation last week, when he was presented with an address expressive of the pleasure felt at his settlement among them.

HEALTH AND HOME HINTS.

Celery is a nerve tonic; onions also are a tonic for the nerves.

Beetroot is fattening and good for people who want to put on flesh.

If the pipe from the sink in the scullery becomes clogged with grease, pour down strong boiling soda water the last thing at night, and in the morning flush the sink well with cold water.

A flannel cloth dipped into warm soap-suds, and then into whiting and applied to paint, will remove all grease and dirt. Wash with clean water and dry. The most delicate paint will not be injured, and will look like new.

Sweet Potato Purée: Cook, mash and season sweet potatoes, then press through vermiculater. Set the dish in the warming-oven a few moments, and serve very hot.

Scalloped Onions: Boil white onions until tender. Put them then into a deep dish and pour over them a sauce made by rubbing a tablespoonful of butter into one of flour and adding a pint of hot milk. Cook as you would custard, and when it has been poured over the onions bake for half an hour.

Spiced Hash: Take bits of cold beef or any other kind of roasted or boiled meat, and hash fine. Mix with potatoes mashed well; as much potatoes as meat. Add two beaten eggs, season with salt, pepper, sage or summer savory. Shape into a loaf, and bake brown. It is good hot; or as a relish, cold.

Bread Griddle Cakes: Grate enough stale bread to fill one cup; soak in one cup of milk for twenty minutes; beat, add a saltspoon of salt, two tablespoons of melted butter and one egg well beaten. Add a cup of flour and beat again. Stir in quickly one and one-half level teaspoons of baking powder; bake on a griddle and serve with syrup.

Chocolate Cake: Cream a piece of butter size of an egg and add one cup of brown sugar, four tablespoonfuls of chocolate and one-half cup of milk; mix well; then mix two teaspoonfuls of baking powder with one and one-half cups of flour and add to the mixture. Lastly, add the whites of the three eggs. Bake in three layers.

Chicken Pie: Cut up a chick with half a pound of beef-steak; stew for half an hour in just water enough to cover the meat, season to taste with pepper and salt, and bake in a deep dish about another half hour; the crust should be good and not very thin, and do not have a bottom crust, only strips around the sides of the dish; a bottom crust will be soft and absorb all the gravy.

A Quickly Made Vegetable Soup: Boil turnips, onions, carrots, cabbage and celery, chopped fine, in quantity desired, in two parts of water, with a piece of butter the size of a large walnut, and a little salt. A few minutes before dinner, add a quarter of a forty-cent jar of extract of beef, stirring it until dissolved, and add salt and pepper to suit. Those who like rice in the soup with vegetables should add two or three tablespoonfuls, when the vegetables are half cooked. This quantity is enough for six or eight persons, but should, unexpectedly, more be needed, some more boiling water and a little beef extract added, will, in a moment, make all the soup required without changing its quality in the least.

An American who was traveling in Europe when he visited the Vatican, asked to see the cattle-pens.

The attendant was very much surprised, and said: "Cattle-pens? Why we have nothing of the sort, signor."

The response was, "Where in the world do you keep the papal bulls?"

SPARKLES.

"Listen to this, Maria," said Mr. Stubb as he unfolded his scientific paper. "This article states that in some of the old Roman prisons that have been unearthed they found the petrified remains of the prisoners."

"Gracious, John!" replied Mrs. Stubb, with a smile. "I suppose you would call them hardened criminals."

The Rector: "And now would you like to be a clergyman when you grow up, Tommy?" The Boy: "Not for me! I'm sick of wearin' things that button at the back."

"My son, my son!" exclaimed the dismayed mother, as she saw all her boy's belongings stacked in a corner of the closet. "Haven't I tried over and over to teach you that you should have a place for everything?"

"Yep," said the son, cheerfully, "and this is the place."

A learned judge at a dinner was unexpectedly called upon to reply to a toast. Recovering somewhat from his surprise, he said his situation reminded him of a man who fell into the water while he was fishing. With no little difficulty he was rescued; and, after he had regained his breath, his rescuer asked him how he came to fall into the water. "I did not come to fall into the water," replied the unfortunate fisherman; "I came to fish."

Teacher—Remember the text, "Eat, drink, and be merry, for tomorrow you die."

Pupil—Please, teacher, in our family we don't. We all take medicine next day.

THE TOILER'S FEAR.

By Anna Louise Strong.

There is one thing I fear—

Not death, nor sharp disease,
Nor loss of friends I hold most dear,
Nor pain, nor want—not these.

But the life of which men say:

"The world has given him bread;
And what gives he to the world as pay
For the crust on which he fed?"

I would pour out strength, and then

When I have no strength to give,
No use, no share in the lives of men
Who toil, and fight, and live—

Then let the end come fast,

Whatever my past success;
That I may not cumber the ground at last,
Nor linger in uselessness.

SPREADING THE GOSPEL.

A Highland minister, who had an exceedingly large parish, the outlying district of which he used to visit periodically on foot, accidentally injured his foot while paying a visit to an old crofter who resided in one of these districts. The minister was obliged to be at home that evening, and as railways are unknown in the district and the roads were bad there was nothing for it but to take the horse which the old crofter kindly proffered him. This, however, he was very loath to do, as he was by no means an adept in the art of horsemanship, and he did not like the appearance of the animal, which seemed to be a spirited one. However, mustering up his courage, he mounted the horse, remarking to the crofter as he did so: "Surely, Donald, you are not so unregenerate as to give me a horse which would throw a good Presbyterian minister!" "Weel," replied Donald, with a small twinkle in his eye, "disna ken. Up here, ye ken, we be 'a spreadin' the Gospel."

RHEUMATISM

IN THE BLOOD

Liniments and Rubbing Will Not Cure It—The Disease Must be Treated Through the Blood.

The trouble with men and women who have rheumatism is that they waste valuable time in trying to rub the complaint away. If they rub hard enough the friction causes warmth in the affected part, which temporarily relieves the pain, but in a short time the aches and pains are as bad as ever. All the rubbing, and all the liniments and outward applications in the world won't cure rheumatism, because it is rooted in the blood. Rubbing won't remove the poisonous acid in the blood that causes the pain. But Dr. Williams' Pink Pills will, because they are a blood medicine acting on the blood. That is why the aches and pains and stiff swollen joints of rheumatism disappear when these pills are used. That's why sensible people waste no time in rubbing but take Dr. Williams' Pink Pills when the first twinges of rheumatism come on, and these speedily drive the trouble out of their system. Mr. John Evans, 12 Kempt Road, Halifax, N.S., says: "About three years ago I had an attack of rheumatism which settled in my right leg and ankle, which became very much swollen and was exceedingly painful. I wasted a good deal of time trying to get rid of the trouble by rubbing with liniments, but it did not do me a bit of good. My daughter was using Dr. Williams' Pink Pills at the time and finally persuaded me to try them. Inside of a week the pills began to help me, and after taking them a few weeks longer the trouble had completely disappeared and has not bothered me since. My daughter was also taking the pills at the time for weakness and anaemia, was also cured by them, and I am now a firm friend of this medicine."

Most of the troubles that afflict mankind are due to poor, watery blood. Dr. Williams' Pink Pills actually make new red blood. That is why they cure anaemia, with its headaches and back-aches, and dizziness and fainting spells; the pangs of rheumatism, and the sharp etching pains of neuralgia; also indigestion, St. Vitus dance, paralysis and the ailments of young girls and women of mature age. Good blood is the secret of health, and the secret of good blood is Dr. Williams' Pink Pills. Sold by medicine dealers or by mail at 50 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

Sir Christopher Furness has offered to sell his great ship yards to the trade unions, or to admit the workmen into co-partnership, with a reduction of 5 per cent in wages. The latter would seem a most advantageous offer, and an opportunity of a lifetime, one which the workmen should eagerly grasp. It is worth something to have an interest in the business. The workmen could probably manage to increase both the quantity and quality of the product by each giving special attention to his part of the work. In bad years they might get 5 per cent less than at present, but would be more sure of employment. In good years they have the chance of sharing the profits.

Do you suppose that it was the nails that held Him to that cross; that it was helplessness that made Him yield to death? No, no, it was His redeeming love that bound Him to the cross and kept Him there until He had completed our redemption.—Geo. F. Pentecost.

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**ALWAYS ASK FOR
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THE DRINK HABIT

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

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FITZ CURE CO.,

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For an Ice Cream Soda or A Fresh Box of Bon Bons
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"ST. AUGUSTINE"

(REGISTERED)

The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50

Cases, 24 Pints. - \$5.50

F. O. B. BRANTFORD

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Manufacturers and Proprietors



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 10 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 15th 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.



TENDERS FOR DREDGING.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Dredging Middle Channel, River St. Lawrence," will be received until November 15, 1908, at 4.30 p.m., for dredging required in the Middle Channel in the River St. Lawrence, between Kingston and Brockville, in the Province of Ontario.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers.

Combined specification and form of tender can be obtained at the Department of Public Works, Ottawa. Tenders must include the towing of the plant to and from the works. Only dredges can be employed which are registered in Canada at the time of the filling of tenders. Contractors must be ready to begin work within twenty days after the date they have been notified of the acceptance of their tender.

An accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for ten thousand dollars (\$10,000.00) must be deposited as security. The cheque will be returned in case of non-acceptance of tender.

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

By Order,

(Sgd.) N.A.P. TESSIER,

Secretary.

Department of Public Works,
Ottawa, Oct. 23rd, 1908.

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.

THE INTEREST IS COMPOUNDED QUARTERLY

The Union Trust Co., Limited.

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

4% Money to Loan! Safety Deposit Vaults For Rent 4%

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THE NECESSARY
CLEANING WITH

CALVERT'S
Carbolic Tooth Powder

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

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

COPLAND & LYE'S

"CALEDONIAN"

Scotch Tweed Skirts

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

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

COPLAND and LYE'S FAMOUS
SCOTCH TARTAN SKIRTS

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

SCOTCH WINCEYS from 1/- per yd.

COPLAND & LYE.

THE LEADING SPECIALISTS IN SCOTCH TEXTILES

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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 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-Agency for the district in which the land is situated. 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 is 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.