

Dominion Presbyterian

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OTTAWA, MONTREAL, WINNIPEG. NOVEMBER 8, 1905.

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SONG OF THE MOUNTAIN.

Son of all the cities,
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What brings you to my doorway
By the lone and starry road?
You may come with seven park-mules.
You may walk or steam or ride,
But you'll never, never know me
Till you come without a guide.

You may come with rod and level.
With compass and with chain.
To parcel me for profit
And barter me for gain;
You may tell my age in aeons
But the scars on drift and slide;
But you'll never, never know me
Till you learn how I abide.

You may range my slopes for silver;
You may wash my sands for gold;
You may tally every jewel,
Till my gems have all been told;
You may cross my wildest canyon,
You may top my last divide,
But you'll never, never know me
Till you watch me wonder-eyed.

You must sleep for nights together
With your head upon my breast,
The companion of my silence,
The receiver of my rest
You may come with all your wisdom,
To subdue me in your pride,
But you'll never, never know me
Till you love me like a bride.

—BLISS CARMAN.

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Kingston, July 8, 1905.

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Write for calendar.

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Firths

At Cornwall, on Oct. 23, 1905, to Mr. and Mrs. G. I. Gogo, a daughter.
At Cornwall, on Oct. 24, 1905, to Mr. and Mrs. John Copeland, a son.

DEATHS

At his home in Caledon, Andrew McArean, at the age of 83 years.
At the family residence, 397 King street west, Toronto, Sunday, Oct. 29, Neil H. McLean, late of Cannington, Ont.

At Western Hospital, Toronto, on Oct. 28, 1905, Mahala Leslie, widow of the late George Leslie of Toronto Nursery, in her 82nd year.

In Lancaster township, on Oct. 23, 1905, Mrs. David Wightman, aged 78 years.

Suddenly, at his home in Lake View, Que., on Oct. 19, 1905, of heart failure, Duncan McRae, aged 76 years, a native of Glenelg, Inverness, Scotland.

In the Ninth Concession of Lancaster, on Oct. 18, 1905, Ronald Cameron, aged 81 years.

MARRIAGES

At Cornwall, on Oct. 24, 1905, by the Rev. R. Harkness, B.A., Ph.D., Jane S. Goude to Albert P. R. Robertson.

In the Curry Hill Church, on Oct. 18, 1905, by the Rev. J. U. Tanner, B.A., Wm. A. Clark, of Montreal, to Margaret S. Ross, second daughter of the late Wm. Ross, of Curry Hill, Ont.

At Lancaster, on Oct. 19, 1905, by the Rev. J. U. Tanner, B.A., George S. Mitchell, of Curry Hill, Ont., to Margaret E. Curry, eldest daughter of James E. Curry, of Curry Hill, Ont.

At MoulINETTE, on Oct. 24, 1905, by the Rev. D. N. Coburn, B.A., B.D., Mary E. Moss, youngest daughter of Mr. Samuel Moss, of MoulINETTE, to James Arthur Stuart, of Wales.

At Aultsville, on Oct. 18, 1905, by the Rev. N. Waddell, Marie Elizabeth, daughter of Mr. George Cross, to Edwin Lyell Brown, M.D.

On Oct. 25, 1905, in Bloor Street Presbyterian Church, Toronto, by the Rev. W. C. Wallace, D.D., Mary Barbara, daughter of Andrew Mulrehead, Toronto, to Arthur Alexander, son of Dr. N. H. Beemer, of Mimico.
At St. Andrew's Church, Quebec, on Oct. 26, 1905, by the Rev. J. A. McComachie, B.A., William Harrison Bryce, son of Mr. James Bryce, Montreal, to Winnifred, daughter of Dr. Robt. C. Blair.

At the residence of the bride's parents, 101 Nepean street, Ottawa, on Oct. 26, 1905, by the Rev. James Turnbull, Dr. Harold W. Cowper, of Buffalo, N.Y., to Mary Agnes, second daughter of Mr. and Mrs. A. Robertson.

On Oct. 25, 1905, at the residence of the bride's father, 440 Gerrard street east, Toronto, by Rev. J. M. Cameron and Rev. J. McP. Scott, Minnie, second daughter of Samuel Arnold, to Mr. Jarvis Hault, Toronto.

On Oct. 25, 1905, in Westminster Church, Toronto, by the Rev. Dr. N. A. Mary, youngest daughter of John Waldie of Glenhurst, Toronto, to Robert Cecil Hamilton, eldest son of Walter G. P. Cassels, K.C., of Toronto.

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NOTE AND COMMENT.

A Temperance revival is going on in Quebec like that which was led fifty or sixty years ago by Father Chiniquy. He continued an ardent advocate of total abstinence to the end of his day.

Rev. Thomas Sedgwick, D.D., who has been pastor of the congregation of Tatamagouche, N.S., for forty-five years, has been given a colleague, Rev. Wm. Forbes, who was inducted on the 19th ult. Dr. Sedgwick is a brother of Judge Sedgwick of Ottawa. A pastorate of forty-five years speaks volumes for both pastor and people.

For the first time cotton from Rhodesia, South Africa, is about to be placed upon the English market. A large consignment is on the way—has probably by this time reached its destination. The cotton planters of the Southern States should make a note of the fact. Africa may soon become a great cotton producing country.

The London Presbyterian makes the announcement that the Week of prayer always commences with the first complete week in each year. Next year, therefore, it will commence on Sunday, January 7th, and close on Sunday, January 14th. Should not the week of prayer be utilised as an eminently suitable time to inaugurate evangelistic campaigns throughout Canada.

A vigorous local option campaign is being carried on by the temperance people in Ontario, and it is probable that local option by-laws will be voted in many municipalities at the municipal elections in December. Prohibition by local option by-laws will be voted on in excess in many parts of the United States. There is no apparent reason why the plan should not attain great success in Canada.

Referring to the fact that Mr. Rudyard Kipling's "Recessional" has been included in the new Methodist hymnbook, the "Morning Post" says that some authors would be content to call this fame; but we understand that this one has strong objections to his verses being set to music, so that his consent to the honor, if obtained, must have been accorded with some reluctance.

An exchange gives the total number of converts from the Catholic to the Protestant church, in Austria, in 1905 as 5,056, a little less than it was for the five preceding years. The Catholics gained from the Protestants 937. The efforts of the Catholics to counteract this movement, it we are told, greater than ever, the State especially being ever ready to help the Catholic party. The total net Protestant increase from this source during the four past years is 26,264. The movement is continuing to grow more evangelical and spiritual in character, and less political and racial.

Fifty-seven years ago, Rev. John and Mrs. Geddie settled on Ameytum. Altogether 12 missionaries have gone to the New Hebrides from Nova Scotia, including Dr. Geddie. The names of the 11 are:—G. N. Gordon, J. W. Matheson, S. F. Johnston, D. Morrison, J. D. Gordon, W. McCullough, J. Goodwill, J. D. Murray, H. A. Robertson, J. Annand, and J. W. McKenzie. Six of the above are dead, three have retired from the mission, and the last three have been on the field over 30 years. There are now 26 missionaries and three assistants on the group.

Many a pastor feels that he has done a most efficient piece of pastoral work when he has succeeded in inducing a family to take a church paper. Henceforth that family has weekly religious visits, with information as to the church and missionary work that is being done, with light upon all the departments of Christian effort and with exhortations to every form of duty. A word in favor of the Dominion Presbyterian at this season of the year would be useful.

The list of congregational contributions to the Emergency Fund of the United Free Church of Scotland has been published. It is a remarkable list, the total reached being no less than £150,000. St. George's, Edinburgh, stands first with great sum of £8,532, Morningside following with £2,087, Broughton Place, £2,025; and the High Church, £1,553. The largest contribution in Glasgow is £1,835 from Claremont, which, like Broughton Place, in Edinburgh, is a former United Presbyterian congregation. But the liberality of the smaller churches is not less, perhaps proportionally, it is even more than that of their richer neighbors. The Presbyterians of Scotland are evidently liberal givers.

The wreck and ruin caused by "the great destroyer" are receiving increasing attention at the hands of the British press. While there may be differences of opinion regarding certain liquor reform measures, there is absolute unanimity concerning the social wreckage and criminal results of alcohol. Time was, and that not so very long ago, says the Scottish Reformer, when the daily press paid little or no attention to the terrible havoc wrought by the liquor traffic, and to the deadly part played by it in the criminal annals of the country. Happily this time is now past, and today it is gratifying to find influential journals vying each other in placing King Alcohol in the dock, and condemning him to capital punishment. This is an encouraging sign of the times, and one full of possibilities for the cause.

The New York "Independent" says: "The Pope has issued an official communication declaring that he has no intention of seeing the nuncios and apostolic delegates for the purpose of conferring with them on foreign politics. The reason for this communication is that too often the purpose has been attributed to the Sovereign Pontiff of meddling with the affairs of foreign states. Within the last few days it has been asserted that the Pope would intervene in the Austro-Hungarian conflict, and also that he was about to establish diplomatic relations with China and Japan, and that he would treat with some powers for the protection of Christians in the East. The Pope has wished to make it clear by this official communication that he has no intention to occupy himself with foreign politics, that he is a purely religious Pope, with no relation to diplomatic intrigues, and that it is no part of his plan to effect changes in what is called the protectorate of Christians." On this the Lutheran Observer very properly remarks: "And yet this same Pope, who is so careful to prevent the idea of his having a political purpose getting abroad, is clamoring for a representative to sit in the gatherings of the Peace Conference at the Hague. It is hardly conceivable that his contention should be allowed. The Vatican is not a 'Power,' neither is the Vatican looked to for counsel by the nations. It would be no more fitting that the Church of Rome should be represented, than that the Lutheran Church, or any other branch of Christendom should have such recognition."

Herald and Presbyterian—Prayer should be prayer, whether it is written or extempore. And prayer takes time. He who leads in prayer should remember those whose minds work only at ordinary speed.

United Presbyterian—The Scriptures are not a quarry where men may dig with unsanctioned hands or blast away the strata with scholarly guesses. He who assails the Word of God will grow morally with every stroke of the pick; but he upon whom this stone shall fall shall be ground to pieces. It is an unfortunate quarry for the iconoclast.

In London in 1903 there were 24 murders and every murderer was executed save two who committed suicide. In Chicago, with one-third the population of London, there were 128 murders and one man was executed. These facts impel the Presbyterian Standard to naively remark: "That is a pointer on question whether or not justice is not also mercy. Non-enforcement of law is a very effective method of bringing all laws into contempt. Note the difference between London and Chicago.

New York has a large Jewish population, not less than 700,000, which is about one-half the whole number of Jews now residing in the United States. It is said that many of these New York Jews are making money rapidly and are going into the residence sections and purchasing homes. To such an extent is this being done that it has effected disastrously not a few Christian Churches, both Protestant and Roman Catholic. They have been surrounded by this Jewish population so largely that but little field for operation among people of other faith has been left them.

In an article in The Ram's Horn the Rev. Dr. John Balcolm Shaw, one of the leading Presbyterian ministers of the United States, calls on the church to lead the ethical revivals which is now apparent everywhere. Dr. Shaw well says that the pulpit ought to preach to the consciences of men as never before, and that "when we have a revival of straight preaching we shall have come to a revival of morality in the pews." With reference to the better moral example which the church should set in its own affairs and dealings it is said that affairs are sometimes conducted within the church by business men "in a manner which would make those same men blush in they were their own private affairs."

D. L. Moody was once asked, "What would you do if you were a pastor in a town where there are five churches and room for only one? His answer was: "Get out mighty quick. No power on earth can make me believe it is God's will that a Methodist and a Baptist and a Congregational and a Presbyterian and an Episcopal church should be in one town where there is not room for more than one or two. There is scarcely any difference in their creeds, and it is a waste of time to be preaching in such a town. I believe that sort of thing is the work of the devil." Noting Mr. Moody's remark the Pacific Presbyterian says: "We do not believe that Mr. Moody has changed his mind in this respect since he passed on into the higher life; and doubtless no one rejoices more than he does over the growing spirit of unity which is gradually bringing the denominations to that position where there will be a universal desire to put the church of Christ in the best workable condition in every community."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

MUST.

By Rev. J. W. Macmillan, B.A.

There are two classes of necessities in human experience, those which are the portion and lot of an unfortunate race, and those which are the imperious choice of each individual's free will. There is a "must" of fate, which all have to endure. And there is a "must" of purpose, which each man feels that he has to do. The former is appointed to man, as are his birth, death, or judgment. The latter he appoints to himself, as the experience he holds to be supremely desirable.

You can tell one man from another by the thing which he feels he must do. One must be amused, all serious things must clear the track for fun. Another must have money, he goes away sorrowful from the high summons to lowly service, for he loves great possessions. Another must speak the truth; it may indeed be awkward, but he did not figure the result in his calculation; he cannot have one story in his heart and another upon his lips.

Most of us cheer ourselves with hope, even in the most critical and calamitous times. We imagine relief in the unknown, and weave visions of delight out of the vain fabric of our wishes. We say, "It is better farther o." When Napoleon crossed the Alps, or marshalled his legions on the pestilential shores of Syria, or planned the attack at Waterloo, he was sustained by the hope of glorious victory. He did not say to himself, "Soon all these brave fellows will be scattered or slain, my throne, overturned, and myself a captive." But there have been times when we knew that it was worse farther on, and yet advanced. John the Baptist said, "I must decrease," and still preached his gospel of wrath to come. Jesus said, "The Son of Man must be put to death," and set his face steadfastly to go up to Jerusalem.

It is false to say that Christianity does not count the cost. It is never reckless, but knows and accepts. Our Lord did not say, "I will do what is right, and never mind the consequences." He said, "I know the consequences, and I will do what is right."

Do not think, however, that the "must" which admits that the end of striving is the gloom of apparent defeat, is uttered with a sigh. It comes from a breast which is commanded by an imperative, not forced by an inevitable. Jesus went to His death like a soldier who broke down the enemy's walls even as he sank in blood, not like a felon who is led with pinioned arms to a scaffold.

There is an ardor and exultation in the acceptance of crushing imperatives which goes far to help us bear them. Sorrow carries its own distinction, and creates its own dignity. Duty calls her children with a voice loud as a trumpet, and sweet as a silver bell. A martyr generally sings at the stake. Men have never liked their religion diluted. When the way of life is made broad and easy, the multitude scorn it. They know right well that no promise path of dalliance leadeth unto life, but straight is its gate and narrow is its way.

It is the pettiness of our lives that afflicts us. In greatly living we shall find relief from fret. A noble purpose refuses to dwell with beggarly discontent. On the red cross shield of faith, the blazonry and the device of which advertises you to the world, let the apostles' heroic declaration be written clear and large, "We must obey God rather than men."

Winnipeg.

CURSE AND EFFECT.

A sensation was sprung on the people of Hamilton by the arrest of the manager of a city branch of the Bank of Hamilton. The following statement of the matter was handed out by Mr. James Turnbull, manager of the head office of the Bank of Hamilton:—"The Bank of Hamilton is sorry to say that systematic defalcations have been made at its east end branch by T. Hillhouse Brown, who has been its agent since its opening. The embezzlement has been going on for several years, and has been cleverly concealed. The loss to the bank, which will be readily provided for out of surplus current profits, is a small matter in comparison with the regret which is felt over the gross breach of trust by an officer so well and favorably known, and hitherto so highly respected."

The defalcations are stated to amount to perhaps \$100,000. The young man is said to have been living extravagantly; his salary was but a moderate one, yet he was indulging in a yacht, fast horses, and a good deal of expensive entertainments. We refer to the matter for the purpose of pointing the ever necessary moral that young men need to be warned by parents, pulpits and press, that expensive living on a small salary creates temptations that ought to be avoided. Extravagance, speculation, gambling, fast habits—how can these things help any young man to plant his feet on the rock of solid and genuine success? By line upon line, and precept upon precept, the loftiest ideals of integrity in the smallest things, as well as in those that are not small, should be constantly inculcated. A renewal of the idea of plain living and high thinking, combined with unbending uprightiness, would seem to be eminently needed.

THE EVER-PRESENT SAVIOUR.

There is no escaping the omnipresent Christ. Whatever men may think of him, however they may speak of him or deny him, they cannot escape him. Of old the Psalmist said: "Whither shall I go from thy spirit? Whither shall I flee from thy presence?" We may more truly raise the same inquiries now. If men will go into the streets they will hear his voice in all the church bells and his face will beam upon them from the facade of every church building. The spires of his temple break the skyline no matter where they look. In the libraries there is scarcely a book that somewhere on its pages his name or face does not greet them. He meets them in statue and painting in the great galleries of art. For every wedding he has his Cana, for every home he has his Bethany; for every sorrow his Gethsemane; for every death his Calvary and his tomb in the garden lies side by side with every grave. Go where we will our eyes see him, our ears hear him, our feet stumble upon him. The sun shines upon us but for a few hours, the moon and the stars for but a little while; but his eyes are on us ever, his presence leaves us never. In the labor of the field or mine, in the courts or in the marts, in the tumult of the crowd or the solitude of the desert—wherever we are, he is; wherever we go, he goes. "If we take the wings of the morning and dwell in the uttermost parts of the sea" we shall not escape him. He is indeed an ever-present Saviour.

The tests of life are to make, not break us. Trouble may demolish a man's business, but build up his character. The things we attempt may not be accomplished, but we may be more accomplished. Character is the prize of life.—Maltbie D. Babcock.

A SABBATH IN MONTREAL.

The writer spent a recent Sabbath quietly in Montreal, Canada, and had the privilege of worshipping with two of the leading Presbyterian congregations in the city. Some impressions of what he heard and saw are here given.

In the morning we went to the American Presbyterian church, of which the Rev. Robert Johnston, D.D., is now the minister. This influential church is connected with the Presbytery of New York, of the Presbyterian Church, North. Years ago many, perhaps most, of its members were American by birth; but now most of its people are of Canadian birth, although of American lineage. It has a fine place of worship, and within its fold are many of the merchant princes of Montreal, so that it is a very influential body.

It was Home Mission Day in this church, and Dr. Johnston preached a splendid sermon bearing upon this great theme of the day. He spoke of the possibilities, the privileges and the perils of the Canadian Northwest, where the Home Mission field of the Dominion mainly lies. It was an eloquent plea for a large vision and a hearty support of the work in the new districts of the country. This church last year gave over \$3,000 for Home Mission work in Canada, mainly in the far West of that broad land.

This service throughout was inspiring and uplifting. The singing of the congregation led by a large chorus choir was most hearty, and general, and the whole air of the place was quiet, reverent and spiritual.

In the afternoon we attended a very interesting meeting in the fine new Young Men's Christian Association Building of McGill University. This building cost \$104,000. It stands by the beautiful gateway of the University campus, and is admirably fitted for its purpose.

At this afternoon devotional service we found about 200 earnest young men gathered for their weekly service. Dr. Robert Johnston was the speaker, and he gave a stirring address on the vision of God and the vision of man which he pled with the young men to seek to learn, in order to the fullest equipment for the tasks and trials of life whatever these may be.

At night we found ourselves in another large Presbyterian church as part of a fine audience gathered in Crescent Street church edifice. The minister here is a young man of energy and considerable power, Rev. J. A. Mackey, A.B. He began, with this service, a series of twelve sermons on "Religion as Friendship with God," and undertook the very difficult task of answering the question "What is Religion?" There was much that was fresh and interesting in the discourse, which was based upon the text—"And Enoch walked with God;" and yet it was, to us at least, not quite satisfying. Perhaps the fault was with the hearer, and it may be that other hearers found it more satisfying. Religion was defined as friendship with God, but what is the precise nature of this friendship? One or two reflections may be set down in conclusion.

First, the large congregations gathered together, especially at the evening services, were quite noticeable. The attendance at night is fully equal to that of morning.

Secondly, the hearty congregational singing, led not by a quartette, but by choruses of twenty or thirty voices, arrested attention at once. There were anthems, but the congregation had an opportunity

to sing three or four hymns at each service. There was care evidently to preserve the truly devotional spirit in the praise service.

Thirdly, the preaching heard on both occasions was topical, with little attention to exposition. In both of the services just described there was little need for such exposition. This was especially the case with the morning sermon on Home Missions. The preaching, however, evidently had practical ends in view, and for this purpose both messages were effective. With Dr. Johnston's address at the College Association service we were specially pleased.

We add only another word. This has reference to the liturgical parts of the services. This is one of the tests in our non-liturgical churches, where we often fail, and where we need special care. The prayers in both of these services were above the average usually heard. The morning service was marked by very comprehensive prayers, which were properly objective in their nature, while the prayers of the evening service were briefer and more subjective.

In both there were prayers made for the rulers of Great Britain and the United States. Indeed, there is scarcely a service in Canada where such petitions are not offered. We also noted, what is becoming very general in this whole land of America, less allusion to sin, less confession of sins, and less earnest pleading for forgiveness. Does this mean a decline in the sense of sin, or a change of attitude towards it? Perhaps partly both.—Christian Observer.

DEPREDACTION.

We desire to draw the attention of our historical societies and of all Canadians to an attempt now being made to remove to Detroit three of our ships which were sunk in the Thames, near Chatham, during the war of 1812. They were government vessels, but the annexationists claim with unrivaled assurance that they are now private property, and that they can easily purchase and remove them and the contents to the States. A correspondent of a Chicago paper writes from Detroit: "The vessels were forgotten until several years ago, when unusually low water in the Thames revealed one of them. A plan was originated to have them recovered, brought to Detroit, and presented to the city as memorials. No productive action was taken, however, until several days ago, when a Detroit exploring party, headed by C. M. Burton and Charles J. Clack, quietly began operations. So far the work of the explorers and their divers has resulted in the definite location of the three vessels at points one and a half, two and six miles up stream from Chatham. The vessels are partly or wholly covered with sand and earth. In the one most exposed the hull was found to contain boxes and barrels of cannon balls and other stores. Further search is expected to reveal chests of silver, which records in possession of the explorers show were taken from the boats." We trust that no effort will be spared to frustrate this nefarious scheme, and that the warships and their contents will be raised by the Government and deposited in suitable quarters. Detroit people show us no consideration. Shortly after Confederation we gave them the old records stored in Chatham, but they have returned us nothing.—Christian Guardian.

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have. I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong.

We never find out just how much joy there is in light and sunshine until we have been for a little while in the dark.

"HONOR AMONG CLERGYMEN."

When a clergyman has ceased to believe in the creed of his church, should he be silent, or should he withdraw from his denomination, or should he remain where he is and let the truth as he sees it speak for itself? Such is the question that has again been projected into the arena of active discussion in the American religious world by the Rev. Dr. Crapsey, rector of St. Andrew's Church, Rochester. That it is a question of vast import goes without saying. "There are scores of clergymen today in every Christian denomination," observes the well-known religious weekly, the New York Outlook, "who are perplexed by this question. They are men of the highest honor, and resent imputations upon their integrity. They neither wish to remain in a communion where they are not wanted, nor to leave a communion to which by long association and by spiritual affinity they are devotedly attached. They no longer hold the theological views of their youth. They no longer hold those of the youth of their Church. . . . And many young men are kept out of the ministry altogether by the dread of encountering this embarrassment."

Dr. Crapsey is a radical thinker. Last winter he preached a number of sermons rectifying upon the truth of the 'Virgin Birth and other fundamental doctrines in the Christian creed. He drew upon himself the censure of his Protestant Episcopal brethren, and may have to face a heresy trial. In the meantime he has published a very frank and interesting article in The Outlook (September 2), in which he sets himself to discover what is involved in the phrase, "honor among clergymen." He takes as his text the following sentence from a pastoral letter recently issued by the Bishop of the Protestant Episcopal Church in this country; "If one finds, whatever his office or place in the church, that he has lost his hold upon her fundamental verities, then, in the name of common honesty, let him be silent or withdraw."

"What are the fundamental verities?" asks Dr. Crapsey. If they are "the basic truths of Christianity given to us by Jesus himself in the two great commandments of the law, in the Lord's Prayer, and in the five laws of righteousness as we find them written in the Sermon on the Mount," then no exception can reasonably be taken to the Bishop's position; but if "certain historical statements, philosophical conceptions and theological definitions" are meant, then, Dr. Crapsey holds, the alternatives presented are unjust. A clergyman who may be both honest and intelligent is forced to choose between repressing his conscientious convictions and becoming "a disgraced and unfrocked priest." Dr. Crapsey concludes:

"The advice of the pastoral letter cannot help any true, brave-hearted man when in the situation it implies; for such a man silence is impossible and withdrawal treasonable. He must stand in his place and calmly abide the consequences of his position. Prophets are not popular. Of them it is written, 'I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city.' Unless a prophet is ready to face the doom of the prophet, he should not undertake the prophet's office.

"But the prophet is not called upon to kill himself or crucify himself or scourge himself or excommunicate himself. He must leave that to others. He, for his part, has but to speak the Word, and the Word will take care of itself. If the Word is not of God, it will come to naught; if it is of God, nothing that happens to the prophet will harm it. And the Word is the thing."

This article has aroused unusual interest in the religious world. The Outlook lends its editorial support to Dr. Crapsey's method as substantially that of Wesley, Luther, Paul and Jesus Christ. It says:

"If a minister finds himself differing on important points from the church in which he is an ordained teacher, it is his duty neither to withdraw nor to be silent. It is his duty, with real, not assumed, respect for the opinions which he no longer entertains and of those who entertain them, to preach the truth as he sees it, and to leave those who differ with him to determine whether the difference is so great that they are no longer willing that he should remain a recognized teacher in their fellowship. This was the method of Wesley, of Luther, of Paul, of Jesus Christ."

The papers of Dr. Crapsey's own denomination, however, condemn his attitude in no uncertain terms. The Church Standard (Philadelphia) thinks his position is "preposterously untenable." It says:

"Meantime Dr. Crapsey's position has been universally condemned as untenable and absurd; and of late it has been said with perfect justice that if the authorities of the Diocese of Western New York shall continue to be silent, they themselves must be regarded as officially allowing and authorizing Dr. Crapsey's position as a lawful and tenable position for a clergyman of the Protestant Episcopal Church in the United States of America. It is needless, perhaps, to say, but it can do no harm to say in the plainest of terms, that, if the Protestant Episcopal Church could consent to be placed in that position, it would forfeit every claim to the allegiance, and even to the respect, of Christian people."

The Living Church says of his position:

"Every authorized teacher is under limitation. A public school teacher would not be permitted to instruct those under him that the globe is flat, nor that its interior consists of cracker crumbs. . . .

accepting a teaching engagement he binds himself to teach what is held as true on the specific subject under inquiry by the authority that commissions him. He does not, if he is honest, so covenant apart from his own belief, but because his own belief so far accords with the belief of the authority that commissions him, that in teaching the one, he also teaches the other. If, in later days, it transpires that these have drifted apart, honor then requires that he relinquish the authority under which he has been commissioned to teach, and claim henceforth no authority beyond that of his own mind. Honor would prevent his drawing a living from the authority which he misrepresents. Men easily see this in other walks of life. Robert E. Lee, sworn as an officer of the United States army to support the constitution of the United States, recognized that when he was no longer able to abide by that oath, honor required him to resign his position and surrender the emoluments of his office—and he did it. Is 'honor among clergymen' less sacred than honor among soldiers?

"Dr. Crapsey's position is one that divests the Church of all teaching authority and leaves each individual with no assurance beyond that which he is able to puzzle out for himself; but it is easy to see that the position is at variance with that which he accepted at ordination."

God never is before his time, or after. As the appointed hour strikes, His messenger stands on the doorstep, the looker-for gift in His hand. Faith may be put to a long test, but never in vain. Meanwhile look, not at circumstances, but at the word and power of the living God. And God will keep His word.—Rev. F. B. Meyer.

Doctrine is sometimes Christianity reduced to a name.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

NEHEMIAH'S PRAYER.

By Rev. C. McKinnon, Winnipeg.

In Shushan the palace, v. 1. Oftentimes by the banks of sedge river, where the weeds are coarse and rank, may be found a delicate flower scenting the poisonous air with its perfume, and redeeming its surroundings by its loveliness. So, too, in the most unlikely places Christian virtues may be found to flourish. In Shushan, the palace, luxurious, effeminate, drunken, debauched, in the East End slum of London, amidst all its metropolitan vice, there stand out men like Nehemiah, of fervid prayer and piety. They are not the creatures, but the conquerors, of circumstances. God's grace in their hearts is a power stronger than environment.

Hanani, one of my brethren, came, v. 2. It was the simple and touching appeal of a native Christian that moved our church to undertake its noble and successful mission to Korea. Tidings of the great need in heathen lands is sure to send Christian people to their knees in prayer to God. And, if their prayers are honest, they will rise with the resolve to give all the help in their power. Were the missionary periodicals more widely and carefully read, there would be more zeal in the cause of missions. Read, learn, tell, definite facts about the church's work in heathen lands. Information is the fuel of inspiration. Knowledge arouses enthusiasm and moves to action.

Wept, mourned, fasted, v. 4. The prayers that prevail are the prayers that come straight and hot from a heart that feels its own and its neighbor's need. Formal and feeble petitions that come from the lips merely, are powerless to bring help. If, when we are on our knees, there is no burden upon our heart, nothing that we long to have for ourselves or others, let us not pretend that there is, but frankly confess our coldness, and ask God to take away our stony hearts and give us hearts that honestly realize their lack and seek above all things His blessing.

God of heaven, great and terrible, v. 5. The tiny minnow in his little creek may perhaps form an idea of the boundless ocean; but how much greater the ocean is than the minnow's thoughts of it! So it is with our thinking about God. We know that He is powerful, but we cannot measure His might. He guides the storm, He sends and stills the earthquake, He fills all earth and heaven. But there is terror in the power of God only to those who are His foes. For those that trust Him, that strong arm of His is ever outstretched to protect and defend.

Confess the sins of, Israel, which we have sinned, v. 6. It is easy enough to confess the sins of others, but people are not always so willing to acknowledge their own shortcomings. All the same, the sins of others are our own. The lives of those around us are mirrors reflecting our own faults. We should be honest enough to look squarely at them and own our partnership in the world's guilt. No set form of confession is binding upon us, and we have no "father-confessor" with a right to inquire minutely into our conduct, nor are there any questions we are obliged to answer; but we should be quite frank and specific in telling our evil deeds to God, who knows

S. S. Lesson, November 19, 1905.—Nehemiah 1:1-11. Commit to memory vs. 8, 9. Read ch. 2. Golden Text—The effectual fervent prayer of a righteous man availeth much.—James 5:16.

the secrets of our hearts. "O Lord, I was proud, I was angry, I was untruthful, it was my tongue that injured my brother and my hand that was lifted in defence of wrong"—it is this sort of confession of all our shortcomings and transgressions.

Remember, I beseech thee, the word, v. 8. You enter a coal mine, and descend a slope whose roof is scarcely six feet high. On either side walls of coal but a few feet apart hem you in. Down the narrow passage you walk, half frightened that you will be suffocated, but surprised to find the air as pure a thousand feet down as at the surface. On the way down you pass a panting engine pumping out the foul, and pumping in the fresh air. So the strang, pure promises of God are continually pouring into our hearts and expelling the distrust and fear that would otherwise poison our lives.

Whom thou hast redeemed by thy great power, and by thy strong hand, v. 10. A child's finger pressing a button sets loose the mighty force that hurls thousands of tons of rock into the air, and clears a passage for safe navigation. In like manner, at the touch of faith, there comes from heaven the resistless might that sweeps away all obstacles to the redemption of men. It is ours by faith to bring to bear upon this task the power already pledged to accomplish it.

Grant him mercy in the sight of this man, v. 11. God wants us to be definite in our petitions. It is true there may be some unwise requests, which, for our good, He will not grant. The child may ask for a white powder, thinking it to be sugar, when it is really poison, and it will be denied him. But what is good, God will give. Adoniram Judson does not hesitate to write this testimony: "I never prayed sincerely and earnestly for anything, but it came, at some time, no matter at how distant a day; somehow, in some shape, probably the last I should have devised, it came." So was it with Nehemiah's prayer. God answered it in His own time and place.

POVERTY LEADS TO FAME.

Wm. Chambers, who with his brother Robert founded the well-known Scotch publishing house and laid the foundation of high-class cheap literature, was thrown upon his own resources at the age of fifteen.

He was then an apprentice to a bookseller, who agreed to pay him four shillings a week for five years. Young Chambers resolved to make this small weekly sum cover all his requirements. He found top-storey lodgings for one-and-sixpence a week. For this his land-lady allowed him, besides his bed, a seat by her fire-side, and she also cooked for him.

The boy made one-and-sixpence suffice for his food, which allowed ninepence over for miscellaneous demands, chiefly shoes, which were a heavy item. On no occasion did he look to parents or other relatives for any financial help. He was mercilessly overtaxed in his work, yet got up in time to read for an hour before going to his shop. Later on he earned a penny roll by reading to a baker and his two sons while they were preparing their batch of bread at five o'clock in the morning.

When he was nineteen he procured credit for £10 worth of books, and opened a stall in Leith Walk. At the end of a year he was able to enlarge his business, and, though slowly, he went steadily forward, and in due time attained extraordinary success, fame, wealth, and honour.

GOD'S GOODNESS.

By the Rev. Duncan Cameron, B.D.

To the man who asks for proof of the fact that there is a good God over us all, no better answer could be given than the words of the Psalmist, "O taste and see that the Lord is good." Just as we can tell the sweetness of anything by tasting it, so we can speak best of the goodness of God through the experience of a godly life.

We do not expect the man who is living an unclean life to know much of the bliss of purity. And we cannot expect the man who persists in living his life away from God to know much of the blessedness of the pious and God-fearing man. To know that the Lord is good, to see that the Lord is good, we must live with faith in Him. When a man repents of his sin and turns to God, he sees everything in a new light. He gets to know many things he did not know before. He strives faithfully to increase in goodness, purity, and piety, and in the very effort he sees that God is good. To know the goodness of God we must believe in Him. The experience of the saints shows that such belief is never vain. He who believes in God with heart and soul and mind, finds always that God is good. This belief answers to the demand of the religious nature of man, and through it we know the goodness of God. In this sense it is true that faith in God precedes knowledge of God.

Faith enlarges a man's spiritual powers, and these are the noblest of human powers. We can admire a man of great physical strength, but we lose our admiration if we find he is coarse-minded, cruel, selfish, impure. We can admire the man of great mental power, but our admiration is considerably lessened if we find that the mental power is not wedded to any of those qualities of heart that do most to sweeten life. After all, it is not by the increase of physical or mental powers that God's kingdom will come. We need to grow in love, in hope, purity, patience, meekness, gentleness. It is these powers that faith enlarges.

Faith thus lifts man to his highest. He who lives without God in the world, usually lives in a low plane. But let a man live ever in the light of God's presence, and his horizon is continually extending. His sorrows, sins, care trials are all looked at from the standpoint of the absolute goodness of God. All who, like the Psalmist, have lived the life of faith can sing with him from the heart, "Blessed is the man that trusteth in God."

There are at least three facts of life that stand in the way of belief in the goodness of God, and these three are sin, sorrow, and death.

i. We see evidences of the power of sin all around us. We find in the world cruelty, selfishness, hatred, dishonesty, intemperance, impurity, all forms of that sin which cuts men off from fellowship with God. When we see evidence of this, we do find it hard to see that God is good. But here we find the Psalmist's words are true. "Taste and see that the Lord is good." Live the Christian life—the life of faith in the mercy of God in Christ, and you shall know that even in spite of the fact of sin, God is good. Sin is not the work of God. It is the result of the misuse of the will-power with which God endowed man. But even this is forgiven by the good God. He so loved the world that He sent His only begotten Son to die that we might live. He made Him to be sin for us who knew

no sin, that we might be made the righteousness of God in Him. Even from the pit of sin God in His goodness has provided a means of escape, in the sacrifice of His Son on the cross. That is the measure of God's love and of God's goodness and when we realize this, we see God's infinite goodness through the experience of Christian faith—for we believe in the reality of forgiveness.

ii. Then, again, the fact of pain and sorrow keeps some from seeing that God is good. Disease is a common fact of life, and pain of mind is even more common than pain of body. We find men suffering from hopes unrealized, from the slanders of a hard and selfish world, from the tyranny of their own passions. All over the world we find men struggling grimly for a bare existence. Sorrow, pain, suffering are on all sides, and how can one believe that the omnipotent God is good?

Here again the words of the Psalmist give the answer. "Taste and see that the Lord is good." Certainly pain and sorrow are unrelieved where there is no faith. The misery and the troubles of life lead then to despair. Human life is made a hell. But taste and see that God is good. Believe in the love of God in Christ Jesus. Make the experiment of faith, and you will find that pain, sorrow, affliction are not hopeless things. The Christian sees the silver lining in the clouds of suffering. Christianity is the Gospel; it is good news, it makes men hopeful in passing through life's dark places. All afflictions are seen to be light and but for a moment. The Christian knows that these words of St. Paul are true: "Though our outward man perishes, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Suffering makes the Christian a stronger and a better man. It brings not despair, but a fuller trust in hope.

iii. The experience of bereavement has made many a one drink of the bitterness of doubt and unbelief. There are some who are of such a shallow and selfish nature that bereavement leaves no wound. Even the loss of a good father or mother may have little or no effect on one who is bound up in self or living a life of sin. What keeps men from being moved by the great atoning Death on the Cross of Calvary, keeps them from being touched by the death of one bound to them by the tie of blood.

But we can thank God that such natures are rare. It is natural for men to feel the sorrow of bereavement; and when there is loss by death, one who has really loved and revered, there comes a sorrow of heart that time alone will never heal. There are natures strong, deep, and noble, that never forget the agony of bereavement. The careless, selfish, worldly man soon forgets the death even of one he had reason to love, but the Christian does not find solace in forgetting; he finds it in the hope of immortality, and in the trust in the goodness of God. The wound is healed not by forgetfulness, but by God. Sorrow gives way to hope. He believes "we fall to rise, are baffled to fight better, sleep to wake." Taste and see that God is good. Believe in the mercy of God in Christ, and you will know that Death is never victorious over Love.

To the man who is suffering and sinning and who finds in the universe no trace of God's goodness, we should say: "Taste and see that God is good. Make the experiment of faith. Believe in God. Accept Jesus as Saviour. Live the life of faith, and you will know through the experience of a Christian life that God is good."

There are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go. Joy gushes from under their fingers, like jets of light. Their influence is an inevitable gladdening of the heart.

PRAISING GOD.

Some Bible Hints.

Our trust in God is not complete until we cause others to trust, nor our praise until we cause others to praise (v. 3).

A man is blessed in proportion as he does not trust in what is not trustworthy and does trust in Him who is worthy of confidence (v. 4).

Our blessings from God cannot be numbered, but God likes to have us try to number them, and the enumeration does us good (v. 5).

God evidently delights to serve His children; shall not His children delight to serve their God? (v. 8).

Suggestive Thoughts.

Nothing that God does for us but is wonderful, and the more we understand it, the more wonderful it seems.

It is a man's duty to learn all he can about God's creation, because thus he learns more about God.

The worshipping spirit sees God everywhere, and adores the Almighty in the gift of a slice of bread as if it were a golden crown.

No thoughts of praise are long without words of praise.

A Few Illustrations.

Praise of God without a knowledge of His works is like praise of Raphael without having seen any of his pictures.

No one without an artist's soul can really see a picture, and no one without a godlike spirit can really see any of God's wonderful works.

The sun is mirrored as perfectly in a dew-drop as in the ocean, and God is completely manifested in His smallest gift to man.

Even a senseless cliff will send back an echo; how dead is the heart of a thankless man!

To Think About.

Do I often enough count over my blessings?

Do I express by gratitude enough to others?

What am I doing in return for all that God gives me?

A Cluster of Quotations.

When thou hast thanked thy God for every blessing sent,

What time will then remain for murmurs or lament?—Trench.

Gratitude is life's sweetest pleasure.—Luther.

It takes considerable more piety to make a man thankful to God for what He has done, than prayerfully dependent upon Him for what we would like to have Him do.—Parkhurst.

We ought to thank God daily for the sins we have not committed.—F. W. Faber.

Good Books.

Our societies have a mission in the matter of reading. In what better way can we influence lives than by setting our members to reading good books?

Where a public library is accessible, appoint a library committee whose members will each week spread in the society about some noble book to be found in the library.

Set up a bulletin board, on which the good-literature committee will post notices of the brightest books and magazine articles accessible to the Endeavorers.

Where there is no library, organize a book club or a society library. You could make no better beginning than with noble biographies of Christian heroes.

Get the members of the society to agree to read an average of half an hour a day, and offer a prize for the best list of books so read in the course of a year.

Call at some social for lists of books read during the year, each Endeavorer to make out the list from memory. Appoint

a committee to judge which is best.

Ask some scholar to lay down a course of reading, perhaps in history or in art or in science, to be pursued by those in the society that wish to take it up.

THE SOUL'S INDIAN SUMMER.

By I. M. Chambers.

The sky grows somber with the huge ashen clouds that roll in like chariots from the horizon. The equinoctial rains pierce our face, and the swallow bewildered wanders from the trees to find shelter under the eaves. I button my coat, for the air chills me, and I am reminded of winter. The driving rain is battering down the ampelopsis by the wall, and its waxen leaves are tumbling to the ground, leaving the vine bare. The rain-drops, like legions of desperadoes, are busy with their work of spoliation among the trees and flowers. The heart grows sad in seeing the forms in which so much beauty and fragrance is tabernacled, despoiled.

We will not be sad though, for just beyond us God has fixed the Indian summer, with its warm and sunny days. The skies will again be blue, and perhaps a few stray flowers will yet bloom for us by the roadway. By this we shall be reminded just before winter comes of the happy springtime, which lies beyond it all.

I have lately met lives in which the strange winds were blowing, and where tears, like equinoctial rains, were falling over cheeks upon which the years had made their mark. There were few flowers blooming in their garden. The one they loved most was the soonest to fade. I wish I might gather these around me tonight, and show them the Indian summer, with which our Father pervades life, after the season of heartaches. Winter is coming when all things will seem dead; but they will only seem so. They will be only sleeping. Beyond all, lies the perpetual summer, in which the immortal flowers will bloom, and joys be kissed by the eternal ones.

HE COULD, BUT CANNOT.

He was one of the fellows

That can drink or leave it alone,
With a fine, high scorn for common men,
Who are born with no backbone.
"And why," said he, "should a man of strength

Deny to himself the use
Of the pleasant gift of the warm red wine
Because of its weak abuse?"

He could quote at a banquet,

With a manner half divine,
Full fifty things the poets say
About the rosy wine;
And he could sing a spirited song
About the lips of a lass,
And drink a toast to her fair young worth

In a sparkling, generous glass.

And since this lordly fellow

Could drink or leave it alone,
He chose to drink at his own sweet will,
Till his will was overthrown.
And the lips of his lass are pale with grief,
And his children shiver and shrink,
For the man who once could leave it alone
Is the pitiful slave of drink.

DAILY READINGS.

- M., Nov. 20. "Praise is comely." Ps. 33: 1-22.
- T., Nov. 21. God's dealing with nations. Ps. 81: 1-15.
- W., Nov. 22. His works in nature. Ps. 95: 1-11.
- T., Nov. 23. His works in grace. Ps. 98: 1-9.
- F., Nov. 24. Redemption. Luke 1: 67-70.
- S., Nov. 25. God's work completed. Rev. 5: 9-13.
- Sun., Nov. 26. People—God's wonderful works. Ps. 40: 1-11. (Thanksgiving service.)

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, NOV. 8 1905.

In our advertising columns will be found the prospectus of the United Empire Bank of Canada, with head office in Toronto. It is being organized by Mr. George F. Reid, for several years the successful manager of the Standard Bank; and this fact is a guarantee that the new bank, under his experienced management, will prove a money maker from the start. The rapid growth of population and the wonderful expansion of business render necessary the increase of banking facilities; and we feel quite in saying that the stock-holders of the United Empire Bank will find their investment a safe and profitable one. The stock books are now open at the address stated in the prospectus.

The Fourteenth Alumni Conference of Queen's University came to a successful close yesterday. The attendance was fully up to that of last year; the addresses were given and discussions taken part in with all the old time vigor.

Contrary to what we usually find in such gatherings, the opening meeting (on Monday afternoon) was well attended, and the topic "The Problem of No-Church Goers: Why and How to Reach Them," was discussed with great interest. One speaker raised the point, "Let a man build a fire on a cold day in the centre of a large room and the people will soon gather around the fire." Another speaker said that "the great trouble with the non-church goer was that he did not feel the cold, therefore did not appreciate the need of a fire. Thought if he lived a square life he was alright and did not require the help of the church. However, there would come a time in that man's life when overtaken by accident or sickness came into his family, he would appreciate the helpful sympathy of the church and the faithful pastor must always be on the alert to take advantage of such opportunities." Rev. J. A. McDonald, Toronto, in his topic Monday night, "The Place of the Preacher in the Making of the Nation" had one of his old time treats for his hearers.

One noticeable feature of the conference was the large part of the programme filled by Queen's professors. As usual, Prof. Watson gave two addresses and Prof. Cappon one. The place Prof. Cappon holds in

the hearts of the students was easily seen by the large number of them present at his lecture.

The chief feature of the conference seemed to be the "Chancellor's Lecture-ship." In these nightly lectures given by Prof. Short problems of living, vital interest were discussed. No one attending these lectures could fail to see the immense advantage the pastor, who has a wide knowledge of the economic and social problems affecting the everyday life of the people, has over his poorer informed brother in the work. The well-informed man knows what he is doing and is able to direct his blows against the root of our social and political evils, while the man lacking this knowledge is working largely in the dark.

The annual election of officers took place Friday morning, when the Rev. Dr. MacTavish, Toronto, was re-appointed president. Rev. J. W. H. Milne, Ottawa, vice-president, and Rev. Alexander Laird, Kingston, secretary, and Rev. Dr. MacTavish, Cook's Church, Kingston, was given the additional office of treasurer.

SORROW'S BRIGHT SIDE.

Only the Father in heaven knows all the "why of suffering." But he is ready to give glimpses of its brighter side to those whom he trusts and honors in his call to suffering, even while the sorrow is heavy upon them, if they will let him do so. A mother who had been entrusted alone with the training of her four boys after their father had been taken home, and who had seen the oldest son lay down his life in service for others, was called upon to give up still another son to special service above. To friends, the sorrow seemed crushing; yet because the mother herself was looking for the brighter side, she could see what they could not. "Why, I oughtn't to complain," she said bravely, a few days after her loss; "John has two of his boys with him now, and I have two with me." Only the chastening of suffering could have brought out that perfume from the crushed flower. But it is God's loving purpose that every afflicted child of his shall bring earth a little nearer to heaven.

IN MEMORIAM.

MRS. A. C. WISHART.

The sudden death of Mrs. Wishart, wife of the Rev. A. C. Wishart, B.A., of Knox Church, Beaverton, came as a great shock to the congregation as well as the entire community. To the members of Knox Church, among whom she took her place as their minister's wife ten months ago, her early death seems like a personal loss, so greatly had she endeared herself to every one who knew her. Her bright, winning manner, kind, sympathetic nature, with a charming personality, made her a favorite with old and young alike. Mr. Wishart has the sympathy of all in his sad bereavement. The following from the Galt Reporter, shows how she was loved where she was best known:

"Mrs. Wishart, known to hundreds of affectionate friends as Hester Millican, was uniformly admired and beloved by those who knew her, most beloved by those who knew her best. Beautiful in face and form, her character was marked by native sweetness, candour and gentleness, while a winsome gravity, blending with sparkling mirthfulness, rendered her singularly attractive to both old and young. Sincere, serious, sympathetic, impulsive, her whole life was fragrant, while the power of a quiet and unobtrusive religious life touched it all with a nobler beauty. In every good work, both in Knox church, to which she belonged, and in all philanthropic and unselfish enterprises, she was an earnest and potent force. Her memory will be cherished with gratitude and love by hundreds who prized her friendship."

A WIFE'S PRAYER.

A wife's prayer, nearly as beautiful as the prayer of Naomi, is expressed in these words: "Lord, bless and preserve that dear person whom thou hast chosen to be my husband; let his life be long and blessed, comfortable and holy, and let me also become a great blessing and comfort unto him, a sharer in all his sorrows, a meet helper in all his accidents, and changes in the world; make me amiable forever in his eyes, and forever dear to him. Unite his heart to me in the dearest love and holiness, and mine to him in all sweetness, charity and complaisance. Keep me from all ungentleness and discontentedness, unreasonableness, and make me humble and obedient, useful and observant, that we may delight in each other according to thy blessed Word, and both of us rejoice in thee, having our portion in the love and service of God forever. Amen!"—Anon.

SHIFTING THE COMMA.

In considering the affairs of Russia, it is sometimes forgotten that our Royal Family is related by marriage to that of the land of the Tsars.

The Dowager-Empress of Russia, who is sister of our own Queen Alexandra, exercised an excellent influence over her husband, Alexander III, who was at times inclined to be severe.

The Tsarina one day saw on the Tsar's writing-table a document relating to some political prisoners, and on it Alexander had written: "Pardon impossible, to be sent to Siberia." The Tsarina took up the pen and altered the punctuation, making the sentence read: "Pardon, impossible to be sent to Siberia."

The Tsar was so struck with her ingenuity that he would not alter it, and the paper was sent in its amended form.

BETTER THAN SEEING.

Believing is better than seeing. It is sometimes so in the material world,—better to take a ship into harbor by a trustworthy chart than by the best eyes. But it is always so in the spiritual world. Which is the nobler, better man,—he who is honest because he sees gain in it, or he who is honest because he believes in honesty, as a high principle of conduct? Which is better,—the man who sees that dissipation is unhealthy, and therefore restrains himself, or the man who cherishes an unseen ideal of character, and so shrinks from the grossness of debauchery and sin? Which is the sweeter, better love,—that which sees gain, or social position, or worldly influence, and so renders the pledges of affection; or the love "proof o' shot to birth or money," whose silken bonds are woven of the unseen things of esteem, and reverence, and affection? The Apostle went to the heart of the matter when he wrote that in spiritual things we walk by faith, and not by sight. He walks very feebly and uncertainly, indeed, and goes only a little way, who walks by sight; but he walks in the light and he goes far, who is guided and upheld by a compelling and an unswerving faith.

RICH EXPERIENCE.

It is the purpose of God to make His children stronger, better and more useful. So He permits experiences to come to us that will broaden our outlook, give earthly things their real value, and inspire us to form Christian characters of the best material heaven can give. He lets a true disciple catch glimpses of Him, and the joy that is set before us that will enable us to overcome temptation, bear burdens uncomplainingly, and do Christian work faithfully, and thus change us into the image of His dear Son. Not a few of these rich experiences come to us through prayer when alone with Him.

"O Master, it is good to be
Entranced, enrapt, alone with Thee."

HEALTH AND HOME HINTS

Small Chocolate Cakes.—Cream one-half cup of butter, add to this one-quarter cup of dry cocoa and butter. Put in either one cup of flour, three teaspoonfuls cinnamon, one-quarter teaspoonful cloves, or one teaspoonful of vanilla may be used instead of cloves; one cup of fine white sugar. Add the sugar and spice to the butter, and eggs and beat well. Have ready the whites of three eggs beaten stiff and dry, add these alternately with flour. Bake in small patty or gem pans, as it is too delicate for loaf.

If possible accustom your little ones to sleep without a pillow of any kind, and if they must have one at all let it be quite small, only just sufficient to support the head and neck; a large feather pillow interferes with the proper formation of the spine.

Toothache caused by a cold in the facial nerves may often be relieved by wringing a soft towel out of old water and sprinkling it with strong vinegar. This should be laid on the face like a poultice and will often be followed by a refreshing sleep.

Cream Frosting.—To two tablespoons thin cream add, gradually, confectioner's sugar until of the right consistency to spread. Color with leaf-green and flavor with one-half teaspoon vanilla and one-eighth teaspoon almond extract. Confectioner's sugar should be sifted before using.

French Salad Dressing.—Mix together one-quarter of a teaspoonful of white pepper, one-half teaspoonful of salt and three tablespoonfuls of good olive oil. When the salt is dissolved add, while stirring violently, one tablespoonful of vinegar and stir until the dressing is slightly thickened. In the season lemon juice may be used in place of vinegar.

Cough Candy.—Take two tumblers. In one place a gill of whole flaxseed; fill the other with broken bits of slippery elm bark. Fill both tumblers with boiling water and leave standing for two hours. In a saucepan place one and one-half pounds of best brown sugar. Strain into it through muslin all the liquid from the two tumblers. Put on the fire and boil, stirring constantly until the candy seems on the point of turning back to sugar. Pour out quickly onto buttered plates, and break into small pieces when cold.

Pumpkin Pie.—Part and cut the pumpkin in small pieces; wash and put into the kettle with one quart of water; boil six hours, stirring often to prevent burning; then run it through a sieve. Over one quart of the pumpkin pour two quarts of boiling milk and then stir in two cups of sugar, two spoonfuls of salt, one of cinnamon, one of ginger, one grated nutmeg, and six well-beaten eggs. Line deep plates with plain paste, fill with the mixture and bake one hour in a moderate oven. The pies are improved in appearance by boiling a stick of cinnamon in the milk, instead of using the ground. They may be made without eggs, by using six powdered crackers. Cook enough of the pumpkin at a time to last two weeks; after you have kept one week set it in the oven until scalded, then set it away in a cool place.

Most unhappy people have become so by gradually forming a habit of unhappiness, complaining about the weather, finding fault with their food, with crowded cars, and with disagreeable companions or work. A habit of complaining, of criticizing, or fault-finding, or grumbling over trifles, a habit of looking for shadows is a most unfortunate habit to contract, especially in early life, for, after a while, the victim becomes a slave. All of the impulses becomes perverted, until the tendency to pessimism, to cynicism, is chronic.—Success.

HIGH PRICED CHURCH

MUSIC.

Music is of great service to and in the church, but in many places it is usurping the first place and constitutes the chief source of attraction. Fancy prices are paid to accomplished soloists as advertising enticements to the outside public, or for the special delectation of a select congregation. They are employed not so much to stir worshipful emotion as to yield entertainment. Some of them have been known to command as high a salary as \$5,000. This is no doubt exceptional, but in many cases the music of the fashionable and wealthy city church is an expensive luxury, but we suppose it proves a profitable investment, or it would not be indulged in.

Wealth can, of course, do as it pleases in providing itself with the world's best singers without regard to Christian taste and opinion; nevertheless, the question will arise, Is it right and becoming to employ professional stars in sacred service, to set them up as rivals of the pulpit, to spend upon them so much money that might be, and should be, more usefully and happily employed in God's service and to the extension of his kingdom?

It is to be regretted that there is a growing tendency to convert churches into concert rooms and choirs into operatic choruses. It awakens a feeling of sadness when the specially drawing soloist is set before a congregation to sing to them, nominally for their spiritual quickening and to the glory of God, yet really to please and gratify an aesthetic taste, while ministers, who are duly qualified and duly tested and accredited, go unemployed or work on half pay or live in pressing need. Many a talented and consecrated servant of God would be glad to labor all year in some church at a third of the rate which many a musical expert receives for warbling in public once a week.

We may add that the effect upon the listeners of this operatic and high-priced music is not salutary. The attention is directed to it, not as a means of soul-lifting toward God, but as an artistic performance. The conversation generally upon leaving the sanctuary is not how edifying and helpful was the truth presented, or how spiritual and elevating was the service, but how finely Miss So and So sang, or possibly some hypercrite has his exception to take to the character and extent of the rendering. What is more and more needed is music that warms the heart, lifts the soul to God, harmonizes with Christian worship, and is truly intense of praise to God, not a lure to the natural man or a worldly enjoyment or a wealthy gratification.—The Philadelphia Presbyterian.

The Herald and Presbyterian tells of a church in Tennessee which has just been celebrating its hundredth anniversary. Among other reminiscences revived was the story that in the early settlement of the community the people largely came from South Carolina. Some of them travelled on Sunday, pressing on as rapidly as possible to their destination. The others, unwilling to desecrate the Sabbath by travelling, stopped and rested and worshiped on the holy day by the roadside. The Sabbath-observing division reached their destination before the other division did, and were in better physical condition, both as for themselves and their horses. Our contemporary adds: "The fact is brought out in so many ways that it is profitable to do right, that only the willfully blind do not see it. If, in a short journey across the plains or a mountain range, it is physically an advantage to observe the Sabbath, it is obviously true that it is profitable to remember God's holy day in the long journey that leads through earthly life."

SPARKLES.

Dr. Fissick.—Well, yes; I suppose you should take some mild tonic—
Guzzle (eagerly)—How about beer?
Dr. Fissick.—O, no; that's Teutonic.

"I'm taking my riding lessons in strict privacy."

"Why not in public?"

"So as to avoid the fierce white light that beats about the thrown."

"What broke up the Ladies' Debating Society?"

"The leading member was told to prepare an essay on the yellow peril. She did so, and the opening sentence read: 'Yellow apparel is very trying to most complexions.'"

"Mr. White," said the lawyer to a witness in the box, "at the time these papers were executed you were speculating, were you not?" "Yes, sir." "Were you in oil?" "I was." "And what are you now in?" "Bankruptcy," was the solemn reply.

Small Tommy, being reproved by his mother for some misdeed, showed his displeasure in his face.

"Why, Tommy," said his mother, "aren't you ashamed to make a face at me?"

"Yes, mamma," replied the little fellow, "I tried to laugh, but my face slipped."

An old Scotch lady who attended a certain church, was greatly annoyed by the somnolence of a male member who sat in a neighboring pew. Every Sunday that man settled himself to sleep as soon as the text had been announced. Always his chin sank on his breast to the extent that his bald crown became conspicuous, while sometimes his slumbers were not inaudible. At last a day came when the old lady could not restrain her wrath. Picking up her large pew Bible, she marched valiantly along the passage to where the miscreant sat. Elevating her book as high as she could above the man's unconscious head, she brought it down with full force on the afore-mentioned bald crown, exclaiming as she did so, "Gin ye winna hear the Word o' God, I'll mak ye fin' the wecht o't."

BARRIER-BREAKING FOR OTHERS.

Breaking down obstacles for the sake of others is sometimes stern business. A vivid illustration once published in the London Graphic showed the Australian troops in South Africa riding on the full gallop into wire fences which they knew were across their path. The men had no wire cutters, and the only way to break down these entanglements for those who were to follow was to hurl themselves headlong at the barriers. This was done, of course, at the risk of life, yet it was a striking fact that neither men nor horses were badly hurt. It seems hard enough, as a rule, to have to attack formidable barriers on our own account; to do so chiefly for others has not entered into the experience or even the thoughts of some. But barriers have been swept away for us by our fathers; and we are less than men who hesitate to throw ourselves against whatever blocks the way for those who come after. God may be trusted to take care of the results.

Men Who are Weak Enough.—Dr. Hudson Taylor used to say that he believed God sought through all lands to find some one weak enough to be used by Him that the work in China might clearly be a divine and not a human work. Finally God found Mr. Taylor and said: "This man is weak enough; he will do." In the fifty years during which he led the C.M.S., Mr. Taylor received nearly \$5,000,000 for the enterprise.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE END OF THE DAY.

By David Lyall.

It had been a day of cross purposes, a trying day, with all things out of point. Leslie sat down to her work in the early afternoon with puckered brows, an unusual spectacle, a naturally serene temper ruffled at a thousand vulnerable points. She was pleasant to look at, a woman neither too young nor too old, but at that charming age when her sex is at its best. She was also a five year's wife, and until today had accounted herself happy among women. It was a house of small dimensions in a suburban street, a house set apart perhaps from its neighbors by a particular neatness and daintiness. There was rivalry in window curtains in that particular street, and the palm was undoubtedly borne off by No. 10. The envious said it was easy to have immaculate window blinds when there were no pinafores or whitefrocks requiring attention. No. 10, unfortunately for its inmates, was a childless home. About four o'clock the iron gate creaked, and when Leslie looked up, she beheld two ladies on the tessellated pavement leading to the door. She recognized them as the wives of two office-bearers in Trinity church, in which her husband was a deacon. She colored slightly, and her set eyes hardened a little as she rose to answer the bell. She had a little maid-servant, whom she had sent out to walk in the adjoining public garden. Leslie was in a mood which required a whole house to itself.

The two dames upon the threshold were elderly and snug. They smiled with a due sense of the fitness of things when Mrs. Barker opened the door, and bade them enter.

"It is not your day at home, Mrs. Barker," said the elder of the two. "But our business is rather special, and we are glad to find you at home."

"Come in," said Mrs. Barker, but she did not speak with her usual gracious frankness, which had won most of those with whom she came in contact when she came a country girl to Glebe Gardens, Streatham. They were familiar with the house, and walked towards the sitting room door, while their hostess closed the outer one after them. As they moved there was a mingled odour of eau de Cologne and sealskin fur; it was a day for furs, a full March day, threatening snow. Leslie followed them in, and finding them seated, sat down herself on the edge of the couch.

"Mrs. Leonard and I have come for a little friendly talk," said the elder of the two, turning her fat, comfortable face to the small, slight figure on the couch. "I daresay you can guess what about."

"No," answered Leslie unexpectedly, "I can't."

"Before we go any further, my dear, need we assure you how sorry we have been about the trouble that has overtaken your husband?"

"It is only a business trouble," said Leslie hardily. "And it will soon be over."

"So he tells you, my dear, and very right and proper that he should make light of it, so that you should not worry too much, though I will say that it is a wife's duty to help bear the burden."

"I hope I do," murmured Leslie. "I am sure John thinks so."

"I daresay Mr. Barker thinks all he ought about you. Everybody knows what a devoted couple you are, and it is because we are sure you have such a strong influence over your husband that Mrs. Leonard and I are here today."

"Please say what you mean, Mrs. Tripp," said Leslie clearly. "For I am sure I haven't the faintest idea."

"Well, we are all wondering at Trinity why Mr. Barker has not resigned his official position at the church, as he ought to have done when he found himself under a cloud. It is very painful that his duty should have to be pointed out to him. Everybody shirked it until Mrs. Leonard and I positively determined that we ought to, and here we are."

"But I am quite sure I don't understand even yet," said Leslie with great patience. "My husband has got into difficulties, it is true, but through no fault of his own, only because he has been too good to others and trusted them, where he ought not."

"That's all very good, my dear; we don't impugn Mr. Barker's motives or behaviour in the least, only when a man is about to become bankrupt, don't you see, it is usual to give up his church connection, and—"

"Oh," said Leslie, "I thought he would need it more."

She smiled a little, but it was a bitter smile, which meant many things.

"He doesn't leave off going to church, my dear," said Mrs. Tripp severely, while the other lady began to look as she felt, decidedly uncomfortable. "But it is necessary, in the church's interests, that all who bear office there should be beyond reproach."

Leslie sat still a moment. Mrs. Tripp was the wife of the senior partner in a great drapery house not far distant. Leslie knew of his hard treatment of his subordinates. She had taken a kindly interest in a quiet way in one or two of the girls who "lived in" at his establishment, and since then had not been able to look up to him with any respect.

"Mr. Valentine has not spoken to my husband about it," said Leslie in a low voice. "Until he does, this would seem unnecessary."

"Mr. Valentine is a very young man, my dear, and inexperienced as a pastor. The interests of the church are safer in the hands of men like Mr. Leonard and my husband than in his. They have had a life-long experience of church management."

"Pharisees!" said Leslie, and though she caught the word almost ere it fell, it was heard.

Mrs. Tripp rose, her silken skirts bristling with offence.

"I am sorry that you take it in such a spirit, Mrs. Barker. It shows that we made no mistake in our estimate. Some other measures will have to be taken to—"

"Make the platter clean," supplemented Leslie with a little hysterical laugh, and ran from the room, leaving them to make their exit as best they could. She had scarcely recovered from her outbreak of angry tears when she heard her husband's key in the door and his cheery whistle echoing up the stairs. She ran down and threw herself in his arms.

"Oh, Jack, I've had them here, the whole Armageddon!" she cried breathlessly. "It seems you've done something fearfully wrong, and ought to leave Trinity. What do they mean?"

John Barker smoothed her ruffled hair and laughed.

"Never mind them, little girl. Valentine has seen them this afternoon, and came to meet me at the train. Very good of him. Yes, he'll stand by a chap in the dark, and ask no questions. Please God, Leslie, we'll stand by him as long as he's the pilot at Trinity."

"And you won't resign? Why should you, when you're absolutely the very best of them all?"

Barker smiled a trifle unsteadily.

"It's good to be believed in, Leslie, by one's wife and one's friend. What can a man want more? But the clouds lifted, little one. Denzil has turned up trumps at the last. He came up this morning and paid me down on the nail."

"Oh, John!" Her breath came in a little hysterical sob. "Then I needn't mind. I may tell you—"

"Tell me what, old woman?"

She drew his kind face down to hers, and whispered again in his ear. His face worked again as he held her close.

"Bless you, and you were afraid to tell me the best news I've heard this many a day. Another mouth to say, 'God never sent the mouth without something to put in it.' Old-fashioned, eh, but a man might well pin his faith to a worse creed."

TORTURING NEURALGIA.

Suffering for Ten years, Cured by Dr. Williams' Pink Pills.

Neuralgia is the king of torturers. A tingling of the tender skin, a sharp sudden stab from some angry nerve; then piercing paroxysms of pain—that's neuralgia. The cause of the trouble is disordered nerves due to thin watery blood. The cure is Dr. Williams' Pink Pills, which make new, rich red blood, and thus soothe and strengthen the disordered nerves and cure neuralgia. Among the thousands who have proven that Dr. Williams' Pink Pills cure neuralgia is Mrs. R. C. Johnson, of Simpson's Corner, N.S. Mrs. Johnson says: "For upwards of ten years I was a sufferer from the awful pains of neuralgia. Over-exertion or the least exposure to a cold wave would set me nearly wild with torture. I doctored with two physicians, but they did not cure me. I then tried several advertised medicines, but found no benefit. The trouble continued at intervals that made life miserable, until six or eight months ago when a relation of mine brought me a box of Dr. Williams' Pink Pills and urged me to try them. I used this box and then got a half dozen more, and by the time I had used them all trace of the trouble had disappeared, and as I have not since had the slightest attack I feel safe in saying that the cure is permanent." Mrs. Johnson is one of the best known ladies in the section in which she resides, and is a prominent worker in the Congregational church. Naturally her family and friends are rejoicing over her cure, and Dr. Williams' Pink Pills have made many warm friends in that section as a result of their good work."

It is because Dr. Williams' Pink Pills make new, pure, warm blood that they have such great power to cure disease. They positively cure rheumatism, sciatica, neuralgia, St. Vitus dance, partial paralysis, kidney and liver troubles, anaemia, and the ailments from which women alone suffer. The purchaser must be careful to see that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around each box. Sold by all medicine dealers or sent by mail at 50 cents a box, or six boxes for \$2.50, by writing the Dr. Williams' Medicine Co., Brockville, Ont.

Chalmers' Church Young Men's Association have issued their programme for the season. Once a month they will be addressed by some prominent citizen on a subject of practical interest.

"HE THAT LOSETH HIS LIFE."

The captain of the shipwrecked steamer Norge did not lose his presence of mind nor his rare and heroic unselfishness in the midst of the engulfing waves, even when a dishonorable safety offered. He was going down with the steamer, pinned between two rails of the bridge, with as calm an air as if sailing into a smooth harbor, when the play of the rushing water, far below the surface, released him.

He rose to the surface and swimming slowly about, came into close proximity to a life-boat.

"Better take me on board, boys," he quietly argued, when the men warned him off with threatening oars and harsh words that the boat was already filled. "You'll need me. Not a man among you knows how or where to go."

"It's the captain!" cried a member of the crew, and it was finally agreed for the sake of his navigating knowledge the all but exhausted man should be taken on board. Then came the touch which proved the captain a true hero as well as a true man.

When he had risen to the surface a sinking woman clutched him. He caught her and supported her. Now he prepared to assist her to climb into the boat.

"Not the woman! We're too low in the water already. We'll take you, but you only!" cried the fear-maddened occupants of the life-boat.

"Very well," came the quiet answer, "then I stay out also. If the woman is to perish, so must I."

"He that loseth his life shall save it," came true in this instance. Because the captain's assistance was now so eagerly desired by the crew of the life-boat both he and the woman were drawn on board and saved.—Youth's Companion.

SUPPOSE.

Suppose that the Christian life, in its daily manifestation, should come to be marked and known by simplicity and happiness. Suppose that the followers of Jesus should really escape from bondage to the evil spirits of avarice and luxury which infect and torment so much of our complicated, tangled, artificial modern life. Suppose that, instead of increasing their wants and their desires, instead of loading themselves down on life's journey with so many bags and parcels and boxes of superfluous luggage and bric-a-brac that they are forced to sit down by the roadside and gasp for breath, instead of wearing themselves out in the dusty ways of competition and vain show, or embittering their hearts because they cannot succeed in getting into the weary race of wealth and fashion—suppose, instead of all this, they should turn to quiet ways, lowly pleasures, pure and simple joys, "plain living and high thinking." Suppose they should truly find and clearly show their happiness in the knowledge that God loves them, and Christ died for them, and heaven is sure, and so set their hearts free to rejoice in life's common mercies, the light of the sun, the blue of the sky, the splendor of the sea, the peace of the everlasting hills, the songs of the birds, the sweetness of flowers, the wholesome savor of good food, the delight of action and motion, the refreshment of sleep, the charm of music, the blessings of human love and friendship—rejoice in all these without fear or misgiving, because they come from God, and because Christ has sanctified them all by his presence and touch.—Henry Van Dyke, D.D.

Like flakes of snow that fall unperceived, unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.

THE POOR MAN'S FRUIT.

All things considered, the banana is remarkably cheap, and sold, as they are, for two or even three a penny on the streets, they have come to be known as the poor man's fruit. Jamaica has in recent years become the great banana growing country. On that island over 29,000 acres are given over to the growing of the fruit, and every year something like 14,000,000 bunches of bananas are exported to all parts of the world, principally, though, to Great Britain and America. Growers of the fruit receive on an average £8 per "bunch," and when it is remembered that bananas are sold at two and three a penny one can easily imagine the size of one bunch, for the cost of carriage and the retailers' profits have to be added to the eight pounds.

Jamaica is not the only place where bananas are grown, however. The fruit grown in the Canaries is plentiful, and said to be far superior to any other bananas, and Costa Rica supplies the trade with about a million bunches a year.

DELIGHTS OF LEARNING

One of the difficulties attending the acquirement of the English language by foreigners is well illustrated by the following sentence, which contains seven words of the same pronunciation, used consecutively, some of the words being repetitions, although used in different senses: One Mr. Wright, while talking with his friend Brown, makes the assertion that he can write correctly any word that Brown may give him to spell, whereupon Brown selects the word "rite," a ceremony, and, giving his friend Wright a pencil and piece of paper, says to him: "Are you ready to write, Wright?" Write "rite" right, Wright, right on this piece of paper." The following proposition might also prove somewhat confusing: Every physician in his practice should practice patience with his patients.—Ex.

THE GAME OF PRINCESS TIPTOE.

Standing in a line, the children preserve perfect silence, while the leader says in an impressive whisper:

"Hark, here comes the Princess Tiptoe."

"Where?" asks the next player, also in a whisper.

"Here," answers the first one, and leaves the line to appoint two of the players as "guards," and then walks away on tiptoe.

The whole line, excepting the guards, follow in single file, also on tiptoe, the leader gradually increasing her speed until all are running, but still on tiptoe. Any player discovered by the guards touching the ground flatfooted is "sent to prison," which is some chosen corner of the playground, and the last one left on tiptoe is declared the new Princess, when the game begins as before.

A PRAYER.

Holy Father; loving kindness is thine; mercy is thine; long suffering compassion is thine; and we dare to come to thee. Let thy love infold, and enfold us. Let thy mercy spare us though we be great sinners. Let thy compassion remember how weak we are. For thou dost know us, our Father; and we know what thy Words say of thee: "Like a father pitieth his children so the Lord pitieth them that fear him." In that we rest, for we know how a father pities the children of his love. We take courage in that: we find cheer in that: and we dare to plead with thee for all that we need, and for all that thou art able to give. We do not come alone either. We come with our intercessor Jesus Christ: and are sure that for his sake thou wilt not deny our voice. Yea, for his sake, we pray: for thy love's sake, for thy mercy's sake, for thy compassion's sake, and for Christ's sake. Amen.

BABY'S AWAKENING.

It ought to be a pleasure to look forward to baby's awakening. He should awaken bright, smiling and full of fun, refreshed by sleep and ready for a good time. How many parents dread their child's voice, because they know when he awakes he will cry and fret and keep everyone on the move until he falls asleep again from sheer exhaustion. These crying fits make the life of the inexperienced mother a torment. And yet baby is not crying for the fun of the thing—there is something wrong, though the mother may not see anything ails the child. Try Baby's Own Tablets in cases of this kind, and we venture to say baby will wake up happy and smiling—an altogether different child. Here is proof from Mrs. John S. Sutherland, Blissfield, N.S., who says: "My baby was awake half the night before I got Baby's Own Tablets for her. Since I began giving her the Tablets, she is perfectly well, sleeps soundly all night, and wakes up bright and fresh in the morning." Baby's Own Tablets are a safe medicine for children of all ages. They cannot do anything but good. You can get them from your druggists, or by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

A sweet temper is the most valuable possession of a woman. Home can never be made happy without it. It is like the flowers that spring up in our pathway, reviving and cheering us. Let a man go home at night, wearied and worn by the toils of the day, and how soothing is a word dictated by a good disposition! A sweet temper has a soothing influence over minds of a whole family. Where it is found in the wife and mother, you observe kindness and love predominating over the natural feeling of a bad heart.

Religion is condition, not locality, else Judas Iscariot ought to be remembered among the saints.

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CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

WESTERN ONTARIO

An interesting meeting was held by the amilton Knox Y. M. C. A., at which Mr. G. Parry Jenkins, F. R. A. S., gave an illustrated address on "Chasing a Shadow Across the Wilds of Labrador."

The mid-week service of Knox Church, Hamilton, last week was the annual thank-offering meeting of the Women's Foreign Missionary Society. Rev. E. A. Henry, the pastor, spoke on "The Solution of the Mission Problem."

The Auxiliary of the W.F.M.S. will hold its annual Thank Offering Meeting in the Presbyterian Church on Thursday, Nov. 9th at 2.30 o'clock when Mrs. Steele of Dundas, the Presbyterial President, will address the meeting. All are cordially invited.

Rev. Dr. Torrance was one of the speakers at the fiftieth anniversary of the first tea-meeting ever held in the Hespeler Presbyterian church. The Dr. and others there were present at the first tea-meeting. Rev. Dr. Ross, of Brussels, and Rev. R. E. Knowles, of Galt, were the Jubilee preachers on Sunday.

Commencing on Sunday, November 19, the three churches of the West End of Woodstock, Oxford street Baptist, Dundas St., Methodist and Chalmers Presbyterian will hold revival services. The services will be held under the direction of Asa Gordon, K. C., and his wife, Mrs. Gordon, Ottawa, and will be continued at least two weeks. On Sunday, special services will be held in all of the three churches, morning and evening. Services will also be held each evening throughout the week, each church being used for part of the time.

The London Presbytery met at Appin on Tuesday, when Rev. George F. N. Atkinson, of Wardsville, was formally ordained to the ministry after having sustained a lengthy and thorough examination in systematic theology, church history, New Testament Greek and Hebrew. Mr. Atkinson also delivered a sermon on a text chosen by the moderator of the presbytery. Subsequent to the ordination he was inducted to the pastoral charge of Appin and North Ekfrid, to succeed Rev. Alex. Henderson. Rev. T. R. Shearer, of Melbourne, presided, the moderator being absent and the others present were Revs. Mr. Kelso, of Wallacestown; H. Mackay, of London Junction; Dr. McDonald, of Moss; A. Henderson, clerk; James Malcolm, of Dutton; D. T. Ellison, of Dunwich; George Weir, of Glencoe, and Principal Merchant, of London.

The monthly meeting of the Ministerial Association of Acton and Georgetown was held at the Presbyterian Manse. Rev. W. D. Turner, of Norval, gave an interesting paper upon the topic, "The Mosaic Cosmogony," which manifested careful research and wide reading. A very spirited discussion followed the paper, in which Revs. J. C. Wilson, B.A., and G. W. Barker, Acton; R. J. Drysdale, H. C. Priest and H. A. Cook, Georgetown, took part. The question of the proposed submission of local option was lengthily discussed, and the following resolution was unanimously carried: "That we, the members of the Ministerial Association assembled, express our fullest sympathy with the movement for the submission of local option at the earliest possible date." At the conclusion of the meeting Mrs. Wilson entertained the members of the association at tea.

Thanksgiving evening saw a goodly number gathered in Knox Church, Acton, ready to do full justice to the good things appealing to both the physical and the mental nature provided. A pleasing supper was served early in the evening, after which the audience gathered in the auditorium. The evening's entertainers were all

well known, but the programme was nearly all of new numbers and was indeed enjoyable. Miss Grace Merry, of Toronto, the reader, gave a variety of selections, embracing the dramatic, the serious and the humorous. "The Jumble Sale," persistently referred to as a "Jungle Sale" by one of the characters, was perhaps as much enjoyed as any, but Miss Merry's dramatic rendering of Dr. Drummond's "Little Red Canoe," fairly made pleasurable shivers run up and down one's spinal column. Miss Lexie Clark was in good voice, and was received just as enthusiastically as usual. Miss Clark seems to have a faculty of choosing songs which no one else sings, and this makes her numbers all the more enjoyable. A wierd setting of Tennyson's "Three Fishers" was perhaps her best number, for in it she seemed to be much more sympathetic than in the others. Mrs. W. S. Chisholm sang "The Island of Dreams," in a pleasing lyric soprano voice and also assisted the choir, which, by the way, creditably rendered a couple of anthems during the evening. Addresses were announced by the ministers of the town, but Rev. Mr. Barker was the only one to be heard besides Rev. Mr. Wilson, the pastor of the church, who was in the chair. Mr. Barker made a brief, but telling, speech, referring to church union and some local problems, and the chairman also spoke strongly on the same subjects.

EASTERN ONTARIO.

On Saboth, Nov. 5, there is to be a general exchange of all the ministers in the Presbytery of Gengarry for the purpose of preaching missionary sermons, particularly, home, foreign and French evangelization.

On the Saboth named, the Rev. W. C. Macintyre, of Woodlands, will preach in Knox, Cornwall, in the morning, and in St. John's in the evening. The Rev. N. Waddell, of Aultsville, will preach in St. John's in the morning, and in Knox in the evening. The Rev. N. H. McGillivray will preach in Woodlands, Wales and Farraus Point. The Rev. Dr. Harkness will preach in Aultsville and Pleasant Valley. On Monday evening, Nov. 6, there will be a missionary meeting in Aultsville, addressed by the Rev. Dr. McIntyre and the Rev. Mr. McGillivray. On Tuesday evening, Nov. 7, a similar meeting in Woodlands will be addressed by the Rev. Mr. Waddell and the Rev. Dr. Harkness, and on Wednesday evening, Nov. 8, a meeting in Cornwall will be addressed by the Rev. Messrs. McIntyre and Waddell. Knor, Lancaster, will hear the Rev. J. Matheson, of Summerstown; St. Andrew's, Lancaster, the Rev. P. F. Langill, of Martintown; Summertown, the Rev. J. U. Tanner, of Lancaster; St. Andrew's, Martintown, the Rev. J. D. McKenzie, of Lancaster; Finch and Crysler, the Rev. L. Beaton, of Moose Creek; Avonmore, the Rev. D. N. Coburn, of Lunenburg; Lunenburg, etc., the Avonmore supply; Roxborough, the Rev. D. Mac-Vicar, of Finch; Kirkhill, the Rev. A. McCallum, of St. Anne de Prescott; Dalhousie Mills, etc., the Rev. A. Morrison; Vankleek Hill, the Rev. W. A. Morrison, of Dalhousie Mills; Glensandfield, etc., the Rev. T. G. Thompson of Vankleek Hill; Maxville, the Rev. D. McLaren, of Alexandria; St. Elmo, the Rev. K. A. Gollan, of Dunvegan; Kenyon, the Rev. A. G. Cameron, of Apple Hill; Apple Hill, etc., the Rev. R. McKay, of Maxville; Alexandria, the Rev. H. D. Leitch, of St. Elmo.

He who fails bravely has not truly failed, but is himself a conqueror.—Richard Watson Gilder.

St. John's congregation, Brockville, celebrated their 60th anniversary on the 5th inst. Rev. R. E. Knowles, of Galt, preached able and instructive sermons at both services. On the Monday following Mr. Knowles gave his lecture on Abraham Lincoln before a large gathering.

Mr. Hiram Robinson, of Ottawa, president of the Hawkesbury Lumber Company, and Mrs. Robinson, last week celebrated the fiftieth anniversary of their wedding. Rev. Dr. Wardrop, then pastor of Knox church, who performed the ceremony, was present at the golden celebration.

The Harvest Home social in the Public Hall, on Thursday evening, under the auspices of the ladies of the Maxville congregation, was a most successful affair. The spacious hall had been prettily decorated for the occasion, with the season's fruits and grains. The refreshments served as well as the programme presented, which included speeches by Revs. R. McKay and J. T. Daley, Maxville, and K. A. Gollan, Dunvegan, were much enjoyed by all, and it is pleasing to know that the ladies netted a handsome amount. A pleasing feature of the proceedings was the presentation of an address, a Bible and purse of gold to Mr. and Mrs. John Clark, who left this week for Liberal, Alta., and who have for years been active members of the local Presbyterian congregation. The address was read by Rev. R. McKay, while Counties' Councillor A. D. McRae, made the presentation. Mr. Clark, who was deeply moved, returned his sincere thanks to the donors.

THE BUILDING OF CHARACTER

By Rev. John Watson, D.D.

Suppose a great building is going to be erected, what do they do?

They put up a wooden structure round the site and erect the scaffolding within; a high wall they put round, so very closely fitted, that as you pass and are filled with curiosity, it takes you all your time to see through the joints and discover what they are doing inside. It stands a mystery, and by-and-by it is covered with gaudy advertisements, at which the people stare.

But that scaffolding is not the building, nor are those advertisements, nor do they give any indication of it.

The building goes on within slowly and surely, stone upon stone, floor upon floor, up to the pinnacles, and when the pinnacles are high enough the people outside begin to realize there is a great building. They do not realize it when it is at the foundations, but they realize it when it is beginning to get up to the sky.

Do you follow me? When the soul is going to be built up in character it cannot be done in an open place. The soul is a great mystery, and all the work in the soul is secret and mysterious; the soul must be fenced round that God may work within undisturbed and in silence.

Lutheran Observer—The world justly feels that it can put more confidence in those who at least profess reverence for the perfect standards of truth and virtue that are steadily exhibited and enforced in the sanctuary than in those who withhold such profession by restraining their steps from the house of God. Human nature is weak. The forces of sin are strong. The possibility of a moral overthrow is never wholly absent. But if anywhere in the world men are to be found who can be trusted, it is among those who are not ashamed to publicly avow their allegiance to the highest standards of character, and their conscious dependence on God's grace to live up to them.

WHAT CATHERIN DID

Catherine's shining new penny was safely tucked away in her little white glove when she started for Sunday-school—at least mama thought it was safe, for Catherine always carried her pennies so, and she was a very careful little girl, and had never lost one. But just as she was going up the church steps that morning a sudden whirling wind came round the corner and caught the skirt of her dainty white dress, and blew it right into her face. And while she was trying to hold down her dress with one hand, the wind snatched her "Bo-peep" hat by its lace frill, and tried to jerk it from her head. She reached with her other hand to save the hat, and the smooth new penny slid quietly out and hid itself in a tangle of ivy growing beside the church door. Catherine was so busy fighting the wind that she did not notice the penny's running away.

The lesson that morning was about the building of the tabernacle. The teacher told how anxious all the people were to help build God's house and how those that had no money to give took the bracelets from their arm and the gold rings from their fingers and gave them instead.

Catherine always looked earnestly at the teacher, and seemed to be listening to every word, but she was such a little thing no one expected her to understand much of the lesson stories, and when she tried to say the golden text with the rest, she could not pronounce half the hard words. So every one was surprised at what happened a little later.

"And now," said the teacher, when she had finished the story, "we are going to give our pennies today to help build a house of God—a church we call it—in a place where there are many little children who have never been to Sunday-school. I am sure you will all be glad to help, and I hope no one has forgotten his penny this morning. Here comes the basket for them now."

Catherine smiled, and felt of her glove. Then she looked sober and frightened, and began to pull it off. When the basket came to her she held the glove, and looked with anxious lips at her empty hand. "Where could her penny have gone? Suddenly her face brightened, and she began to tug at her left sleeve. No one noticed her until she held her uplifted hand toward the basket, which was going away. Then she dropped into the basket—not a penny, but a fine gold watch that she and her mother had given her for her name. The words "God's name" engraved on the inside reached almost around the world circle.

"Oh, Catherine! what did you do that for?" whispered the boy who sat next her.

"I lost my penny," she said, and her face grew very red.

The man with the basket picked up the ring to give it back to Catherine, but the teacher whispered something in his ear, and he dropped it among the pennies again and went away.

"Catherine understood the lesson," said the teacher, smiling brightly into the little red face.

The teacher went home with Catherine, and while the little girl went upstairs to take off her hat and gloves, slipped the ring into Mama's hands and told her the story.

Pelonhet's Select Notes on the International Sunday School Lessons are so well known as to require no words of commendation at our hands. The volume for 1906 contains everything to the proper study of the Sunday school lessons during the coming year. The teacher possessed of Pelonhet needs no other "helps." The Upper Canada Tract and Book Society, Toronto.

A FOREIGN MISSIONARY.

Hephzibah Church, Williamstown, Ont., was crowded to the doors on the occasion of the designation of Miss Elizabeth McLennan, B.A., of Williamstown, Ont., to the work of foreign missions. A large number of the ministers of the Presbytery of Glangarry and members of the Women's Foreign Missionary Society, were present. The chair was occupied by the Rev. J. Matheson, of Summerstown, a former pastor of the congregation, who called on the Rev. R. McKay, of Maxwell, to open the meeting with prayer. The General Assembly's foreign missionary committee was represented by the Rev. Dugald Currie, B.D., of Perth, Ont., who delivered a suitable address applying his words both to the congregation and Miss McLennan. The designation prayer was offered by the Rev. Arpod Govan, of Williamstown. Appropriate solos were rendered by Miss Tena M. Fraser and Miss Minnie McLennan, both of Lancaster, on behalf of the W.F.M.S., presented the outgoing missionary with a Bible, and then, on behalf of the members of the section of the Presbytery to which Miss McLennan belongs, also presented her with a well filled purse as a slight token of their affection and esteem. Mr. Matheson referred briefly to Miss McLennan from the time he received her into full membership of the church during his former pastorate, and also to the high Christian character of the family from which she comes. Miss McLennan is an honor graduate in Arts of Queen's University, and followed this course with a year's study at the School of Pedagogy in Hamilton, and a term in the Ewart Training School, Toronto. She goes to the foreign field admirably equipped for the work. Addresses were also given by Mr. Elder, an elder of that congregation, who had been Miss McLennan's Sunday school teacher for a number of years; the Rev. Arpod Govan, of Williamstown; the Rev. J. U. Tanner, of Lancaster, and the Rev. A. G. Cameron, of Apple Hill. The meeting was concluded by singing the hymn "God be with you till we meet again," after which the whole congregation took the opportunity of bidding the missionary an affectionate farewell. She left on Friday evening for Lancaster, where a large number of relatives and friends met at the G.T.R. station to bid her God-speed.

DO NOT SHIRK FROM DUTY.

No duty, however hard and perilous, should be feared one-half so much as failure in the duty. People sometimes shrink from responsibility, saying they dare not accept it because it is so great. But in shrinking from duty they are really encountering a far more serious condition than that which they evade. It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing it. We have abundant assurance that we shall receive all the strength we need to perform any duty God allots to us, but if we fall out of line of obedience and refuse to do anything which we ought to do, we find ourselves at once out of harmony with God's law and God's providence, and cannot escape the consequences of our failure.—J. R. Miller.

Unkind words do as much harm as unkind deeds. Many a heart has been wounded beyond cure, many a reputation has been established to death by a few little words. There is a charity which consists in withholding words in keeping back harsh judgments, in abstaining from speech, if to speak is to condemn. Such charity hears the tale of slander, but does not repeat it; listens in silence, but forbears comment; then looks the unpleasant secret up in the very depths of the heart. Silence can still rumor; it is speech that keeps a story alive and lends it vigor.—Humane Journal.

BRITISH AND FOREIGN.

The foundation of a new U. F. church at M'Donald Road, Edinburgh, was laid the other day by Mr. Wm. Anderson, who has been 45 years an elder.

Lord Southesk, whose guest Mr. Carnegie was at Kinraid Castle, Forfarshire, recently is the chief of the Carnegie Clan—assuming that the Carnegies are a clan—and he and Lady Southesk are occasional visitors at Skibo Castle.

Rev. Dr. Watson ("Jan Maclaren"), who preached his farewell sermon on Sunday, the 15th ult., as minister of Sefton Park Presbyterian Church, Liverpool, was on the 12th ult. handed a cheque for £2,600 as a parting gift from his congregation, and as a thank-offering for his 25 years' pastorate.

Rev. James Buchanan, senior minister of St. James's U. F. Church (Glasgow) and of St. Leonard's on Sea, on the 10th ult. He presided at the late Disfranchisement of Scotland as minister of St. James's and the two pulpits cover the pulpit from the Disruption to the present time.

The congregation of the Madison Square Presbyterian Church, New York, of which the Rev. Dr. Charles H. Parkhurst has been pastor for twenty-five years will soon take possession of the new church building at the northeast corner of Madison Avenue and Twenty-fourth street. The old building is being removed from the outer walls and finishing touches are being given to the interior.

At a synodal conference held in the Merchants' Hall, Edinburgh, on the 16th ult., the Commissioners appointed to deal with the Church cases intimated to representatives of the Free and United Free churches the lines on which their inquiry will proceed. Statements are to be heard by the respective Churches, and should any question of principle arise on these occasions will be heard by the Commissioners, whose meetings will not be open to the public.

The death took place on the 18th ult. at Invercarron Manse, Musselburgh, of the Rev. J. Sharp, who for seventeen years has been parish minister of Invercarron. He was in his forty-sixth year, and leaves behind him seven children. Deceased was a native of Seona, and before going to Invercarron had been assistant minister under the Rev. J. H. McCulloch, North Leith Parish. He was captain of the Royal Musselburgh Golf Club for two years. He was also an enthusiastic oarsman.

The freedom of the City of Edinburgh was on the 16th ult. conferred on the Right Hon. A. J. Balfour M.P., Prime Minister and First Lord of the Treasury. It was resolved by the Town Council some time ago to admit Mr. Balfour as a freeman of the city in testimony of the respect and esteem in which he is held by the members of the Corporation and the community not only for his personal character but as a distinguished Scotman and neighbour, and in recognition of his eminent services as a statesman and man of letters. The ceremony took place in the Synod Hall, Castle Terrace, which was crowded, the demand for tickets having far exceeded the accommodation of the hall. Prior to the presentation Mr. Balfour was entertained to luncheon by the Corporation, but this function was strictly private.

"If every one would be only half as good as he expects his neighbor to be, what a heaven this world would be."

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow strong or we grow weak, and at last some crisis shows us what we have become.—Canon Westcott.

No sunrise, mountain-top, or June of blossom is so inspiring by its beauty as human faces at their best. A smile is the subtlest form of beauty in all the visible creation, and heaven breaks on the earth in the smiles of friendly faces.—Wm. C. Gannett.

CANADIAN PACIFIC

TRAIN SERVICE BETWEEN
OTTAWA AND MONTREAL VIA
NORTH SHORE FROM UNION
STATION:

b 8.15 a.m.; b 6.20 p.m.

VIA SHORT LINE FROM CEN-
TRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 3.30
p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, AL-
MONTE, ARNPRIOR, RENFREW
AND PEMBROKE FROM UNION
STATION:

a 1.40 a.m.; b 8.40 a.m.; a 1.18
p.m.; b 5.00 p.m.

a Daily; b Daily except Sunday;
c Sunday only.

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8.59 a.m.	Finch	6.41 p.m.
9.33 a.m.	Corwall	5.15 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.20 p.m.	Tupper Lake	9.55 p.m.
6.45 p.m.	Albany	5.10 a.m.
10.21 p.m.	New York City	8.55 p.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	6.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station
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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 25, which has not been homesteaded, or reserved to private wood lots for settlers, or for other purposes, may be homesteaded upon 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 100 acres, more or less.

ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situate, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$100 is charged for a homestead entry.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto, to perform the conditions connected therewith, under one of the following plans:—

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

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1888.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT

should be made at the end of three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land (timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

W. CORY,

Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of a great of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

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PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 29th Aug.
Inverness, Whycomagh.
P. E. I., Charlottetown, 1st Aug.
Picton, Hopewell, 4 July, 2 p.m.
Wallace, Wallace, 22 June.
Truro, Truro, April 18.
Halifax, Halifax, 19 Sept.
Lunenburg, Lunenburg.
St. John, St. John, 4th July.
Miramichi, Campbellton.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Que., St. Andrew's, 5 Sept.
Montreal, Knox, 27 June, 9.30.
Gingarry, Finch, 4th Sept.
Lanark and Renfrew, Zion Church,
Carleton Place, 21 Feb.
Ottawa, St. Paul's, 7th Mar., 10
a.m.
Brookville, Winchester, Feb. 23,
p.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 4th July.
Peterboro, Keene, 28 Sept., 9.30
a.m.
Whitby, Bowmanville, 17th Oct., 10
a.m.
Toronto, Toronto, Knox, 2 Tuesday,
monthly.
Lindsay, Canntington.
Orangeville, Orangeville, 4th July.
Barrie, at Barrie, on 28th Sept.,
at 10.30 a.m.
Owen Sound, Sen. 5, 10 a.m.
Algoma, Blind River, March.
North Bay, South River, July 11.
Sauguen, Harriston, 4 July.
Guelph, in St. Andrew's Church,
Guelph, 19th Sept., at 10.30 a.m.

SYNOD OF HAMILTON AND LONDON.

Hamilton, at St. Catharines, on
5th Sept., at 10 a.m.
Paris, Paris, 11 July.
London, St. Thomas, 4 Sept., 7.30
p.m.
Chatham, Chatham, 11th July.
Stratford, Stratford, 12 Sept., 10
a.m.
Luroh, Exeter, 5 Sept.
Sarnia, Sarnia, 4th July.
Mattauad, Belgrave, May 16.
Bruce Paisley, Sep. 12th.

SYNOD OF MANITOBA AND NORTHWEST.

Portage la Prairie, 10 July, 7 p.m.
Brandon, Brandon.
Superior, Keewatin, 1st week Sept
Winnipeg, Man., Coll., 2nd Tues.,
10-m.

Rock Lake, Pilot M'd., 2 Tues. Feb.
Genobro, Treheam, 8 Mar.
Minnedosa, Minnedosa, 17 Feb.
Melita, Melita, 4th July.
Regina, Moosejaw, Sept.

Prince Albert, Saskatoon, 5th Sept.
Glenboro, Hatzwell, 5 Sept.
Red Deer, Oils, 19 Sept.

SYNOD OF BRITISH COLUMBIA.

Calgary, Calgary, 25 Sept.
Edmonton, Strathcona, 21 Sept.
Kamloops, Vernon.
Kootenay, Fernie, B.C.
Westminster, Chilliwack.
Victoria, Comox, Sept. 6.

THE Dominion Life Assurance Co.

Head Office, Waterloo, Ont.

Full Deposit at Ottawa.

Paid-up Capital, \$100,000.

This Company offers insurance in a separate class to total abstainers—thus giving them all the advantage their superior longevity entitles them to. Its security is unquestionable, its ratio of assets to liabilities is unsurpassed in Canada, save by one Company (much older).—It added a greater proportion to its surplus last year than any other.

AGENTS WANTED.

MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and

49 Crescent Street,

MONTREAL, QUE.

PROSPECTUS
OF

United Empire Bank of Canada

HEAD OFFICE - - - TORONTO, ONT.

The charter of The Pacific Bank of Canada has been acquired and application made to Parliament for authority to change the name to **UNITED EMPIRE BANK OF CANADA**. Also to increase the Capital from \$2,000,000 to \$5,000,000.

Capital, - - - - - \$5,000,000

Present Issue, - - - - - 2,000,000

20,000 SHARES AT \$100 PER SHARE. ISSUED AT PAR.

THE FOLLOWING GENTLEMEN HAVE CONSENTED TO ACT AS DIRECTORS:

SAMUEL BARKER, ESQ., M.P., Director the Landed Banking and Loan Co., Hamilton.
GEORGE A. CLARE, ESQ., M.P., President Clare Bros. & Co., Limited, Preston.
E. E. A. DUVERNET, ESQ., of the firm of Duvernet, Jones, Ross and Ardagh, Barristers, Toronto.
LORD ERNEST HAMILTON, Director Employers' Liability Assurance Co., London, England.

EVAN H. LLEWELLYN, ESQ., M.P., Director Great Western Railway Co., London, England.
REV. T. C. STREET MACKLEM, D.D., Provost and Vice-Chancellor of Trinity College, Toronto.
M. McLAUGHLIN, ESQ., Member of the late firm M. McLaughlin & Co., Millers, Toronto.
WILLIAM J. SMITH, ESQ., President and Manager J. B. Smith & Son, Lumber Merchants, Toronto

The remarkable advance made by the Dominion of Canada during the past five years and the great development of its natural resources have been so significant as to attract the attention of capitalists and investors at the financial centres of two continents.

It may very properly be said that no new country at a similar stage in its history, not excepting the United States, has given such promise of commercial greatness and material prosperity. Canadian securities—Government, Railway, Financial and Land—occupy a very high position in the stock markets of the world.

A notable feature of the past five years has been the growth of the trade between the Mother Country and Canada. The very certain prospect of increasing trade relations—with the probability of their being further encouraged by a closer union—the much more active interest in the Dominion now being taken by the capitalists of Great Britain, and the tide of improved immigration now making for Canadian shores, suggest that the time is most suitable for the establishment of a bank which shall not merely realize success in its operations from the actual needs of the Dominion, but shall emphasize the rapidly growing commercial relations within the Empire.

The UNITED EMPIRE BANK OF CANADA will operate throughout Canada with an office in London, England, and later, if the occasion demands, at other large centres in Great Britain.

While being a thorough Canadian Institution under Canadian management, its directorate will include three or more prominent financiers of London, England.

Although the Provisional Executive have already received offers of large subscriptions for stock from English investors, it is intended to limit the holdings of any one person or corporation and to secure the greater portion of its share capital in Canada, in as widely distributed holdings as possible.

While there have been since 1900 three new banks established in active operation in Canada, all of which are meeting with success, there are fewer banks in existence in 1905 than there were in 1890.

The Directors of the United Empire Bank of Canada will be men selected with a view to their business capacity and financial ability. While they will be men of means and thoroughly representative, special regard will be paid to their fitness and capability for the position. The success of this institution under his management has been widely recognized. Mr. Reid possesses an enviable reputation as being a sound and conservative banker.

Shares will be \$100 per value. As preliminary expenses will be kept within very small limits, it is not considered necessary to issue the stock at a premium.

The terms of subscription will be \$10 per share on allotment, \$10 per share on the first day of the month until the whole amount is paid. \$10 per share every month thereafter on the first day of the month until the whole amount is paid.

Interest at the rate of **FOUR** per cent. per annum up to the date fixed for payment will be allowed on payments made in advance.

The provisional Directors reserve the right to reject or allot any subscription in whole or in part.

Applications for Stock should be made to MR. GEORGE P. REID, Secretary,

Lawlor Building, Corner King and Yonge Streets, Toronto.

Stock Books Now Open at Above Address.

Cheques, drafts, money orders and other remittances on account of subscriptions for stock should be made payable to SAMUEL BARKER, Esq., M.P., and MR. GEORGE P. REID.

THE YORK COUNTY LOAN SAVINGS CO.

The principal function of this Company is the care and protection of small savings.

HEAD OFFICE

243 Roncesvalles Avenue TORONTO.

JOSEPH PHILLIPS, President.

G. E. Kingsbury

PURE ICE

FROM ABOVE
CHAUDIERE FALL'S

Office—Cor. Cooper Percy
Sts., Ottawa, Ont.

Prompt delivery. Phone 935.



Sealed Tenders addressed to the undersigned, and endorsed "Tender for Conservatories, Rideau Hall, Ottawa, Ont.," will be received at this office until Wednesday, Oct. 4th, 1905, inclusively, for the construction of Conservatories, Rideau Hall, Ottawa, Ont.

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

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

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

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

FRED. GELINAS,
Secretary.

Department of Public Works.

Ottawa, September 29th, 1905.

Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

Directors:
John W. Jones,
President.
John Christie,
Vice-President.
A. T. McMahan,
Vice-President.
Robt. Fox,
Dr. F. R. Eccles.

NO SAFER place to deposit your savings than with this company.

MONEY deposited here is not "tied up." You can call on it if necessary. In the meantime it is earning interest.

THE CANADIAN SAVINGS AND LOAN CO.

M. H. ROWLAND,
London, Ont. Manager

DEBENTURES
Safe and Profitable Investment

5%

The Sun & Hastings Savings & Loan Co. of Ontario

Authorized Capital \$5,000,000
Money received on Deposits. Interest allowed at the rate of 3 1/2 per cent, from date of deposit. If you want to avail yourself of this exceptionally good investment, write to us for full particulars.

HEAD OFFICE: CONFEDERATION LIFE BUILDING, TORONTO
WHITFORD VANDUSEN, President. W. PEMBERTON PAGE, Manager
AMBROSE KENT, Vice President.
BRANCH OFFICE: BELLEVILLE.

SECURITY

Place your money with a strong company—one that enjoys the confidence of the public, where your money will be absolutely safe. That means purchasing our 5 p.c. Debentures. You may invest any amount over one hundred dollars.

Mention this paper when you write, and we'll mail our booklet entitled "An Investment of Safety and Profit."

The Standard Loan Co.,

24 Adelaide Street, East,
TORONTO.

W. S. DINNICK, Manager

If You are **RENTING**

or Working for some-one else Why not get a farm of your own in

NEW ONTARIO.

For particulars write to

HON. J. J. FOY,

Commissioner of Crown Lands, Toronto, Ont.

THE QUEBEC BANK.

Founded 1818. Incorp'd 1822

Head Office, Quebec.

Capital Authorized \$3,000,000

Capital Paid-up .. 2,500,000

Rest .. 1,000,000

Board of Directors:

John Breakey, Esq., President. John T. Ross, Esq., Vice-President.
Gaspard Lemoine W. A. Marsh Vesey Boswell Edson Fitch
THOS. MCDUGALL, General Manager.

Branches:

Quebec St. Peter St. Thetford Mills Que. St. George, Beauce, Que.
" Upper Town Black Lake, Q. (Sub-agcy) Victoriaville, Que.
" St. Roch Toronto Ont. St. Henry, Que.
Montreal St. James St. Three Rivers, Que. Shawenigan Falls, Que.
" St. Catherine E. Pembroke, Ont. St. Romauld, Que.
Ottawa, Ont. Thorold, Ont. Sturgeon Falls, Ont.

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

**From Ottawa
Delightful Day Trip**

Take Steamer "Empress" at 8.00 a.m. for Grenville or any of the beautiful stopping places. The sail through the Islands below Thurso, and the extraordinary beauty and picturesque scenery in the vicinity of Montebello, together with the fine old Manor House, being very delightful. (Electric cars from various parts of the city and all hotels direct to Queen's Wharf.)

Day Excursion Fares per Str. "Empress."

Ottawa to Grenville and back (except Tuesday, Thursday and Saturday) .. . \$1.00

Meals Extra.
Tuesday, Thursday and Saturday Excursions (Orchestra) .. . 50

Meals Extra.
(After first Saturday in September, on Saturdays only).

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A. H. Jarvis, 167 Bank St.; Ottawa Despatch and Agency Co., 85 Sparks St.; Ottawa Forwarding Co., Canal Basin; Geo. Duncan, 42 Sparks St.

R. W. SHEPHERD,
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**Sterling
Blouse
Sets 3 3**

We have a very large and well assorted stock of new and stylish Blouse Sets, in the gray finish, just such as are required by ladies for summer wear.

In Sets of Three Pins—60c. up
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**Geo. G. Robinson & Co
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Our Diamonds are unsurpassed for Quality and Value

**Richelleu & Ontario
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America's Scenic Line
New and Palatial
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MONTREAL - ROCHESTER - TORONTO Line, via Thousand Islands, N. Y. Daily (except Sundays) at 2-4 p.m.

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QUEBEC Line—Daily at 7 p.m. New "Montreal" leaves on even dates in June and July.

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**Harrington's
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