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OTTAWA WEDNESDAY, SEPTEMBER 23, 1908.

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LOST CHORDS

MARY WELLS, IN SUNDAY SCHOOL TIMES

In Gaza's tower, with brazen fetters
bound,
The sightless captive treads his weary
round,
The mock of those who in an earlier
hour
Were wont to tremble at his mighty
power.
That power, alas, is gone His soul, dis-
mayed,
In anguish mourns Jehovah's gift be-
trayed.

The Psalmist strikes his harp. A minor
strain
Answers his touch, then dies away in
pain.
In accents pleading doth he still im-
plore,
"Salvation's joy, O Lord, to me restore"
No more he knows that kinship with
his Lord,
No more resounds the rapture of that
chord.

By alien fire now lingers fearfully
He who has sworn eternal loyalty
To that loved Master whom he now
dances
That Master turns and looks. Oh, lov-
ing eyes!
But with that look remorse which ne'er
will cease
Fills Peter's soul; he weeps for his lost
peace.

Lost power, lost joy, lost peace, some
vanished strain
Each human soul strives ever to regain.
The chord is gone, but with the an-
guished strife
The awed soul learns the mystery of
life.
In this world lost; but list that grand
"Amen"
By the white throne. 'Tis the lost chord
again!

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BIRTHS.

On Sept. 8, 1908, to Mr. and Mrs. Lew Grant, 554 Lisgar Street, Ottawa, a daughter.

At Wales, on Sept. 4, 1908, the wife of A. Blackburn, of a daughter.

At 114 Main Street West, Hamilton, Ont., on September 9, 1908, Dr. and Mrs. James T. Rogers, a son.

At 375 Lyon Street, Ottawa, on Sept. 9, 1908, to Mr. and Mrs. Wm. C. Blount, a daughter.

MARRIAGES.

On 7th September, at Guelph, by the Rev. R. J. M. Glassford, Roy Hood Armistead to Jessie Bell Dunn.

On Sept. 9, 1908, in St. Andrew's Church, Huntingdon, by the Rev. A. Rowat assisted by his colleague, the Rev. R. C. Hunter, Thomas Alexander Burns, of Winnipeg, to Margaret, second daughter of the late James Cameron, of Athelstan.

At 72 Langley Avenue, Toronto, on Sept. 2, 1908, by Rev. J. McPherson Scott, Jessie Worthing, daughter of the late Kenneth McKay, to James Victor Scrimger.

At Wallaceburg, Ont., on Sept. 2, 1908, by the Rev. C. Murray Tait, M.A., Agnes Patterson, daughter of Mrs. William Anderson, to Ernest Alanson Buton, of Stouffville, Ont.

At Orillia, on September 7th, 1908, by the Rev. R. N. Grant, D.D., Emma L., second daughter of Mr. Andrew Duden-hoffer, to Mr. J. Patterson, of Hamilton.

On Sept. 2, 1908, at The Island, Orms-town, by the Rev. D. W. Morrison, D.D., William Wallace Orr, to Barbara Agnes, daughter of Mr. William Whit-tal.

On September 9th, 1908, at St. Andrew's Church, London, by Rev. Dr. James Ross, Frederic John Wolfe, of Toronto, to Nina Wynifred Marjory, youngest daughter of Mrs. Marjory Logan, London.

At Cornwall, on Sept. 7, 1908, by Rev. Dr. Harkness, James M. Johnston to Miss R. Anna Conroy, daughter of the late John Conroy.

At Yankleek Hill, on Sept. 3, 1908, by Rev. D. D. Millar, of Hawkesbury, Colin J. Campbell, Yankleek Hill, son of John C. Campbell, MacCrimmon, to Rubina W., daughter of John Wood.

DEATHS.

At Gould Station, Que., on Aug. 26, 1908, William, youngest son of Mr. and Mrs. Peter Reid, aged 4 months and 13 days.

At Lakeview, Que., on August 30, 1908, Ellen, eldest daughter of Donald and Catherine Camerun, aged 19 years and 4 months.

On September 6th, 1908, at "Harmony Hall," Lake Joseph, Muskoka, W. Barclay McMurray, B.C., in his 96th year.

On September 10, 1908, at 42 Russell St., Toronto, Donald Munro, evangelist, aged 69 years and 3 months.

At the old homestead, Covy Hill, Que., John Buchanan, on Aug. 29, 1908, aged 90 years, a native of County Fermanagh, Ireland.

At Inverness, Que., on Sept. 2, 1908, Ann Hall, beloved wife of David Moffat, in her 73rd year.

At Macdonald, Man., on Aug. 19, 1908, Katie Ann MacLennan, daughter of the late D. B. MacLennan, Dunvegan, and wife of H. D. McGillivray, formerly of Kirk Hill, Ont.

W. H. THICKE

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Dominion Presbyterian

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OTTAWA

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NOTE AND COMMENT

The summer is essentially over. We will have hot days and sultry nights, but their continuous reign is broken.

Two thousand socialists and unemployed tried to enter the cathedral in Glasgow by force. They were dispersed by police, but threatened to make another demonstration 50,000 strong.

The number of missionaries in India, native and foreign, has increased nearly 60 per cent. in the past ten years. Today there are 25,799 persons actively engaged in the work of taking the gospel to India. But India has a population of 294,000,000.

A Women's Short Skirt League has been formed in London. The members, according to "Woman's Life," bind themselves to wear dresses which will not sweep the floors and pavements, and so gather up dust and microbes. This is not a new idea in Canada.

It is characteristic of Western life that disaster does not discourage. Pernie stricken to the ground, is rising again, full of hope and determined. That its people have faith in its future is evident from the fact that real estate has been selling during the past two or three weeks at advanced prices.

The new Illinois laws have had a sharp test before a Chicago jury, but have triumphed. A saloonkeeper who sold a man the liquor for his last drink was sued by the widow for \$3,000 damages, which the jury, after a discussion, awarded. This is looked upon as a test case, and the outcome is warmly commended by prominent papers.

The season has been noted for its excessive heat and absence of rain. In the country where we were, the springs were low and the creeks dry. But we do not recall ever having seen the grass look greener or the foliage fresher. Old Mother Earth is no spendthrift. She harbors her resources and lays aside not so much for a "rainy day" as for a dry.

Dr. William Oeler, of Oxford, has just celebrated his sixtieth birthday. It is about three years ago now that Prof. Oeler made his much-talked-of statement at Johns Hopkins University that a man's usefulness was pretty well over at 40, as a rule, and that he should be chloroformed at 60. Dr. Oeler is not the first man who has found it wise to forget some things.

The British courts decided that the insurance companies must pay the fire losses following the earthquake at Kingston, Jamaica. The insurance companies took the ground that the loss was the direct effect of the earthquake, and that they were not responsible. After eleven months of litigation the courts condemn this view, and support the claims of the policy holders. The amount involved was over \$4,000,000.

The temperance reform on the Western Continent is evidently not confined to the United States and the Dominion of Canada. Old Mexico is feeling the effects of the crusade, and steps have already been taken throughout the republic to limit the evils of the liquor traffic. In Mexico City, a large number of restrictions have recently been passed on the liquor traffic. The sale of liquors to minors has been prohibited, and the federal and local license has been increased.

There are many crooked ways to tell a thing. There is just one straight way. Either addition or subtraction is falsehood. The truth requires that it must go uncolored and unchanged. For that reason it requires care to be truthful. The careless person is not to be trusted. And unless you know a report has passed only through careful hands you need to give it careful sifting before you pass it on.—Ass. R. Presbyterian.

Since the formation of the new Province of Alberta some 425 new school districts have been organized within its bounds. One of the most recent of these is in the Peace River country, a little west of Lesser Slave Lake, over 250 miles north of Edmonton. These figures surely indicate that Alberta is fully alive to the importance of the work of education. About 50 of these districts have been among the Ruthenian settlers in the province, chiefly the Galicians in Northern Alberta.

Petitions are being circulated in Bavaria—a country overwhelmingly Catholic—asking the pope to modify the rule of celibacy for Roman priests so that "secular" priests—as those are called who do not belong to any of the monkish orders—may marry. The example of the Greek Church is referred to by advocates of the change as an assurance that the innovation will not demoralize the devotion of the priests to the church. There seems little hope, however, that the petition of the Bavarians will receive any countenance at the Vatican.

The battle in England over the licensing bill grows warmer. There is now one saloon to every 370 inhabitants in England. This bill proposes one saloon to every 600 or 800 inhabitants in the towns and cities, and 400 to 500 in the country. A recent demonstration in its favor at Hyde Park saw 100,000 persons participating. The Methodists have sent a petition in favor of the bill, containing 700,000 names. "Less beer and more boots" has become a catching motto. The opposition is fierce. If the bill is passed, it will put about 30,000 saloons out of business.

Mulai Hafiz is Sultan of Morocco by virtue of the abdication of the former sovereign whose reign was turbulent and troubled. Whether the new man can make good against the tribesmen is still to be determined. He must have an army, must have revenues, and for both must resort to taxation. Whether an unwilling people will consent to be taxed is the problem of the hour. Quiet, orderly, law-abiding is not in the blood of the Moor. Tranquility and safety can only come by a complete taking over of the government by France. The sooner that shall come the better for the peace of the world.

Mr. Wee Ting Fang, the Chinese Minister at Washington, addressing the members of the Eastern Alliance of Chinese students at Aethburnham, last Sunday, said: "An Asiatic like myself was Christ, the founder of the faith that is foremost in the world, Christianity came out of the East, out of Asia, in the beginning—now it is being sent back there to work its mighty leaven." The distinguished Oriental statesman went on to urge the young men and women before him to be careful to live up to the teachings of Christ. "Those who follow Christianity are the better for it," he said.

Now so far as those who tell it are themselves concerned it may be to their credit that they do not mean to tell anything untrue, but that doesn't undo the harm. Sometimes the harm is all the greater because the falsehood is backed up by the reputation of truthful men. Through carelessness they help a lie to do its work.

Let no young man looking out upon his possible field of labor, turn hastily from the question of a call to the ministry. The demand for men of talent and high scholarly attainment in the ministry was never greater than now. The interests of the church of Christ,—which are the interests for which He gave His precious life,—are pleading for such a service. The powerful sweep of worldly influences, and the formidable array of talent and learning which, in one way and another, is throwing itself across the path of the kingdom of God, make the call imperative. Young men, you can afford to put out of the foreground all lesser considerations and, with heart open to the call of God, let him tell you where and in what capacity he wants you to work. Listen for the sound of His voice, and when you hear joyfully obey.

What honesty is to the individual equal justice is to the state. When a man's honesty cannot be depended upon he has lost his most precious earthly possession—his character. It matters not how amiable, generous or clever he may be—the word has gone forth—he cannot be depended upon. Henceforth he bears a self-inflicted brand. There is one safeguard that the people should never permit those whom they place in authority to tamper with. It is even-handed justice. When the criminal law imprisons a petty thief who has stolen, it may be, because he lacks the necessities of life, and allows the influential investor of other people's money, without their knowledge or consent, to retain his liberty, it becomes an instrument of oppression. What a mockery of justice would be presented in a state where a thief who has means and makes restitution is allowed to go free and his fellow criminal who is too poor to do so is sent to prison.

What are the permanent results of revivals which stir whole communities and which, while in progress, seem to win converts in large numbers? Is a proper inquiry, and of importance in judging the relative value of such evangelistic efforts as compared with the regular work on the churches. Such an inquiry has been made in respect to the Chapman-Alexander revival in Philadelphia last year. The result has been rather disappointing. The pastors of more than a dozen denominations, with few exceptions, report comparatively meager accessions to their membership resulting from these largely attended and apparently successful meetings. Of the cards expressing church preferences nearly all proved to be from those already members of the Bible schools of the churches. Scarcely any were from those outside of the Church, the class sought particularly to be reached. The ascertained results confirm the conviction we have long entertained, says the Christian Intelligencer, that special revival services are mainly effective in bringing to a decision those who, through the influence of the Sunday school and the church, have been prepared for the decisive step. That this is so is no argument against revival services, but rather a reason for them, though it is a different result from that which the evangelists and the churches seek and expect.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

CHURCH DISCIPLINE.

(By Rev. C. H. Cooke, M.A.)

I believe in the light, and not in the darkness; and it has occurred to me that a little information regarding the course followed in Church Discipline might be useful in preventing misconceptions hurtful to the cause of religion.

In the Presbyterian Church the Session has jurisdiction over the congregation, and is the "court" before which all persons charged with any offence must appear. Every member of the Church is bound to obey its constituted authorities, and if a member refuses to come before the Session when cited to do so he is liable to suspension for contumacy. An ecclesiastical court could not permit its authority to be defied any more than a civil court could.

Under our system no person charged with an offence can be unjustly or unfairly dealt with, for the following reasons:—

(1) The accused has a right to be present when every witness gives his testimony, and to cross-examine the witness.

(2) The evidence of the witnesses, so far as either party may wish, and the statement of the accused, are taken down in writing, and each one's evidence, or statement, is read to or by the party who gave it, and is signed by him. Thus no mis-statement of what the accused says, or of the testimony of any witness, is possible.

(3) The judgment come to by the Session must be based, not on their opinion of the accused person, but on the evidence and statements written out and signed by the witnesses and the accused.

(4) When the Session comes to a finding, and renders judgment, if the accused person thinks any injustice has been done him, he has the right to appeal to the Presbytery which has jurisdiction over that Session, and if the Session's finding and judgment are not sustained by the written evidence the Presbytery will overturn that judgment.

This is usually explained to an accused person, so that no advantage may be taken of his possible lack of knowledge of his rights. In any case with which I ever had to do such explanation has been given. . . .

It will thus be clearly seen by any one who has the least intelligence that, so far as securing justice to an accused person is concerned, it really makes little difference what qualifications the members of Session have, or what their personal feeling towards an accused person is. The Session might be composed of imbeciles, or it might be composed of Supreme Court judges, but in neither case would it matter, for the Presbytery, in the case of an appeal being taken, does not look at the qualifications of those who compose the Session, but only at the written evidence. Nor, again, would it make a particle of difference if every member of the Session were a personal enemy of the accused person against whom judgment is given. If the evidence supports the Session's judgment, the Presbytery will sustain the Session; if the evidence does not support that judgment, the Presbytery will sustain the appeal against it. With this fact before them, no Session, even if so inclined, would be foolish enough to render a judgment not sustained by the evidence in the case. Nor would any minister be so foolish,

as to allow it to be done, for the minister is the member of Session who, chiefly, has to defend the Session's action before Presbytery. . . .

Let me now make clear the spirit in which our whole procedure in the case of offenders is conceived and carried out. Our Lord, in Matthew 18: 15-18, says: "If thy brother trespass against thee, go and tell him his fault between thee and him alone; if he will hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican." The spirit and purpose that lie in these directions are obvious. They require, first of all, that we make a kindly and earnest effort to win an offender to a better mind. But, if not, then these directions no less require us to deal with the offender, without flinching, in another way. Wrong cannot be allowed to continue. Now our whole disciplinary procedure is conceived and carried out in this kindly but firm spirit. This will be made plain by recounting the several steps that are taken in the case of an alleged offender before judgment is finally rendered against him:—

1st. Before the Session takes up the matter at all, the minister usually tries, by kindly conference, to bring the offender to a better mind and a right attitude. The minister may even send him a letter setting forth the injury caused by his conduct to the church and to the cause of religion, so that the offender may have opportunity to think over the matter quietly, without the heat which is sometimes engendered in personal conference.

2nd. When such personal attempts on the part of the minister prove unavailing, the Session takes up the matter. But no formal charge is made at this stage, or judicial process entered upon, the idea being that it may still be possible to "gain thy brother." The Session merely requests the alleged offender to meet with them, the object being to give him an opportunity to establish his innocence, or, if not innocent, to bring him to a voluntary confession, and, by appealing to his better nature, bring him to repentance. If the Session is successful in this, no formal process of discipline is entered upon, and the whole trouble is ended.

3rd. If the alleged offender refuses to meet the Session for such a kindly conference, or if he does appear and nothing comes of it, it is the Session's unpleasant but solemn duty to lay a formal charge in writing against him, and cite him to appear at another meeting. Our Book of Forms says: "At this meeting the accused is to be solemnly and affectionately dealt with," the object being to bring him to repentance if guilty, in which case there might be no need to go to the length of suspending him from church privileges, thus settling the trouble by "gaining the brother." If a Session really desires such a happy outcome, it will not likely cite witnesses to this meeting, because an offender is more likely to come to a right attitude when witnesses are not called than if they are. A Session that takes this course is acting in a more kindly way, however, than even the Rules of Procedure require.

5th. Quoting the words of our Book of Procedure, "If the accused refuses to obey the first citation, he is again cited to appear" at another meeting, "with certification that if he does not appear, the court, besides dealing with him for contumacy, may proceed with the case as if he were present." At this meeting, again, it is still open to him, if guilty, to confess his wrong, and express his regret or state that he will change his attitude, and thus open the way to a settlement of the matter without the Session being compelled to go to such an extreme as is necessary if he does not do so, and if the offence as proved by the evidence calls for it. . . .

It will thus be seen that our whole procedure in cases of discipline is conceived in the spirit of kindness, and with the objects Christ had in view. "If the offender will hear thee, thou hast gained thy brother." That is to be had in view all along, and the reader will please note that instead of giving an offender only three formal opportunities to hear and respond to an appeal to his better nature, as Christ directed, he is given four or five of such opportunities. But if an offender will not meet the minister or the Session in the right spirit, if he defies and condemns the court to which by the constitution of the Church he is subject and to which he has promised "due obedience in the Lord," what else can the Session do, if the evidence shows him to have been guilty of a serious offence, but suspend him? Christ said: "If he will not hear the Church, let him be to thee as an heathen man and a publican." That does not mean that we are to hate him, for we must have Christian love for the heathen and the publican. But it does mean that we must not allow him to remain in fellowship with us as a brother in good standing. It means also that we may not give him countenance and encouragement, neither by our words nor our actions. And any individual who refuses to treat such an offender as Christ has directed, any individual who sides with such an offender, is in reality disobeying Christ, and standing with the offender instead of standing with Christ. And any one who does this need not be surprised if, in the Day of Judgment, Christ regards him as one who has thus made his choice.

Bradford, Ont.

Happiness does not come until we have ceased to seek for it, nor does peace abide through self-sacrifice.

We have discovered that men who boast of the breadth of their opinions do not require a long plummet to measure the depth of their convictions.

Seldom does the sin of indolence come farther to the front among grown-ups than on rainy Sundays, and its pleadings for self-indulgence should be met with as deaf an ear as ever justice turned toward a criminal demanding undeserved mercy.—Ex.

We should not oppose the conversion of children. It is thought that quickest of all the little child will adjust itself to the demand of the Lord Jesus for the "new birth." More than that, so easily may a little child be molded, so facile is a little child to a rightly-directing touch, that it may even unconsciously meet this demand of the Lord Jesus, and, yielding its childhood to Christ as Lord and Master, grow up in Christ.

AN ANGLO-PRESBYTERIAN CHURCH.

"Cleric" in Glasgow Herald.

It must be explained that the term "Anglo-Presbyterian" is not meant to refer to the Presbyterian Church of England, but to an imaginary Church of the future, formed by a union between Anglicans and Presbyterians. The possibility of such a Church, hitherto excluded by the refusal of Anglicans to admit the validity of Presbyterian orders, can no longer be said to be absolutely barred after the official declaration by the Lambeth Conference in favor of approaching the subject of reunion along the line suggested by the precedents of 1610, for the essential feature of those precedents was that the orders of Scottish ministers were frankly recognized. If it is the case that official Anglicanism is now prepared to discuss reunion from this platform—and unless the language used by the bishops was deliberately chosen for the purpose of throwing dust in the eyes of plain people, which cannot be supposed for a moment, no other interpretation can well be put on it—it remains for both communities to consider at leisure, and in the spirit of Christian liberality, what concessions they might make to each other in the cause of churchly unity without being false to their respective histories and principles. That mutual concessions will be necessary is of course self-evident. If the lion and the lamb are ever to lie down together it will not be by any process of deglutition—with the lamb inside of the lion. It does not matter which of the two bodies we choose to describe as the lion and which as the lamb; but it is absolutely certain that neither the 20,000,000 of Pan Presbyterians nor the 20,000,000 of Pan Anglicans in the English-speaking world are going to allow themselves to be disposed of in any such fashion. Concessions on both sides will be indispensable, and the Anglicans no less than the Presbyterians will have to make them. But approaching the subject at present from the Presbyterian point of view, and along the line of suggestions from Scottish Church history, it might be worth while to consider certain concessions that Presbyterians could grant without becoming traitors to their own principles of Church order and belief. The

Difference Between the Communions

fall naturally under the heads of doctrine, worship, and government. As regards doctrine the question of adjustment is comparatively simple, or, apart from extremists in both camps, who are ready to pose as the true defenders of the faith, there is no wide gulf between Anglican and Presbyterian theology. The sacrifice that Presbyterians would have to make here would be one not of doctrinal belief, but only of confessional statement. They could hardly expect an Anglo-Presbyterian Church to swallow the whole Westminster Confession, even with a rider in the shape of a Declaratory Act. But conservative Scotchmen might console themselves with the recollection that the Westminster Standards are English compositions, and that their fathers, who already had a native Confession of their own, accepted the new one in a self-sacrificing spirit and with a view to the intended uniformity in religion between the two kingdoms. It might now be very well exchanged for something more simple and more catholic, and the exchange might be made with all the less reluctance as the confessional discussions of the last two or three generations in Scotland were recalled—the heresy cases from the time of Dr. M'Leod Campbell onwards, the successive De-

claratory Acts of the non-established Presbyterian Churches, and the recent peregrinations of the Church of Scotland itself in search of a new formula. It is assumed, of course, that such a sacrifice on the part of Presbyterians would meet with a corresponding spirit of self-abnegation on the other side. The artificial sacrosanctity of the Thirty-nine Articles as a basis of common belief would presumably disappear, and the feelings of Christian worshippers with no turn for Greek metaphysics would no longer be harrowed on the appointed thirteen Sundays of the year by listening to the blood-curdling damatory affirmations of the Athanasian Creed, whether in the old or in the promised new translation.

With the question of worship we come to a more difficult sphere in which the contrast between Anglicanism and Presbyterianism especially strikes the ordinary observer—the one with its fixed ritual, its stately liturgy, its congregational resources; the other with its lack of any prescribed order of public worship, its extempore prayers, its exclusion of the people from any share in the acts of petition and intercession. But history reminds us that there is nothing in Presbyterianism that is inconsistent with rubrics for the ordering of public worship or even with the use of a book of common prayer. The men who signed the National Covenant objected to "Laud's Liturgy," not in the least because it was a liturgy, but because they already had a liturgy of their own—Knox's "Book of Common Order"—and did not choose to have a new one thrust upon them at the will of an English Archbishop. At a later period the Church of Scotland adopted and used the "Directory for Public Worship" drawn up by the Westminster Assembly; and according to a contemporary writer, who is quoted by Dr. Cunningham in his "Church History of Scotland," the book escaped incorporation along with the Westminster Confession in the Church establishing Act of the Revolution Settlement only because the Scottish Estates, after listening to the reading of the Confession "amid much yawning and weariness," flatly declined to sit through the reading of another lengthy document. And if there was a period in Scottish history when formless freedom and utter disregard of externals appeared to be the ideal of Presbyterian worship, it cannot be said that such an ideal is widely prevalent now—the rush for Carnegie organs may serve as a proof. There has long been going on in Scotland not only a return to the more

Dignified Order of the Older Presbyterianism

but a steady approximation to the aesthetic elements in the worship of the Anglican Church. The movement is visible on every hand—in ecclesiastical architecture in church music, in the attention that is now commonly paid by ministers to the devotional part of the service, in the endeavour to get congregations to unite at least in the repetition of the Lord's Prayer, in the widespread use, more or less openly acknowledged, of the "Euchologion" and similar publications. Presbyterians are by no means prepared to give up the freedom of their worship for the absolute rigidity of Anglicanism which makes it impossible for an officiating clergyman in special circumstances to utter in prayer the very thanksgivings or intercessions of which the hearts of the people may be full. But the great majority of them would probably admit the advantages of a freedom that lies within the bounds of orderliness; and their own history reminds them that regulations for public worship and a book of common prayer are quite consistent with the polity of their Church.

It is with the question of orders and government that the really crucial points

between the two systems come into view. And yet, even here, history justifies the statement that Presbytery is capable of modifications in the direction of Episcopacy, just as Episcopacy is capable of approximations to Presbytery, without any sacrifice of necessary principle. Knox's polity was radically Presbyterian, and yet the ten dioceses of the "First Book of Discipline," and the ten superintendants whose duty it was, in Knox's words, to see "that all things in the Church were carried with order and well," remind us that at the first certain Episcopal functions were exercised in the Reformed Church of Scotland. King James established a form of Episcopacy in Scotland, but it was really Presbytery with Episcopacy grafted upon it. Presbyteries were Presbyteries still, and were not transformed into bishops' courts; bishops were little better than permanent moderators, and were subject to censure and even to deprivation on the part of the General Assembly. There are Presbyterians who would see little to object to in a qualified Episcopacy like this, and might even admit its advantages from certain points of view. There are Anglicans, on the other hand, who love a bishop as dearly as an Englishman loves a lord, and yet would by no means object to seeing the claws of the Episcopate cut and the rights of representative Church courts established. For though all Anglicans protest that for them the "historic Episcopate" is an essential principle, it must be remembered that they use the phrase with quite different connotations. On one man's lips it carries with it a theory of Apostolic succession and the possession of a mysterious sacramental grace. On the lips of another it refers to the continuity of Church orders by a historical line of bishops from the days of the Early Church. The principle of the "historic Episcopate" would not be abandoned if bishops were shorn of some of their autocratic pomp and power, and made more responsible to Presbyteries and Synods and other assemblies of the Church. They would still preside at ordinations, and thus furnish "consolation and security" to those who experience such gifts through their presence on such occasions, while those who preferred to regard them as ordaining qua presbyter and not qua bishops would be quite content to allow them to preside, provided that the necessary quorum of members of Presbytery were always associated with them in the act.

BRITISH AND FOREIGN.

Eight Glasgow shipbuilding yards are idle.

There is at present a prevalence of youthful crime in Edinburgh.

The Order of Good Templars of Scotland are pressing for the total prohibition of alcohol.

Lord and Lady Minto's silver wedding was celebrated at Minto on the 29th ult. amid great rejoicings.

During the fair week 634 drunks were dealt with in Glasgow—considerably lower than usual.

In one week in the United Kingdom 46 millions of letters and postal articles, excluding parcels, are dealt with in the post office.

Showers of snow fell on Ben Nevis on August 10th and the upper reaches of the mountain were freshly coated next day.

Dr. Robertson Nicoll has nearly finished his life of Ian MacLaren, and it will be published early in October by Hodder & Stoughton, London.

Among the women suffragist students in Aberdeen University a movement has been started to run a woman candidate for Lord Rector.

Progress has been made in Edinburgh with the organization of Boy Scouts on the system originated by General Baden-Powell.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

TEMPERANCE LESSON.*

By Rev. J. W. McMillan, M.A.

Harp. lute. tabret. pipe, v. 12. These are the same instruments that were used in the praising of Jehovah. The offence is never in the instrument, but in the heart of the person who uses it. There is something startling in the thought of the infinitely diverse uses to which the same things can be put. The same hands can honestly labor or dishonestly steal. The same day may be spent in usefulness or in idleness. The same night may be spent in innocent sleep or in crime. The same mind may think upon goodness or upon wickedness. The same will may purpose to glorify God or to defy Him. Our life is one of terrific contrasts, of opportunities whose doors open into either victory or defeat, glory or shame.

But they regard not, v. 12. A young man was once asked, "Have you any anxiety about yourself as a sinner before God?" He said, "I know that I am a sinner, but I feel very little on the subject." "Are you trying to do what God tells you to do with such light as you have?" "Oh no," he replied, "it would be mockery for one who feels as little as I do to attempt any religious duty." "What would you advise a customer to do who had contracted a debt at a store, who admits the debt and acknowledges that he ought to pay it, and who yet says that he has so little feeling about it?" I should advise him to pay it, feeling or no feeling." So this young man's eyes were opened, and he passed from death into life.

Mean man—great man (Rev. Ver), v. 15. The misery of dissipation makes strange bed fellows. In the low lodging houses of the great city, where the most broken bits of human wreckage are to be found, are men that come from every rank and class of society. Their vices have brought them all to the same low level. One vagrant died while sitting at a table in a saloon last winter. It came out that he was a college graduate, the son of a wealthy ship-owner, and closely related to some of the leading people of the city. But he learned to drink while a clerk in his father's office, and in spite of the effort of his friends, sank to the lowest associations. Yet he did not feel out of place; he had but gone where he belonged by right of evil conduct.

Evil good, and good evil, v. 20. A singular tree grows in the tropics which forcibly illustrates the deceitfulness of sin. It is called the Judas tree. The blossoms appear before the leaves, and are of a brilliant crimson. The flaming beauty of the flowers attracts innumerable insects; and the wandering bee is drawn to it to gather honey. But every insect and bee that alights upon the blossoms imbibes a fatal opiate and drops dead to the earth. Beneath this enticing tree the earth is strewn with the victims of its fatal fascinations. It is an emblem of the deceitfulness of drink, which attracts only to destroy.

Evil good, and good evil, v. 20. Says Dr. Adolf Fick, Professor of Physiology, University of Wurzburg. (Gozmany "Every dose of alcohol, even the most moderate, diminishes strength. All that any man asserts of the strengthening effects of alcohol is a delusion. The well known poor man's glass during working hours is beyond question injurious. Every penny which the work-

ing man spends for alcoholic drinks is not only wasted but employed for a destructive purpose."

Bitter for sweet, and sweet for bitter, v. 20. Here is a clipping from a city daily: "A man, penniless and with his clothes soaked in rain, walked into a Hotel yesterday. He went toward a table, as he tottered into the place. He was deathly pale. 'Haven't got a cent Bill, but I must have a drink,' he said to the waiter. 'Nothin' doin', said the waiter, as he started for another table. 'I'm dying; won't some one here buy me a drink?' the man asked, turning round. No one moved, and as the man looked in another direction, he uttered a groan and fell heavily forward. He was dead." The ax cannot be laid too soon at the root of a traffic that bears as its natural fruit such hardhearted, cruel selfishness and greed as were thus displayed.

Mighty to drink wine, v. 22. Professor James, in the chapter on the Will, in his Psychology, relates the following incident: "A few years ago a tippler was put into an almshouse. Within a few days he had devised various expedients to procure rum, but failed. At length, however, he hit upon one which was successful. He went into the wood-yard of the establishment, placed one hand upon the block, and with the axe in the other struck it off at a single blow. With the stump raised and stream-blood, he ran into the house and cried, 'Get some rum! Get some rum! My hand is off.' Think of the insane courage of that act. Was he not 'mighty to drink wine'? And what a degraded exhibition of courage it was!

LIGHT FROM THE EAST.

By Rev. Jas. Ross, D.D.

Pipe—A long hollow reed with holes for fingering. It is sometimes represented on the monuments as played from the end like a whistle, and sometimes it is held sideways like a flute. Not unfrequently one player performs on two reeds at the same time. It is still made and used by shepherds, and is commonly employed by the poor at their funerals.

Viol—Usually translated psaltery, was a stringed instrument resembling a guitar or lute, which was used in Egypt. The old English viol was a guitar with six strings, played with a bow instead of the fingers, and was displaced by the violin in the reign of Charles II.

Drink—To be able to drink a larger quantity of intoxicating liquor than one's neighbors was considered by our forefathers a feat to be proud of. Drinking contests continued in civilized society down to a recent period. A certain noble family in Scotland had an ebony whistle, which was prized as a most precious heirloom, because it was won by one of their ancestors at a drinking bout. He blew it after all the rest had fallen under the table in unconscious intoxication. In gentlemen's houses guests were compelled in the name of hospitality to drink as much as the rest, however distasteful it might be to themselves.

Know the true value of time; snatch, seize, and enjoy every moment of it. No idleness, no laziness, no procrastination; never put off till to-morrow what you can do to-day.—Earl of Chesterfield.

The juice of a lemon is excellent for a sore throat, but should not be swallowed, but used as a gargle.

THE MEANING OF CHRISTIANITY.

Let us not miss the meaning of Christianity as it comes to us and claims us. We are chosen, we are called, not to die and be saved, but to live and save others. The promise of Christ is a task and a reward. For us here is a place in the army of God, a mansion in the heaven of peace, a crown in the hall of victory. But whether we shall fill that place and dwell in that mansion and wear that crown, depends upon our willingness to deny ourselves and take up our cross and follow Jesus. Whatever our birth-right and descent, whatever our name and profession, whatever our knowledge of Christian doctrine and our performance of Christian worship may be—when the great host is gathered in the city of God, with tattered flags and banners glorious in their blood-stained folds, with armor dented and swords worn in the conflict, with wounds which tell of courage and patience, endurance and deathless loyalty—when the celestial knighthood is assembled at the round table of the King, our name will be unspoken, our crown will hang above an empty chair, and our place will be given to another, unless we accept it now, with sincere hearts, the only gospel which can deliver us from the inertia of doubt and the selfishness of sin. We must enter into life by giving ourselves to the personal Christ who unveils the love of the Father in human life, and calls us with Divine authority to submit our liberty to God's sovereignty in blessed and immortal service to our fellow-men for Christ's sake.—Henry Van Dyke.

THE REQUIREMENTS.

If I am weak and you are strong,
Why then, why then,
To you the braver deeds belong;

And so, again,
If you have gifts and I have none,
If I have shade and you have sun,
'Tis yours with freer hand to give,
'Tis yours with truer grace to live,
'Tis yours with freer hand to give,
Than I who, giftless, sunless, stand,
With barren life and hand.

We do not ask the little brook
To turn the wheel;

Unto the larger stream we look;
The strength of steel

We do not ask of silken bands,
Nor heart of oak in willow wands;
We do not ask the wren to go
Up to the heights the eagles know.
Nor yet expect the lark's clear note
From out the dove's dumb throat.

'Tis wisdom's law, the perfect code,
By love inspired;

Of him on whom much is bestowed
Is much required.

The tuneful thorn is bid to sing,
The oak must reign the forest's king,
The rushing stream the wheel must move,

The beaten steel its strength must prove.
'Tis given unto the eagle's eyes
To face the midday skies.

Young's Companion.

—The future is always dark to us. The shadows brood over it. A veil hides it from our sight. What is under the shadows, what is behind the veil, what is advancing out of the impervious mist, none of us can know. We have no anxious questions to ask. This is enough for all that is coming: "The Lord's mercies are new every morning." Live a comforted, happy, and thankful life! Take up each day as it comes, certain of this, that, whatever it lays upon you to do or bear, it will bring new mercies for new needs.—A. L. Stone.

*S.S. lesson, Sept. 27. Isaiah 5: 11-23. Commit to memory, vs. 22, 23.—Golden Text—Wine is a mocker, strong drink is raging.—Proverbs 20: 1.

THE DOMINION PRESBYTERIAN

AN ELEPHANT CAUGHT A FISH.

Elephants are very wise, and can be trained to do many things. A gentleman who had lived for many years in India tells some interesting stories of these great beasts. He had owned one that became so fond of his two small boys that the parents felt glad if the children were in the elephant's care. The three friends often went off on long tramps together, and the elephant never failed to come stalking home with the small boys riding.

One day they remained away so long that the father finally went to look after them. After some searching he came out on the river bank, and a funny sight met his eyes.

The great elephant was standing knee deep in the mud, with a happy small boy squatting on either side of him, and all three were fishing just as hard as they could. The boys held their rods in their hands and their companion held his with his trunk. By and by the elephant's line gave a flop, and the boys crowded up to see if he really meant that he had caught a fish. He had, and while the big brute watched them solemnly, they pulled out the line, detached the fish, and then putting on another worm, gravely handed the rod back to its owner.

HOW TO GUARD AGAINST CONTAGION.

I am very glad to see young mothers inquiring the way to guard against infectious diseases among their children. Much contagion is carried and transmitted because the young people have not been carefully instructed as to the danger.

Sore eyes, granulated lids, grip and sore throat, etc., have been given one to another in a family (especially the younger ones) by using the same towel.

It is just want of thought, yet it makes very serious trouble, pain, and expense oftentimes. The same is true in the use of handkerchiefs. Children at school will borrow to wipe fruit from hands and mouth—saying they had forgotten theirs. Dear little innocent children. They should be carefully educated and talked to about the danger. Let the children wash their hands carefully every night before going to bed—disease germs may be secreted under their nails. Let the handkerchiefs of the children who have grip or colds be washed separately from the others in a strong hot suds and iron them while damp with very hot irons. This will kill microbes in them. Towels should be laundered to themselves and never washed with the family wash if any one has the grip or sore throat. Observe these rules strictly.

THE MEASURE OF A PSALM.

By Christina Ross Frame.

"When the song has gone out of your life, try to walk to the measure of a psalm," said a dear old lady who had come through the furnace of affliction.

The saddest music is better than none, because it still is music. Perhaps the most helpful music of the great psalmist is that which was called forth by affliction. There are few Christians, who have travelled far on life's journey, who have not realized the significance of these verses:

"Hear my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me; in the day when I call answer me speedily.

"Give ear, O Lord, unto my prayer; and attend to the voice of my supplications.

"In the day of my trouble I will call upon thee: for thou wilt answer me."—Halifax, N.S.

THE NEGLECTED COUNTRY COMMUNITY.

It is not only in our cities that there are neglected communities, communities made up of people who have lost hope, who are contented to live as they are, who know little and care little of any world outside of their own immediate environment. A few days ago I was called on the writer a prominent minister who had been visiting at his old home in a typical Southern community. He remarked that the people there seemed to have lost their grip on life. They do not take the pride in their homes that they used to take. The church and the school are both neglected. The people seem indifferent to better things. There are many such communities. The people in them seek nothing higher and better, either for themselves or their fellows. "Stolid and stunned, a brother of the ox" is Markham's striking phrase descriptive of one of this type. They are not to be blamed. They have lacked opportunity. For some reason failing to make the most of their environment, they have become more and more indifferent and hopeless. They see no vision; they no longer reach after the things that are high; they feel neglected and think there is nothing better for them or their children. Most of them still attend the rare services at the nearby church but to their minds religion is a thing which pertains only to a world to come. It has nothing to say to them about the life that is.—Cumberland Presbyterian.

BUSY AT WHAT.

It is a great mistake to be so busy that we have not time to do the things make this wrong choice, yet many a one does so. "The King's Business" is meant to be every one's chief business, and may be; "seek ye first the Kingdom of God" was not an impossible command. But how many of us crowd life so full of the things that die the day they are done that there is no time or strength left for the things that live and that bring life to the doer! We may have to give the greater number of hours in the day to what we call our secular duties. But there never was a day in the life of any child of God in which God's Kingdom could not have been consciously sought as the chief interest in that day, and thereby some moments found for the advancing of that Kingdom. When our days are busiest with the pressure of this world's cares, we most need to remember the Kingdom that has first claim on our life.—Sunday School Times.

CARELESS WITH THE TRUTH.

Too many who would not intentionally tell a falsehood are not careful to tell the truth. They listen carelessly to what someone says and then give their own impressions of what he meant for what he said. They are ready to repeat almost anything on the authority of "they say" without inquiring who "they" are, or sifting the report to see whether it is true or not. And if the report needs a little "filling" or "coloring" they are ready to amend it.

It doesn't take a liar to start a falsehood or to keep it going. This may sound like a contradiction but it is a fact. We could prove it. We could name some false reports that we could trace back through truthful hands to the place where they never started. One person tells something and somebody misunderstands him. That misunderstanding is repeated and added to until it becomes a falsehood of large size. Speaker No. 1 told the truth. Likewise No. 2 told the truth as he understood it and so on with No. 3 and No. 4. But yet the falsehood is started and kept going and growing.

OUR VOWS.*

Some Bible Hints.

All worthy vows are based on a sense of duty; we owe them to God; and also on love: we love God, and enjoy serving Him (v. 1).

Our vows are not to repay God's kindness, for we never can; but God loves to have us try to (v. 12).

Hidden vows do not befit open benefits (v. 14).

Vows cost; they are sacrifices. But was not Christ sacrificed for us? and did not that cost? (v. 17).

Suggestive Thoughts.

Our pledge is simply the statement of our purposes. Should we not have purposes? Should we not state them?

We cannot expect to keep our pledge unless we keep it in mind; and we keep it in mind by keeping it in view.

To fulfil a pledge is to fill it full of meaning and purpose. Full—no half-way.

Our pledge is not made to man but to God; and He alone can release us from it.

A Few Illustrations.

When we make a pledge we are committed to it, but as a passenger is committed to a railroad which takes him where he wants to go.

The pledge is not a crutch for a cripple, but a staff for a sturdy pedestrian. It is an open disgrace for a note of ours to go to protest. It is an equal disgrace for a pledge of ours to go to protest, though no one knows it.

If a violin string breaks we do not throw away the violin, we put in a new string. So when we break a part of the pledge.

To Think About.

Am I trying to keep my pledge in my own strength?

Am I sensitive to my honor in pledge-keeping?

Am I helping others to keep the pledge?

A Cluster of Quotations.

In religion, not to do as thou sayest is to unsay thy religion in thy deeds, and to undo thyself by doing.—R. Venning.

A mind that is conscious of its integrity scorns to say more than it means to perform.—Burns.

Every brave man is a man of his word, and shuns more than death the shame of lying.—Cornelle.

An acre of performance is worth the whole world of promise.—Howell.

DAILY BIBLE READINGS.

M., Sept. 28—Making vows. Ps. 65: 1-5.
T., Sept. 29—Jacob's vow. Gen. 28: 18-22.
W., Sept. 30—Israel's vow. Num. 21: 1-3.
Th., Oct. 1—Hannah's vow. 1 Sam. 1: 9-11.
F., Oct. 2—David's vow. Ps. 132: 1-5.
S., Oct. 3—Paul's vow. Acts 18: 18-21.
Sun., Oct. 4—Topic: Songs of the Heart.
X. Our vows and their fulfillment. Ps. 116. (Consecration meeting.)

A SLIGHT MISTAKE.

Jim was the village ne'er do-well, always in some scrape or other, notwithstanding by repeated thrashings administered to him by his father. At the age fourteen he ran away to sea, but was glad enough to return home again at the end of six months, having had a very rough time of it. On the second day after his return he was walking, or rather limping, through the village, when he met the person, who stopped him.

"Well, Jim," said the minister, "I'm glad you've come back home. I suppose your father killed the 'fatted calf'?"
"No, sir," replied Jim sadly, "but he very nearly killed the prodigal son."

*Y.P. Topic, Oct. 4—Songs of the Heart.
X. Our vows and their fulfillment. Ps. 116. (Consecration meeting.)

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C. BLACKETT ROBINSON,
Manager and Editor.

OTTAWA, WEDNESDAY, SEPT., 23, 1908

A couple of weeks ago we received from the author, Rev. Allen Leslie Howard, Kemptville, a neatly printed booklet of 130 pages, containing "Seven Thousand Facts About Temperance." The varied information contained in this little volume has evidently been carefully compiled, and will prove of inestimable value to the speaker and writer on temperance topics, as well as containing for the ordinary reader, a treasury of information on the Temperance question not obtainable in any other quarter. The price is only 25 cents.

There is a class of persons who constantly boast, as if it were a virtue, "I always speak my mind." Some one, denying the advisability of so much unnecessary frankness, says the person who would really speak out everything in his mind would be apt to be knocked down half-a-dozen times before he reached his down town office. There is such a thing as speaking the truth in love, as fitting opportunity offers, but brutality of utterance never helped the heart of any one. Akin to those who "always speak their minds" are those who flatter themselves that friendship authorizes them to say disagreeable things to their intimates.

The careful householder, as well as the prudent church manager and school trustee, will thank us for directing their attention to the Kelsey Air System, for the economical and efficient heating of homes, schools and churches. The Kelsey heater is not on trial. It has been in successful operation for several years, and has proved itself first-class in every particular. Enquiries should be addressed to the James Smart Manufacturing Company, Brockville, which has already turned out some 30,000 of these unrivalled furnaces. Confidence in the "Kelsey" will not be lessened when we tell readers of the Dominion Presbyterian that the president of the company is Mr. J. M. Gill, the well-known elder of the First Presbyterian Church, Brockville.

CRITICISM AND FAITH.*

These two volumes show the efforts that are now made to bring before the rank and file of the members of the Church the results of the scholarly investigation to which the Scriptures have been subjected during the past century. Dr. Monro Gibson is a preacher and pastor who has always valued high class expository work in the pulpit; Dr. A. Duff is a professor, a specialist in old Testament criticism who has kept himself in sympathy with the pulpit and its close touch with the people; hence the two volumes, while quite different in their handling of the common theme have one purpose and are moved by a similar spirit. The professor belongs to the "advanced" wing and he candidly tells us that we must always be advancing; the preacher, on the other hand, feels that we must not go too fast and that care must be taken to prove to the people that the result of reverent criticism is such that those who love the Bible do not suffer loss, but rather make real gains for head and heart. Dr. Gibson's book is published under the auspices of the Free Church Council, and is apologetic in the best sense of the word, as it comes from a man who has a faith that is strong enough to look facts in the face. This is well expressed in the closing words, "And when I hear of these old difficulties marshalled for the thousandth time, with the expectation of destroying our faith in Christ, I think of my little grandchild of eighteen months, who, having been taught by her father to blow out first a match and then a candle, made her next attempt on the orb of day, on an afternoon with just enough fog to make it possible for her to look straight at its great red ball. The dear child tried it again and again and again, and the sun is shining yet."

Very good! but we have also to admit, as the author does elsewhere, that the people who would put their little match in the place of the sun are just as foolish in their conduct and sometimes do as much harm as those who try in vain to blow out the sun. Dr. Gibson's style is always clear and strong; it is that of a man who appreciates literary form, but who is thinking of the real substance and spirit of his message. We are sorry that we cannot say the same for Principal Forsyth, who contributes an Introduction; he is so much of a mere stylist that his style may sometimes, without injustice, be called "decadent." For example, what can the average man make of this statement? "The mere hierophants only gather groups, and strike flashes; they vary between pathos and bathos; they are not equal to the needs of a great Church and the public it faces." Writing of that kind makes one think that there is a tremendous attempt at cleverness with most disastrous results. In the body of the book, as we have said, it is different. Dr. Gibson is content to put great ques-

tions plainly without straining after effect. Most interesting, especially to young preachers, is the place (page 7) where the author tells how he was driven or rather led into a larger view of inspiration, and the influence of Browning, Bruce and others that favored the movement in that direction is mentioned. Speaking of "Saul" he says: "For me, the reading of that poem put an end to the old mechanical, unnatural view of inspiration which reduces the sacred writers to mere amanuenses." A very good example of the power of poetry to soften dogma and bring back the Bible to its real position as living literature. It is not Dr. Gibson's purpose to enter into details of criticism, but he makes it quite clear that he accepts without reservation the principle of development or the progressiveness of revelation which is so abundantly illustrated by all careful criticism; or in his own words, the Old Testament contains the story of Divine discipline through a long history (p. 68). It would be well if the great body of the people would take a deeper interest in such questions, and turn away from the extreme orthodoxy of the letter to a position that is both more reverent and more intelligent, the position represented here that faith in revelation is richer when freed from the old slavish literalism.

When we turn to Dr. Duff's book, under the modest title of "Hints," we have information, suggestions and conjectures that will be startling to many readers; it will shake them up and will make them think, but it will, we hope, make them feel that there is no need to be alarmed. Dr. Duff has been working long in the region of Old Testament criticism, but he is by no means of the dry as dust kind; he keeps his youthful enthusiasm and is a man of fine spiritual feeling. This book consists of articles that appeared in the Christian Commonwealth and on the whole the sympathy of the author is with the New Theology, but he feels that we still have much to learn from the theology of the oldest times. He rejoices in the fact that in the distant days before Israel came into existence God was speaking to reverent souls in Babylonia. If we had space for such criticism we might point out several statements that demand pretty full discussion; we need then to remember that in a small volume of "Hints" many things are presented as the author's opinion, which can by no means be regarded as settled. But we must say that the spirit of this book is living and healthful, and that one of its chief recommendations is that it will provide thought and quicken in the reader the desire to examine more fully some of these important matters. From these two volumes any thoughtful reader will receive real help and will learn that the Bible is a book of ever increasing interest and power. Dr. Duff's small volume is provokingly suggestive; it raises a great variety of important questions and must lead those who read it to look more fully into the interesting question of Israel's origin and history, and the way in which his prophets and wise men prepared for Christianity and left us such a noble heritage of truth.

*The Inspiration and authority of Holy Scripture, by J. Monro Gibson, M.A., LL.D. (London: National Council of Evangelical Free Churches) Hints on Old Testament Theology, by Archibald Duff, M.A., LL.D. (London: A. and C. Black).

THE CAPITAL CITY IN LINE.

The Laymen's Educational Institute.

On September 27th-30th, Ottawa is to hold its Laymen's Missionary Educational Institute. This is one of the series of meetings in the great National Campaign of education.

The laymen of Ottawa are thoroughly organized, everything points to a very successful series of meetings. The sessions will be of an educational and inspirational character, and no church in Ottawa or surrounding country can afford to miss sending delegates to the Institute.

The permanent officers are: Chairman, J. F. Orde, K.C.; vice-chairman, J. A. Machado, Manager American Bank Note Co.; secretary, T. D. Patton, Secretary Y.M.C.A., treasurer, Albert Matthews, of Geo. Matthews & Co. The character, energy and standing of these men ensure the success of the Institute. All the denominations in Ottawa are enthusiastic and the deepest of interest is everywhere manifested.

On the evening of Monday, the 28th, a Laymen's banquet will be held, at which Mr. J. Campbell White, International Secretary of the Laymen's Missionary Movement, and Mr. Silas McBe, editor of "The Churchman," New York, will speak on missionary topics.

APPEALING FOR THE COUNTRY.

With nominations for the general elections for the Dominion Parliament on the 19th of October, polling on the 26th of the same month, any excitement and bitterness consequent on such an appeal to the electorate will be reduced to a reasonable minimum. For this relief, much thanks! It will be better for business, and better for everybody. Another cause for thankfulness is the fact that both candidates for the Premiership of our growing Dominion are men of high and unblemished character. As to the present Premier of Canada, it is not too much to say no question of moral reform, such, for example, as the Lord's Day Act, has never appealed to him in vain to the extent to which it lay within the domain of the practicable. Let us hope the big campaign may be conducted in a large spirit such as may be creditable to all who take part, and such as may be an inspiration to strong men to continue to do their best work for the nation.

RURAL MAIL DELIVERY.

We all admit Canada's greatest industry is agriculture and the kindred interests of rural life; from which it follows everything possible should be done to make the dwellers and toilers on Canadian farms happy and contented. Good roads are a great help; so are good schools, and suitable churches—the latter being in the country parts, even more than in the cities, the centres of the social life of the community. In some parts of the country lines of radial railway are helping to relieve the sense of isolation; and the same is true of the rural telephone. And now the Postmaster-General announces the beginnings of easier, quicker, and more frequent rural mail delivery. There are twenty good reasons why the advantages of modern scientific discovery and modern methods of organization should not be confined to the dwellers in cities and towns.

WHY DIVIDE AND SUB-DIVIDE?

By Knoxonian.

One of the worst things about our political life is its divisions and subdivisions. We hear of the Catholic vote and the Protestant vote and the Orange vote and the Prohibition vote and the English vote and the French vote and the Indian vote and the Women's vote and the Laboring Man's vote and a dozen other votes. We used to have a Grand Trunk vote, and it sometimes looks as though we might have a Methodist vote. Just how many subdivisions we have called "votes" it would be difficult to say. Taking the Dominion as a whole, there must be nearly a hundred. In the East there is a Fisherman's vote and in the West there may soon be a Cowboys' vote. Between these extremes we have any number of subdivisions.

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The religious subdivisions claim a good deal of attention at present. We hear and read much about the Catholic vote. Why should there be a Catholic vote? Personally, we don't believe that the Catholics of Ontario, or of any part of the Dominion, are a political unit. We think we could give an instance in which the members of a Protestant church in a certain constituency on a memorable occasion went to the polls almost as a unit and defeated one of the best men that ever served Canada. The Catholic vote is not by any means a unit. It may not be much more of a unit than some other bodies we could mention, but since everybody speaks of the Catholic vote as a unit we shall argue on that basis.

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Why should there be a Catholic vote? If we are to have a Catholic vote, why not a Presbyterian vote and a Methodist vote and a Baptist vote and an Episcopalian vote and a Quaker vote? If one denomination is to move as a political unit and make its united power felt, why may not every other denomination do the same? If one denomination can demand representation in the Cabinet and on the Bench, then every other denomination can do the same thing. If every denomination must have a Cabinet minister, the Dominion Cabinet would number forty or fifty at least, and we find it hard enough work to pay thirteen. If every denomination must have a representative on the Bench, then we would have more judges than litigants in some courts. Their Honors would have to put in the time and earn their salaries by trying each other. Just picture in your imagination the state of society we should have if every denomination had to be represented in every Government of Canada. What has denomination to do with civil government, anyway? Granted that Christianity is the basis of civil government in Christian countries. We are not speaking of Christianity. We are discussing the theory that a church should be used for political purposes—a very different thing. What has denominationalism to do with the duties of a legislator or judge? Is the Canadian Pacific Railway Methodist or Presbyterian? What denomination does the N.P. belong to?

Where does the Franchise Act go to church? Not one bill in a hundred brought before any parliament in the Dominion has the slightest reference to denominational matters. When a church does need legislation a member belonging to some other religious body is just as likely to secure the legislation as the representative of the body seeking aid. If the church is the Presbyterian, perhaps the bill had better be given to an Episcopalian or Roman Catholic. The Presbyterian representatives will usually feel so much afraid of being suspected of partiality to their own church that they may not like to support the bill strongly. Presbyterian public men try to stand so straight that they often lean over to the other side.

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The absurdity of clamoring for representation on the Bench is still more absurd. What has denominationalism to do with the administration of justice? Does Chancellor Boyd issue Baptist injunctions? Does he expound baptizo, and try to show that it means dip and nothing but dip? Does Mr. Justice Archibald apply the Calvinistic doctrines to his writs of certiorari? Does Mr. Justice McLaren order immediate execution on Arminian principles? Does the Chief Justice of Ontario decide appeals by the Thirty-nine Articles? What, in the name of common sense, have a judge's ecclesiastical views to do with his judicial duties? Assuming that he is a learned, able, upright man, what business has the public with his church relations? And yet there are people, even in Ontario, who talk about their denomination being represented on the Bench. There is grave reason to suspect that when either Catholics or Protestants talk much about being represented in the Government, or in the courts, they want something more than their own.

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The body of the Canadian people never clamor for representation for every subdivision of society. The evil is brought about in this way: A politician wants a seat in Parliament, or his political friends want one for him. They select a constituency. In this constituency there is a local huckster who offers to sell the Catholic vote; another perhaps, who says he controls the Orange vote; a third, who offers the Workingman's vote; a fourth, who wishes to barter the Temperance vote, and so on. These hucksters want office, and they use a subdivision of society as a stepping stone to office. They work up the subdivisions, keep the lines as tightly drawn as possible, and compel the candidate to treat with the subdivisions as such. The people are sensible and patriotic if they were let alone. Demagogues play off one subdivision against another. The Catholics are taught that they ought to be represented by Catholics, the Orangemen by Orangemen, the Prohibitionists by Prohibitionists, the Workingmen by Workingmen, and so on. Class is arrayed against class, and denomination against denomination. Talk about parties; Canada would be a political paradise if we had but the two great political parties. A straight manly fight between Tories and Liberals on political issues is not a bad thing. It is cutting up the Canadian people into subdivisions, and buying and selling these subdivisions, that does the main part of the mischief. May the day soon come when Canadians shall discuss public questions as Canadian citizens, and the best men be put in prominent places, without asking questions about their political or religious creed.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

PRISSY'S TALENT.

BY HILDA RICHMOND

"And Priscilla?" visitors always said, after admiring Myra's beautiful needle-work and Edgar's wood-carving, and Helen's remarkable playing on the piano, "What is Priscilla's talent?"

"Prissy! Oh, Prissy doesn't seem to have any talent," Mrs. Robb would answer with a smile. "She is just a good, all-round comfortable girl, aren't you, Prissy? She doesn't care for the piano, nor drawing nor singing, nor any of the things other girls love, or like her best just as she is."

Prissy always smiled back into the fond eyes, but in her heart there was always a little pain. Nobody, not even her mother, knew how she had patiently fingered the piano hoping to draw out the wonderful music that seemed to be on the tips of Helen's white fingers, and no one realized how she watched and tried to copy the embroidery that was so easy for Myra. She had plenty of time to try many things, as she had few home duties, but, somehow, she never learned to do anything well. Even in school she never ranked with the good scholars, and often the teachers classed her with that discouraging minority termed in every school room "Below the Average." If Mr. and Mrs. Robb were discouraged about their plain, little fourteen-year-old daughter, they never mentioned the fact, but tried to make her feel that she was just as precious to them as the rest.

Whenever she could escape to the kitchen from guests and their praises of the rest of the family, Prissy did so. She was not jealous of her talented brother and sisters, but merely discouraged. The cook, good naturedly allowed her to dabble away at her meseses, not knowing that Prissy was doing her best to learn fancy cookery, and Prissy found her failures in the cooking line more soothing than the conversation of people who were forever wondering why there should be an ugly duckling among so many swans.

Two tears rolled down into the chunky icing as Priscilla tried to spread it on the broken cake before her. "I'll never even learn cooking," she said to herself, looking over to the pantry shelf where Myra's cake stood in all its glory waiting for the picnic next day. The sight of that cake had fired Prissy, and she waited until the cook was away to try her hand at the very same recipe. "I know I'll be a dunce all my life."

"Prissy, please fry my fish for me!" begged eight-year-old Fred, appearing at the door with some tiny specimens from the brook. "You fry fish just dandy."

Prissy hesitated. A great array of kettles and pans stood before her, and she had them all to wash before supper time, but Fred loved fried fish, so she took them in hand. "I'd like some fried apples, too," said Fred, who always wanted the most unheard-of combinations. "I always liked fried apples and fish together."

Prissy stirred up the fire and presently Fred was contentedly eating the fish, burnt in places, and the undertone apples. "I'll tell you, Prissy, you're the dandy cook!" he said proudly. "When I get big I'm going to have a house for just you and me. Cook won't ever let me muss up her kitchen, but you would."

Somehow his honest praise hurt Priscilla more than anything else. She knew that Fred with his keen eyes and bright mind, would discover her deficiencies very soon, and then her one admirer would be silent. She was grateful

to the family for never comparing her with talented people, but every person likes praise, and Prissy seldom received any.

"I'm never going to try anything again! Never!" said Priscilla, as she dug at the dried egg on the mixing bowl. She had neglected to put water into the bowl after turning out the yolks of the eggs, and it seemed to the tired girl that she might as well scrape at the glazing of the crock itself. She had a roaring fire, and the sticky dishes seemed to be in mountain piles before her. "I might have more sense than to think I could ever accomplish anything. I'm just a dunce, and will be all my days."

After that things were much easier for Priscilla. If the cook asked her to peel potatoes or beat up some eggs while she hid from company in the kitchen, she did it cheerfully, but she no longer frowned at cook books and mixed and baked to learn to cook. Once in a while she sat down at the piano to drum out one of the tunes she had worked so hard over, but she no longer worked at it with the expectation of succeeding, nor did she dabble in needle-work and painting on the sly. She mended her stockings and did the few tasks in sewing her mother gave her to do, but she was utterly without ambition. When vacation time came, she went to visit Aunt Priscilla, and one day, as they sat under the big maple on the lawn, she told that sympathetic lady her troubles.

"And there isn't a single thing that you care to do?" said Aunt Priscilla.

"Yes, I like to do a great many things," said Priscilla, "but not as the others do. I've worked hard for hours to make cakes and embroider and lots of things, and I simply can't do anything."

"Why don't you try just one thing?"

"Oh, I don't know. Yes, I do, too. I got the others to show me when they had time, because they couldn't be bothered when they were busy. Helen needs the piano certain hours, and often when she isn't using it the baby is sleeping, so I used to play when I got the chance. You see it didn't make any difference about me, for they knew I couldn't learn anyway."

"Well," said Aunt Priscilla, "I wouldn't worry a bit about being talented this summer. I'd just enjoy myself and next fall try very hard at my lessons. The world needs everyday people more than talented ones anyway."

"Do you really think so?" asked Priscilla, eagerly. "I always thought mamma said that to console me, because I am so stupid."

All summer Priscilla enjoyed herself with her capable aunt, and both were sorry when school time came. They sewed together under the trees, cooked together in the big kitchen, read and walked and talked together like elder sister and a younger one, till Priscilla forgot all about her forlorn condition and blossomed out wonderfully.

"You must have had a good time, dear," said Mrs. Robb, kissing Prissy, when she came home. "We missed you very much, and are glad to have you back. I intended to have a little feast to celebrate your return, but cook has been gone a week, and we have been quiet busy."

"I'll get the supper, mamma," said Priscilla, as a visitor came in. All her old timidity came back when she was once more in the familiar sitting-room. The sight of Myra's embroidery and the new music on the piano brought her to herself—her old self—in haste, and she longed to escape. At Aunt Priscilla's there had been no embroid-

ery frame and no piano.

At six the family gathered round the table, and every one remarked about the delicious biscuits, the fine steak, the apple sauce, and the baked potatoes. "Mamma, this makes me wish the cook would never come back," said Mr. Robb, taking his fourth biscuit. "I never ate a better meal."

"Prissy cooked the supper," said Mrs. Robb. "It is delicious."

"Indeed it is," said Helen, heartily. "Prof. Burkett told a girl in the class the other day that it showed more talent to bake good biscuits than to play the piano fairly well. How did you learn to do so much in the cooking line in one summer?"

"I don't know very much about cooking," said Priscilla with a beating heart. "Auntie let me stay with her whenever she cooked, but she never tried to teach me. At least she never said anything about it."

The members of the family exchanged glances, and after supper, when Priscilla drew from the dainty work-bag Aunt Priscilla had made her, a bit of needle-work, there were more exclamations. "That is the very latest thing in hand trimming," said Myra, looking at the work critically, "Prissy, you do beautiful work."

"That!" cried bewildered Prissy. "She didn't say anything except that she had some nice, easy work for me to try. She said I could trim an apron with it for somebody's Christmas."

"And I don't suppose she ever told you you bothered her when you borrowed her scissors, and said you took up her valuable time, and that it wasn't any use to try unless you had a gift for such things, did she?" asked Helen, with a look of sudden intelligence in her eyes.

"No, she never said anything like that. She made me this work-bag, and filled it with all sorts of useful things, and now I don't have to borrow from anybody."

"Aunt Priscilla is a very wise woman," said Mrs. Robb, kissing the eager face. "I imagine if she had our Priscilla a little longer she would bring out not the one talent of sticking to things only, but a host of others besides."

Priscilla wondered why her mother had tears in her eyes, but she never learned why. But she did notice that after that, when Myra's needle-work and Helen's piano-playing were admired, some one was sure to bring out untalented Prissy's beautiful sewing, or a sample of her latest achievements in the cooking line, and somehow life suddenly became sweeter and happier for Prissy and the whole family.

WORDS TO THE GIRLS.

Girls, would you be beautiful? Of course you would. Then cultivate in your hearts cheerfulness, contentment, and kindness. They are the greatest of beautifiers. No paints or powders can give the winsome, beautiful glow to the cheek, the sparkling, charming glint to the eye, or the lithe and graceful carriage to the body which these impart; but don't flirt; don't be vain; don't be obtrusive. Modesty gives special charm to beauty, and usefulness conceals many defects of form. An ancient English poet set forth "A Fair Lady's Wish" in the following sensible lines:

"If it be true, celestial powers,
That you have formed me fair,
And that in all my vainest hours
My mind has been my care;
Then, in return, I beg this grace,
As you are ever kind,
What envious time takes from my face
Bestow upon my mind."

**ILLS OF CHILDHOOD,
HOW TO CURE THEM.**

In thousands of homes Baby's Own Tablets is the only medicine used when children are ailing, and the mother who keeps this medicine on hand may feel as safe as though there was a doctor constantly in the home. Baby's Own Tablets cure all stomach and bowel troubles, break up colds, expel worms, and make teething easy. The mother has the guarantee of a government analyst that this medicine contains no opiate or poisonous soothing stuff. Mrs. H. H. Bonnyman, Mattall, N.S., says:—"I have used Baby's Own Tablets for my little girl while teething and for constipation, and think there is no medicine can equal them." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

LEST YOU FORGET.

"No, I've not had a letter from him for a long time." "He writes me about twice a year." "I am always so glad to get a letter from my boys and girls, but they seldom write to me." "Tom ain't wrote home in nigh onto two year now. 'Pears like he's almos' forgot us." "I enjoy nothing more than Mary's dear letters. She wrote just once last year. But I must not expect too much of her. She is a very busy mother." "I don't know what he is doing now. He was clerking in a hardware store six months ago when I had the last letter from him."

Have you not often heard such remarks from fathers and mothers, when you have asked about their absent children? Often the quivering lips, the tear-filled eye, the sad hunger in the tones shows how hard it is to say them. Contrast them with these: "Yes, he has written me every week during the five years he has been gone. No mother ever had a better son." "She has a large family of her own, but she is never too busy to write to me at least a short note every week."

Of course they have not lost their love for home folks, but they do not seem to realize what their letters mean. Old, maybe alone and lonely, the parents think much about their absent children, and enjoy keenly letters from them.

Son, daughter, don't forget the old folks at home. I know you are full of business, your own house cares, working hard in college. But don't forget those who have loved you so long. Write often, write regularly. Even a short note, or a postal card, will be better than no word. Keep it up just as long as they live. It is a duty. It should be counted a privilege. Now, you won't forget, will you?—A Passing Preacher in Cumberland Presbyterian.

RULES FOR DIETY.

1. Eat when you are hungry. 2 Drink when you are thirsty. 3. Eat enough and then stop. 4. Eat what your appetite calls for. 5. Train your appetite and stomach by eating the greatest possible variety. You are not a shirk, why should you let your stomach become one? Many foods are not liked the first time they are tasted, such as oysters; hence you do not know whether you like a thing till you have eaten of it three times. 6. Regulate the comparison of your food by the work you do, using strong food when you are doing hard work, lighter food when sedentary. 7. Don't let your doctor attempt to regulate your diet by his own stomach. 8. Beware of the diet crank. All beyond this is foolishness and vexation of the stomach.

The man who insists upon seeing with perfect clearness before he decides, never decides.—Amiel.

A WHOLE CENT.

"Halloa!" said Mr. Gray, as he turned the corner by his gate and ran plump into a little girl who was coming out. "Oh! don't stop me, please. I've got a whole cent, and I'm going to the store."

And the little figure trotted away, with one hand shut so tight that the cent couldn't have got out if it had been alive.

"John Baker, Candies and Pies," that was the place she wanted, and in a minute she was standing on tiptoe trying to make believe she was big enough to look over the counter.

Mr. Baker was busy, and so Jo (her whole name was Josephine) had a chance to look about. "Candies and pies," I should say so! So thick everywhere that you couldn't see the paper on the walls. Jo never had a cent all for her own before, and how to spend it just right required a good deal of thought and a good deal of looking around beforehand.

"Well, my little miss, what is it?" "A great large cake," said Jo, and Mr. Baker took down one of those tremendous big ones with scollops all around them.

"Any little mites of pies for dollies?" "Oh, yes!" and one was put on top of the big cookies; and so Jo went through the whole list,—candies, cakes, and pies,—and Mr. Baker did them all in nice white paper and tied the bundle with a pretty speckled string. Jo picked up her big package, put down her cent, said "Thank you sir," and started to go home.

"What is this cent for?" asked Mr. Baker. "Don't you know?" said Jo. "It's for the candy and things."

"But they come to forty-five cents," said Mr. Baker.

"That's funny!" said Jo. "Mamma gave me the cent and told me to buy just what I wanted. Forty-five cents is more, isn't it?"

Now Mr. Baker had a little girl just about as big as Jo, and so he couldn't help loving her. What do you think he did? He took the bundle and marked in big letters, "Price one cent."

"Now," said he, "you owe me forty-four cents, and I'll give that for a kiss, and then we'll be square." So he took his kiss, and Jo took her bundle and went home, and the feast that she and her dollies had lasted a long time.

MODERN RESTLESSNESS.

Rest and quietness seem to be things of the past unless it is among sisters in convents and women in Shaker communities.

Women are prone to do things in a rush, and a nervous breakdown often follows. "Too tired to sleep" is a common expression.

The feverish desire to do "lots" is a waste of energy. Considering all things, we believe that society women are those who are working the hardest in a vain attempt to keep in the social swim. They are manicured, massaged and manipulated, or "rubbed down," as a funny horseman says. When days and nights are filled with social engagements, is it any wonder that my lady lives an abnormal life which ends in nervous prostration? Ordinarily the working woman who plans systematically does not soon wear out. It is fretting and rushing that does harm.

Here is some good advice: Do not go ahead like a locomotive at high speed. Do not be imposed upon, but do what you are able to do. Take rest and some pleasure and avoid haste. Persons are willing to impose on the willing and save themselves. I do not like to see women stride like amazons, nor do I admire shrieking voices or shrill tones. Take your time and be calm. Chat pleasantly over your meals, and try to be strong and well, and the food will do its part to nourish your energetic body.

"REST A WHILE."

To hundreds of thousands who labor and are weary, there is today sweet music in the Master's words, "Come ye yourselves apart into a desert place, and rest a while." They must have been very welcome to the disciples to whom they were first spoken. They were very sad; they had just returned from the funeral of John the Baptist, and the trial of their faith, with the sorrow of their hearts, had made them weary and hopeless. But if they had lost heart, Christ knew how to inspire them afresh; for there are two quiet places, and the companionship of Jesus.

Most of us need these today quite as much as the disciples. Thoughts and events make us sorrowful, and to be really sorry for any length of time is to be tired. And, because we are not used to it, the heat makes us languid; so that work done often with joyous alacrity is dragged through, because the air is too laden with sunshine. Therefore, these old words, thrilling with music, come in through factory walls and workshops, into offices and schools and the people are glad because it is near holiday-time, and they may accept the invitation.

In these days, however, a holiday does not always mean rest, particularly rest in "a desert place." Many people appear to prefer a crowd to quietness. But a throng is noisy and aggressive. We must look for restfulness less in favorite, fashionable seaside resorts than in the remote place of our land—the unregarded meadows, the distant moors, and the difficult mountains. There is rest to be found here.

We may be sure that there is much suggestiveness of spiritual comforting and uplifting in the Master's invitation, "Come apart," away from the others, from the clamor and the appeal, the urgency and exaction "into a desert place," where there is no excitement, nothing to demand attention, or to interfere with meditation. And is it not good of him to say, "Come with me?" The consciousness of his nearness brings rest. There is no need even to pray. Friends who know and trust and are sure of each other do not want to be always talking when they are together. Silence is sometimes more expressive than words. It is more restful to say nothing than to speak. And when the Master gives us this experience, we do indeed find "rest to our souls."

But we are not to let our leisure lengthen into laziness "Rest a while," said Jesus; but he soon went to receive the crowd, and took his disciples that they might lead other weary people to rest, and be fed. Rest can come only to those who have striven, and it is but designed to make us ready to take up our tasks again, and diligently perform them. From the quiet of the lakeside and the silence of the field we can go back to our work among the whirr of machines, or the clanging of metals, or the clamor of voices, with a new love of our duty and a stronger desire to please the great Taskmaster.—Marianne Farningham, in Christian World.

OVERCOMING DEPRESSION.

Depression is not to be overcome by fighting it. To forget all about it, in the expression of the best gifts we have, even though they may not be remarkable, will put depression so out of mind that it will not need to be fought. A kind word to a friend will do more to life the cloud of one's own depression than hours of a mere effort of the will to overcome the gloom. Expression of one's best is the best cure for depression that gives ascendancy to one's worst.

Australia now contains more unexplored territory in proportion to its size than any other continent.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. J. G. Potter, M.A., of St. Andrew's Church, Peterboro, was the preacher in Ereskine Church on Sunday. A meeting is to be held this (Wednesday) evening to ascertain whether the congregation is ready to call.

At the induction of Rev. W. M. Hay as minister at Billings' Bridge, Rev. D. M. MacLeod, in behalf of the congregation, presented Rev. A. G. Cameron, who had ably discharged the duties of interim moderator of session during the vacancy, with a handsome set of Parkman's works, in slight acknowledgment of his services.

The new pastor at Billings' Bridge, Rev. W. M. Hay, was formerly of Paisley, Ont. He had been engaged in mission work in Quebec, in the Eastern Townships and in New Ontario. Last spring he graduated in theology from Queen's University, having formerly obtained the degree of B.A. from the same institution. The new minister is an energetic, young man and his frank, earnest and manly bearing augurs well for his success.

In a recent sermon Rev. Dr. Ramsay, of Knox Church, Ottawa, dealt with the subject: "Does the World Lie in Wickedness?"

"Evil is not unorganized," he said; "it is under the control of the spirit of evil, whom we term Satan, who with his angels forms a mighty army which rules the whole world." The revised version of the Bible, far from crushing out the belief that there is a Satan, makes the belief in the existence of Satan all the more certain. He did not agree with the belief that there were no virtues in the godless and that what appeared so were but vices. The godless had accompanying vices. "Every virtue casts a dark shadow. The whole world lies in wickedness, and the virtues are but fragments which should have formed a stately structure but lacked the presence of God."

Rev. Wm. Patterson, M.A., of Lumsden, Sask., formerly of Buckingham, Que., has been preaching with much acceptance at Bethune and Gladstone, on a recent Sunday.

Knox Church, Winnipeg, (Rev. Dr. Du Val, pastor), contributed a collection of \$150 towards the relief of the Fernie congregation. One thousand dollars is expected from Winnipeg Presbytery alone, but \$11,000 altogether as required.

The Rev. William Frizzell, Ph.B., and Mrs. Frizzell, of Redlands, Cal., (formerly of Toronto, announce the engagement of their daughter, Miss Frances M., to Mr. Fred Morgan, of Toronto. The wedding will take place at Redlands on Wednesday, Sept. 30th.

Judge Forbes, while in Montreal on his return from Toronto, called on David Russell and told him of the intended removal from St. John of Rev. Dr. Fotheringham, and of the presentation to Dr. Fotheringham of a purse. Mr. Russell, who is a former parishioner of Dr. Fotheringham, and was at one time a student in his Bible class, at once expressed his sympathy with the movement and gave Judge Forbes \$100 as his subscription. The generous gift was presented to Rev. Dr. Fotheringham this morning, and needless to say, was greatly appreciated, as were the warm expressions of good will accompanying it. This is not the first occasion on which Mr. Russell has remembered his former pastor.—The Globe.

EASTERN ONTARIO.

Rev. Mr. Turner, of Kirkfield, has been preaching at Woodville.

Rev. D. W. Best and family, of Beaverton, have returned from a month's outing at Stoney Lake.

There was a new arrival at the Woodlands manse on the 12th instant, in the shape of a baby boy.

McDonald's Corners, Elphin and Snow Road congregation has called with a strong probability of acceptance.

Rev. D. Currie, M.A., of Knox church, Perth, preached anniversary sermons at Clayton last Sunday.

Rev. Dr. MacLean, of Avonmore, after a brief stay in an Ottawa hospital, has gone West in search of better health.

On a recent Sunday, Rev. J. A. Donnell, of Haileybury, who was visiting in Beaverton, occupied the pulpit of St. Andrew's Church.

The death is announced at Brooklin, Ont., of Mr. John Ormiston, a nephew of the late Dr. Wm. Ormiston, in the 75th year of his age.

Rev. W. A. Morrison, of Dalhousie Mills, took part with Rev. Mr. McKinnon in the communion service last Sunday week at Vankleek Hill.

Rev. R. J. Craig, M.A., Kingeton, has been appointed moderator of Glenvale, Harrowsmith and Milton. The congregation is desirous of hearing candidates.

The third anniversary of the opening of St. Paul's church, Port Hope, will be held on Sunday, October 4th. The Rev. Dr. Pidgeon, of Toronto, will be the preacher.

Anniversary services in connection with St. Andrew's church, Arnprior, will be held on Sunday, 4th October. Rev. Professor Jordan, D.D., of Queen's University, will be the preacher both morning and evening.

The work on Zion church, Almonte, is advancing rapidly. The stone work is complete except the pointing, the roofs are on, and the school-annex is almost ready for the plasterers. The beautiful woodwork within the church proper is also progressing favorably.

The resignation of Rev. J. D. MacKenzie, from the pastorate of Knox church, Lancaster, was laid before a special meeting of Glengarry Presbytery. On account of ill health Mr. MacKenzie seeks a dryer climate, and having received a unanimous call to the First Presbyterian church of Barre, Vt., which is situated in the Green Mountains, he felt disposed to go there. Commissioners from Knox session and congregation were heard, each expressing much regret that Mr. MacKenzie found it necessary to leave this field of labor. The resignation was accepted, to take effect the last Sunday of September. Rev. J. U. Tanner was appointed moderator, and the pulpit will be preached vacant on Sunday, October 4.

The anniversary services in connection with Ashton church were observed on Sunday, the 15th inst., with the social meeting on Monday evening, and success attended the services throughout. On Sunday, Rev. Mr. Daly, of Almonte, was the preacher, who delivered two suitable and able sermons to large congregations. At the social, the church was filled to the limit with an eager, expectant crowd. Tea was served in the Anglican hall by the ladies, early, after which the people moved to the church. Rev. Mr. Bayne, the pastor, occupied the chair, and addresses were given by Revs. Daly, Scott, Monds, Macfarlane and Fairbairn.

WESTERN ONTARIO.

The call from Knox church, Guelph, to Rev. G. W. Arnold, B.A., of Petrolia, has been sustained.

Rev. D. G. McPhail, of Cayuga, has been preaching at Tait's Corners in behalf of Queen's University endowment fund.

Rev. J. B. Millan, of Elora, has been giving excellent supply to the Mimosa congregation in the absence of the pastor, Rev. W. W. McIntosh.

The congregation of Parry Sound have extended a call to the Rev. F. W. Mahaffy, B.A., of Alveston, and that of Callendar to the Rev. Mr. Dallas.

The resignation of the charge of Cedarville and Esplan by Rev. J. P. McInnes has been regretfully accepted by the Saugeen Presbytery.

At the last meeting of Saugeen Presbytery Rev. Mr. Edmison, of Chellenham, was present and gave a strong address on the Layman's Missionary Movement.

Rev. Donald Tait, of Teeswater, was the preacher in St. Paul's church, Mount Forest, last Sunday, having exchanged with Rev. Wm. Cooper, who conducted re-opening services in the former place.

Rev. A. E. Mitchell, of Knox church, and Rev. Dr. MacTavish, of Toronto, preached pre-communion sermons in Hamilton on Friday evening, the one in St. Andrew's and the other in St. Paul's.

A call from Windham and Delhi, in favor of Rev. M. P. Craig, of the Sarnia Presbytery, and recently from Scotland, has been sanctioned by Paris Presbytery and his induction will take place on 29th inst. The moderator, Rev. R. McCullough, Innerkip, will preside, and induct; the Rev. Mr. McCracken, Brantford, will preach; Rev. J. J. Brown, Tilsonburg, will address the minister, and Rev. Dr. Dickie, Woodstock, the people.

The congregation of St. Paul's, Ingersoll, tendered a very hearty reception to Rev. Alfred Bright and his young bride at a pleasant social. The coffee was poured by Meedames John Boles, Sr., Wm. Parfio, Henry Golding and Middlemiss. The refreshments were served by a number of the young ladies of the church. Mrs. E. R. Hutt received with Mrs. Bright, and during the evening addressees appropriate to the occasion were delivered by Rev. Dr. Dickie, Woodstock, and Rev. Alfred Bright, who thanked the congregation for the kindly reception tendered to Mrs. Bright.

KNOX COLLEGE CONFERENCE.

The following is the programme of the annual conference of the Knox College Alumni Association, to be held at the college from September 22 to October 2.

Monday, Sept. 22th.—8 p.m., Hymns and Hymn Writers of the 19th Century, Rev. Alex. McMillan.

This meeting will be held in St. Andrew's Church, corner King and Simcoe streets. Mr. McMillan will be assisted by Dr. Norman Anderson, organist of the church, assisted by his splendid choir.

Tuesday, Sept. 23th.—10 a.m., Old Testament, Rev. Prof. McFadyen; 11 a.m., The religion that meets the deepest need of the race, Rev. Prof. Robertson; 2:30 p.m., Review of Dr. Watson's "Philosophic Basis of Religion," Rev. T. R. Robinson, Ph.D.; 3:30, Some things a Minister may learn from Thomas Carlyle, Rev. R. E. Knowles; 8:00 p.m., "Preaching," Rev. Thos. L. Ritchie, St. James Church, Edinburgh.

Wednesday, Sept. 30th.—10 a.m., Old Testament—Rev. Prof. McFadyen; 11 a.m., The Revelation that is Final for Religion.—Rev. Prof. Robertson; 2:30 p.m., The Annual Business Meeting of the Alumni Association.

Thursday, Oct. 1st.—10 a.m., Old Testament, Rev. Prof. McFadyen; 11 a.m., The Inspiration that gives us a World's Bible, Rev. Prof. Robertson; 2:30 p.m., The Exile and its Influences, Rev. J. W. MacNamara; 3:30 p.m., Recent Modifications of Evolution, Rev. Hugh Munro; 8:00 p.m., Sir Philip Sidney, Rev. Prof. Wallace, D.D.

Friday, Oct. 2nd.—10 a.m., Old Testament, Rev. Prof. McFadyen; 11 a.m., The Social Ideal which Perfects Civilization, Rev. Prof. Robertson.

QUEBEC PRESBYTERY NOTES.

Rev. P. D. Muir, Leeds village, has been appointed Moderator.

Rev. Wm. T. Mackenzie has been called to the congregation of Scotstown, which has been vacant for more than two years. The call, to the great satisfaction of Presbytery and congregation, has been accepted, and the induction fixed for the 15th Sept.

Revs. Wm. Hay, M.D., and J. M. Callan have resigned their appointments at Metis and Lake Mezanic, respectively.

The Presbytery has for some time been anxiously and seriously considering the matter of constant supply for vacancies and the frequent visitation of outlying families, scattered in various parts far removed from ministers and churches. One of the proposed ways of meeting these needs is the appointment of "a pastor at large," who, under direction of Presbytery, would supply needy fields for short intervals, and minister from time to time to families and individuals who have gone far hence up the rivers, into the wilds, their stay there resulting often in mixed marriages, and forgetfulness of the simplicity of the gospel—possibly of its need. A committee has been appointed, consisting of Revs. J. R. MacLeod, J. A. MacFarlane and M. MacLeod, to consider this question more fully and report.

The pinch is really felt in Quebec. It is becoming increasingly difficult to secure suitable supply for vacancies and mission fields, and during the past year or two congregations suffered considerably for want of supply. The G. T. R. row in course of construction passes through the entire length of the Presbytery—from La Truine on the St. Maurice in the west to the N. B. boundary in the east. For two years portions of this section have been in the hands of contractors, and very considerable progress has been made. Twice the Presbytery applied for a missionary for this line, but to this date no man has been found.

The Presbytery is handicapped for want of means, too. At various points buildings are needed—churches; and mansees need repairs to make them habitable; but some of the communities are not able to furnish the money needed. A few thousand dollars at the disposal of the Presbytery would help the work greatly.

Dr. Paterson, immigration chaplain at Quebec, has done excellent work in meeting, guiding, encouraging Presbyterian immigrants at the gateway of the land, and, on learning their destination, notifying the minister of place of the coming of the stranger to his locality. Already he has put himself in touch with 3,000 such immigrants since opening of navigation.

The hundredth anniversary of the birth of Tennyson, born August 6, 1809, is to be celebrated at Haslemere next July by reproductions of scenes from "Idylls of the King."

In India the editor of the "Harikishore," a Marathi weekly journal published at Yeotmal, in the Central Provinces, was sentenced to five years' hard labor for sedition.

LANARK AND RENFREW.

This Presbytery met in St. Andrew's Church, Carleton Place, on 8th inst., Mr. A. Johnston, Moderator, in the chair. Rev. R. Young was elected Moderator for the next six months. He being absent Mr. Johnston continued to preside.

A motion, presented by Mr. Hay, to the effect that the expenses of the conveners of all committees on presentation to presbytery and securing its sanction should be paid, was agreed to.

The report of the committee appointed at the last meeting of presbytery, to deal with the proposed division of the Presbytery, was presented, recommending that no division be made, but that two meetings be held in Lanark county and two in Renfrew county during the year, was adopted.

The Home Mission report was presented by the convener. Deputations were appointed to visit the mission fields and report not later than January, 1909. The convener was empowered to make application for the grants for the present quarter. The active support of the Home Mission Fund was urged strongly, and all charges within the bounds were asked to co-operate practically in the work. The Augmentation report was presented by the convener, deputations were appointed to visit each charge and report not later than Feb. 1st, 1909. This most important scheme of our church was presented to the earnest consideration of our people, and increased financial support asked for.

A committee was appointed to strike the standing committees, with Mr. D. Currie as convener, and to report at the February meeting, 1909. A committee was appointed to strike the presbytery rates, with Mr. Hay as convener, and report at the November meeting.

The report on systematic giving was presented by the convener, and after discussion its recommendations to the effect that sessions and managing boards should endeavor to secure regular and systematic action on the part of all congregations, was adopted.

The Clerk gave a report of the presbytery fund, showing that all the congregations had paid their rates, and, that after paying all bills, a considerable balance will remain in the treasury.

The report of the committee on Social and Moral Reform was presented by Mr. Currie, dealing with the questions of Temperance, Family Life, Election Purity, and the destitute and feeble-minded, and after much discussion its various recommendations, after some amendment, were adopted. One point, which was urged strongly, and is to be given publicity through the *Pulpit*, Press, and educational institutions, is that of purity in the electorate in every respect.

Rev. Mr. Miller, of Blakeney, tendered his resignation of his charge. All parties were heard, and after consideration owing to the state of Mr. Miller's health, his resignation was accepted, to take effect on and after Oct. 11th, 1909. The pulpit to be declared vacant on the 18th. Mr. Dalrymple, interim moderator, and Messrs. Bennett and A. A. Scott to be associated with him as a supply committee.

The sympathy of the Presbytery was expressed with Rev. Mr. McLean and his congregation at Watson's Corners, owing to their serious loss by fire.

It was decided to hold Sunday School Institutes at Lanark, Smith's Falls, Almonte, Glasgow Station, and Cobden, under the direction of the Sunday School committee.

The next regular meeting of Presbytery will be held in Arnprior, on Tuesday, November 24th, 1908, at 10:30 o'clock a.m. The Presbytery was closed with the benediction.

NEED FOR RECRUITING.

At the last meeting of our General Assembly the following recommendation, submitted by the Committee on Young People's Societies, was unanimously adopted: "That when pastors discover young men and women of ability and consecrated talent, they encourage them to enter upon a ministerial or missionary career." That recommendation was not submitted too soon. Any one who makes a survey of the Church will speedily discover that, were it not for the unusually large number of ministers received from other denominations, there would soon be a scarcity of preachers in our congregations. Last year 17 of our ministers passed away. A large number of mission fields reached that status where, as mission stations, or as augmented congregations, they require a minister of their own. But how many graduated from the colleges in 1908? Only 49.

According to the General Assembly returns there were 1561 ministers connected with our Church in 1906, but in 1907 there were only 1507. This shrinkage in the face of an increasing number of congregations, is really serious. Not only so, but the number of candidates offering themselves for the foreign field is pitifully small. If the Laymen's Missionary Movement yields even one-half of the revenue expected, the number of candidates should be greatly increased. The call for men for the home Church is loud, but the call for the foreign field is even louder.

The Committee on Young People's Societies is well aware that the blame for this condition of affairs does not lie entirely with the ministers, nevertheless they can do something to remedy it. It may be safely assumed that a large number of ministers attend the meetings of their Guilds or C. R. Societies. While there they have an excellent opportunity of observing the capabilities and estimating the talents of the young men and women connected with their congregations. When they discover, as they probably will, some young men who are earnest and devout, and who possess those qualifications which go to make a minister, they might find direct the attention of these young men to the noblest of all callings.

If the pastor should observe a young lady in the Guild or Society who seems to have a special attitude for mission work, why not call her attention to the needs of the mission field, and the possibilities of usefulness there? As a matter of fact the mission field today furnishes scope for the exercise of talents of almost every description. China now offers almost unlimited opportunities for young ladies whether they are teachers, writers, physicians, nurses or Y. M. C. A. secretaries. Possibly they do not know this, and pastors might do the cause of missions a good service by calling their attention to it.

And what splendid opportunities are there in the foreign field for young men who may not feel called upon to enter the ministry. Consecrated men may render noble service as doctors, dentists, teachers, translators, publishers and Y. M. C. A. secretaries.

On Young People's Day the pastor might well remind young men and women that they have reached that stage where they must determine what their life's work is to be; that they should invest their talents to the best advantage, and that they will be held accountable for the investment. Such a message earnestly and sympathetically delivered would scarcely fall upon unheeding ears or unresponsive hearts. — W. S. MacTavish.

HEALTH AND HOME HINTS.

Tired feelings in the morning may come from too heavy bed-clothes.

To assuage thirst and cure feverishness, apple tea is a capital drink for sick people. It is made by slicing up raw apples into a jug, filling the jug with boiling water, as in tea-making, then sweetening to taste; when cold, this apple tea will be found pleasantly tart and refreshing.

Saratoga Potatoes.—Peel and slice in nice long pieces and put in cold water, wash and drain, spread between the folds of a clean cloth, rub and pat until dry. Fry in hot boiling lard; salt as they are taken out.

Roasting Mutton.—When roasting a large and fat loin of mutton, cover it with a paper during the early stages of its roasting, otherwise the fat will burn, or at least will be scorched, and impart a bad flavour to the gravy.

Sweet Milk Gems.—Beat one egg well, add a pint of new milk, a little salt and graham flour until it will drop off the spoon nicely. Have ready your gem pans, well greased and heated. Bake in a quick oven and send to the table hot.

Scotch Sweet Bread.—Half a pound of butter and a quarter of a pound of sugar mixed to a cream; add one pound of sifted flour, knead and roll it half an inch thick. Bake slowly. If the cake is preferred very sweet use six ounces of sugar.

Rice Waffles.—Beat three eggs very light, stir into one and a half pints of flour; mix with the flour one quart of milk and then add one pint of boiled rice, with a tablespoonful of butter stirred in while the rice is hot. Add a tablespoonful of good yeast and salt to your taste.

Apple Ginger.—Pare, core, and put into cold water 7 lbs. apples; allow 1 lb. sugar to each pound of fruit; put 1-2 pint of water to every pound of sugar in the pan, and when they boil sugar and water add the apples, and half a pound of whole ginger. Boil for nearly an hour. I omitted to add that the apples must be cut in quarters.

Apple Whip.—Peel and bake six apples and rub through a sieve; bake covered so that they do not scorch nor brown; sweeten to taste and beat in the stiffly whites of two eggs; flavor to taste. Pile in a glass dish and eat with cream. A pretty way is to fill tall glass dishes with custard and when hard, pile the apple froth on top.

Pumpkin Preserves.—After carefully dressing raw pumpkin, cut it into inch squares; boil in two quarts of water with a cupful of vinegar until it is tender, and allow a pound of sugar to a pound of the prepared pumpkin; cook it well together and add a little ginger and lemon sliced in after it is cooked; convenient when fruit is scarce.

- HUFFY PEOPLE.

There are a great many huffy people in the world. You meet them almost everywhere. You can scarcely crook your finger without giving them offense. They are always on the lookout for slights, or insults, and can take them when they are neither intended or given. Huffy people are not pleasant companions. You never know when a spell will take them or how long it will last. You must always be paying them homage, and doing them reverence, or they will think they are not appreciated. Such persons need a little humility, so that they may not think of themselves more highly than they ought to think, and a little of the grace of God in their hearts to sweeten their temper and cure them of their underground suspicions. If you want to be happy and agreeable to others, do not huff.

SPARKLES.

She—In Alaska they have reindeer.
He—But more frequently they have snow darling.—Selected.

Bacon—Are you doing anything to relieve the sufferings of your neighbors?
Egbert—Yes; I've just sold my phonograph!—Yonkers Statesman.

Hogan—Phwat became av Pat?
Grogan—The poor felly mistook an auto horn for a whistle and shtopped wurrk cossing the strate.—Puck.

"The papers are afraid to say anything," sneered the first citizen.

"Some people don't feel that way about it," replied the other. "Ever run for office?"

"No; but I wrote a letter roasting some fellows that needed roasting, and the paper didn't print a line."

"Did you sign your name?"

"Certainly not. D'ye think I'm a champ?"—Philadelphia Ledger.

The youngest girl of a Baltimore family was recently much distressed, at dessert, to discover that there was ice cream for dinner.

"Oh, papa!" exclaimed the youngest reproachfully, "why didn't they tell me this morning that we were going to have ice cream?"

"What difference would that have made?"

"Lots!" sighed the child. "I could have expected it all day!"

THE GROWTH OF SCANDAL.

Mrs. A. (to Mrs. B.): "That Mrs. Newcomer is so fond of children. The other day when I called she was blowing soap bubbles with them through a common clay pipe."

Mrs. B. (to Mrs. C.): "That Mrs. Newcomer is so funny. Mrs. A. saw her amusing the children with a common clay pipe."

Mrs. C. (to Mrs. D.): "That Mrs. Newcomer smokes a common clay pipe."

Mrs. D. (to Mrs. E.): "That Mrs. Newcomer smokes a horrid pipe. I don't see how any woman in her sober senses could do that."

Mrs. E. (to Mrs. F.): "That Mrs. Newcomer smokes a pipe and drinks awfully."

EVENING ON A CANADIAN FARM.

At evening when the cattle come home to drink,

Cool are the long marsh grasses, dewy cool

The alder thickets and the shallow pool,

And the brown clay about the trodden brink,

The pensive afterthoughts of sundown sink

Over the patient acres given to peace;

The homely cries and the farmstead noises cease

And the warm day relaxes link by link.

A lesson that the open heart may read

Breathes in this mild benignity of air,

Those dear, familiar savours of the soil—

A lesson of the calm of humble creed,

The simple dignity of common toll,

And the plain wisdom of unspoken prayer.

—Chas. G. D. Roberts.

One of the very happiest lessons to learn early in life is that ignorance is expensive. Ignorance of anything, not of books alone, but of all the commonest things of life. One can not afford to be ignorant in these days. The homely saying that "All is grist that comes to the mill" holds good in the acquiring of knowledge. Never let anything slip by you until you understand it. You don't know how soon you may want to use it.

SOME NOTES ON "ORIGINS."

"Humpty Dumpty Sat on a Wall," etc., has come down to us from the days of King John. "The Babes in the Woods" dates from the fifteenth century, being founded upon facts, an old house near Wayland Wood, Norfolk, having the whole story in carvings on a mantelpiece. "Little Jack Horner," "Little Miss Muffet," "Old Mother Hubbard," "Mother Goosey," and "Goosey, Goosey Gander" are each traceable to the sixteenth century.

"Pussy Cat, Pussy Cat, Where Have You Been?" belongs to the reign of Queen Elizabeth. "Three Blind Mice" first appeared in a music book dated 1609. "A Froggie Would a-Wooing Go" was licensed to be sung as far back as 1609. "Boys and Girls Come Out to Play" and "Lucy Locket Lost Her Pocket" both hail from the period of Charles II. And, last of all, "Cinderella," "Jack the Giant Killer," "Bluebeard" and "Tom Thumb" were published by their author, Charles Perrault, in the year 1697.—London Notes and Queries.

Oh, the little birds sang east, and the little birds sang west,
And I smiled to think God's greatness flowed around our incompleteness,
Round our restlessness, His rest!

—Mrs. Browning.

THE AUTUMN GARDEN.

To destroy worms in flower pots do not water the plant for two or three days, then turn it out of the pot and the worm will be found at the bottom. When it is not desirable to disturb the plant water it with weak lime water, which will cause the worm to come to the surface.

It is best to plant some shrubbery in the fall, then it should be protected somewhat during the winter to prevent the young plants from freezing. September is a good month in which to do this work and roots will be well started before frost. The following are good plants for the large yard. Spiraea, prunifolia, spiraea revesii, forunei, japonica, pink wiegela, yellow flowering currant magnolia, judas tree, mock orange, lilacs, snowball.

WHO IS SHE?

I know the dearest little girl,
About as big as you,
Her eyes are black or brown or gray,
Or maybe they are blue;
But anyway, her hands are clean;
Her teeth are white as snow;
Her little dress is always neat;
She goes to school, you know.
This little girl—I love her well,
And see her often, too—
If I to-day her name should tell—
She—might—be—you.

—Little Folks.

Next to mining, the greatest industry of South Africa is sugar-growing. The amount of money invested in this is \$7,800,000. The production of the present year is estimated at 40,000 tons, with a valuation of about \$63 a ton.

There is nothing so great that I fear to do for my friend; nor nothing so small that I will disdain to do for him.—Sir Philip Sidney.

The noblest question in the world is: What good may I do in it?—Benjamin Franklin.

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| 6.67 p.m. | Albany | 5.10 a.m. |
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Herald and Presbyter.

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SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for alterations and addition to Office Building, Experimental Farm, Ottawa," will be received at this office until 4:00 p.m. on Tuesday, September 29, 1908, for alterations and addition to office building, Experimental Farm, Ottawa.

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 form supplied, and signed with their actual signatures.

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

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

By Order,
NAP. TESSIER,
Secretary.

Department of Public Works,
Ottawa, September 15, 1908.

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



MAIL CONTRACT

SEALED TENDERS, addressed to the Postmaster-General, will be received at Ottawa until noon on Friday, the 30th October, 1908, for the conveyance of His Majesty's Mails, on a Proposed Contract for four years, six times per week each way, between Skye and Greenfield Railway station, from the Postmaster-General's pleasure.

Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of Tender may be obtained at the Post Office of Skye, Dunvegan, and Greenfield, and at the Office of the Post Office Inspector at Ottawa.

Post Office Department,

Mail Contract Branch,

Ottawa, 17th Sept., 1908.

G. C. ANDERSON,

Superintendent.

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HOMESTEAD REGULATIONS

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

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

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