

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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WEDNESDAY, SEPT. 25, 1907.

Single Copies, 5 cents.

THE PEACE OF GOD

We ask for peace, O Lord!
Thy children ask Thy peace;
Not what the world calls rest,
That toil and care should cease,
That through bright, sunny hours
Calm life should fleet away,
And tranquil night should fade
In smiling day;—
It is not for such peace that we
would pray.

We ask Thy peace, O Lord
Through storm, and fear, and strife,
To light and guide us on,
Through a long, struggling life;
While no success or gain
Shall cheer the desperate fight
Or nerve what the world calls
Our wasted might;—
Yet pressing through the darkness to
the light.

It is Thine own, O Lord,
Who toil while others sleep;
Who sow with loving care
What other hands shall reap;
They lean on Thee entranced,
In calm and perfect rest;
Give us that peace, O Lord,
Divine and blest,
Thou keepest for those hearts who
love thee best.—Adelaide Proctor.

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BIRTHS.

At the manse, Waterdown, on Monday, Sept. 2, to Rev. James Anthony and Mrs. Anthony, a daughter.

On Sept. 8th, at 303 Elgin St., to Dr. and Mrs. W. F. Maybury, a son.

MARRIAGES.

At the bride's home, on Sept. 11, 1907, by the Rev. John E. Duclos, B.A., Wilbert Shannon to Anna, second daughter of the late James Young, all of Valleyfield.

On Aug. 28, 1907, by the Rev. R. J. M. Glassford, assisted by the Rev. W. G. Wilson, Wardrope and the Rev. W. G. Wilson, St. Andrew's church, Guelph, Ont., Wm. Paul Gamble, B.S.A., to Jean Telford Christie, only daughter of Mr. and Mrs. D. D. Christie, Guelph, Ont.

At the Presbyterian Church, Colborne, Ont., on Aug. 28, 1907, by the Rev. P. M. Duncan, pastor of the church, and Moderator of the Presbyterian Synod of Toronto, and Kingston, assisted by the Rev. Mr. Brown of the Methodist church, Mr. Clarence Damon Trussel, of the city of New York, to Miss Cora Louise Larke, daughter of Charles Larke, Esq., Manager of the Standard Bank, Colborne.

At the First Avenue Presbyterian Church, South Denver, Col., on Aug. 28, 1907, Alfred Allen, of Seattle, Wash., to Minnie, youngest daughter of the late John McCrimmon of South Lancaster, Ont.

At the Presbyterian manse, Kingston, Aug. 1st, 1907, by the Rev. W. S. MacTavish, B.D., Miss M. Helen Wright, of New York City, to Mr. James Wilson, Morven, Ont.

At Westminster Church, Toronto, on Wednesday, September 11th, 1907, by the Rev. Dr. Nell, Edna Clark, youngest daughter of Mr. and Mrs. Charles Hutchinson of Wellesley street, to Mr. Avern Parson, Junior.

On Wednesday, Sept. 11, 1907, at the American Presbyterian church, Montreal, by the Rev. W. D. Reid, D.D., of Taylor church, Montreal, Esmeralda Mary Eveleigh Brown, daughter of James H. Brown, Postmaster of Hochelaga, to John Frederick King Hall, son of Wm. Hall, agriculturist, of Longue Pointe, formerly of Richmond, Que.

At Knox Church, Montreal, on the 7th September, by the Rev. James Fleck, D.D., Ronald Stewart Tickner, Toronto, to Kathleen Ethel Bull of Woodfield House, Temple Cloud, Somerset, England.

At the residence of the bride's father, on Sept. 3, 1907, by the Rev. John E. Duclos, of Valleyfield, cousin of the bride, assisted by the Rev. Prof. Morin, the nuptial benediction being pronounced by the bride's father, the Rev. R. E. Duclos, the Rev. Alexander Magee, of Springfield, Mass., to Augusta, eldest daughter of the Rev. R. E. Duclos, Montreal.

DEATHS.

On Friday, Sept. 13, 1907, Frederick Fitzwayne Manley, M.A., late Major Royal Grenadiers, and formerly Principal of Jarvis street Collegiate Institute, Toronto, aged 55 years.

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NOTE AND COMMENT

The first steel section of the Michigan Central tunnel under the Detroit River, connecting Detroit with Windsor, will be laid from the Detroit shore in a few days. The engineers expect to have the big subway completed by the fall of 1910.

"The Living Age" for September 14 opens with an "appreciation" of Mr. Chamberlain, reprinted from "The National Review," which gives the great English statesman at least his full deserts—and some will think more than his full deserts—as a force in British politics and imperialism.

One of the world's great musical composers is removed in the death of Edward Grieg at Bergen, Norway, Sept. 4. He was of Scotch ancestry, but of Norwegian birth, and while Norway especially mourns his death she is joined by the whole world of good music lovers. Grieg was born in 1843.

The wealthiest parish in America, if not in the world, is stated to be Trinity Episcopal Church, in New York City. It is assumed that a large part of the income goes to the support of eight chapels, twelve parish schools, and a hospital, in addition to the aid which the church gives to twenty-six other churches, hospitals, and missions.

As a result of the recent observations of the planet Mars, Professor Percival Lowell makes the positive declaration that the planet is inhabited. While many have indulged in theories and conjectures, this is the first time that a distinguished scientist has positively committed himself to the declaration that life exists on Mars.

"The Quarterly Review's" fair and well-considered article on "President Roosevelt and the Trusts," has been reprinted in full by "The Living Age," and may be obtained in the issues of that magazine for August 24 and 31. It was written before the thumping fine imposed on the Standard Oil Company by Judge Landis, but is thoroughly up-to-date, and covers the earlier phases of that famous case as well as other aspects of the administration's war upon the trusts.

A Silence Club has been formed in London, England. Its membership is limited to ten, all of whom are season ticket holders on the London Subway Railway, and the subscription is sixpence weekly. It was established to enable the members to read the paper on the way to town, the club never meeting on any other occasion. The revenue is handed to the guard every Saturday morning, and in consideration of this he makes a point of reserving a carriage for the members of the club.

Despatches from Wellington, N. Z., state that the Court of Appeal there has finally declared that the strike of the slaughterhouse men and their sympathizers is illegal. The workmen who are participating in it, the court holds, are violating the award of the court of arbitration, and may be fined, and, in case of non-payment, may be imprisoned for a term not exceeding one year. The situation is interesting, because of the advanced socialistic labor laws under which the convictions were obtained.

It is reported from Vancouver, B.C., that J. T. Stradforth, an iron-master from Newcastle-on-Tyne, one of the organizers of the North Pacific Iron Steel Corporation in British Columbia, is arranging for the erection of modern steel works at Vancouver. The new company will manufacture steel of all grades, and it is also reported that there will be a big ship-building plant. The capital is to be secured largely from England, although some will be forthcoming from British Columbia. We trust the scheme will be carried through successfully. We believe that the development of our great Pacific Province will be one of the leading features in national progress in the near future.

What is characterized as "the most disastrous salmon fishing and packing season in the history of British Columbia" has just closed. The total output of all the canneries is only about 285,000 cases of sockeyes. On the Fraser River the pack is only about 55,000 cases. This means a real loss to the Fraser River. The Sound pack, by Canadian count, will total only about 73,000 cases. The Canadian pack is about as follows:—Skeena River, 110,000 cases; Fraser River, 55,000 cases; Rivers Inlet, 87,000; Naas, 14,000; outside points, 19,000. Of this amount Canada takes 120,000 and Australia 75,000 cases; leaving only 90,000 for the English market.

The Presbyterian Department of Church and Labor, in the United States, has inaugurated a new departure, by which it is hoped to keep the ministry of that church in touch with the changing sociological conditions of to-day. A correspondence school has been organized, and any minister can through it receive instruction in socialism, trade-unionism, tenement house and other civic problems. The faculties of the seminaries claim that the rapidly changing conditions make it difficult to properly train ministers for their work, and the new school will aim to afford an up-to-date curriculum, that will enable the minister in a charge to keep thoroughly posted as to the newest developments in sociological science. The move is one that will commend itself to many; and it is in line with recent efforts to bring the university life of the country into closer touch with the national life.

The recent declaration of the Pope and his advisers against prevalent erroneous teaching by scholars, within and without their Church, received a kind of authorization which might have been expected in the middle ages, but which seems very unusual at this time. A dispatch to the New York "Times" says:—"The Pope had been extraordinarily cast down by the tension between the Vatican and a large section of the German Catholics. A few hours later his Holiness was on his knees in his private room fervently praying for the good of the Church, when he became aware of an added light in the room, and, turning, opened his eyes full on the glorious vision of the Madonna, surrounded by a golden light. She bade him be of good cheer, saying he would live to see an improvement in the affairs of the Church, and then gradually faded from view with a smile of blessing and encouragement." The Pontiff is reported then to have arisen from his knees and signed the decree!

Just before Wendell Phillips died he said to a friend, "When I was fourteen I heard Lyman Beecher preach on 'You belong to God.' I went home, locked the door of my room, and threw myself on the floor and prayed, 'O God, I belong to thee; take what is thine own.' From that day to this it has been true that whenever I have known that a thing was wrong, it had no temptation for me; and whenever I have known a thing to be right, it has taken no courage to do it."

While no doubt the courtesy of street-car conductors and minor city employees isn't all that it might be, the public is hardly justified in demanding Chesterfields and Brummels on wages of two dollars a day. Many years ago an indignant citizen complained to old Mayor Quincy, of Boston, that the street sweepers were an ungentlemanly lot. "I know it, I know it," acknowledged the old gentleman sadly. "I've tried to induce the members of the first families of Commonwealth Avenue to handle the brooms, but they won't do it."

It is remarkable what a very much easier existence the present Prince of Wales enjoys than did his Royal father before him when he bore the title he graced so well. As heir to the Throne, King Edward practically fulfilled all the obligations of kingship without its advantages during the last half of Queen Victoria's long reign. But whereas the Prince of Wales of yesterday was perforce obliged to lead a strenuous life of "representation," the Prince of Wales to-day has comparatively very little to do.

In the September number of "Outing" there is an article in which the condition of the poor of London is stated in figures that are almost beyond belief. According to it, there is continually in that city an army of 80,000 unemployed. Besides this number there are 30,000 women very badly employed; 35,000 homeless adults; 35,000 wandering children of the slums, and 15,000 criminals at large. There are 300,000 people living in one-room tenements in which decency is impossible. Every night 30,000 Londoners sleep in four penny lodging-houses. In London, continues the writer, there are 1,292,737 workers who get less than \$5 a week per family.

It was a favorite saying of Bancroft, the historian, who was a vigorous old man at ninety, that the secret of a long life is in never losing one's temper. The remark was simply a concrete way of expressing the hygienic value of amiability—a principle which, until lately, has scarcely been considered in the training of children. Hitherto we have regarded fretfulness, melancholy, and bad temper as the natural concomitants of illness. But modern science shows that these mental moods have actual power to produce disease. No doubt in most cases imperfect bodily conditions are the cause of irritable and depressed feelings, yet sometimes the reverse is true, and a better knowledge of physiological laws would show them to be effect rather than cause. The fact that discontented and gloomy people are never in good health is an argument in favor of the theory that continual indulgence in unhappy thoughts acts as a poison and creates some form of disease.—Congregationalist.

SPECIAL ARTICLES

Our Contributors

BOOK REVIEWS

AN UNEXPECTED QUESTION.

One morning about twenty years ago a lawyer on the way to his office stopped outside a barber's shop door to get a "shine."

The little bootblack who plied his trade there was no stranger to him, although he knew him only by his street name. This morning the boy was unusually silent. The lawyer missed his bright remarks and began to rally him a little, when suddenly the boy looked up in his face and said:

"Mr. Bartlett, do you love God?" The lawyer was an upright, self-respecting man, but neither a church attendant nor much given to religious thought, and he took the question at first as an attempt at a joke on the part of the boy; but he soon found that it was meant in all seriousness. No one had ever asked him the question before in quite the same way and it staggered him.

"Why do you ask me that, Bat?" he said, after a rather awkward pause. "What difference does it make to you?"

"Well, I'll tell you, sir. Me mother an' me's got to get out; for the place we live in'll be tore down pretty soon, an' a feller like me can't pay much rent. Mother does all she can, but you see there's three of us, and me grandmother's lame. I dunno what to do. Yesterday I heard two men talkin', an' one of 'em said God would help anybody that loved him if they'd tell him they was in the hole. I thought about it 'most all night, an' this mornin' I made up my mind I'd lay for somebody that knew him well enough to ask him."

The lawyer was embarrassed. All he could say to the threadbare little bootblack was that he had better ask some one else. He had better keep inquiring, he told him; for in a city of so many churches he would surely find the sort of person he wanted. He thrust a dollar into the boy's hand and hurried away.

But all that day he found his thoughts reverting to the bootblack and his strange question. "A fine position for an educated man in a Christian country!" he said to himself. "Struck dumb by an ignorant street Arab! I could not answer his question. Why not?"

The lawyer was an honest man, and his self-examination ended in a resolution to find out the reason why. That evening he went, for the first time in many years, to prayer-meeting, and frankly told the whole story, without sparing himself. From that day life had a new meaning for him, and a higher purpose.

A few days later, at a conference of ministers of different denominations in the same city, the lawyer's strange experience was mentioned by the pastor who gave him his first Christian welcome. Immediately another minister told of a young man in his congregation who had been awakened to a religious life by the same question put to him by the same little bootblack. The interest culminated when a third declared that he had a call from the bootblack himself, who had been brought to his study by a man who had appreciated his unexpected question and knew how to befriend him.

Such an incident could not be allowed to end there. The boy was helped to good lodgings, and to patronage which enabled him to provide better for his "family." At last he had found somebody who loved God; and in time he

had learned to love himself, and "knew him well enough to ask him." Opportunities for a decent education were opened to him, and he showed so much promise that his lawyer friend took him in first as an office-boy and finally as a student.

Many would recognize the bootblack today if his name were given, not only as a member of the bar in successful practice, but as a church member and a worker in Sabbath school. He loves boys; and the few who knew that he was once a bootblack understand his interest in little fellows who need a friend. Helping them is for him loving God in the most effectual way.—Youth's Companion.

AFTER VACATION.

It may be assumed that we return from vacation days with renewed strength and vigor. The wearied system has had rest, the nervous tension has been relaxed, new inspiration has been gained from the touch of the larger world.

Vacation breaks up the monotony of continuous duty, and the relief from the ever-present sense of pressing work gives time for thought. Whether on the mountain, the lake or the sea, whether in the multitude or in the quiet of the cottage far away from the strong currents of human activity, one is in other touch with the world, and brings back something of the impressions received.

This separation from the regular routine of work, and from our ordinary surroundings gives us a different viewpoint of our life and work. They are seen in perspective, and are more clearly defined to us. Unconsciously to ourselves there is more or less of review and of anticipation. From this come plans for our return. Suggestions have been received which may be worked out in the coming year. Possibilities have been considered and entered in the note book for practical application. Thus we may bring new elements into our lives, and gain new force for what comes to our hand. There is some disarrangement in withdrawing for a time from our usual responsibilities. On our return some readjustment may be necessary; the lines have been dropped and we may require some time to get them firmly in hand again, but time must not be wasted under this plea. Much of the gain of vacation will be lost if we allow the freshness of the reinvigorated life to be worn off in the first weeks of our return. The whole force of what we have gained should be brought into use at once. The sea and mountain breezes should be brought home with us that others may share our benefit.

We should return to our places with the inspiration of the greater possibilities before us in the world-movements now taking place. With God one day is as a thousand years in what He brings about. In some measure it is so with us. One year may bring results not gained in other many years. Long periods of preparation precede the events which seem to come suddenly. We seem to be at a time for which centuries have been preparing. It is a privilege to live in the present day, and to take part in the mighty works of God. We cannot read His calendar, but we see the world all astir, and hear the Voice, "Prepare ye the way of the Lord." We return to our work in the joy of a glorious vision and with the resolution to labor with greater energy and in the confidence that the Gospel of Christ will soon fill the world with His glory.—United Presbyterian.

FAREWELL TO MISSIONARY NURSES.

A farewell meeting was held last week in the lecture room of Knox church, Toronto, to Miss Christina A. Mitchell and Miss Janet Plaunt, who are leaving for Vegreville, Sask., where they will work as missionary nurses among the Gaiicians and others among whom lies the hospital work.

Miss Mitchell is a graduate of the Toronto General Hospital and has had considerable experience lately as district tuberculosis nurse in Toronto, and previous to that as district and mission nurse in New York and Montreal. Miss Plaunt is from Renfrew and goes as Miss Mitchell's assistant.

The meeting was held under the auspices of the Women's Home Missionary Society of the Presbyterian Church, the Rev. A. B. Winchester presiding. Dr. E. D. McLaren gave an address on the church's obligation in Western Canada and dwelt on the Home Mission Committee's interest in the hospitals at Vegreville as well as at Teulon and Wakaw. Miss Mitchell and Miss Plaunt both addressed the meeting and Miss Mitchell was presented with a life membership certificate in the Woman's Home Missionary Society, and was also the recipient of many things necessary to her outfit, among which was an elder comforter from Lady Clark.

Three graduates of Toronto General Hospital have left for the Yukon, where they will be in charge of the Good Samaritan Hospital. They are Miss Isabel Moodie, of Richmond Hill, who will be superintendent, with Miss Lawson, of Hamilton, and Miss Burkholder of Stayner as assistants.

TORONTO AND VICINITY.

Rev. D. W. Christy was inducted into the ministry on September 17th and given his first charge, Reid avenue Presbyterian church. The new house of worship in the East end was largely erected by the generosity of Bloor street Presbyterian church. Mr. Christy has labored among this new congregation from the time they met in a tent until they grew in enterprise and numbers and erected the present edifice. Rev. S. T. Martin, of Streetsville, preached the sermon. His text was based upon the contents of Revelation, second chapter—the message to the church at Ephesus. Rev. J. McP. Scott, of St. John's church, gave the charge to Rev. Mr. Christy, while Rev. Dr. W. G. Wallace, of Bloor street Presbyterian church, addressed the congregation. Moderator Rev. W. F. McKay, of Milton, presided.

CHURCH UNION.

The Presbyterian, Methodist and Congregational delegates of the joint committee on church union met last week in the Metropolitan church, Toronto, for the first general session of the fourth conference. The Baptists have refused to go into the union, so have no delegates present.

The meetings are all being held behind closed doors, but it is expected that by the middle of this week some definite results will be arrived at which will enable the conference to present the proposition to the various high courts of each church for acceptance.

Joseph Joachim, the celebrated violinist, and conductor of the Royal Academy of Music in Berlin, died on August 15, after a long illness at the age of 76 years.

FIFTY THOUSAND AARONS AND HURS WANTED.

By Knoxonian.

The battle raged on the plain of Rephidim. Moses stood on a neighboring hill with the rod of God in his hands. When he held up his hands Israel prevailed, when he lowered his hands Amalek prevailed. Being human, like lesser men, Moses became weary. He was one of the best men the world ever saw, but the muscles in a good man's arms relax even when they are strained in a good cause. Aaron and Hur were on the hill-top with Moses. What did Aaron and Hur do when they saw Moses become weary? They rolled over a good-sized stone and told him to sit upon it so that he could all the better keep his hands up and steady. Some people would have taken a stone and thrown it at Moses because he didn't keep his hands steady. That is the way they would have helped him. That was not the style of Aaron and Hur. When Moses was seated what did Aaron and Hur do? Did they stand off and say: "Now we'll watch Moses; if he can hold up his hands himself and struggle through alone we'll say he is a good man, but if he can't get through alone let him sink!" No, that was not what they did. Not having had the benefit of the example of some modern Christians they didn't know how to do such a chivalrous thing as that. Did they shout: "Moses, you are a failure, you are not the man we took you to be when you became our leader?" No, they didn't do that either. Did they run down to the plain and sneak around among the captains and say: "It is all the fault of Moses?" Not they. Did they call a meeting in some quiet corner on the plain and pass this resolution: "Moved by Aaron and seconded by Hur, that inasmuch as it is a matter of prime importance that the Amalekites be defeated, and inasmuch as Moses, our leader, is not able to hold up his hands all day without any help, be it resolved that the said Moses be requested to consider the propriety of resigning for the glory of God and the good of the cause?" No, they didn't "whereas and resolve" anything about it. Did they get up a petition asking Moses to resign, and carry it around among the camp followers, towards in the rear, camel drivers, and general hangers-on, and by coaxing and misrepresentation induce these worthy and intelligent Christian people to sign it? No, Aaron and Hur didn't know that trick. Did they stand off and say: "We don't wish to take any responsibility. If we take any part and the battle is lost then we may get blamed. We can't take so much responsibility!" No, Aaron and Hur were not "safe men" in that sense. The Church in the wilderness was not blest with as many safe men as the Church in Canada. What did Aaron and Hur do? Why they simply went up to their leader and stood "one on the one side, and the other on the other side," and held his hands steady until the last blow was struck and the last Amalekite driven off the field. Blessings on the Aarons and Hurs!

Aaron and Hur would have done splendid service in the eldership. Perhaps they were elders and that may account for the loyal and practical way in which they stood by their minister. It is hard to say what Aaron and Hur might have thought about the deceased wife's sister, or Romish ordination, or a college of moderators, or other matters of that kind, but alongside of a hard-worked, weary minister they would be worth as much as an average General Assembly. No doubt Aaron and Hur were men of prayer. But they didn't go round behind the hill to pray and leave Moses alone. As they watched the battle on the plains no doubt they mentally asked the God of battles to nerve the arms and cheer the hearts of

the troops. But they held up the hands of Moses at the same time. Aaron and Hur were sensible men. They believed in prayer, but they believed in work as well. They saw that the pressing and immediate duty was to hold up the hands of Moses and they held them up bravely.

A young minister was once settled over a congregation in the Presbyterian Church of the United States. A good deal was expected from the "nev' man"—what new man is not expected to do impossible things—but the expectations were not all realized. Instead of helping him most of the church officers stood off and watched him struggle—the way Aaron and Hur didn't do. Disappointed expectations grew into open dissatisfaction and a caucus was called behind the minister's back to consider the situation. Several suggestions were made, when a live Yankee, who probably had more grace than the others, rose and said: "I move that we pray for the young man and help him." The resolution passed and was faithfully acted upon and from that evening forward the congregation flourished. The discontented parties turned Aarons and Hurs and the Lord's work went on triumphantly. If everybody in all denominations that imitate Judas and Ishmael would stop and begin a vigorous imitation of Aaron and Hur we might soon have the Millennium.

ARE CHEAP FARES CHEAP?

There is a good deal that is worth the consideration of the ordinary man in the remarks of a local railroad official on the two-cent fare agitation, published in yesterday's Herald. The present maximum railroad fare as provided by law is a thing of interest only to persons who travel how and when they will and pay no attention to excursions, special rates, return and limited tickets and such economies. How many times in a year does the ordinary workingman, the ordinary man of small income, travel in such a way and pay his three cents a mile? How many times do his family move about regardless of possible reductions at other dates, of week-end tickets, of holiday trip rates? Probably about once to twenty, thirty or fifty journeys made at the reduced rates. Of the whole passenger traffic of Canadian railways, only one-fifth, according to The Herald's information, is at full legal fares. Far the larger part of that twenty per cent. is made up of people of the wealthy or well-circumstanced classes.

But we are told, the workingman and his family would move about freely at all dates, if they had a two-cent rate? Well, would they? An if they did, would they be as well off as they are now? The workingman himself cannot travel for any distance at other than holiday times without sacrificing the remuneration of his labor, and probably his job. The loss of a day's work is nothing to the rich or professional classes; it means a great deal to the workingman. To-day at the times when he can conveniently travel, he gets a rate of one and a half cents per mile, and frequently lower, granted by the railways just because at those times it is possible to create travel by offering large inducements.

Of course if the workingman can retain these special benefits and still enjoy an all-the-time two-cent rate, he will be no worse off, while his gain will be measured by his ability to take advantage of the new rate at ordinary times. But the very big question arises, will he be able to retain them? Will he still get his cent-and-a-half rate at the times when he most needs it, if he is to rate at all times? Mr. McLean, of course, says yes. Railroad officials say no, and rather categorically deny the American

examples which the Toronto World is so fond of quoting. It is worth the while of the ordinary man to look into the logic of the thing for himself. It is not necessary to accept the unqualified statement of the railroads themselves, or their leading men, as to what they will do if the two-cent rate should be put into effect too soon in this country. They probably would not abandon excursions and return rates, even to spite the public for demanding two-cent fares, if they found it against their own financial interests to do so, and decided that there was no chance of thus extorting a repeal of the law. But is there any ground to suppose that special reductions below the legal rate would any longer be profitable.

At present the railroads sell tickets at one-and-a-half cents on holidays, because they get more money that way than by selling them at three cents—sufficiently more to pay for the cost of the extra train handling. It is the size of the margin—or the difference between this rate and the ordinary fare—which creates the special holiday traffic. If this margin is reduced to one-half cent, as it would be by the setting of the ordinary fare at two cents, it becomes so small that it is comparatively powerless to create traffic in the large proportions that are needed to make it pay. And just as soon as a reduction ceases to pay it ceases to exist. This is not cutting off one's nose to spite one's face; it is simply business. It will be small consolation then to the workingman that at times when he is unable to travel he might get a rate one cent cheaper, if when he is able to travel he must pay one half cent more. To the middle classes it may be a slight gain; to the rich it must be a very decided one. But to the workingman who profits now by the high prices to which he contributed practically nothing, it offers little gain. —Montreal Herald, Sept. 7th, 1907.

THE PERFECT LIFE.

Think of the brokenness, the incompleteness, the littleness, of these lives of ours. We get glimpses of beauty in character which we are not able to attain. We have longings which seem to us too great ever to come true. We dream of things we want to do; but when we try to work them out, our clumsy hands cannot put them into realization. We have glimmerings of a love that is very rich and tender, without trace of selfishness; without envy or jealousy, without resentment, a love that seeketh not its own, is not provoked, beareth all things. We get the vision from the life of Christ himself. We say, "I will learn that lesson of love; I will be like that." But we fail.

We strive to be sweet-spirited, unselfish, thoughtful, to keep good temper; but we must wet our pillow with tears at the close of our marred days, because we cannot be what we strive to be. We have glimpses of a peace which is very beautiful. We strive after it—strive with intense effort, but do not reach it.

So it is in our living. Life is ever something too large for us. We attain only fragments of living. Yet all this incompleteness, this unsatisfactoriness, this poor unattainment, finds its realization in the risen Christ. His is the perfect life, and in him we shall find fullness of life.—J. R. Miller.

The very best of us leaves his tale half untold, his message imperfect, but if we have been faithful, then because of us, some one who follows us, with a happier heart and in happier times, shall utter our message better and tell our tale more perfectly.—Anon.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

WILDERNESS TRAINING.*

By S. D. Gordon.

This quarter has been a picture in black and white. It has been a study in lights and shadows; the lights are bright, the shadows black. There are eight distinct gleams of bright light:

The fresh food supplied daily (Lesson 1).

The love-covenant mutually agreed upon between God and the nation (2, 3).
God coming nearer into their very midst (5).

The great plan for getting rid of sin (7).

God's own presence showing them the way up to Canaan (8).

Moses' eloquent pleading for God (11).

Moses' vision of the new home-land (12).

Then there are the black streaks, four dirty-black streaks that soil and spoil the beauty of the picture:

Rejection of God and of Moses (4).

The wilful changing of God's carefully thought-out plans (6).

The passionate refusal to trust God and conquer Canaan (9).

The continued bitter criticism of God (10).

The bright is distinctly the prominent feature of the picture. The black is there, and it is an ugly black, as ugly as it can be; but the bright is brighter than the black is black. In this the quarter's lessons make a vivid picture of life. There is the black in life. It is a sooty, smeary black. And there is the bright in life, too. It is a very attractive, sunny bright, sending out beauty and cheer. Sometimes the black seems dominant, especially when you are living and working nearer that part. But when one gets all parts of the picture in full view, and looks through God's eyes, it is seen that the bright is really the greater. The black is yet to be completely wiped out by the bright when the King comes to His own.

This is the wilderness quarter. All men and nations whom God has used have had a wilderness training course. Noah had his in those years of ship-building while his kinsfolk sneered. Abram had his wandering in a strange, lone land, and David his, hunted like a wild beast among the Judean fastnesses. Moses had his in the same desert where he is now leading the nation. And so with rugged Elijah, John the herald, Paul the missionary to us outside Gentiles, and even the divine-human Jesus. Every man whom God uses has had a wilderness course. So it is we are trained away from the glare and blare of Egypt. The false lights die out, and the eyes and ears and instincts are trained for the true light, the inner voice, and the unseen presence. If you are in the wilderness sing a bit—God is getting you ready for some service He wants done. As with men, so with this nation. It is to be a messenger-nation, God's messenger to all nations of earth. It is to bear His truth to all men, and then to bring Him who himself was the Truth. The severity of this training was a prophecy of the greatness of the service to be done for all men in the after years. And right well has that great service been done. Every nation of earth is under an unpayable debt to these Hebrews for their message, and their service in carrying that message everywhere.

Five things this messenger-nation got in the wilderness training-school: organization, a plan and habit of worship, a book, painful experiences, and a closer acquaintance with God. Through organization they learned to

handle themselves as a nation. It was to the nation as discipline to his powers is to a man. Through worship they both learned how to come to God, and they came to have a fixed habit of coming to Him. The book revealed to them in every definite shape God's character and God's plan for them. The painful experiences revealed their own sinfulness and weaknesses. And through all there was coming to them continually a clearer and closer everyday ideal of a God with unflinchingly high ideals of life, and unflinchingly tender ideals of love. Forty years seems a long course, but it can be thought of almost as a short course when we look back and see how much they got out of it. As a race they have outlasted almost every people of ancient times, and are still remarkable for their vitality and vigor. The wilderness course is apt to seem long to us while we are passing through it. But if a man may get as much as they did—discipline of his powers, a fixed habit of coming to God, a book of God so much used as to open itself and yield to his experienced touch the heart of its message, a keen acquaintance with his own sin and weakness, and a close and growing acquaintance with God's ideals and God's love—he is getting a great return for any number of years, and any soreness of suffering. Your wilderness course may be within four narrow walls with the upward look easiest physically, or within a small village or town, or in a shop, or a home, or a school-building, or it may be in a daily round that seems like drudge work; but remember and do not forget that that is only the schoolroom. The finest lessons have been learned in the homeliest schoolrooms. Let us think of the training, not of the schoolroom. Let us be careful to get in our school room all that the Master is planning.

God has a first plan, and then a second-best. He does His best to win us up to His first and best for us. But if we will not follow, He meets us where we will meet Him, and pours into our hands all we will receive. This does not mean first and second choice so far as sin or wrong is concerned. God has only one choice there, and He holds to it rigidly. But in the particular plan in life which we are to follow there is the first choice, then the second, or even a farther remove from the first. He wants us to have the very best plan for life; but even though we foolishly and stubbornly refuse that, He does not leave us. He stays, and works out for us the best that we are willing to have, though with keen regret that we will not climb to the tip-top of the hill with Him. Here His own first plan was a year of training, or a little more, and then victory at once. Spending forty years in the wilderness was not God's first plan. It was the altered and patch ed-up plan that worked out of their stubbornness and unwillingness to trust His power. Those extra thirty-eight years could and should and would have been spent in Canaan as conquerors if God had had His way. It's bad to be in the wilderness if God has planned for you to be in Canaan. But God blesses the wilderness life. He himself stays with you. That is the greatness of His love. But many a man is poking and plodding along in the wilderness whom God has led up to Canaan, and meant to lead right in. Let us be careful and prayerful to find and fit into God's first plan for our lives.

Madison, N. J.

S. S. Lesson, September 29, 1907.—Golden Text—The Lord is merciful and gracious, slow to anger, and plenteous in mercy.—Psalm 103: 8.

THE GLORY OF MAN.

Rev. W. F. Anderson, D.D.

It is always helpful to remember that character in man is the end of all God's enterprises directed earthward; that the divine process of world-building is instinct with purpose and that man is in view throughout. But in order to character, there must be a choice, for character in its final analysis resides in choice. There can be no character without choice. As Savonarola says, "If there be no enemy, no fight; if no fight, no victory; if no victory, no crown." Hence if man is to be man and not a mere automaton, there must be an alternative as between the principles of good and evil. Hence the alternative placed before man is his first Eden home. Hence also the call, "I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." And so it becomes a question as to whether this shall be a world with such a being as man to crown it with the dignity and glory of his voluntary choice of good, or a world with man omitted. Says Bruce in "The Providential Order," "Better the human with all its possible tragedy than a world with man left out of it." And though its consummation seems remote and indiscernible now, still it is not possible to say with Tennyson:

"O, yet we trust that somehow good
Will be the final goal of ill!"

In any event the fact of God is the answer to the problem arising out of the fact of sin, though God is in no sense the author of sin.

In a more practical sense, God is the answer to the problem of evil in the world, in that he has provided a practical and efficient remedy for it in the salvation through Christ. God has no problems of thought or of knowledge as has man. But the conquest of the hearts of men by the power of love is a problem which he is working out in the gospel; the problem in the solution of which he makes us his coworkers. To us it seems a slow work. But God is solving it and will do it completely. Sin abounds, but grace much more abounds. The race has proved a great sinner, but Jesus Christ will prove a greater Saviour.

"Lord, I believe we're sinners here
Thou stands upon the ocean shore,
Thou hast for all a ransom paid,
For all a full atonement made."

—From "The Compulsion of Love."

A PRAYER.

Our Father, Thou dost hear us when we pray. Thou has provided an advocate and intercessor in heaven. We cannot come to Thee unless Thy Holy Spirit shall suggest desire, and help us while we plead. Forgive, we pray Thee, Thy servants any wandering during the past. If we have forgotten Thee, forget us not; if we have acted apart from Thee, forgive the act. Blot out the sin. Help us in the future to live only as we live in Thee, to speak and even to think, as in union with our living Head. Take away from us all life which is contrary to the life of Christ; bring us into complete subjection in Him, until for us to live shall be Christ in every single act of life. May we walk humbly with God in joyful faith in the finished work of Christ; and we ask it for Christ's sake. Amen.—C. H. Spurgeon.

WISDOM BY LOVING.

In the "Life and Letters of Phillips Brooks" occur the following observations and conclusions of his mother:

"There is an age when it is not well to follow or question your boy too closely. Up to that time you may carefully instruct and direct him; you are his best friend; he is never happy unless the story of the day has been told; you must hear about his friends, his school; all that interests him must be your interest. Suddenly these confidences cease; the affectionate son becomes reserved and silent, he seeks the intimate friendship of other lads; he goes out, he is averse to telling where he is going, or how long he will be gone. He comes and goes silently to his room. All this is a startling change to his mother; but it is also her opportunity to practice wisdom by loving, and praying for, and absolutely trusting her son. The faithful instruction and careful training during his early years the son can never forget; that is impossible. Therefore, trust not only your heavenly Father, but your son. The period of which I speak appears to me to be one in which the boy dies and the man is born; his individuality rises up before him, and he is dazed and almost overwhelmed by his first consciousness of himself. I have always believed that it was then that the Creator was speaking with my sons, and that it was good for their souls to be left alone with him, while I, their mother, stood trembling, praying and waiting, knowing that when the man was developed from the boy I should have my sons again, and there would be a deeper sympathy than ever between us."

AN INVISIBLE LEADER.

Saul started out to seek his father's asses and found a kingdom. The treasurer of Candace, queen of the Ethiopians, sought information in the prophecy of Isaiah, and found personal salvation. The disciples went out to fish and found the Son of God. How often God leads us by some secular incentive to the place where He has a blessing of an entirely different nature awaiting us! Little did Saul of Tarsus dream when he started for Damascus what would happen to him before his return. Little did Elisha know when he hitched his oxen to the plow that before they were unyoked in the evening the mantle of God's prophet would be placed upon his own shoulders. Little did Gideon know when he went out to thresh wheat in the winneps of the Abiezrite that he would there meet with the angel of Jehovah and be appointed a judge over Israel. How often in the commonplaces of life we meet with God. It is on the road to Emmaus; it is by some bush in the desert, or on some quiet evening in the sheepfold, or when we are pruning our trees. Often it is that the everyday vocations of life have the richest spiritual blessings. He who honestly and faithfully performs his work will invariably find a treasure hid in the field; when he comes to the well he will find a Saviour sitting on the curb.

—United Presbyterian.

No one could imagine what a speaker meant when he said, "Biddy, diddy," and then stopped, and after a moment of confusion, said, "Diddy, biddy," and then, with scarlet face and coldly perspiring brow, gasped out, "Diddy, hiddy, biddy doo." Then he had to sit down and rest a while before he could say, "Did he bid adieu!"

We forget that there may be many duties but that among them all there is a first and a last, and that we must not fulfill the last before fulfilling the first, just as one must not harrow without plowing.—Tolstol.

TEN COMMANDMENTS OF HYGIENE.

(From a French Medical Review.)

1. Rise early, retire early, and fill your day with work.
2. Water and bread maintain life; pure air and sunshine are indispensable to health.
3. Frugality and sobriety form the best elixir of longevity.
4. Cleanliness prevents rust; the best cared for machines last the longest.
5. Enough sleep repairs waste and strengthens; too much sleep softens and enfeebles.
6. To be sensibly dressed is to give freedom to one's movements and enough warmth to be protected from sudden changes of temperature.
7. A clean and cheerful house makes a happy home.
8. The mind is refreshed and invigorated by distractions and amusements; but abuse of them leads to dissipation and dissipation to vice.
9. Cheerfulness makes love of life, and love of life is half of health. On the contrary, sadness and discouragement hasten old age.
10. Do you gain your living by your intellect? Then do not allow your arms and legs to grow stiff. Do you earn your bread by your pickaxe? Do not forget to cultivate your mind and to enlarge your thought.

THE THINGS I MISS.

An easy thing, O power divine,
To thank thee for these gifts of thine,
For summer's sunshine, winter's snow,
For hearts that kindle, thoughts that glow;

But when shall I attain to this—
To thank thee for the things I miss?

For all young Fancy's early gleams,
The dreamed-of joys that still are dreams;

Hope, unfulfilled and pleasures known
Through others' fortunes, not my own,
And blessings seen that are not given,
And ne'er will be, this side of heaven.

Had I, too, shared the joys I see,
Would there have been a heaven for me?
Could I have felt thy presence near
Had I possessed what I held dear?
My deepest fortune, highest bliss,
Have grown, perchance, from things I miss.

Sometimes there comes an hour of calm;
Grief turns to blessing, pain to balm;
A Power that works above my will
Still leads me onward, upward still;
And then my heart attains to this—
To thank thee for the things I miss.

—Thomas Wentworth Higginson.

A man will usually get out of his work what he puts into it. If he takes it easy, and makes little exertion, he will, ordinarily, see little in the way of results. If he is diligent and resourceful and constant in his efforts, he will accomplish something. The man who is looking for an easy field, or who is anxious to get out of a hard field, has not, ordinarily, as much manhood as he ought to have. Hard work is the sort for a real man.

The more we pray for our fellowmen, the more inevitably we yearn to help them; and this yearning quickens our energies and enlarges our capacities for helpfulness, in a way and to an extent that we cannot fail to recognize as part of the answer to our prayer.

"Men become false," says Charles Kingsley, "if they live with liars; cynics, if they live with scorners; mean, if they live with the covetous; affected, if they live with the affected. They actually catch the expression of each other's faces."

RELIGIOUS PROGRESS IN OUR CITIES.

By Robert E. Spear.

The movement to the city has been one of the great movements of the past century, not only in America, but also in Europe and Asia. Tokio and Kyoto and Calcutta and Bombay and Shanghai and Canton and Teheran and Cairo and Berlin and Paris and London have grown as our own cities have. Some say that the movement is inevitable.

And yet every one must admit that the movement has not been all wholesome. City life, where people crowd together, though it develops energy and resource and enlarges opportunities for service and achievement, also alters ideals and relations.

There are four things which each of us can do to improve the cities.

1. We can stay away from them unless we go for service and use. Everyone can help to cure any evil by making no personal contribution to it. If we are free to live in the country, in the country let us live, unless we intend to live in the city for the sake of service and unselfish work.

2. We can see to it that if we do go to live in the city, we go as clean and wholesome and genuine souls. "The city," says Emerson, "is recruited from the country. The city would have died out, rotted and exploded, long ago, but that it was re-enforced from the fields." We can try to keep the healthiness and simplicity of the country, and not surrender to the inferior city spirit.

3. We can make a personal contribution of life. "If every one," said Canon Barnett, head of Toynbee Hall, in London, "who professes to care about the poor would make himself the friend of one poor person, forsaking all others, there would soon be no insoluble problem of the masses, and London would be within measurable distance of becoming a city of happy homes." We do not need to forsake all others, but we can make ourselves the friend of one.

4. We can help the good causes by which Christianity is advancing in the cities, as throughout the world. For it is advancing, not as fast as we would wish, but steadily nevertheless. Statistics of church attendance are not conclusive, but they are by no means all discouraging. Protection of children, curtailment of the privileges of evil, just relations between men, care for the poor and helpless,—in these and many other things we have seen great gain, and we shall see yet greater.

The city is Christ's as well as the country. "Go ye into the city," He said to the disciples. He also led them out of the city, and He himself lived in the villages and under the stars,—but where men were His men were to go, and are to go still and redeem all life unto Him.

Daily Readings for Preceding Week.

Sunday, September 29, 1907. (John 1, 1-3; 1-10; 4: 9-11).

Daily readings for preceding week:
Mon.—Prayer for a city (Gen. 18: 23-33).

Tues.—One household saved (Josh. 2: 14-21).

Wed.—A city purged (1 Kings 18: 40-46).

Thurs.—A city wept over (Luke 19: 41-44).

Fri.—A city evangelized (Acts 19: 13-20).

Sat.—The ideal city (Rev. 21: 1-4).

Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always, and, like God, to love always—this is duty.—Amiel.

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FELLOWSHIP WITH GOD.

In Christ's assurance of the divine presence with those who keep his commandments there is no abatement from the generic truth of God's omnipresence. There is no place where he is not. No mortal can escape his eye. "Whither shall I flee from thy presence?" asked the psalmist. "If I ascend into heaven, thou art there; if I make my bed in Sheol, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me."

But there is a gracious presence of God that it withdrawn from the wicked—and must be by the necessity of the divine nature. Out of Christ men are alienated from God. They have gone astray from him and from his approving self-manifestations. It is in their return to him through the provided salvation that they become conscious of his return to them in gracious presence and real communion. It is then they are enabled to make St. John's words their own: "Truly our fellowship is with the Father and with the Son, Jesus Christ."

Now, this fellowship and communion with God which are realized through the provisions of the gospel meet the profoundest and most radical need of the soul. It is conceded that man is by nature religious. The instinct of God, the feeling after him if haply he might be found, has manifested itself through the ages, an indestructible and universal characteristic of our humanity. Everywhere in the records which man has left of his life in the world we trace his sense of sin, of want, of alienation from the divine, of felt need of some superhuman Power in whose love and defense the soul may rest—of a divinity with which the mind and heart may hold worshipful fellowship. Thus human nature, even in its deepest darkness, has been groping after God, often with the intense longing voiced in Job's cry, "Oh, that I knew where I might find him!" So strong is this religious need that nothing can overcome it. It asserts itself in the face of all skeptical speculation. Out of the wretchedness in which souls are sunk through ignorance and sin the cry is ever rising: We must have God—must come near to him—must have him

come near to us—must abide with him in the fellowship of love.

And here in the gospel of redeeming power we find him for whom our spirits thirst. God comes to us as recovered by his grace to the new life of obedience—comes, giving us the fellowship with the divine for which we have been made and without which we are forever restless in our vain quests for satisfaction and peace.

Wonderfully vivid, often, in the experience of Christian men and women who are lovingly obedient to God's commandments, is the sense of his nearness. To multitudes of people, because of sin and its blindness, he seems distant and is out of sight. They almost doubt at times whether he exists. But these loving, obedient souls never feel alone. God is the realest object in their whole field of vision. They discern him everywhere, see his hand in everything, on earth, sea and sky, and encounter his thoughts on every road, which their thoughts travel. They meet him in every garden of nature, see him in every blessing and in every adversity, in every flower that blooms at their feet and in every star that burns overhead. In the record which he has left of the change which came over his feelings from the time he found God in Christ. Jonathan Edwards has described what multitudes have felt, but could not express so fully and beautifully. "The appearance of everything was altered; there seemed to be, as it were, a calm, sweet cast or appearance of divine glory in almost everything. God's excellency, his wisdom, his purity and love seemed to appear in everything: in the sun and moon and stars; in the clouds and blue sky; in the grass, flowers and trees; in the water and all nature, which used greatly to fix my mind. I often used to sit and view the moon for continuance; and in the day spent much time in viewing the clouds and sky, to behold the sweet glory of God in these things; in the meantime singing forth with a low voice my contemplations of the Creator and Redeemer. . . . My mind was greatly fixed on divine things, almost perpetually in the contemplation of them. I often walked alone in the woods and solitary places for meditation, soliloquy and prayer and converse with God. . . . Prayer seemed to be natural to me as the breath by which the inward burnings of my heart had vent."

Necessarily such fellowship with God is sanctifying. Intimacy with a noble human friend is elevating. In his calmness our passions are checked. His lofty mind quickens and raises ours. His purity causes unworthy feelings to sink away abashed. His whole character, under our loving communion with it, transfuses itself through ours. But to have God, consciously, always with us—what a check to sin, and what an incentive to duty in that! How evil within must tend to grow weak and virtue to become strong! How the mighty power of divine love and purity, so near to us, must operate to draw human character into the divine likeness, "from glory to glory!"

This is the beginning of heaven for the obedient child of God. The gospel accomplishes our salvation in furnishing an Immanuel—God with us—for our life and joy. It was found to be joy by the disciples near Emmaus when the risen Lord's presence made them strangely happy. It was joy to Paul and Silas when their thanks and praise filled the dungeon at Philippi with the echoes of their songs. It was joy to John when it turned the sea-washed isle of Patmos into the vision ground of glory. The abiding presence of God with his obedient children is the light of their life, lifting the gloom even from the hour of death and making its dark doors shine as the gateway of heaven.—Lutheran Observer.

THE DOCTRINE OF THE "SUPREME STANDARD" REGARDING ORDINATION.

The Westminster Treatises are only the "Subordinate Standards" of our Church. They formulate the opinions which we as Presbyterians hold regarding religious truth and the constitution of the Church. "The supreme Judge, by which all controversies of religion are to be determined . . . and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture" (C. of L. I, 10). Let us turn then to our "Supreme Standard" and endeavor to ascertain its teaching in reference to the origin and authority of the Christian Ministry.

The only church officers appointed by Christ were the apostles. They were endued with extraordinary gifts, were divinely inspired in their work of teaching and organizing, and exercised plenary authority over all the churches. In every church which they gathered together they appointed elders, or presbyters (Acts 14:23), to whom they committed the oversight of the flock, and whom they regarded as called by the Holy Spirit to continue the work which they had begun (Acts 20:28-31). In writing to the churches they exhort the disciples to show regard to the presbyters because they are over them in the Lord, labor for their welfare and administer wholesome admonition. They are to "esteem them exceedingly highly in love for their works' sake" (I. Thess., 5:12, 13). They are represented as the "leaders" of the churches, ruling over them, to whose words the people are to hearken, whose faith they are to imitate, and to whom they are to submit themselves because they watch for their souls under a deep sense of their responsibility to God for the spiritual welfare of the flock (Heb. 13:7, 17, 24). Double honor is to be shown to those who are eminent for zeal and devotion to their work, and their reputation is to be carefully guarded (I. Thess. 5:17, 19). The qualifications of those who should be chosen to this office are fully enumerated in the pastoral epistles (I. Tim. 3:1-7; Tit. 1:5, 9), and are such as are befitting men who are to hold a position of peculiar authority and moral influence.

As if to show that the office of presbyter is the highest that pertains to the permanent order of the church, the apostles, apart from their special commission and its supernatural accompaniments, claim to be co-presbyters with those whom they have ordained, they make this common rank a warrant for affectionate, fraternal plain-speaking (I. Pet. 5:1-4), and they unite with other presbyters in official acts (I. Tim. 4:14; II. Tim. 1:6). Presbyters are included under the title of "ambassadors for Christ," for to them, as well as to the apostles, was committed the "ministry of reconciliation," and they, too, speak with the voice of God (II. Cor. 5:18-20). After a careful study of the relation between the apostles and presbyters on the one hand, and between presbyters and people on the other, I cannot avoid

the conclusion that presbyters received all their authority from the apostles; were placed over the people, who were required to give them respectful and affectionate obedience; were intended to take the place of the apostles in ruling the church and ministering to the flock in holy things; and were, as truly as "the Twelve," Christ's ambassadors, proclaiming His gospel, and in His name applying the sacramental seals which He had instituted. They were chosen and set apart by prayer, with fasting and laying on of the apostles' hands. Taking a "conjunct view of" all the evidence, I can come to no other conclusion than that the apostles transmitted to presbyters, designated by the Holy Spirit, the commission which they had received from Christ in person. Thus the first link in the true "Apostolic Succession" was forged.

The forging of the second link we find in the instructions given to Timothy and Titus, who we understand to be presbyters ordained in the usual manner (I. Tim. 4:14). Paul himself took part in the ordination of Timothy (II. Tim. 1:16), and the affectionate relations subsisting between them (I. Tim. 1:2; II. Tim. 1:2) must have given a deep interest to the occasion. Like an old minister giving paternal advice to his recently ordained son, Paul instructs young Timothy in many things pertaining to his work, and, amongst others, takes up the selection and appointment of presbyters. A pen portrait of a true bishop, or presbyter, is given (I. Tim. 3:2-7), and he is cautioned against hasty action in ordaining any, for the trust he has received must be committed to faithful and competent men (I. Tim. 5:22; II. Tim. 2:2). Similar instructions are given to Titus (1:5). Here are two presbyters, but one degree removed from the original source of ministerial authority, instructed by an inspired apostle to continue the succession of their office by ordaining others to it. We find no instructions given to the laity regarding the perpetuation of the ministry. Nowhere is the church in general advised to choose out suitable men and elevate them into the presbyterate. There is not the slightest hint of such a procedure. "The Seven," it is true, were elected by the people (Acts 6:1-6), but it was to an office in which they really acted for the people, and the object in adopting this mode of procedure was to give confidence in the administration of benevolent funds, and relieve the apostles of matters which did not pertain to the apostolic or presbyterial functions. When an apostle was chosen the election was by lot and God was regarded as appointing His representative. I claim, then, that in those presbyters ordained by Timothy and Titus we have a sample of the third link in the succession. Here the inspired record closes, but when we open the writings of the apostolic Fathers, some of whom heard the gospel from the lips of those contemporary with the apostles, and were brought up in churches founded by them, we find everywhere the order prevailing which is here set forth. Presbyters, or bishops, alone bear rule, this they do by a divine sanction and the people are urged to treat them with love and reverence because of their office.

We conclude, therefore, that the scriptural view is that presbyters are apostles so far as apostles were presbyters; that the apostles bestowed upon the first presbyters so much of their prerogative as were transmissible; and that presbyters are the appointees and representatives of Christ, their status as His ambassadors being, as far as possible in the nature of the case, identical with that of the apostles. In no

sense or degree do they desire the authority to exercise their office from unordained men.

We are not called upon to prove that the succession has remained unbroken to our time. The burden of proof must rest upon those that assert it to have failed. There is no evidence that the church as an organized society, governed by its presbyters, has ever ceased to exist. I have, however, sound scriptural reasons for believing that such a break in the church's continuity is impossible. My first is the promise of our Lord on the eve of his ascension, "All power has been given (aorist) unto me, etc." (Matt. 28:18-20). The command is clearly to the church of succeeding ages as well as to the apostles personally, for the duty enjoined is age-long, extending throughout the whole of the present dispensation. The apostles are encouraged to enter upon the performance of it by the assurance that the presence of the Master, to maintain the church's equipment and efficiency, will be as real to the end of time as it was to those who heard His voice. The power which had received as "Head over all things to the Church" is a guarantee that He will never permit her to be shorn of any of the endowments which He has bestowed upon her for her work of the world's conversion. If the gospel ministry is as necessary now as in the apostolic age, and ever has been necessary in all the intervening centuries, we may be sure that it never has failed. "His word cannot pass away."

In the second place I find that the gifts and agencies bestowed upon the church, by which she is enabled to fulfill her mission, were conferred once for all at the outset. We read "God hath set some in the church, etc." (I. Cor. 12:28), "He gave some to be apostles, etc." (Eph. 4:11-13). In both these cases the tense of the verbs "set" and "gave" (aorist) indicates an act completed at a definite past time. The church received the gifts enumerated, when she was first instituted, as an endowment, to be preserved as a heritage. Some of these have ceased because their purpose was served, others are, in the nature of things, perpetual because they are necessary to the life and growth of the mystical Body, "for the perfecting of the saints, unto the work of the ministry unto the building up of the Body of Christ." In the darkest days of the Church's history these cannot have failed, for then "the gates of Hades" would have "prevailed" against her. There is no provision made for meeting such a calamity, its possibility is not contemplated in scripture.

In the third place, the analogy frequently drawn between the ministry of the New Dispensation and that of the Old indicates that the same principles obtain in the constitution of the one as in the other. In both it is an axiom that no one has a right to act for God unless directly called of God (Heb. 5:4). It is prophesied of the Messianic kingdom that in it there should be ministers of religion divinely chosen as were the priests and Levites of the old (Isa. 66:21). The right of the ministry to temporal support is based upon the provision made for those who served the altar under the Mosaic institutions (I. Cor. 13:14) and it is intimated that it is possible, under the gospel, to commit the sin of Korah (Jude 11), which we know to have been a refusal to recognize the divine appointment of Aaron as God's priest on the ground that "all the congregation is holy." As the Aaronic and Levitical orders were divinely instituted and providentially preserved, according to the principle of succession governing them, until they had fulfilled their mission, so the ministry of the Christian church has the same divine origin, is governed by its own divinely ordered principle of perpetua-

tion, and will be maintained intact until the close of the dispensation to which it belongs.

If any one doubts that the view I have defended is genuine old-fashioned Presbyterianism, let him read any of the treatises against Independency written by the Westminster divines and their contemporaries, or, if a later writer is preferred, let him turn to Dick's Lectures on Theology, or Hill's Lectures in Divinity, and in Lecture XCIX of the former and in Book VI, Ch. II., sec. 2 of the latter he will find it clearly stated. These were the textbooks on theology in our seminaries until supplanted by the large work of Dr. Hodge about thirty years ago. I am ready to give a "cautena patrum" back to the Reformation if any one wishes it and your space permits. But it is surely superfluous to prove what no one who is familiar with the subject will deny. American Presbyterianism has been saturated with Congregationalism from its beginning and so does not "ring true" on this point. It is only strong when taking common ground with Congregationalists against Episcopacy.

In my next, and last, article I shall point out the practical consequences of this doctrine at the present time.

PACIFICUS.

STIPENDS IN ENGLAND.

An exhibit of Church of England finances and benevolences has been recently made by the Bishop of Gloucester in the interests of the Queen Victoria Fund, from which we learn that 6,000 of the 14,000 parishes, or benefices, receive aid from what would be called in America the Home Mission Board. The voluntary offerings of all kinds made in the Anglican churches for the last ten years have averaged about \$3,000,000 a year. The receipts from tithes have aggregated \$5,000,000 annually. From all sources the receipts would reach about \$3,875 for each clergyman in active service. But the sums received are so unequally divided that 6,000 of the 14,000 ministers actually receive less than \$1,000 a year, and 1,500 have less than half that sum. It should be understood that a large part of the church revenue goes to the poor, and considerable sums are spent upon parochial schools and foreign missions. Nevertheless it remains true that few denominations are so rich and few persons so poor. Certain dioceses and some charities are endowed far beyond their need, while many a country rector is sadly straitened to provide for his family the mere necessities of life. It is an open question whether disestablishment would not relieve some of the difficulties of the situation as it seems to have done in America.

For the foreign missionary purposes of the Canadian Presbyterian Church, the Foreign Mission Committee, at a meeting held last week, decided that an increase of about 25 per cent. over the estimates for 1907 will be necessary for 1908. The increased opportunities in the foreign fields, such as India, China and Japan, are given as the reason for the larger expenditure. This year \$128,000 was the appropriation, and for the coming one it will no doubt amount to at least \$160,000. The reports read to the committee gave a most remarkable account of the increasing opportunity of the missionary in the Orient.

As a number of ministers have asked for copies of the booklet on Estimated Requirements for Schemes of the Church, Western Section, that they may distribute them to the families in their congregations, Dr. Somerville has had a reprint made of it. Ministers who wish copies for distribution may have them by notifying Rev. Dr. Somerville, Confederation Life Building, Toronto.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

DOROTHY'S SPEND BOX.

By Hilda Richmond.

"No, thank you, dear," said Aunt Maude, shaking her head when Dorothy presented her with a fat chocolate. "I am afraid your mamma would say you are eating too much candy for a little girl if she could see you."

"Then you better help me eat these," laughed Dorothy, putting the brown candy on the tip of her pink tongue. "Uncle Charley gave me five cents to spend this afternoon, and I only got six of these big ones for it. I have candy sometimes at home."

"I think fruit is better," said Aunt Maude, "and the next time any one gives you money you had better buy a ripe peach or a nice pear. By the way, I wish you would tell me whenever you have a penny to spend while you are here. I want to do something that will be a secret till you go home, and then you may know."

So every time the little girl spent a penny she told Auntie Maude, and that young lady only smiled when her little niece begged to know what was the reason she wanted to know about the money. When a girl is visiting in a house where there are two uncles, a grandma, a grandpa and an aunt, the pennies and nickles have to be spent very quickly unless one wants to put them in a bank, and Dorothy thought it was not polite to do that away from home. She had fine peaches, delicious pears, and all sorts of good things every day till the very last one of her visit, and still Aunt Maude would not tell what the great secret was.

"You will find a box in your trunk when you get home," said Aunt Maude when she kissed Dorothy good-bye, "and in it is a little note I wish you would read. Good-bye, dearie," and then the train carried Dorothy swiftly away.

The little girl could scarcely wait till the big trunk was unpacked, and when mamma lifted out a box tied up with gay ribbons she fairly danced with impatience. "Dorothy's Spend Box" was in big letters on the lid, and when it was opened mamma took out a pink note which Dorothy read aloud. "Dear Dorothy," said the note. "Every time you spent any money I bought a little gift for the same amount and put it in the spend box. I thought it would be nice to show you how many things you could get for the mission tree that you said your Sabbath-school gave every year to poor children if you saved your pennies. I know a penny seems a very little thing, but lots of the things in this box only cost that much. Please write to me and tell me how you like your spend box."

And what do you suppose Dorothy found in the queer little bundles? It took a long time to untie the bright ribbons and unroll the tissue paper, but when it was all done her lap was full of the nicest things you could think of. There were marbles and pencils, and hair ribbons and handkerchiefs and cards and tiny fans and picture books, and so many pretty gifts I can not tell you about them all. At the very bottom of the box was a lovely doll dressed in a white frock, with a dear little hat and white slippers.

"I know just what day auntie bought that," said Dorothy, holding up the doll. "Uncle Charley gave me a whole dollar to spend, and I went down town with five little girls to get ice-cream soda. Just think, mamma, we ate up a lovely doll like this in about ten minutes."

"You didn't eat or drink a dollar's worth of ice cream soda, did you?"

cried Mrs. Nelson, in surprise. "I never thought my little girl would do such a thing as that."

"Well, we didn't just then," said Dorothy, "but we spent all the money. We bought some fruit to take home, and in a little while all the money was gone. Aunt Maude made this dress out of a piece of her dress that she wore to the concert. I saw her making it and the hat, too, but she wouldn't tell who they were for."

"What are you going to say to auntie when you write?" asked Mrs. Nelson, as Dorothy soberly wrapped the pretty things up again.

"I'm going to tell her that it is the very nicest thing she could have done, but I am sorry I didn't know in time to put something in myself. Oh, mamma, do you think she meant I should fill the box by saving from this on till Christmas?"

"It would not surprise me in the least if she had that in mind when she started the box," said mamma, with a twinkle in her eye. "I wonder who will get the pennies now, the candy man or the spend box."

"The spend box," said Dorothy, with emphasis. "I intend to have it running over with pretty things for the Christmas tree." And she kept her word.

THE LAND OF STORYBOOKS.

By Robert Louis Stevenson.

At evening, when the lamp is lit,
Around the fire, my parents sit,
They sit at home, and talk and sing,
And do not play at anything.

Now, with my little gun, I crawl,
All in the dark, along the wall,
And follow round the forest track,
Away behind the sofa back.

There in the night, where none can spy,
All in my hunter's camp I lie.
And play at books that I have read,
Till it is time to go to bed.

These are the hills, these the woods,
These my starry solitudes,
And there the river, by whose brink,
The roaring lions come to drink.

I see the others far away,
As if in firelit camp they lay,
And I, like to an Indian scout,
Around their party prawl about.

So, when my nurse comes in for me,
Home I return across the sea.
And go to bed with backward looks,
At my dear land of storybooks.

CAT RESCUES HER KITTENS.

At a recent fire in Chicago, a cat gave a remarkable evidence of motherly love. Tabby had arranged a cozy place for her family under a boardwalk next to the building where the fire started. At the first smell of smoke she appeared from beneath the walk, holding a kitten in her mouth. She carried it across the street to a basement. Five times she returned and carried all of her family to safety. The last time the flames had already begun to spurt over the boardwalk, but, notwithstanding that the fire singed her fur, the cat caught hold of her kitten and carried it out of danger.

A mother went into a shoe store to buy a pair of shoes for her little son, who accompanied her. A clerk came briskly forward, and, learning that shoes were wanted for the boy, looked at him intently for a moment. "French kid?" he said. "'Tis none of your business whether he do be French or Irish," flushed the mother; "I want a pair of shoes fur 'im."—Lippincott's.

THE BOY WHO DID NOT TEASE.

By Alice Miller Weeks.

"Perhaps," said Mildred thoughtfully, stepping back a little to see if Hero's bow was tied becomingly, "perhaps we shan't like him after all, Hero. You know boys sometimes tease."

Hero looked up brightly and wagged his tail to show he understood. He hated ribbons, and was aching that minute to tear the bow off and chew it up; but he loved Mildred, and remembered how badly she felt when he did those naughty things. So he did not touch the bow. Something was evidently about to happen, for Hero had been freshly washed and brushed and combed, and then there was the big blue bow on his collar; and Mildred herself looked very sweet in her new cream cashmere gown.

And presently, when he and Mildred sat at the window watching the carriages, Hero knew that somebody was coming. And so there was—Uncle Fred and Cousin Hal were to spend a whole week with Mildred and her parents; and she and Cousin Hal had never seen each other.

At last the familiar home carriage came in sight; and there with father were a large, jolly-looking man and a rosy-cheeked boy. Mother hurried to the door, and Mildred ran—oh, where do you think? Out into the kitchen, with Hero at her heels!

She was a very shy little girl, you see, and when mother turned to speak to her, there was no girlie in sight. And she and Hal found her, a few minutes later, hiding in a corner behind the big gray shawl!

Hal laughed merrily; and Hero—well, one look showed him that he liked this new cousin. He ran over to him, barking and jumping gayly, and showing in every possible way how glad he was that Hal had come. And Mildred soon forgot her shyness, and found Cousin Hal a delightful companion.

Hal never teased; but he understood what dogs like, and before he had been there many hours the hated blue bow was folded up and laid away, and Hero's collar was never decorated with ribbons again.

The days passed very swiftly, and were full of pleasant things. One day Mildred said, hesitatingly:

"I was afraid before you came, Cousin Hal, that we wouldn't like you, Hero and I. Bessie Moore said boys always teased."

Hal laughed. "And I thought," he said, "that girls were always fussy and wanted to play with dolls and such things all the time. But I've changed my mind. You like to coast and snowball, and be out of doors as much as any boy, don't you?"

"Yes, indeed," Mildred said, earnestly. "And you've never teased once, so we've changed our minds, too. Haven't we, Hero?"—The Little Learner's Paper.

AND KIPLING WAS RIGHT.

Rudyard Kipling, according to the New York Sun, recently told an American friend that he hadn't in years enjoyed anything so much as he had enjoyed the illustrations for his "Just So Stories."

"The public is so used to taking you seriously that it doesn't understand when you turn aside to children's stories," said the friend:

"Turn aside!" echoed Kipling. "Why, man, I'd be tickled half to death if I could write well enough to really interest little children. That would be a big thing—a wonderfully big thing!"

CONCERNING THE JUST.

(By Frances Campbell, in the 'West-minister Gazette'.)

The troubles that afflict the Just pass into a proverb. The just are greatly to be pitied. They are unfortunate not only in the matter of undeserved affliction, but also in that they are deprived of all sympathy in it. No one is really ever sorry for the just. And many are undisguisedly rejoiced. The majority sympathises with a gentle resignation nicely tempered by enjoyment.

These remarks are the result of observations of my own. I made them some weeks ago. They concern an extremely just and righteous vicar, whose acquaintance I made at a tea party in Bogton.

Bogton, as everybody knows, is a pretty little place, whither people are sent to get well. It has a resident population which gives tea parties, and discusses each other at them with never-failing zest. There is a resident great-lady also, who gives luncheon-dinners, at which the butler waits in his shirt sleeves. The great lady is so enormously wealthy that she can find no adequate fashion of conveying her contempt for those who are not wealthy at all. The shirt sleeves represent her mental attitude towards Bogton.

But these do not count. It is the convalescents that are the feature of this little seaside town. The place is full of 'homes,' whither poor city-bred invalids are sent to get well. There is one on the Old Town road, where they take little children, and put them into red cloaks and caps for the term of the stay; so that they look like fragile scarlet flowers set on twin stems. There is a nurse too, who takes the babies about in a donkey cart, who is more like a flower than anything I ever saw. She is so pretty and so sweet. No wonder the babies adored her.

The vicar does not like the pretty nurse. He says she is a sentimental humbug, because she spends the greater part of her salary on little things for the babies to take back to their slums. And he added that the scarlet caps and cloaks were tomfoolery. The children ought to be attired sensibly and not like circus clowns.

I ventured to remark that I had never seen a circus clown attired in a red cloak and jelly-bag, but he returned that I could imagine one being so. I tried to imagine—but he interrupted me by demanding a subscription for his schools. His parish is in the country, and he is always asking a subscription for his schools.

I said my dressmaker would not allow me to have any pockets in my frocks, and consequently I never had more than sixpence in my possession at a time. I offered him the sixpence, but he said he would much rather see me to-morrow. I concluded sixpence was not what he wanted.

'I shall probably see you on parade,' he said, 'and you can give me your offering. Every little helps,' and he sighed, as if the school was heavy on his chest.

Now, one does not mind giving a subscription, but it galls one to have it demanded as a right. That is, of course, the proper manner; it must be, for the just always have it. They see things so much more clearly than we poor common folk. But the old Adam was very strong in me, because when I saw the vicar approaching along the parade, I got up and ran rather than give. There was a little shelter just behind me, it seemed a likely place to escape from a subscription. I went in, and sat down in a corner! But alas! the vicar had seen my flight. He followed and found me out.

After him came in three old women; two of them were meek, work-worn, old things, too bewildered by an unaccus-

tom holiday to be otherwise than pathetic. But the third was of a different cast. She had the eye of an eagle and the nose of a hawk, with a fine pointed chin, and a mouth like a steel trap. She was tall and gaunt, spotlessly clean, and walked like a corporal.

She squaked her shoulders as she looked at the vicar, whose expression invited the trio to go higher up and find a shelter among their own class. She sat down as close to him as convention would allow, and beckoned the others in.

'Come along, Mariar, an' you, Betsy. Wot are yer standin' there for! This yer passun won't eat yer.' She turned to him with an alluring smile. 'Yer wot'll, will yer, now?'

The vicar puffed out his cheeks with astonishment and drew himself up.

'Are you addressing me?' he queried severely; 'surely you do not know who I am!'

'That's all right,' returned the old lady, cheerfully; 'yer appearance is quite respectable like; we don't mind sittin' 'ere so long's the lady don't.'

The vicar's face was a study I did not dare to contemplate. He puffed out his cheeks again and withered her in silence. Then he remarked to me:

'The ignorance of these poor London slum women is perfectly appalling. This could not have happened in my parish.'

The old lady stiffened in her seat, for the comment was made loudly, and I had an uneasy sense of possible trouble. However, she turned to Mariar with a wave of her hand seawards, and snorted:

'Ain't you a-feelin' well again, Catherine?' inquired Mariar nervously.

Catherine (I felt her name must be Catherine), snorted even more loudly. 'Ha!' she exclaimed briefly, and the war horse in Job could not give more expression to it. 'My feelin's all right, Mariar,' she said majestically; 'wot I wants to know is, were's that sea you've bin jawin' about, the blessed mornin' Were's all the splashin' an' foam? Were's the waves a-dashin' hover the parade? Did yer mean san? Wot did yer go an' tell such bloomin' lies for, Mariar, an' you, Betsy Short? You'll go to 'il.'

The vicar started at this fierce denunciation—it was a clear usurpation of his prerogatives.

'Take my oath it were 'ere lars night,' pleaded Mariar, feebly. 'Perhaps they draws it out an' fills it up at night again. All them people bathin' an' paddlin' mus' make it orful dirty.'

'It never was 'ere, contradicted Catherine with another snort. 'Don't tell me. That san' is as dry as chips—that's wot it is. Ther never was no sea 'ere.'

Mariar began to whimper in a corner of her shawl. 'I'm sure it was,' she said. 'We see it with our own eyes, didn't we, Betsy?'

'I think so,' Betsy was diffident. Like truthful James, she seemed to be inquiring if there 'were visions about.'

This was too much for the vicar. He faced about with an air of instructive dignity. 'The tide,' he explained, 'is merely gone out; you see it over there. It will come in again about four in the afternoon.'

Catherine eyed him with a ferocious incredulity. 'Ho!' she sniffed. 'Gone hout, is 'it? Han', since you're so obligin', were's hit gone?'

'Ter-er,' he turned to me with an embarrassed smile, 'it is so extremely difficult to explain things to persons of limited education.'

Then, with a dignified condescension, 'Oh—out there,' and he waved his hand towards the coast of France, dimly visible in the summer blue.

'Ho!' repeated Catherine, imitating his gesture with an amazingly long arm. 'Hout there! Were!'

People were beginning to loiter in front of us; in a few minutes they had an admiring crowd of listeners.

'Oh! the tides, you know, they follow the moon,' went on the vicar, magnificently, condescendingly.

Catherine eyed him as if with a view to instant dissection, and he withdrew a little; she followed him. 'The tides,' she murmured; then very loudly, 'fol-lors the moon, does they? Lord! The moon, I harks yer? In the middle of the day? The moon? Were's the moon? Young man, ain't you ashamed of yer-self tellin' such whoppers to an old woman!'

The vicar had a superstition concerning the power of his eye. The day before he had entertained me at the tea party with a vivid account of how his magnetic glance had silenced a schoolful of naughty little boys. He tried it on Catherine—with a resulting utterness of failure.

She got up and danced before him after the fashion of an Eastern dervish; and the crowd increased.

'My good woman!' protested the vicar, pompously.

Catherine came to a standstill, instinct with menace. 'Good woman!' she repeated, mimicking the vicar's manner. She really would have made a fortune on the stage. 'Good woman!' she drew in her breath, sobbingly. 'Me-me that's got a flat in Fulham the Prince of Wales might be proud to set in, an' an electric seapot an' a gas-stove with water laid on. Lemme tell you, young man, I'm all right. Hevery-think jes' so—that's wot I am. 'Good woman!' In all my born days I never was insulted before.'

'Ter-er was only going to give you the information you needed.'

'Hinformshun!' echoed Catherine, with scathing bitterness. 'Who harsked you for yer hinformshun? Not me; I knows better,' though I may 'appen to be ignorant hand limited on my education. Keep yourself to yourself. Harsk no questions an' I'll tell yer no lies.'

She began to dance again, making long passes in front of the vicar's scandalised face. 'Hinterferin' ole hijit,' she panted. 'Betsy, you get out of my way, Lemme get at 'im!'

The vicar found this more than his outraged feelings could bear. He suddenly dodged out while Betsy restrained her agile friend, and took to ignominious flight, followed by Catherine's sardonic laughter.

'Look at 'im!' she cried. 'Harsk 'im to come back. Cup o' tea an' a bun—that's what I'll give 'im.'

And she collapsed with a gurgle on the seat.

The crowd ran with the vicar, being largely under the impression that he had either stolen something or was going for the fire brigade. Catherine looked at me and winked.

'Think ee won't be quite so free-spoken nex' time,' said she—and I really do not think he will. But as I remarked at the beginning of this painful story, no one is ever really sympathetic for the just. All Bogton joined in one long laugh at the vicar; and as the story travelled so it grew, till it reached the vicar's parish, and the churchwardens asked him to explain. But that—as Kipling says—is another story.

A DIFFICULT ROLL CALL.

The professor of English in one of our Western colleges was noted for being very absent-minded. It was his custom to call the roll each morning before the lecture. One morning, after calling a name to which there was no response, he looked up, and, peering over his spectacles, he asked sharply: 'Who is the absent boy in the chair I see before me?'—September Lippincott's.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

WESTERN ONTARIO.

Jubilee services were held in the Eden Mills Presbyterian church on Sunday. Rev. W. A. J. Martin, of Brantford, was the preacher.

Rev. G. Ballantyne, of Maxwell and Feversham, conducted the services at Conn and Woodland on Sunday, September 15.

Rev. B. Bryan, of Toronto, delivered an address on the evening of September 20 in St. Andrew's church, Guelph, in the interest of the Bible Society.

On behalf of the Presbyterian church, Rev. Dr. Torrance, of Guelph, presented Bibles to all the scholars who had succeeded in memorizing the Shorter Catechism.

Communion was dispensed at Duff's church, Morriston, last Sunday. Rev. Mr. Robertson, of Strabane, conducted pre-communion services on the previous Friday evening.

At a meeting of the Bruce Presbytery, held at Port Elgin on the 17th of September, the resignation of Rev. A. Mahaffy, B.A., for eight years pastor of the Port Elgin church, was accepted. Mr. Mahaffy has been called to St. Andrew's church, Calgary, and leaves for the west next week.

Knox church, Normanby, was reopened on Sunday, September 15, the Rev. J. Little, of Holstein, conducting both services. On Monday evening a tea-meeting was held with a programme of addresses and music. The pastor, the Rev. Geo. Kendall, presided. The edifice has recently been repainted and repaired.

A meeting of the W. F. M. S. was held on Wednesday afternoon of last week in the school room of Duff's church, Morriston, conducted by the president, Mrs. Lawrence, when it was decided that the annual thanks-offering meeting should be held on a Sunday evening, in the church. Rev. Mr. Lawrence will address the meeting. The date has not yet been arranged for. Miss Jean Patterson was presented with a life membership certificate.

OTTAWA NOTES.

Rev. Jas. Cormack occupied the pulpit at St. Paul's Church at both services last Sunday.

Rev. J. S. Potter, the sailors' missionary, preached last Sunday morning in McKay Street Church, and in the evening in the Glebe Church.

The first regular meeting of the Girls' Own Club, Stewarton, was held last week. The meeting was a devotional one, but at the conclusion some business was transacted. The resignation of Miss Shirley Smith, the newly-elected treasurer, was received, and Miss Garrow appointed to fill her place.

The Golden Mission Band of Erskine Church held its closing meeting for the year Saturday afternoon, September 14. The reports read were very satisfactory, showing a successful year. The Beacon Mission Band, which is being organized in connection with the Home Mission Society of the church, will be confined to girls over twelve years of age, and will hold its first meeting the second Friday in October. The Golden Mission Band, which works with the Foreign Mission Society, will hold its annual meeting the second Saturday in October.

Rev. G. R. McCracken, of Toronto, preached in the Eglinton church on Sunday, September 8th.

QUEBEC.

Rev. Prof. MacKenzie preached in Stanley street church, Montreal, last Sunday.

The Georgetown congregation gave a social on the evening of the 12th inst., the occasion being the twentieth anniversary of the marriage of the pastor, the Rev. G. and Mrs. Whillans. Rev. J. M. Kellock presided, and, after a short program, Mrs. MacArthur and Mrs. Ness on behalf of the congregation presented Mr. and Mrs. Whillans with a very handsome dinner and tea set of dishes, also a combination sideboard and china cabinet. Tea was served in the basement and a very pleasant social evening spent. Mr. Whillans was inducted into this pastorate twenty years ago last April.

Last Sunday the pulpit at the American Presbyterian church, Montreal, was occupied both morning and evening by an interesting visitor in the person of the Rev. H. V. Noyes, D.D., who ever since the year 1866 has represented the General American Presbyterian Church in the Chinese mission field. For the first fifteen years he was engaged in itinerant work, and since then his time has been mainly devoted to educational work in Canton, and to literary work connected with the missions. He left China in May last, just after attending the centennial convention of Christian missions at Shanghai. This convention, he says, was remarkable not only because it was in celebration of the one hundredth anniversary of the arrival of the first Christian missionary in China, but because the first business was the passing of a resolution by which all Christian denominations in China agreed for the future to work in unison in spreading the Gospel, this being the first practical step, Dr. Noyes thinks, towards the ultimate union of all Christian denominations in that country into one great Chinese church. Already the Presbyterian churches of the several provinces in China have become united into the Presbyterian Church of China, with over 40,000 members. The prospects of missionary work in China were never more inspiring than at the present time. When Dr. Noyes first went to China there were only 5,000 converts in the whole empire. Now there are 7,000 in Canton alone. The great hope for the future lies to a large extent, he thinks, through the medium of education. The ancestral system of education, namely, the committing of the Chinese classics to memory, has been abolished, and the western system of education adopted, with the result that many thousands of government and private schools have been established all through the empire. The great cry is for teachers, and the educational colleges in connection with the missions have been called on for all they can supply.

EASTERN ONTARIO.

The anniversary services in connection with Melville Presbyterian Church, Ashton, will be held on the 29th and 30th instant. The choir of St. Andrew's church will supply the music.

Rev. Mr. McLean, of Arnprior, preached in Renfrew on September 15, in the absence of Rev. John Hay, who had gone to Toronto to attend the meeting on Church Union.

Rev. Principal Gordon, of Queen's University, preached at Blakeney last Sunday morning, and at Clayton in the afternoon. In the evening he preached at a union service of St. John's and St. Andrew's congregations, held in St. John's Church, Almonte.

HAMILTON NOTES.

Rev. Mr. Sedgewick preached last Sunday in Central Church, Hamilton. Rev. Roy Van Wyck preached at both services last Sunday in the Sherman Avenue Church.

Some of our ministers are attending the Alumni Conference at Knox College this week.

Last Sunday a Children's Day service was held in the Shakespeare Church at the morning service.

Rev. S. E. Russell preached in Erskine Church, Hamilton, on Sunday, September 15th.

Twenty-eight new members have recently joined Knox Church, Hamilton. The total membership is now 1,166.

Rev. T. Crawford Brown, of St. Andrew's Church, Toronto, conducted pre-communion service in St. Paul's Church, Hamilton, last Friday evening.

Most of our churches have now settled down to the autumn work in earnest. The September communions brought substantial increases to most of our congregations.

Revs. Dr. Lyle and D. R. Drummond were in Toronto recently on Church business—the former in connection with Church Union negotiations, and the latter in connection with Foreign Mission work.

The work on the new Central Church, and also on the new Sherman Avenue Church, is progressing favorably. These churches are mother and daughter respectively. Each has a great work to do in its own sphere, different though these spheres may be.

Rev. Jno. Young's subjects in St. John Church on Sabbath last were especially timely, considering the fact that during the preceding week two of his elders had died—Messrs. Smith and Henderson. The morning subject was "The End of Life," the evening subject was "The End of Affliction."

The Sherman Avenue congregation, Hamilton, have been planning for some time the erection of a new church, adequate to meet the needs of the ever growing east end of Hamilton. They have at last seen operations commence. The excavation is finished, and the foundations are well under way. It is easily seen that those who have had the matter in hand have had prophetic vision. The church is to be sixty feet wide. Ample provision is made for enlargement and that, too, without any sacrifice of what is now being built. This congregation is destined to accomplish a most important work. It is not yet four years old, and has already made such progress as to give one every confidence that the measure of its opportunity will be the measure of its usefulness.

The services of St. Andrew's church, King street, Toronto, are being held in the Royal Alexandra Theatre until the business of re-decorating the church is finished, some time in November. The church is not only to be entirely re-decorated and the electric light installed, but in place of the old lecture hall and Sunday school a chancel is being constructed, on either side of which seats are to be provided for the choir. Another important improvement that is being made is in the enlargement of the organ. In addition to the great organ that is situated over the main entrance, alcoves are being constructed on either side of the new chancel for the reception of two new organs, which will, when completed, be capable of operation either in unison with the original instrument by means of an electric connection or separately.

THE PRESBYTERY AT ROCK LAKE

The Presbytery of Rock Lake met in Pilot Mound on Tuesday, the 10th of September, in Knox Church. The minutes were read by the clerk, Rev. Wm. Cavan. A new Moderator was elected in the person of Rev. J. A. Caldwell, for the ensuing year. The case of Rev. Mr. North, a Methodist minister from Ireland, who had been laboring in the United States for the Presbyterians, was referred to a committee.

A petition from twenty-six members and seventeen adherents was presented from Killarney to the Presbytery, re the trouble there. After the case was heard the prayer of the petition was refused. The petitioners gave notice of appeal to the Synod.

In the evening a conference was held. Two subjects were discussed. "The pastor's relation to temperance reform," and "The pastor's relation to the Sabbath school." Rev. Mr. Hartley and Rev. Mr. Mason led the conference by giving short addresses. The committee on the Patterson case reported that Mr. Patterson had not changed his views, and accordingly it was moved that the report of the committee be received and adopted, and that the Presbytery refuse to license Mr. Patterson.

Rev. Mr. North's name was put upon the roll of Presbytery.

Chesterville asked for weekly service. Mr. Clarkson was heard in support. The matter was deferred till the next regular meeting.

Mr. Hutchinson was added to the foreign mission committee, and instructed to get data for estimates.

Ninette asked for a loan of one thousand on church, to be repaid in five annual payments. The Presbytery recommended that the committee deal as leniently as possible with the matter.

Whitewater asked for \$350 on the manse, to be repaid in five annual repayments. The application was recommended.

Mr. Frazer was appointed Moderator of the new Belmont field, caused by the separation from Baldur, and that Mr. Hutchinson was appointed Moderator of Baldur, an augmented charge.

The home mission report was presented by Rev. M. C. Rumball. Mr. Forsyth was reported as ill, and Ninga was asked to supply that mission field for the winter.

We need three men. Dr. Carmichael has promised us one. Mr. Kelly was sent to Lena. Martin—Mr. White still remains. Mountain City—Mr. Steward. Plum Coulee—To be supplied from the college for the winter. Snowflake was reported on by Mr. Thomson as weak. Two congregations on the other side of the line were spoken of as likely to need supply, and would likely be glad to get supply from our church. Whitewater.—Mr. North reported things going very well.

Presbytery expressed sorrow and sympathy in the death of Mr. North's son. Mr. Patterson gave notice of appeal of his case to the Synod.

The Moderator appointed Messrs. Rumball and Mason to support the Presbytery in the Killarney case, and Messrs. Hartley and Mackay to defend the Presbytery in the Patterson case at the Synod.

Next meeting to be held at La Riviere, the second Tuesday in February.

Rev. Dr. Pidgeon, of Toronto Junction, has been presented with a hand some gift of \$500 in gold by some of the members of his church, as a token of their appreciation of his refusal of the call to London.

Rev. J. S. Campbell, of St. David's, preached on Sunday, September 15, in the Presbyterian church, North Toronto.

JUBILEE SERVICES.

Sabbath, September 15th, will be long remembered by Presbyterians of Mount Forest. The occasion was a memorable one, the fiftieth anniversary of Presbyterianism in Mount Forest. The day was an ideal summer day, the attendance at public worship, both morning and evening, was very large, and all the services were impressive and stimulating. The church was fortunate in securing to fill the pulpit two eminent clergymen who have themselves completed half a century of Christian work. Rev. Wm. MacLaren, Principal of Knox College, and Rev. Wm. McMullen, of Woodstock. The pastor, Rev. W. G. Hanna, presided over the services with his customary tact. Special music was rendered by the choir and a special Sabbath school service was held in the afternoon.

On the Monday evening following a social was held, when addresses of a congratulatory nature were given by a number of prominent public men, as well as ministers of the different churches.

We quote part of the Historical Sketch prepared by Rev. Mr. Hanna:

Shortly after the settlement of this district, Rev. John McMillan, then a student missionary at Durham, having learned that there were some Presbyterian families in the neighborhood of Mount Forest and Arthur, gave these places occasional supply. The services in Mount Forest were first held in the house now occupied by Dr. Melkie.

Near the close of the year (1856), at a meeting of the Presbyterians it was decided, on the motion of Mr. John Shepherd, to petition the Presbytery of Hamilton for organization.

Then the genius of Presbyterianism for subdivision was exhibited in the fact that before long two separate projects were under way, one in the interest of the "Knox" and the other in the interest of the "Free Church."

The "Free Church" was organized by a deputation from the Presbytery of Hamilton consisting of Revs. Donald McRuar and Andrew McLean on September 10th, 1857, and took the name of Knox Church. It is believed that the "Kirk" Presbytery of Hamilton organized St. Andrew's Church about the same time, though no official records seem to be available. The first pastor settled was Rev. Donald McLean, who was inducted in Knox in June, 1859. The Rev. John Hay was inducted in St. Andrew's Church in February, 1861. Each congregation had built for itself a temporary home, Knox, near the site of the present Westminster Church, and St. Andrew's on the corner of King and Fergus streets.

The work in both congregations made such rapid progress that in a short time a preaching station was organized at Woodland in connection with St. Andrew's, and a Gaelic station at North Arthur was associated with Knox, the first elders in the latter being Duncan McLellan and Alexander McKenzie.

Those first pastors were hard working pioneers. The nature of their work can be best understood by a single illustration. Rev. John Hay travelled on foot over corduroy roads and through the woods 60 miles to Kincairdine to dispense the Lord's Supper.

Mr. McLean was succeeded by Rev. John MacMillan in 1865, and Rev. J. A. Murray became successor to Mr. Hay in 1867.

Knox Church grew so as to require this building which was erected in 1873, and conditions arose that gave North Arthur the status of a separate charge under the pastorate of Rev. William Matheson.

In St. Andrew's, Mr. Murray was succeeded by Rev. Donald McNeil and he in turn by Rev. Donald Fraser.

Early in 1884 negotiations were entered into by Knox and St. Andrew's Churches with a view to union, North Arthur having been merged in Knox Church a little before.

On Sept. 13, 1884, the union was effected and the united congregation took the name of "The Mount Forest Presbyterian Church" (since changed to Westminster) and Woodland was united with Conn.

In a short time the Rev. D. Bickell was inducted as pastor and galleries were placed in the Church.

After the death of Mr. Bickell, Rev. D. M. Ramsay (now Dr. Ramsay, of Knox Church, Ottawa) was inducted as pastor in August, 1891.

By this time it was found that the congregation by reason of size had become unworkable and a number of families to the South East in Arthur, were organized as a separate station, now known as Bethel, and united to East Normanby as a separate charge.

During all these years, the work of the Church was carried on with zeal and fidelity by pastors, officers and people. They labored, and we have entered into the fruits of their labor. The harvest of prosperity that God is permitting us to reap to-day is the result of their faithful sowing under his blessing. In looking over the past we may well exclaim, "What hath the Lord wrought."

The present pastorate opened in October, 1897, during which the blessings of our covenant keeping God have been enjoyed. These will be continued and increased, if we are true to Him in the bright future to which he is beckoning us forward.

JUBILEE SERVICES.

On Sabbath, Sept. 8, jubilee services were held in Burns' Church, Milverton, conducted by Rev. Dr. McMullen, of Woodstock, in the morning, and Rev. W. A. Maclean, of St. Giles Church, Winnipeg, in the evening.

The morning discourse was on the Old Testament jubilee and its relationship to the spiritual freedom obtained through Christ.

The evening discourse was a most powerful arraignment of "Sin," and the speaker pointed out the only way to be free from its sway. Both discourses were masterly efforts and were listened to with rapt attention by the congregations which filled the church to its utmost capacity at both diets of worship.

In June 1856 a petition was sent to the U. P. Presbyterians of Brant for religious services in Mornington township. A second followed some time after. In January 1857 Rev. A. A. Drummond was inducted into West's Corners (now Milverton). Mr. Drummond was succeeded by Rev. Thos. Lowry. Services were opened up in Gamble's Settlement (now North Mornington), continuing in connection with Milverton till 1888 and a large frame church was erected in West's Corners. Rev. Peter Musgrave succeeded Mr. Lowry in 1868, and he was succeeded by Rev. John Kay in 1879. In 1887 the present brick church was erected. In 1898 Rev. D. Anderson succeeded Mr. Kay, and he in turn was succeeded by Rev. N. D. McKinnon in 1902. In 1904, the new manse was erected.

Rev. S. H. Sarkissian, of Binbrook, and Rev. S. B. Russell, of Erskine Church, exchanged pulpits on Sabbath last.

HEALTH AND HOME HINTS.

THE SCIENCE OF SOUP-MAKING.

The housewife who is wise in her day has discarded the idea (if she ever had it) that serving soup habitually adds to the work and expense of feeding her family, for it most assuredly lessens both. Most receipts call for a shin of beef or a given number of pounds of meat as the basis of soup "stock," but the French house-wife, who is admittedly the finest soup-maker in the world, keeps her stock-pot on the stove all the time, and puts into it every scrap of meat or fowl, cooked or raw, which is not used in other ways, as well as the water in which meat or fowl is boiled. The stock-pot stands at the back of the stove, where slow cooking extracts every particle of flavor from the meat, and about twice each week the contents are strained and prepared for serving; then, when wanted, it needs but to be heated before sending it to the table.

This stock, which has only meat used in its preparation, is employed in many sauces and gravies where a vegetable flavor is not wanted, and for this reason the French housewife keeps a second pot on the stove, into which meat of all kinds is put and with the meat all pieces of vegetables, bits of herbs, and other things which are left when preparing foods. The contents of this second pot need only straining to be ready for serving as consommé.

For a clear soup, the best results are obtained by letting it set cold and removing the fat which forms in a cake on top; but when there is not time for this, skim off as much as possible, and then draw a coarse brown paper, or blotting paper, over the stock, and it will absorb almost every particle of fat that is left.

To clarify soup, let it get cold and remove the fat; when ready to serve, mix the shell and white of one egg with a tablespoonful of cold water for each quart of soup. Put the egg on the bottom of a saucepan and pour the cold stock over it. Bring to boiling heat very slowly, and the egg will come to the surface, bringing with it all blood or other element of cloudiness. Boil slowly until perfectly clear beneath the scum; remove that with a spoon or skimmer, and strain the soup through a cloth.

When making a clear soup, it is better to leave the vegetables used in large pieces. They are more easily removed, while flavoring the soup as much as when cut fine.

When a brown soup is wanted, dice as many varieties of vegetables as are liked, and mix them in proportion to suit the family taste; then to each cupful of mixed vegetables add a tablespoonful of butter and sugar. Put the mixture into the soup kettle, and brown to a rich color, but do not scorch; then pour on stock, and cook until the vegetables are perfectly tender.

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THAT LEVIATHAN.

As to the depth to which whales can descend, opinions have changed considerably of late years. It was once supposed that they went down to great depths; but the effects of pressure would manifestly render this quite impossible; and in the opinion of the great authority, Frank Bullen, a death of one hundred yards is probably their extreme limit. This conclusion receives support from the fact that the food of most species consists of animals living on or near the surface; and likewise by the practical experience of whalers in connection with the amount of line taken out by harpooned whales. The sperm-whale, which feeds on large cuttlefishes, seems, however, in some degree, to be an exception; there being circumstantial evidence that these monsters, in certain instances touch the ocean bottom, although at what depth is still unknown.

Modern observation has thrown much new light on the "spouting," or breathing of whales. In this connection it is perhaps almost superfluous to mention that the water, or spray, included in the "spout" is merely adventitious, and due either to the condensed moisture of the breath, or to the creature beginning to "blow" before reaching the surface. Recent photographs of spouting whales have demonstrated not only that there is great difference in the form of the spout, but also that the height to which it ascends is much less than formerly supposed: even that of the "sulphur bottom," or Sibbald's whale—the hugest member of the whole group—averaging not more than fourteen feet, although occasionally reaching as much as twenty feet.

Whether the reference in Psalm 104 to "that leviathan, whom thou hast made to play therein," really relates to the gambols or orqualls or humpbacks in the Red Sea or not, certain it is that cetaceans of every kind are among the most playful and sportive of all animals. The greatest adept at these sportive performances is undoubtedly the humpbacked whale, which delights to throw its huge carcass clear out of the water, to lie on its side with one of the long white flippers standing vertically out of the water like a gigantic sword, or to "dance" upright, with its head raised above the surface. The sperm-whale is, however, not far behind in this respect, and when "breaching" shoots its sixty feet of length to a height above the surface sufficient to render itself visible from the masthead at a distance of half a dozen miles.—Saturday Review.

When the week has seen us working with him the day of rest finds us rejoicing with him.—The Sunday School Times.

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Many an otherwise fine soup is spoiled in the seasoning, and the fault is usually over-seasoning. An expert soup demonstrator gave this rule: "Add salt until soup is bright-tasting, but not salty; pepper to the brink of pungency—giving the tone of warmth, but not the note of burning." As a help toward securing the "tone of warmth," a little mustard cooked with the meat is fine, but it should never be enough to give a decided taste of mustard. The secret of a delicate soup is to have the flavors so blended that no one predominates, unless the soup is intended to be decidedly of one flavor.—Herald and Presbyter.

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Herald and Presbyter.

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PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

Quebec, Quebec, 5th Mar.
Montreal, Montreal 10 Sept.
Glengarry, Lancaster, 5th Nov.
Ottawa, Ottawa, 5th Mar. 10 a.m.
Ian. and Renfrew, Arnprior, 2nd Sept. 8 p.m.
Brockville, Prescott, 6 Oct. 7.30 p.m.

Synod of Toronto and Kingston.

Kingston, Belleville, 17 Sept. 11 a.m.
Peterboro', Peterboro', 24 Sept. 9 a.m.
Lindsay, Woodville, 5th Mar., at 11 a.m.
Toronto, Toronto, Monthly, 1st Tues.
Whitby, Whitby, Oct. 15th, 10 a.m.
Orangeville, Orangeville, 10th and 11th March at 10.30 a.m.
North Bay, Magnetawan, 9th July.
Algoma, S. Richard's bldg., Sept. 2nd, July 10 a.m.
Owen Sound, O. St., 2nd, July, 10 a.m.
Saugeen, Drayton 5th Mar.
Guelph, In Chalmers' church, Guelph, 17 Sept., 10.30 a.m.

Synod of Hamilton and London.

Hamilton, First Ch. St. Catharines, Sept. 2nd, 10 a.m.
Paris, Woodstock, 5th Mar. 11 a.m.
London, St. Thomas 5th Mar. 10 a.m.
Chatham, Chatham, 9 July, 10 a.m.
Huron, Clinton, 3 Sept. 10.30 a.m.
Maitland, Teeswater, 17 Sept.
Bruce, Paisley, 3 Sept. 10.30 a.m. a.m.

Synod of the Maritime Provinces

Sydney, Sydney.
Inverness.
P. E. Island, Charlottetown, Pictou, New Glasgow, Wallace.
Truro, Truro, 18th Dec. 10 a.m.
Halifax, Lun and Yar.
St. John.
Miramichi, Bathurst, 2 Sept. 3 p.m.
Bruce, Paisley 5th Mar. 10.30
Sarnia, Sarnia, 11 Dec. 11 a.m.

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., 6mo.
Rock Lake.
Glenboro', Cyprus River, 5th Mar.
Portage-la P.
Dauphin.
Brandon, 9 Sept.
Melft.
Minnedosa.

Synod of Saskatchewan.

Yorkton.
Regina.
Qu'Appelle, Abernethy, Sept.
Prince Albert, at Saskatoon, first Wed. of Feb.
Battleford.

Synod of Alberta.

Arcola, Arcola, Sept.
Calgary.
Edmonton.
Red Deer.
Macleod, March.

Synod of British Columbia.

Kamloops, Vernon, at call of Mod.
Kootenay.
Westminster.
Victoria, Victoria, in February.

MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and
49 Crescent Street,

MONTREAL, QUE



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Sand Point Wharf," will be received at this office until Friday, September 27, 1907, inclusively, for the construction of a Public wharf at Sand Point, Electoral District of South Renfrew, Ontario, according to a plan and specification to be seen on application to the Postmaster of Sand Point, Ont., the Postmaster at Arnprior, Ont., and the Department of Public Works, Ottawa.

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

An accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for seven hundred dollars (\$700.00), must accompany each tender. The cheque will be forfeited if the party tendering declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By order,
FRED. GELINAS,
Secretary.

Department of Public Works,
Ottawa, September 11, 1907.

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

G. E. Kingsbury

PURE ICE
FROM ABOVE
CHAUDIERE FALLS

Office—Cor. Cooper and Percy Streets, Ottawa, Ont.
Prompt delivery. Phone 935

MacLennan Bros.,
WINNIPEG, MAN.

Grain of all Kinds.
Handled on Commission and Sold to Highest Bidder, or Will Wire Net Bids.

500,000 BUSHELS OF OATS WANTED
Write for our market card. Wire for prices. Reference, Imperial Bank, Winnipeg.

JOHN HILLOCK & CO.
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ARCTIC REFRIGERATORS
165 Queen St., East,
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Ottawa River Nav. Co.
MAIL LINE STEAMERS
Ottawa & Montreal Shooting Rapids
Steamer "Empress" leaves Queen's wharf at 8 a.m., with passengers for Montreal. Steamer "Empress" excursions to Grenville, Tuesdays, Thursdays, and Saturdays, 50 cents.
Steamer "Victoria" for Thurso and way ports, leaves at 4 p.m.
Ticket office: Ottawa Despatch and Agencies Co., 75 Sparks St., Geo. Duncan, 42 Sparks St.; A. H. Jarvis, 157 Bank St., Queen's Wharf (telephone 242.)

4%	Capital Paid Up, \$2,500,000 Reserve - - - 400,000	4%
Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.		
THE INTEREST IS COMPOUNDED QUARTERLY		
The Union Trust Co., Limited.		
TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.		
4%	Money to Loan Safety Deposit Vaults For Rent	4%



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EASILY PROCURED.

THE KELSEY SYSTEM assures to the user the most healthful, efficient and economical warming and ventilating for either the home, church or school.

THE KELSEY SYSTEM is quite unlike all others, and any intending purchaser of warming apparatus cannot afford to decide without investigating the many special and valuable features known only to the Kelsey.

THE KELSEY SYSTEM is installed under the direction of COMPETENT and EXPERIENCED KELSEY EXPERTS, and with the strongest possible guarantee.

MORE THAN 30,000 PLEASED KELSEY USERS
"There's Only One Warm Air Generator."

—SOLE CANADIAN MAKERS—

The James Smart Mfg. Co. Limited
BROCKVILLE, ONT.

THE QUEBEC BANK
Founded 1818. Incorporated 1822.
HEAD OFFICE, QUEBEC

Capital Authorized	\$3,000,000
Capital Paid up	2,500,000
Rest	1,000,000

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



Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

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

Entry must be made personally at the local land office for the district in which the lands situate. Entry by proxy may, however, be made on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

The homesteader is required to perform the homestead conditions under one of the following plans:

- (1) At least six months' residence upon and cultivation of the land in each year for three years.
- (2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for, the requirements as to residence may be satisfied by such person residing with the father or mother.
- (3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon the said land.

Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY,
Deputy of the Minister of the Interior.

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

NOTICE TO THE PUBLIC.

THE competitive drawings submitted in connection with the proposed new departmental and justice buildings in this city, will be on exhibition in the railway committee room of the House of Commons, from September 4th to September 18th., inclusively, each day, except Saturday, and Sunday from 10 a.m. to 4 p.m., and on Wednesday and Friday evenings of each week, from 7 p.m. to 10 p.m. On Saturdays the hours will be from 10 a.m. to 1 p.m.

By order,
FRED. GELINAS,
Secretary.

Department of Public Works,
Ottawa, September 3rd., 1907.