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For songs divine, half heard and half with-holden,
That dropped on silver pinions down the sky;
For visions fair, half hid and half beholden,
Compelling hopes that knew not how to die;

For all ungathered roses, red as fire,
That lit my way with lavish, fragrant flame;
For all the old sweet pain of great desire,
That led me hither captive as I came:

For all, on bended knees, I make thanksgiving;
The unachieved that spurred my steps along;
The unattained that made life worth the living;
The unfulfilled that kept my spirit strong.

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BIRTHS.

At Ottawa, on Oct. 10, 1909, the wife of E. S. Houston, manager The Imperial Bank, Ottawa, a daughter.

At Cornwall, Ont., on Oct. 9, 1909, to Mr. and Mrs. W. A. Mattice, of Ottawa, a daughter.

At Queen Charlotte, B. C., on Sept. 22, 1909, the wife of James Falkner, formerly of Lancaster township, of a son.

At Morrisburg, on Oct. 3, 1909, the wife of James J. Logan, of a son.

At Cornwall, on Oct. 12, 1909, the wife of Alexander McCourt, of a son.

At Rosthern, Sask., on Sept. 30, 1909, the wife of W. A. Munro, formerly of Morrisburg, of a son.

At 102 Lisgar street, Ottawa, on Oct. 15, 1909, the wife of Mr. Russell Blackburn, twin daughters.

On Oct. 2, 1909, at 54 Park avenue, to Dr. and Mrs. Wm. Watson, a son.

MARRIAGES.

At Sharbot Lake, Ont., on Oct. 14, 1909, by the Rev. Hilyard Smith, in St. Andrew's church, Myra Thomson, daughter of Mr. and Mrs. Jerome Thomson, to Herbert Massey Taylor, of Regina, Sask., son of Mr. and Mrs. Henry Taylor.

At the residence of the bride's mother, "Manehurst," Howick, on Oct. 14, 1909, by the Rev. R. T. Ballantyne, assisted by the Rev. W. M. MacKeracher, M.A., brother of the bride, Miss Christens, only daughter of the late Rev. C. M. MacKeracher, of Howick, and Riverfield, to the Rev. Wm. E. Wallace, M.A., of Corunna, Ont.

At the residence of the bride's grandfather, Mr. Robert Hall, L'Original, Ont., by the Rev. George Crombie, assisted by the Rev. William Crombie, of Oliver's Ferry, Ont., Alma Marie Christie, daughter of the late David Christie, of Morin Plains, Que., to John Stewart Morrison, of The Laurentian Lumber Co., Montreal, son of the late Duncan Morrison, of Vankleek Hill, Ont.

DEATHS.

At the residence of her daughter, 21 Osogodo street, Ottawa, Oct. 16, 1909, Mrs. Annie Nevins, relict of the late Joseph Nevins, aged 93 years.

Suddenly, on Oct. 16, 1909, Charles Robert Webster Biggar, of 98 Kendal avenue, Toronto, in his 63rd year.

At his residence, Stonewall House, Dundas, Oct. 16, 1909, Robert McKechnie, in his 75th year.

At 300 Wilcox street, Toronto, on Oct. 17, 1909, Frances Tilson, beloved wife of Robert Cowan, aged 33 years.

On Oct. 14, 1909, Hugh Black, postmaster at Rockwood, Ont., in his 71st year.

At Fairfield, St. John Co., N. B., on Sept. 23, John Robinson, aged 100 years. Deceased was born in Londonderry, Ireland, and came to New Brunswick 75 years ago.

On the 17th, at 290 Peel street, Montreal, Martha N. Kerr, youngest daughter of the late William Kerr, of Kingston, New York, and aunt of Mrs. James Ross.

At Coldomo, Stenness, Orkney, Scotland, on Sept. 27, 1909, Robert Leask, of Coldomo, in his 84th year.

At Prince Albert, Ont., Sept. 26, 1909, James McBrien, late Inspector of Public Schools for Northern Ontario.

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NOTE AND COMMENT

There is an epidemic of cholera at Seoul, Korea, more than 500 cases being reported since the disease made its appearance. Thus far foreigners have escaped.

The Women's Foreign Missionary Society of the Methodist Church is holding its twentieth annual convention at Los Angeles, California. The society has a membership of 120,000.

An English wag remarks that while the Pole has, without doubt, been found by one American or another, yet the first use of it is to hang up soiled linen on it in place of the American flag.

The Moody Bible Institute of Chicago, is planning to hold its Mid-winter Convention of Christian Workers, December 2 and 3. Its purpose is to have Messrs. Chapman and Alexander in attendance. They will return about that time from Australia.

French-Canadians are being brought into British Columbia to take the place of Hindus in the Fraser River lumber mills. A party of one hundred and fifty men, with women and children, have reached New Westminster, where cottages and boarding-houses have been built for them.

"Gypsy" Smith is conducting evangelistic meetings in the Seventh Regiment Army in Chicago, this month. He will give three weeks in November to meetings in Cincinnati, returning to England for Christmas and opening his English Missions with the new year.

The wheat crop of the prairies is estimated at 120,000,000 bushels. According to the general manager of one of the banks the total grain crop will give the West a purchasing power equivalent to seventy-five million dollars gold. The actual market value will, however, far exceed this.

There has been six million dollars less of internal revenue on whiskey and two million dollars less on beer collected in the United States this year than there was last. Evidently the dry wave is doing something, and those who say prohibition means more drinking will have a hard time squaring with the facts.

The pending negotiations for church union in South Africa embrace the Baptist, Congregational, Methodist and Presbyterian Churches. A sub-committee's report on statement of faith has already been approved by the General Committee having the subject in hand, and a report on policy has likewise been favorably acted upon. An executive head is provided for to have general charge of the stationing of ministers, while the congregational right of call is retained. The ministerial term of local service is to be without time limit.

The Purists who called "Cablegram" a bastard word because in its parentage the Anglo-Saxon "cable" was illegitimately linked with the Greek "gram," are dissatisfied with "aviator" and "aviation," which have soared into sudden popular favor. "Avia" is Latin for "bird," and "viator" for "wayfarer;" but there is no Latin verb "aviare" which should mean "to fly like a bird" and which, if in existence, would regularly yield "aviator" and "aviation," just as "conservare" yields "conservator" and "conservation." Usage justifies "cablegram" despite the blot on its etymological escutcheon, and usage is likely to do much for "aviator."

Local option is stirring the minds of the people of Manitoba as well as of Ontario, and there is a wide-spread movement towards this measure of prohibition. At the next municipal elections in Manitoba no less than fifty-eight municipalities will vote on the question, and there is a prospect of success in most of them. Voting will take place on December 31st.

Here are some striking figures which should encourage temperance workers and cause them to continue to strive after a curtailment of the liquor traffic: "Thirty-five years ago Toronto had a population of 70,000 and 300 barrooms. To-day it has 350,000 people and 110 barrooms. Thirty years ago Ontario had 1,000,000 people and 6,000 licenses. To-day she has over 2,000,000 people and 2,300 licenses."

The British Post Office has purchased the wireless telegraph stations. It may be necessary for the Government to assume a monopoly of wireless telegraphy, and forbid any private persons using it, to prevent abuses and interference. Any boy who has learned a little of electricity, and whose father gives him money, can construct a wireless telegraph station, and make a nuisance of himself, interfering with proper messages.

There will be not a little disappointment and regret that Mr. John R. Mott has declined the offered position of secretary of the Federal Council of Churches. Mr. Mott fears that work which he has planned in connection with the college department of the Y.M.C.A. and which he conceives of far-reaching importance, might suffer were he to leave it at this time, and he therefore declines the secretaryship. He was looked upon as pre-eminently qualified for the duties of the latter office, says the United Presbyterian.

Germans are discussing with some seriousness an airship voyage to the North Pole, utilizing a dirigible balloon of the Zeppelin type, and going by way of Spitzbergen, the scene of Mr. Wellman's futile attempts. The Russian Minister of Marine will send out three Arctic expeditions next year, more for practical exploration, but for the information purpose of acquiring waters of that portion of the Arctic Ocean which bounds Russia in Asia. One ship goes from the Pacific to the mouth of the Lena, another from the Atlantic to the Taimyr peninsula, which will also be the objective of an overland party from Saint Petersburg. Geology, climate and meteorology will be specially investigated.

It is reported, says the Missionary Review, that the native Government of Mysore in India has resolved to introduce religious teaching into the Government schools and colleges, in consequence of the evil effects of a purely secular education upon character and conduct. The plan of the Maharaja's Government for imparting religious instruction is as follows: The morning is to be given on three days of the week to moral instruction, and this is to be common to pupils of all religious persuasions; on the other two days of the week specific religious instruction is to be given to Hindu pupils from the Sanatana-Dharma, to Mohammedans from the Koran, and to Christians from the Bible. Mohammedan and Christian attendance is optional, and the Government makes provision for their religious teaching only when there are more than twenty pupils; but when the number is less, every facility will be given for supplying the religious instruction by voluntary aid.

An Indian graveyard will be crossed by the Grand Trunk Pacific in northern British Columbia, says the West-land, and some twelve or thirteen graves will be disturbed. The Siwash demand extravagant compensation and the matter was referred to the Government, with the result that the railway is to pay at the rate of \$15 for the removal of each skeleton, \$200 for establishing a new cemetery, and \$1,000 as a peace offering to the surviving members of the tribe.

China's next move of international import, according to a report from Washington, will be the building of a first-class navy. China with a first-class navy, it is known to her statesmen, will be as eligible a partner for a European or American ally as was Japan. The sum mentioned as the first outlay is \$20,000,000. The ultimate sum is said to be as high as \$200,000,000. The only naval possessions of China now are not in the second or third rank, as compared with any first-class nation. Diplomats who have learned of China's intention say that there will be less brow-beating if she builds even a second-class navy. There will be none at all when her naval strength approximates that of Japan.

In two interesting and instructive papers contributed to the "Nineteenth Century" for September, Elliot G. Colvin, C.S.I. (agent to the Governor-General in Rajputana), and Sir Edward C. Cox, Bart. (Deputy Inspector-General of Police, Bombay Presidency), respectively, give the reading public their views on British rule in India. We hear so much on this subject that it is emotional or injudicious that it is well that men who are, or have been, on the spot and have had special opportunities of studying not only the history, but the laws, customs, and characteristics of the country and its diversified inhabitants, should express their sober and well-considered opinions. It may appear enlightened and plucky for some people to rail at the maintenance of British rule in India. But the calm, dispassionate student of history and of the general results of British Government in that great dependency has good ground in the interests of peace, prosperity and the due maintenance of just laws and civilized progress in arguing for its continuance.

A Korean correspondent of the Cumberland Presbyterian writes:—"There was a curious story I heard of Leader Pal, of the Sung Simi group. They say that before he was born, his father and mother were devout Buddhists, and that they often went up on the Dragon Gate Mountains near their town and spent weeks there in solitude and prayer. These mountains are held sacred by the Koreans, and there are several monasteries on them. After Pal was born, even when a child, he, too, often went off for days together to the mountain top and prayed and fasted alone. About four years ago, he believed Jesus, and all of the heart hunger that had made him seek Buddha before has now been satisfied in Christ. His faith has given him a burning desire for souls. He is only an ignorant old farmer. He probably doesn't know a dozen Chinese characters in all, but he is head and shoulders above all the strong men of his country when it comes to preaching Christ. Day and night whenever he can get a moment from farm work, he is out in the mountain villages with a band of young men of his town and whenever I go into a new town, the first thing I hear is that Leader Pal has been there already. It seems as though God was getting him ready up there on the mountain tops all these years to give his old age to 'take men alive,' for Christ."

ORGANIC UNION OR FEDERATION.—WHICH?

BY REV. R. G. MacBETH, M.A., PARIS, ONT.

The next twenty-five years will be the most critical period in the history of Canada. By the end of that time the nature of Canada's influence on the future history of the world will have been largely determined. Beyond all other agencies the churches under the Headship of Christ will be responsible for the moral condition into which the Dominion will have settled during this fateful quarter century, and that moral condition will decide whether or not our country is going to mould for God and righteousness the world that she will then be influencing immensely. Hence this is the most inopportune time in our history to thrust forward the explosive question of the organic union of certain of the churches. Viewed in the most favorable light the question is one that would inevitably involve years of debate and unsettlement which, in a crisis time, would divert the attention and energies of the churches from their supreme work of evangelization at home and abroad. That the union would be a protracted question is told us in so many words in the statement issued recently by the Joint Committee of the negotiating churches, their closing words being:

"In the event of the negotiating Churches agreeing to unite upon the basis herewith submitted, a number of matters will have to be considered, and many arrangements made for the carrying on of the united Church before the union can be finally consummated."

One matter may be instanced as having been discussed by these committees, viz., that of the Superannuation and other Benevolent Funds of the uniting churches. This is so immense a problem that even the Committee felt unable to see a solution of it and hence they handled it only far enough to say that they would leave it over to be dealt with by the "United Church by such amalgamation or modifications of existing methods as may be found practicable." True, they make some suggestions, but they are very vague and generally hedged by the conventional but unsatisfactory proviso "if practicable." These Benevolent Funds as well as the Colleges and other departments of the work are now heavily endowed on conditions made with the donors of gifts, and on this account, and others, one can easily see what confusion would result from efforts made to throw them into some new form. We all know how difficult it is to re-arrange organizations and funds in any one denomination and we wonder at the proposal of brethren who, knowing this, persist in asking us to face questions of amalgamation and readjustment in regard to the enormous interests of separate denominations hemmed in by all manner of antecedent regulations. This is not to impugn the honesty of these brethren, but it is to wonder at their judgment. Will our people allow themselves to be thrust into this dense jungle of complicated problems at a time when their own work is going forward splendidly and when that work is so greatly needed if this new land is to save herself and help save the world?

The one thing that would compel us at all hazards to take this step is a conviction that organic union of the churches is the will of God. Some indeed have professed to read in our Lord's intercessory prayer in John 17, "that they all may be one," a clear intimation that all His disciples should be in one ecclesiastical organization. If that were the case, then those who hesitate about going into organic union would be plainly disloyal to the Master. But few believe that our Lord there enjoins, even by implication, what we call organic union.

Those who have given much study to this matter say that Christ would not express that desire and at the same time tell His disciples not to interfere with people who were doing Christian work, even though they were not following with them. He seemed there to indicate that people could be doing the same work without being in the same company, and hence we are not to lament too much because Phillips Brooks and D. L. Moody or the Archbishop of Canterbury and General Booth were not in one organization. To have forced them into one organization and method would have spoiled their work, and it is the work that is important. When Christ prayed that all believers might be one as He and the Father were one He did not pray for the abolition of individuality but for unity of aim and purpose and will. There are many who honestly believe that unity of aim in doing the will of God is more impressively manifested by the co-operation of men who belong to their chosen organizations than by the sometimes doubtful harmony of men who, though in one denomination, find it impossible to work together. There is much said about church work in the interests of the mission field, but Methodists in Japan and Presbyterians in India know that harmony is not always conspicuous in fields where one denomination is supreme. And the same is true of our own country. It is an actual fact that there is often much more co-operation and less rivalry between two Churches of different denominations in some of our own towns than between two Churches of the same body. Unity of spirit between the former is much more impressive for good than the lack of it between Churches that are nominally and outwardly one. For these historical reasons many believe in a variety to suit different kinds of people, and they do not believe that Christ prayed for the organic and outward union of all believers in one fixed body.

And they will tell you that the best New Testament scholarship is against interpreting the prayer of Christ as a prayer for organic union. They will tell you, for instance, that there is no man living who stands higher than Prof. Marcus Dods of Edinburgh as a skilled master in New Testament exegesis, and they will read you the following extract from his great book on John, where, commenting on John 17, 21st verse, he says: "This text is often cited by those who seek to promote the union of the Churches. But we find that it belongs to a very different category and much higher region. That all Churches should be under similar government, should adopt the same creed, should use the same form of worship, even, if possible, be not supremely desirable, but real unity of sentiment towards Christ and of zeal to promote His will is all embracing; the purposes of God are wide as the universe and can be fulfilled only by endless varieties of dispositions, functions, organizations, and labors. We must expect that as time goes on men, so far from being contracted into a narrow and monotonous uniformity, will exhibit increasing diversities of thought and of method, and will be more and more differentiated in all the outward respects. If the infinitely comprehensive purposes of God are to be fulfilled it must be so. But also if these purposes are to be fulfilled, all intelligent agents must be at one with God and must be so profoundly in sympathy with God's mind as revealed in Christ, that however different one man's work and methods may be from another's, God's will shall alike be carried out by both. If this will can be freely carried out by separate Churches

then outward separation is no great calamity. Only when outward separation leads one Church to despise or rival or hate another is it a calamity. But whether Churches abide separate or are incorporated in outward unity the desirable thing is that they be one in Christ, that they have the same eagerness in His service, that they be as regiments of the one army, fighting a common foe and supporting one another, diverse in outward appearance, in method, in function, as artillery, infantry, cavalry and engineers, or even as the army and navy of the same country, but fighting for one flag and one cause and their very diversity more vividly exhibiting their real unity."

This is now the generally accepted view of the famous text and hence there seems nothing in history or Scripture that specially urges us to accomplish organic union. In addition to this it might be helpful, to many to have on the general question, the opinions of men who have for years given special study to the life and work of the Church and so we quote from a few whose words ought to have great weight. The first is Prof. James Denney, who in a recent article in the British Weekly on the Church, has this paragraph without qualification:

"The standing criticism of the Church's unity is by no means so serious. It is a sin and a scandal, undoubtedly, when Christians are divided from one another by unchristian tempers—when, either as individuals or as communities, they regard each other with suspicion, jealousy or dislike—when they treat each other as rivals, whose interest is to cut each other out of neutral markets, instead of as allies whose primary duty is to combine under the same Leader against a common foe. It is unhappily true that such unchristian tempers do prevail. They break the unity of the body of Christ, and are a sin which nothing can excuse. It is a scandal when those who call Jesus Lord unchurch each other. But the criticism of the Church by those who have none but the Papal idea of unity in their minds is beside the mark. It is not a sin that while some English Christians are Episcopalian, others are Congregationalists, Presbyterian or Methodist. The unity of the Church is not to be achieved by gathering all these into what the law would recognize as one entire morale; they may be one in the only sense which the New Testament cares for without having one and the same legal constitution. They may be one in the unity of the spirit, one in participation in the same supernatural life, without being one in organization. The body of Christ in the New Testament is vitally one; all the members in it live in each other, co-operate with each other, share each other's joys and sorrows; but there is no such thing in the New Testament as one all inclusive Christian corporation. Varieties of organizations are the necessary counterpart to the unity of the Spirit; the unity is shown to be real and effective in proportion as it subdues all these varieties to itself, knitting men through them and over them in brotherly love to each other, and in devotion to the common ends of the gospel."

In view of Prof. Denney's pre-eminent place as a New Testament scholar the above statement is of unusual value.

Another name of special significance the world over is that of Dr. Robertson Nicoll. Few men have read so widely or observed more closely the trend of history and there is perhaps no man whose opinions on all matters pertaining to the church are more extensively quoted. We find in the British Weekly a little over a year ago one of the famous letters of Dr. Nicoll over the signature of "Claudius Clear." He had invited his readers to comment on the following verse which had been a favorite verse of Prof. Masson:—"If all the world were of one religion Many a living thing should die: But I will never forgive my true love, Nor in any way his name deny!" Of the papers sent in, Dr. Nicoll

says the best was clearly the following by C. F. Perry, which he quotes in full:

"Every religion has its own particular phase of Truth. It could not be a 'living thing' without it, for, as Carlyle has reminded us, religions live not by their falsehood, but by their truth. If the world were of one religion, we should lose something of God's great revelation. It may not be precisely correct to speak of sects as religions; but apart from that, no liberal mind can doubt that the Friend, the Baptist, the Presbyterian, indeed every branch of Christ's Church, has contributed to the widening of the realm of life, intellectual and spiritual. True uniformity—universal and complete—could never come about without the forfeiture of man's freedom, his original power to think and act, his individuality. You may have uniformity where there is mechanism and death, but none where there is abounding life. In the varied modes of thought and worship, there is indeed essence of unity, but so far as they are of God's Spirit they are living things, meeting the varied interests and temperaments and satisfying the need of the hearts of men.

Whenever and wherever attempts have been made to make the world of one religion, there have been serious losses—for tolerance, charity, the firm belief that Truth would triumph: all these and much else which are among the 'living things' of God's world, have died, and the common good has suffered.

Whilst this is true, we recognize that each heart may have its 'true love' in whom it will rejoice to make its boast. There is the Church as well as the national, the local as well as the national, that personal apprehension and faith which is the soul's special and proud possession.

If there are twelve gates into the City, we can never forget the gate by which we entered.

With true spirit of charity we may pray for every land but our native land will always be our 'true love,' the land we love the most.

We may say, "Grace, mercy and peace be with all who love Him" in sincerity and in truth, but in one place and company we may feel at home as nowhere else. There might be a condition of things monotonous, stereotyped, uniform, but the heart would still cling to its own because it is its own—well tried, understood, proved.

What matters if others scoff in jealous scorn and ask, 'What is thy beloved more than thou beloved?' I have an answer: My beloved is mine. What matter to me if their star is a world? Mine has opened its soul to me; therefore I love it."

After speaking of the tyranny of the Church which had striven to enforce unity of organization Dr. Nicoll exclaims,—

"How many living things have died under tyranny? Even when the body has lived, how often has the soul perished? It was not so long ago a tradition in business houses that the assistants should do precisely what they were told to do, and that they should suggest nothing. Nowadays we are beginning to see that initiative is the life and soul of business and that the prosperous business is that in which everyone in his measure is an initiator. I came across a vivid description of the old tyranny in that curious and rare book the *Memoirs of Lady Hester Stanhope*. 'No one in her household was suffered to utter a suggestion on the most trivial matter—even on the driving-in of a nail in a bit of wood: none were permitted to exercise any discretion of their own, but strictly and solely to fulfil their orders. Nothing was allowed to be given out by any servant without her express directions. Her dragoman or secretary was enjoined to place on her table each day on account of every person's employment during the preceding twenty-four hours, and the names and business of all goers and comers. Her despotic humor would vent itself in

such phrases as these: The maid entered with a message—'The gardener, my lady, is come to say that the piece of ground in the bottom is weeded and dug, and he says that it is only fit for lettuce, beans, or sels (a kind of lettuce), and such vegetables.' 'Tell the gardener,' she answered vehemently 'that when I order him to dig, he is to dig, and not to give his opinion what the ground is fit for. It may be for his grave that he digs, it may be for mine. He must know nothing until I send my orders, and so bid him go about his business.'"

Following immediately after this quotation from Lady Stanhope, Dr. Nicoll says,—"The enthusiasm of many good men for amalgamating all our nominations, Methodists, Baptists, Presbyterians, Episcopalians and the rest, puzzles me. The day will come when a truly catholic creed will be wrought out, and then will the true unity of life be achieved. But if convictions are laid aside for the sake of union, we have not the unity of the Church, but the unity of the churchyard. J. G. Lockhart, who was not by any means an enthusiast, remarked that it was a great thing that men should be willing to abandon their warm fancies and throw themselves on the world for a principle, even though that principle seemed to others thin, unimportant, and largely unintelligible. The hiding-places of a slotful neutrality very quickly turn into graves. There is something to regret about our religious and theological disputes. All of us who have taken part in them look back with sorrow to things said in heat. Still how many a living thing would die were these controversies to cease! They must go on till by legitimate means we have achieved a worthy agreement."

And then we have the following from Dr. Jos. Parker in an address to his people in the City Temple, "I have seen unity manifesting itself in diversity; blessed be God we shall agree in love and charity; we shall never agree in political opinion, but we shall agree in patriotism and patriotism is the larger, and so piety is more than ecclesiasticism. I do not even object to the multiplicity of churches and small denominations in one village providing it be conducted in true spirit and in forbearance. This man thinks the Psalms should be magnified and the other thinks that doctrine should be made more prominent, etc., but let it be in love and forbearance."

All these men of experience evidently see that where discord exists it is due to a wrong spirit and not to outside distinctions. As to the Foreign Field most of us would be prepared to say that on new ground a larger measure of union might be achieved, but it will be remembered that the recent Federal Council of the Churches in Philadelphia refused to advise organic union in the mission fields. It was distinctly noticeable at the recent great Missionary Laymen's Congress in Toronto that the unity and co-operation of all the churches in the enterprise of missions was frequently referred to with the manifest approval of the audience. But it was equally evident that the organic union proposal was not pressed and, if indirectly touched upon by any speaker, it met with practically no response. At the same Congress each church held an enthusiastic denominational Convention and at each one a policy of aggressive work was adopted. Each church seemed to feel its responsibility for its share of work at this crisis time and it was clear that the representative men who attended these denominational Conventions did not consider the organic union proposal was not practical possibility to be even discussed. They therefore ignored it and went on with their work, not the one church against the other but each eager to do its share against a common enemy. A recent writer in the Presbyterian referring to the Congress pithily says,—"Here is the unity of spirit and the unity of endeavor that

dwarfs a union of creeds. It is safe to say that a union of creeds today is chimerical; but here beyond question or cavil is a union of purpose and performance that is a good thing and 'becoming well' among brethren."

Recently the matter of a National Church in India has been discussed and we clip the following from a Missionary paper:

An Indian National Church.—The Rev. J. R. Chittamgar is the professor in the Reid Methodist Episcopal Mission College in Lucknow, and is recognized as one of the leading Indian Christians of North India, on account of his wise, moderate and kind efforts for the Christian cause. He recently gave an address before the missionaries and Christian Workers in Lucknow on the above heading.

The National Church he defines as one controlled on native lines, in which the Christians of India will manage everything themselves, independent of anything from without.

Christianity has been presented to India in the western garb, with widespread rituals and westernized church policy. It does not seem to appeal much to the masses, because they regard it as a foreign religion, propagated by foreigners; a religion that had its birth in the Orient is presented in an Occidental fashion to the Orient now. To develop a church on native lines does not mean giving up the truths of Christianity, but the stripping them of their western garments and clothing them in Indian garb which fits them well. Much can and ought to be done to make Christian thought and doctrine more Indian. Why worship in the Western fashion? Why not use more of the Indian hymn tunes?

Turning to the practical side of the question we were asked, "Does the National Church mean annihilation or abolition of existing denominations? or the amalgamation of the various denominations into one organic union? The latter, I for one hardly think feasible. Foreign money and exotic leadership are still in demand, first, because the people are poor to a large extent, and secondly, they are not sufficiently trained. India needs indigenous leadership."

"There cannot be one National Church unless all the churches in India unite." This we do not believe to be possible. So long as men are rational creatures, and so long as there is liberty of conscience there is bound to be doctrinal differences between men. Why in the name of organic union should men be required to give up some doctrines which they honestly believe? Why do they insist on clothing David in Saul's armor? Christ prayed for oneness in spirit in their attitude towards men—absence of the spirit which makes people say "I am of Paul and I am of Apollus." It is sympathy, harmony, and oneness of spirit that should prevail so that Christians should stand shoulder to shoulder with their brother Christians of all denominations and preach the crucified Christ. Just look at Christ's own parables to illustrate this truth. The ideal condition of the Christian Church is when "There shall be one fold and one shepherd." The Greek word translated fold means flock; the flock may have many folds, but it is still one flock. Then again, "I am the vine, ye are the branches." All branches are not alike, and yet they are together in the same vine. With this kind of harmony and union among our various denominations Christianity will be a stronger force in India than it has hitherto been. The founders of the National Missionary Society have been wise in maintaining strictest loyalty to the churches.

Again, why should we force one particular creed upon men? We cannot expect all our converts to accept the same creed if we give them liberty of conscience. "One man esteemeth one day above another; another esteemeth every day alike; let each man be fully

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

PAUL A PRISONER—THE VOYAGE.*

By Rev. J. M. Duncan, D.D.

This purpose, v. 13. A pilot, to be of any real service, must know the port to which he is to bring the ship under his charge. Let him be ever so well acquainted with the art of seamanship and ever so skilful in handling the wheel, unless he knows where the harbor to be reached lies, and the way to it, no one would entrust to his direction a vessel with its precious cargo of passengers and freight. All voyagers over the sea of life wish to reach the port of heaven. There is one Pilot who knows where that port lies, and the way thither. Those who trust their lives to the guidance of Jesus, will surely reach, at last, the haven of eternal peace and joy: He will not suffer them to lose their way.

A tempestuous wind, v. 14. Many a young man, who has just left the safe harbor of a sheltered home, to launch out upon life's uncertain sea, knows what it is to have the fierce storm of temptation to sweep down upon him with a force that threatens to destroy him. Every one so tempted may learn a lesson of courage and constancy from one who, early in life, was thrown amongst temptations many and strong, but he came through them all unscathed and unspotted. At the close of a useful and honorable life, he said that he had been saved and kept from evil, by having constantly before his mind, the beatitude, "Blessed are the pure in heart: for they shall see God." No young man's motto is better than this.

Could not bear up into the wind, v. 15. Botanists tell us that the fruits on the trees would have developed into new twigs and branches, only some force of nature interfered to prevent this. They were checked on their way, and their growth was stunted. But the life in the tree turned this to marvellous account. Out of the thwarted developments it brought forth the beautiful and delicious fruit. So God causes the disappointments and hindrances of life to work out for His children something far better than they would have obtained had everything gone smoothly. If we only knew how much we owe to the seeming ills of life, our complaints would be turned into songs of gratitude.

They used helps, v. 17.—Early in the present year, the passengers and crew of the steamship Republic, sailing out of New York harbor, were saved by the wonderful invention of wireless telegraphy, which enabled the operator to summon to the assistance of the distressed vessel other ships from miles away. In Paul's day mariners had only the sun and moon and stars to guide them, when land was out of sight. When these heavenly bodies were hidden, they had no human means of directing their course—not even a compass. But, in modern, no less than in ancient days, does safety at sea depend upon God. For He gave men the power to invent and improve the compass and to discover wireless telegraphy. He works through these "helps" and makes them effective. They all, in some way, reveal His power.

Be of good cheer, v. 23. It is said that an artist, when on his deathbed, called for his greatest picture. The scene was a shipwreck with dark clouds and raging seas, while the only light was a lurid one that added to the terror. "That cloud," said the dying artist, "is too dark; I must make it

*S.S. Lesson, October 31, 1909—Acts 27: 13-26. Commit to memory vs. 23-24. Study Acts 27: 1-26. Golden Text—Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.—Psalm 37: 5.

brighter." And with the last touch of his brush, he used a gleam of light to illumine the darkness. There is never a dark cloud in our lives but is brightened by some precious promise of God. There is always the light of hope and joy in His pictures.

I believe God, v. 25. People believe one another, or the business of life would be impossible. For example, the merchant takes in exchange for his goods a little piece of printed paper. He does so because on the bill is the promise of the Government or of some bank to pay to the bearer in gold the amount named on the bill. But Governments have sometimes been unable to pay what they have promised, and banks have not seldom failed. But from the beginning until now not one of God's promises has failed. We can believe Him with the firm assurance that we shall never be disappointed.

THE UNCHANGING CHRIST.

Sweetest thoughts shall fail and learning falter,
Churches change, forms perish, systems go;

But our human needs, they will not alter;

Christ no after age shall e'er out-grow.

Yea, amen! O changeless One, thou only

Art life's guide and spiritual goal!
Thou the light across the dark vale lonely.

Thou the eternal haven of the soul!
—John Campbell Sharp.

WANTED: A WORKER.

God never goes to the lazy or the idle when He needs men for His service. When God wants a worker, He calls a worker. When He has work to be done He goes to those who are already at work. When God wants a great servant He calls a busy man. Scripture and history attest this truth. Moses was busy with his flocks at Horeb.

Saul was busy threshing wheat by the wine press.

Saul was busy searching for his father's lost beasts.

David was busy caring for his father's sheep.

Elisha was busy plowing with twelve yoke of oxen.

Nehemiah was busy bearing the king's winecup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.

William Carey was busy mending and making shoes.

Perfection is not produced by pruning alone, unless there be growth after the pruning. But pruning is intended to promote growth by concentrating the power of growth into the parts that need it most. When God prunes our lives and parts us from some unlovely trait or some unbecoming growth, his purpose is that we may be brought nearer to perfection. God's ways are good, even when they cause us pain.

"O Lord and Master of us all,
What e'er our name or sign,
We own thy way, we hear thy call,
We test our lives by thine." —Whittier.

If you have failed in your efforts to bring a friend to Jesus, keep on trying. Persistent faith is stronger than persistent unbelief.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Wind—The prevailing wind in the eastern Mediterranean is from the northwest. This wind, which blows nearly all summer, and usually clears in August to the south, had continued longer than usual and hindered them. The autumnal equinox, a dangerous season for ships of that day, was at hand. Yet when the northerly wind ceased, and a light breeze sprang up from the south, the sailors though their purpose was accomplished, and they immediately set sail. But without a moment's warning the wind shifted, and a regular typhoon came down from the east by northeast seizing the ship and whirling her round, so that it was impossible for the helmsman to make her keep her course. These sudden hurricanes, which are still well known, are now called "Levanteers."

Undergirding—Consisted in passing stout hawsers around the ship, and then tightening them by twisting poles or spars into the slack of them. This is called among English sailors "frapping," and is still sometimes employed. Several waterlogged Canadian timber vessels have been saved at different times by being frapped. In Paul's ship the single mast caused a great strain on the centre. To lessen this, the great yard was lowered near the deck, and enough of the sail exposed to bring her as near the wind as possible.

MISPAPH.

"The Lord watch between me and thee when we are absent one from another" (Gen. 31, 47)

Two men, a heap of stones and a covenant vow, a compact of which God abiding between them was called to be the witness and seal forever. The suggestion, the need and the test were prompted by an immediate separation to be. The incident remains as a token to the Christian hearts today who would have all earthly separations a true Mizpah of His presence and comfort.

There are separations from which love is banished in exile; separations between lives at variance by hatred and strife, diverging ways in the social sphere where the print of a humble Saviour's feet is not found; divisions between souls where no blood-bought covenant can avail nor peace and trust find place. Between these, no Mizpah seal, for God abides not. His watchtower of protection rises not out of the midst in those separations where the will of His kindly spirit does not rule.

Wherever are set our Mizpah seals in the separations of life, in patient waiting in travel or in service let us not be far removed from the beacon of our Father's watchfulness, that His abiding love between us may span all chasms, heal all wounds, bridge every division, unite in Him all souls and make our hours apart from each other seasons of blest communion before one mercy-seat by grace and provision of one Master and Lord who fills all voids by the mighty reaches of His unflagging interest.—Selected.

A neglected Bible means a starved and strengthless spirit; a comfortless heart; a barren life; and a grieved Holy Ghost. If the people, who are now perpetually running about to meetings for crumbs of help and comfort, would only stay at home and search their Bibles there would be more happiness in the Church, and more blessing in the world. It is prosaic counsel; but it is true.—F. B. Meyer.

By the error of others the wise man corrects his own.

"STUDY TO BE QUIET."

REV. ANDREW GAYADEEN.*

A great man of our own time has written a book in which he sings the praises of the strenuous life in lofty strains. The Bible commends the strenuous life when it says, "Be diligent." "Whatever thy hand findeth to do, do it with thy might." There is another side to life which we cannot afford to overlook. The strenuous life, so far as it relates to worldly pursuits, may be, and often is, overdone. We need rest as well as labor. Quietness is as important as activity. Divine energy is still, and we may learn to be instant! Industrious and divinely quiet at the same time. The Christian religion promotes quietness. "The kingdom of heaven cometh not with observation. It is not boisterous, but restful.

A Christian has a quiet mind. Anger, fear, jealousy and deep grief distract the mind. A guilty conscience is disquieting. "There is no peace to the wicked." "Conscience doth make cowards of us all." But the soul that trusts in the Lord is quiet.

The Christian life is a quiet life. There is a loud life, a spectacular life, which is much in the public eye and the public prints. Some prefer a loud life. Their manners are loud, their tastes are loud, and their talk is loud. A Christian, even though he may have vast estates, prefers a quiet life, a modest life. A quiet home is better than one of splendor and strife. The proverb says, "Better is a dry morsel and quietness therewith, than a house full of sacrifices with strife."

Quietness is necessary to good health. The prescription most frequently given by intelligent physicians is rest. Silence is an important factor in healing. Everyone needs quiet for thought and reflection. One who will think clearly must retire from the busy, noisy world. The man with a message worth hearing is the man who has for a season communed with his own soul in retirement.

We need quietness for our work. One might imagine that work and noise are inseparable, but they are not. If we will do our work well we must have a quiet mind. A mind distracted by deep grief or secret guilt is weak. Nature, for the most part, works in silence. Thunder and earthquake and storm are exceptions. The sun is quiet. Gravity is silent. The work of nature in decorating the world with beauty is silent work.

Quietness is essential to prayer and worship. Pray in secret. Make as little noise as possible in acts of worship. "The Lord is in his holy temple, let all the earth keep silence before him." When we seek fellowship with an earthly friend we do not take him into the noisy street or factory for conversation, but to some secluded spot where all is still. So when we would commune with God let us go into some silent place and speak to Him and listen to His voice.

When the inner life is in harmony with God there will be quietness and peace. Truth is quiet, error is noisy. Love is quiet, but hatred and anger are violent. Wisdom is quiet, folly is clamorous. Strength is silent, weakness blusters. Humility is quiet, pride is loud. Courage is calm and confident, cowardice is boisterous. Goodness never sounds a trumpet before it, hypocrisy always does. Heaven is a quiet place, hell is an abode of distracting din and confusion. When God is on the throne of the heart, reigning in majesty and power and love, all is quiet and peace, but when the soul turns away from Him the storm rises.—N. Y. Christian Advocate.

My greatest sorrows are those of my own heart. Outward troubles serve rather to steady than to disconcert me.—Rev. F. Paul.

"Do you feel that you love Christ?" was asked of an aged and dying Christian. "Better than that," was the reply, "Christ loves me."

By Rev. A. W. Thompson, M.A.

Andrew Gayadeen, an earnest devoted, faithful and successful native pastor of the Trinidad Mission, like the Rev. Lal Behari and other pioneer Indian workers to whom the Mission owes so much, is not a Trinidadian by birth, but by adoption.

Young Trinidad's day to build up the church of Christ in this island is now come, but the pioneer workers were all strangers from abroad. They had come here seeking material blessings and had found other and better than they sought. They laid the foundations of the work, and now the native-born are called to build thereon.

The subject of our sketch was born at Soetapur, India, on the 5th of March, fifty-six years ago. His parents were high-caste Brahmans, and the young lad was brought up according to the strict rules and customs of his caste.

When five years old he was sent to the Primary School, where he was taught to read fluently Hindi, the language in which he now preaches the gospel of peace and goodwill to his countrymen in Trinidad.

At the age of fourteen years he was sent on to the Government Normal School at Lucknow. Here he remained for three years and qualified for his certificate as teacher, becoming at the same time proficient in Urdu, which is the language of the Mohammedans in India.

As a Brahman he also mastered the sacred Sanskrit language.

Thus it came about that his early training both in language study and in general knowledge fitted him very fully for his future work, though as yet he had never dreamed of being a Christian, much less a preacher of Christianity.

It is part of a Brahman's education to make pilgrimages to the "sacred places." This is believed to confer very great merit. Young Gayadeen followed the beaten track of custom. He first went to Badrath to worship at the shrine of Vishnu, but whatever his expectations may have been, his experiences proved disappointing.

His next pilgrimage was to the shrine of Jagabinath, "where the crowds seemed to be greater, but the seriousness and sanctity less."

While he thought on these things and brooded over his disappointments, he heard of Trinidad. Many of his countrymen had settled there; and many were then discussing the question,—to go, or not to go. He quickly made up his mind to go. Why, he probably could not say. Getting into touch with the immigration agent, he was conducted to Calcutta. In due time, along with nearly 700 others, he was placed on board a sailing ship, which was quickly towed out to sea, and the voyage to far off Trinidad was begun. One hundred days later, the good ship came safely to anchor in the placid waters of the Gulf of Paria, off Port of Spain.

A few days sufficed to get all in readiness, and the newcomers were despatched to the various estates to which they had been indentured. Gayadeen was settled on a sugar estate four miles from Port of Spain. "Growing canes" was a new and trying experience for a young Brahman whose hands had never known toil, and it is not difficult to imagine what his thoughts and feelings must have been when first he took up the hoe to "beat his task."

He did not, however, lose heart, nor did he neglect the opportunities and privileges conferred by his caste of being a religious guide to his countrymen, and he soon gathered around him a band of disciples who looked up to him as their guru.

All this time he did not know Christ, and had scarcely heard His name. But one day a book came into his hands. It was called "The True Way." The missionary had visited the estate, and had preached Christ to all

*Y.P. Tople for October 31; Rev. Andrew Gayadeen, Acts 16:18.

who would listen. When going away he distributed books and tracts. "The True Way" arrested Gayadeen's attention. He read it again and again, and then went and purchased a Bible, which he read with care. The truth took hold of him, and after a period of stress and storm he arrived at the cross where he found relief and peace.

Then came the struggle to confess Christ openly before all. He was a Brahman, worshipped by his disciples. They gave him of their best. If he became a Christian, many of them would give him of their worst. Over against that would be the friendship of the Christians, and might he not earn his bread as a catechist? But the missionary was very uncompromising. "You must make a complete renunciation for Christ and look only to Him. I must not come in between your soul and your Savior. Neither now nor hereafter are you to apply for work as a teacher or catechist. If I think God and His work need you, I will call you. Go and pray over this, and when you can follow Paul as Paul followed Christ, then come back." The three months that intervened were the real crisis in his soul's history. He taught his wife, prayed and waited till the love of Jesus made all clear to him. He returned to thank the missionary for his faithfulness and to ask for baptism, surrendering all the past, and leaving all the future in the hands of Jesus.

After a time he was employed as a teacher and then as a catechist. When the College was opened, he took a high place in the first class and was ordained at Tunapuna April 3rd, 1896. Since that time he has labored at the Caroni centre as an acceptable preacher, a wise administrator and a faithful worker. Our space is limited, and this is a mere sketch of a Brahman saved by grace, and made a preacher of the Gospel of peace. He is still in the vigor of manhood, and will, we hope, be long spared to fulfil his mission.

Gouva, Trinidad.

DAILY BIBLE READINGS.

- M.—A man chosen, 1 Sam. 16: 6-13.
- T.—A delightful experience, Isa. 12: 1-6.
- W.—A faithful ministry, 2 Tim. 4: 1-8.
- T.—An eloquent man, Acts 18: 24-28.
- F.—A true-hearted man, Josh. 14: 6-15.
- S.—Partakers of grace, Phil. 1: 1-11.

PRAYER.

Blessed Christ, Thou didst come not to our genius and cleverness and learning, but to our love, our simplicity, our need, our brokenheartedness. To this man, said the high, the lofty one that inhabiteth eternity—will I look, to the man that is of a humble and contrite heart, and who trembleth at My word. May we be enabled to supply the happy conditions under which Thou wilt visit our hearts; then Thy coming-in shall be like the dawn of a summer day, and all that is within us will rejoice, as flowers are glad when blessed by the sunlight. We thank Thee for Thy holy book, Thy sacred altar, the place of common and public prayer, and the ground on which the rich and the poor alike can meet to call Thee Father, and to lift up their eyes with a common expectation to the all-blessing and all-giving heavens. We usually say of such places and times, These are the miracles of God: these are the creations of love: these are the outcoming of the spirit of the cross of Christ.

It is only in this life that we can win souls for Christ.—E. M. Bruce. Though an archer shoot not so high as he aims, yet the higher he takes his aim, the higher he shoots.—Leighton. The life of man consists not in seeing visions and dreaming dreams, but in active charity and willing service.—Longfellow.

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C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, OCT. 27, 1900.

The nuisance of automobiles on the public roads in Great Britain may possibly be overcome by the building of roads exclusively for their use. A tax on gasoline is expected to provide the necessary money. This is a serious attempt to overcome a difficult problem.

A few days ago it was Lord Grey, now it is Lt.-Governor J. M. Gibson, of Ontario, who has broken over the bounds that doth hedge in governors, and he must also be pronounced guilty of militarism. In an address to the boys of St. Andrew's College, Toronto, the other day he strongly advocated training in the use of the rifle, comparing it with golf playing to the serious discomfiture of the latter. But His Honor is an old rifle shot and evidently does not play golf.

The Dominion Presbyterian in past months has afforded full scope for the discussion of the Union question in its various aspects. It is well that our people should have before them the opinions of ministers and others for and against Union, so we make no apology for the space given Rev. R. G. MacBeth's calm and well considered plea for Federation rather than Organic Union. Rev. Alex. Henderson's criticism, also published in this issue, will be read with interest.

Rev. Mr. Allen's comments on the crowded condition in which many foreigners live in Winnipeg, to which he referred last week, seem to have been justified. One person has been fined for crowding twenty-five persons into three rooms, and another for crowding thirty-two persons into four rooms. Fancy 57 persons living in 7 rooms, in a country where there is so much room. There cannot be either proper sanitary conditions or decency where people live huddled together in such a manner.

THE NORTH POLE AND ITS VISITORS.

Our own Canadian, Capt. Bernier, has returned from the Arctic regions after an absence of fifteen months, and has an interesting story to tell of his experiences. Unlike Peary and Cook he does not claim to have reached the North Pole, though he had theories which seemed reasonable as to the best way by which that might be accomplished. His highest latitude was 84.0, and he has taken possession of territory hitherto unannexed in the name of Canada, though what use it will be it is difficult to conjecture, except as a possible hunting ground for those whose enthusiasm for sport may lead them to go so far afield in search of game.

Meantime the controversy between Peary and Cook goes on. Why should they not both have reached the pole? It is true that it would be rather remarkable if, after all these years of effort, two explorers should have reached the goal independently, within a few months of each other, but there is nothing impossible about it. The glory consists in having been the first, and if Cook got there, as he alleges, and as Queen Alexandra, Greely the Arctic explorer, Knud Rasmussen, the celebrated Danish explorer and many other scientists think, Peary who has made a number of attempts, is deprived of that glory. The only reasonable ground one can see for doubting whether Cook got there, is the fact, if fact it is, that he said he reached the top of Mount McKinley when he really did not. He now announces that he is organizing a party to go there and procure the records he says he left. If he can prove his veracity as to Mount McKinley there will be the more reason to believe that he reached the North Pole. The two Eskimo who were with him have been interviewed by friends of both Cook and Peary and have told each the story which they wished to hear (doubtless an Eskimo characteristic) so their evidence appears to have become valueless, and proofs must be sought elsewhere. Peary has not conducted himself in an agreeable manner. It was a spiteful proceeding on his part to refuse to allow Harry Whitney to bring Cook's records and instruments on board the Roosevelt; so they had to be left in Greenland and will not be available till next year. His treatment of Capt. Bartlett too, is inexcusable. He allowed him to accompany him as far as latitude 88 degree, and when within measurable distance of their goal, sent him back to the ship, in order that he might have the glory of reaching the pole all to himself. It is also stated that he helped himself to some of Cook's provisions at Etah. Nor is his treatment of Iverdrup ten years ago forgotten.

The whole matter resolves itself into a question of personal veracity. It is unfortunate that scientists should so far forget themselves as to enter into a controversy that would be discreditable to the factions in opposing athletic teams.

After all, it may be asked, cui bono—what good will the discovery of the pole do? At one time it was thought

that something of scientific or physical interest would be found. Neither Cook nor Peary tell us of any important discovery. The revolution of the earth on its axis was no more evident to the senses there than elsewhere. It may have been a novel sensation to see the polar star directly overhead, to know that all points of the compass had disappeared except south, and to be in a spot where there was only one day, and one night, of equal length, in a year. But these things were known before. No land was found, and if there was it would not be fit for colonization purposes. The pole is not likely to become a summer resort, or a destination for excursions, even when flying machines have reached greater perfection. If Scott, who now feels encouraged to press on, should reach the South Pole, where there is supposed to be land, we will give him the glory, but after that the money, and the time, and the effort expended in these attempts to reach the ends of the earth may well be diverted in other directions which will be of greater service to humanity.

UNREST IN SPAIN.

King Alfonso of Spain is learning by sad experience the truth of the saying, "Uneasy is the head that wears a crown." He is virtually a prisoner in his palace, for some of his subjects have vowed vengeance against him for having permitted Prof. Ferrer, a revolutionary leader, to be executed; and in other countries indignation meetings are being held and strong resolutions passed condemning the shooting of Ferrer.

With the merits of the Ferrer case we are not familiar, but we assume that he had a fair trial and his fate was the result of due process of law. The King might of course have intervened to save his life, for executive clemency can be and often is exercised, but Alfonso does not seem to have considered that this was a case which called for clemency. And so because the law was allowed to take its course the King's life is in peril. He had a narrow escape on his wedding day. Perhaps he will not escape so well at the next attempt.

As a further result of the condition of affairs a crisis has occurred at the Spanish capital. The government has been upset and a new premier and a new set of advisers assume control. Whether these changes will amount to a revolution or not remains to be seen, but the King and his queen, who is a niece of King Edward of Great Britain, must be having a very uncomfortable time.

Mr. James H. Ashdown, a merchant of Winnipeg, has given the munificent sum of \$100,000 to Wesley College, in that city. The writer remembers when Mr. Ashdown commenced business as a working tinsmith in a little log shop on a side street in the Manitoba capital. He afterwards branched out into the hardware trade, and by industry and integrity has built up a large and prosperous business. It is satisfactory to see him devoting a portion of his wealth to the cause of education. Others might well follow his example.

Friends are reminded of the Queen's University Alumni Conference, commencing Monday, 1st November. A good programme has been arranged, and a large attendance is expected.

CHURCH UNION—THE BASIS.

By Rev. Alex. Henderson, M.A.

The London "Advertiser" of the 18th instant contained the following:

At St. Andrew's yesterday morning Rev. Dr. Ross took as his subject, "The Basis of Church Union." He outlined the Calvinistic doctrine, touching upon total depravity, unconditional election, particular redemption, irresistible grace and perseverance of the saints, the five points in dispute.

Dr. Ross pointed out that with the exception of "particular redemption," all the other points mentioned are in the basis of the union. Particular redemption was, he thought, one of the least important points, and was more an outgrowth of the other parts than something justified by Scripture. It was the result, he said, of logic, and while there were a few texts that could be quoted in favor of it, there were many against it.

From the inception of this movement I have been rather opposed to it, not that I have any quarrel with, or prejudice against my Methodist brethren, but because I, like the late Dr. Potts, could not see how such a union could be brought about without the sacrifice of principles of religious belief on either side; believing as I do that such sacrifice ought not to be made, and could not be made without serious moral and spiritual loss to the church and to the world both now and in future generations. As a member of the Union Committee, Dr. Ross should know whereof he speaks—and he does not usually speak rashly. His utterances, therefore, on this question are worthy of consideration.

Assuming the above report, though brief, to be fairly correct, I gather that his hearers are given to understand that so far as the doctrines of the Presbyterian Church are concerned, there is, except on one point, to be practically no change; or in other words that the system of doctrine known as Calvinistic, is the system of doctrine set forth in the basis of union, upon which the committees of all the three negotiating bodies have harmoniously agreed. If this be really so, I shall greatly rejoice; for I have no prejudice against union, but I think I have, and I hope I shall continue to have unwavering loyalty to divine truth (as I understand it), and to the honor of the Most High. To all Christian brethren who may differ from me in doctrine I heartily accord the same liberty and motive.

But this view implies a great change from the teaching that I have known as characteristic of Methodism, that with all due respect to Dr. Ross, I must hesitate to accept his view of the "basis," until I hear it indorsed by my Methodist brethren: this all the more that in reading the "basis" for myself I have not yet discovered what Dr. Ross seems to have found in it.

1. I find what is, I presume, meant for the doctrine of depravity; but it is not altogether the doctrine of the Presbyterian faith.

2. I find election, but not necessarily unconditional election. I see nothing inconsistent in it with the doctrine of an election founded on repentance, faith and perseverance therein; foreseen as the condition of it.

3. I find grace, but not irresistible grace. I do not care for this expression—"irresistible" grace. I much prefer to say "efficacious" grace.

4. "That the believer's hope of continuance in such a (holy) life is in the preserving grace of God" (Basis, Art. xii.). If this is what is intended

for the Perseverance of the Saints," it appears to me a shallow delusion. I find nothing in it contrary to the view that a sinner converted and regenerated may in time fall away so as to be finally lost.

5. As to Particular Redemption which Dr. Ross seems to belittle as of small importance, it occurs to me that when in order to reject a doctrine that is confessedly the logical outcome of other well established doctrines, even were there no direct Scripture proof of it, one must rule logic out of court, said rejection is to be viewed with suspicion. Apply that principle to the interpretation of Scripture, and there are other things besides Particular Redemption, held in common by many churches which will require to be discarded.

The object of this letter is not to discuss the rightness or wrongness of either side of the above doctrines; but I may be permitted to say that the greatness of this issue—Union—with the mighty and far reaching consequences that may result from it for good or ill—consequences that shall be forever beyond our control, demands that the utmost candour should obtain between the negotiating parties. If it is not to be a mere paper union, if we are "all to speak the same thing," through creed, we must first come to be "all of one mind." The basis of union, or doctrinal confession must be a straight forward, honest statement of divine truth, and not an agreement come to by an understanding to maintain silence on points where we may be aware of difference. One of the ostensible objects of the negotiations is to constitute a church that will be great, and strong as a regenerating power in the world. If so, she must bear witness to the truth. Her ministry must have a distinct message to the world founded on the Word; and a creed constructed mainly out of an attempt to blend Calvinistic and Arminian, or any other sets of discordant views, will never make a church, either great, strong, or influential. Whether the time is yet ripe for the different churches to gather around the Divine Word and construct a testimony from it—Independent of Presbyterian, Methodist or Congregational bias instead of an attempted blending of all three, is very doubtful.

London, Oct. 21st, 1909.

WINNIPEG AND WEST.

Rev. D. Woodside, pastor of the Presbyterian church at Franklin, Man., has resigned his charge to accept the pastorate of the Sherman avenue church in this city.

The call of Knox Church, Brandon, to the Rev. Geo. Edmison, of Russell, Man., was sustained by the Brandon Presbytery and will be forwarded to the Presbytery of Minnedosa. The call was unanimous.

The Induction of Rev. R. S. Laidlaw, as pastor of Saint Paul's church, Brandon, was conducted by Rev. J. S. Muldrew, of Souris, assisted by several other members of the Brandon Presbytery. Following the induction a reception was held in the Sunday school rooms, when Rev. and Mrs. Laidlaw were welcomed by a large number of the members of the congregation.

Earl and Countess Grey and party attended the morning service at Knox church on the 17th inst., when Rev. Dr. Du Val preached a strong sermon on "The Turkish Empire, History and Diplomacy." The preacher, after outlining the features of some of the prominent intrigues in which Turkey had been a controlling figure, said that it was a blot on Christian civilization that such things should be allowed to continue.

At the evening service Dr. Du Val dealt with the execution of Ferrer at Barcelona on the edict of a court martial. He praised the spirit which revolted at the horrors of despotism and the humanity which sympathized with a suffering fellow man.

GLIMPSES OF BAZAAR PREACHING

The Rev. D. F. Smith sends to Rev. Dr. MacKay, P. M. Secretary, the following brief notes of addresses given by natives in the Bazaar. They give glimpses of Missions work in India. Much preaching is done in the open, on the street, by the village well, anywhere—wherever an audience can be found. It requires much readiness in repartee to answer promptly and effectively the questions and remarks that come from the crowd. Experience cultivates such readiness, and it is still true—"It shall be given you in that which you seek, what ye shall speak."

"Pandit Ram Charn was the first speaker. He said,—you call me Pandit, and Maharaj, and Brahmin, and say well, for so I am, but let me tell you how it is possible to be a Pandit. I went to 'Kashi' (Benares) and studied with the greatest Pandits in Hindustan (India). But not for that reason do I count myself wise, because the greatest wisdom is this,—that God through His word has revealed His love in Jesus. By accepting that revelation of God in Jesus all will become Pandits."

You call me Brahmin because I was born in that caste. Let me show you who are Brahmins. They and only they who know "Brahm" can be Brahmins. But you may all become Brahmins, because it is written in the Bible,—"To as many as received Him to them gave He power to become the sons of God, even to them who believe in His name."

Hira, a compounder from the hospital said,—We are all like travellers and this world is like Sara (rest-house) and we are here only for a night, and when we pass from this world we go alone. In that other world the place in which we abide will be the place which the road on which we are now travelling leads to. If we travel on the road called sin we will arrive in the place prepared for sinners. In the hospital every day from one to two hundred patients for treatment—and what do I see. It is that the sickness of many is brought on by their breaking God's laws. God is calling you to turn from sin and to place faith on the Lord Jesus Christ and to bring forth fruits worthy of repentance, that you may inherit the place prepared for those that love Him.

The third speaker said—My name is Feroz Khaw, and from my name you know that I am born a Mohammedan. At once one from the crowd said—"If you were a Mohammedan why did you leave the religion in which you were born." Listen and I will tell you. I read in the "Quran" that Jesus Christ the Son of Mary, is holy and undefiled and is called the "Ruh-ul-Allah" (The Spirit of God). It is also necessary for every Mohammedan to read and accept four books, the "Tauret" (The Law of Moses); the "Zubur," (Psalms), the "Injil," (The Gospel); and also the "Quran," (Koran). I read these four books and for that reason I am here to-day, to give witness that not "Mohammed" nor "Huslan," nor any other, but the Christ of the Gospel is able to save and keep from sin."

Rev. J. F. Macfarlane, of Warkworth, Ont., accepts the call to Zion church, Hull, and his induction will likely take place in November. Mr. Macfarlane was born near Kingston, and studied at the Kingston collegiate, having as classmates, amongst others, Messrs. Jackson and Fred Booth of Ottawa. He graduated at the University in 1890 and two years later graduated with honors in theology, gaining his B.D. In June of 1892 he entered upon his first pastorate at South Mountain, remaining there for more than ten years. Warkworth was his next charge, and the seven years he has been there have been marked by wonderful progress. Mrs. Macfarlane has also been an active church worker.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

BARBARA'S DONATION.

By Elizabeth Van Nest.

If the young minister had been of a sanguine, easily satisfied temperament he might have accommodated himself to circumstances and drifted along as his predecessors had done. But James Morgan brought the enterprise of a modern theologian to the little hamlet, straggling down either side of a high hill, on a summit of which perched the church, like a snow temple.

As the church occupied the centre of the village, the young minister re-asserted that it ought to be the centre of interest also. But, try as he would, he could not awaken the devotional spirit. His parishioners were niggardly in their offerings, the attendance was small and interest slight. His sermons were lost on the slow thinking worshippers; his musical departures were a failure.

But the Rev. Mr. Morgan did not despair. He had the square jaw that accompanies the aggressive nature. The elasticity of his hopes was phenomenal. He simply would not be discouraged. He had accepted the call in full knowledge of the drawbacks. The score of shabby houses classed under the name of Maywood represented only a tithe of the church membership. It was the prosperous farmers whose indifference he must change and conquer with his eloquence.

So James Morgan brought to Maywood a large stock of air castle material with which he beguiled his leisure. He would institute many reforms. The church should escape from an enveloping mortgage and, assuming a paying basis, make many missions glad from its plenty. It should be the mainspring, social and ecclesiastical, on which the village turned. He even proposed that the parsonage be let and the proceeds devoted to the county hospital, a proposal that met with unanimous approval, and the minister took up his residence under Widow Fleming's roof.

Until the end of the first quarter things moved smoothly. The new minister found work to do wherever he looked. And, being generous, he got to be cautious when need pulled at his purse strings. Hardly realizing it, he at length found his generosity must be governed by his means until he received his first quarter's salary. But at the end of the second quarter the first quarter's salary was still unpaid. With a board bill two weeks in delinquency the minister, blushing and stammering, informed his parishioners of their negligence.

While their profuse excuses satisfied him, he could not see his way clear to satisfy Mrs. Fleming. The fact that wheat was a failure would not recompense her for his board and lodging. Therefore the Rev. Mr. Morgan did the only thing possible from this point of view. He went to the city next day with a mysterious package. Shortly after the doctor drove three miles to borrow his microscope and was informed that he had disposed of it.

"I have so little time for experiments, you know," he explained, with heightened color. "I could use the money to better advantage."

From this emanated a rumor that at length reached Barbara Dean's ears. The new minister was so philanthropic he had given up his pet hobby to aid the poor.

A wee and timid question mark set itself upon her heart. Perhaps she had been hasty. There was none quite like him—so big, so firm, so brave. It was very singular that he had not asked again—who in theory scorned defeat. Pretty Barbara did not know that the hope crushed by her laughing was the only inelastic one in his stock of dreams.

As the third quarter drew to a close without remuneration the minister mentioned the fact again, this time with fewer blushes and a graver air. His needs were urgent. Day after day he scanned his mail anxiously for the expected check, only to be disappointed. But, appreciating the hard times, other trips to the city with mysterious packages were made.

Returning from one of these visits one night, Mr. Morgan was surprised to see a motley collection of teams and vehicles around Widow Fleming's gate. Lights shone from every window of the cottage, including his study and bedroom. The minister was tired and in no mood to participate in a surprise party on his landlady. But knowing her limited space, it would be curiously to demand privacy. He must meet her guests, who had overflowed her apartments into his with ministerial welcome. Forcing the weariness from his face, he ran lightly up the steps and opened his study door.

Ranged around the wall was a solid row of chairs, from which smiling faces glowed upon him in welcome. Overturning the centre table and piled on the floor was a collection that at first seemed to be the stock of a grocery store. He singled out a sack of flour and various stone jugs with corn-cob stoppers as he picked his way to a small oasis of bare floor beyond. But, stumbling against one of the bulging packages, the paper burst and a stream of walnuts poured forth.

"Pardon me!" he gasped, trying to repair the damage on his knees. "Very awkward of me, I'm sure." "The silence was portentous, and, flushed with content, the minister looked up straight into Barbara Dean's eyes. The light in them, tantalizingly amused, was his undoing. The walnuts slipped from his grasp and, striking another bag, liberated a peck of popcorn. He stood up guiltily.

"Please forgive me, Mrs. Fleming," he apologized. "I am sorry if my awkwardness has disclosed your gifts too soon."

"They're not Miss Fleming's," corrected Deacon Brown. "They're yours. We thought we'd give you a donation 'stead of money, times are so hard."

The Rev. Mr. Morgan unconsciously backed a step. "For me? But, deacon, I have no use for these—er—raw commodities. It is very kind of you—but—"

"Besides this, there's a side of meat and a firkin of butter outside," put in Mrs. Fleming proudly. "Now that you've seen them I'd better take the molasses out too. It's so warm in here," picking up two of the jugs.

"By all means," said the minister, wiping his forehead, and in the general conversation that ensued he found himself near Barbara Dean.

"I did not expect to see you," he said in a low voice.

"I am spending a few days with Cousin Bess," she answered. "Are you so devoted to Maywood that you have forgotten your old friends?"

"Only those who wished to forget me" significantly; then, with a despairing glance at the loaded table,

"What shall I do with it?" he asked. "A family of ten could not consume that perishable stuff before it spoils. Why did they bring so much?"

"The unwritten law of a donation party is that none may attend without bringing a present," she said composedly.

"Then what special donation must I thank you for," ironically—"the sack of flour?"

She laughed. His dismay was so comical. She did not know the desperate state of his finances. "I did not bring anything," she said. "I could not—to you."

Something in her voice lent sudden flexibility to his most inelastic hope. With her love to cheer him on he would yet make of Maywood his ideal

church.

"Come with me a moment," he said, leading her to the deserted window nearest the church. "I had bright dreams when I came here, Barbara," he went on. "I have learned to love the church and the people. If I go away now my work will be wasted. But I think I shall go when my year is up."

"Where?" she asked quickly.

"Anywhere—to any church that pays a salary," desperately. "That collection represents my work for nine months. It is not enough, Barbara. You said that no one may attend a donation party without a present. I am waiting for yours. If you want me to stay here you must do your part. The deacons and elders have looked after the needs of the material man. You must provide for his spiritual nature."

She played with the widow's best curtains nervously. "You said you would not ask me again," she reminded.

"I have not. You did well to say no," bitterly. "If my work is worth only butter and flour you are justified in forgetting me as quickly as possible. Maywood can keep its donation. I shall leave at once."

A change flashed across her pretty face. The mischief vanished, and in its place stole a tender blush. "Don't be hasty, James," she whispered, with a furtive glance over her shoulder. "Perhaps with my donation we can use the rest. When will the parsonage be empty?"

"I'll give the tenant notice tomorrow," he answered happily. Then, under cover of the widow's voluminous curtains, with the church looking on in solemn witness, he accepted her donation with a kiss.

ANTS HAVE COMBS.

No creature is more tidy than an ant, who cannot tolerate the presence of dirt on her body. These little creatures actually use a number of real toilet articles in keeping themselves clean. No less an authority than Dr. McCook says their toilet articles consist of coarse and fine toothed combs, hair brushes, sponges and even washes and soap. Their saliva is their liquid soap, and their soft tongues are their sponges. Their combs, however, are the genuine article, and differ from ours mainly in that they are fastened to their legs. The ants have no set time for their toilet operations, but stop and clean up whenever they get soiled.—St. Nicholas.

A DOG'S ATONEMENT.

A Chicagoan has a retriever, Jack, who has been trained to fetch slippers. Jack, one day, was bad, and they turned him out of the room. Ashamed and dejected, he went away. He knew that he pleased his master by fetching slippers. Therefore, to atone for his misconduct, he brought all the shoes and slippers he could find, and laid them in a heap before the door. When his master opened the door finally, there sat Jack, looking up wistfully and wagging his tail, while beside him lay some thirty shoes and slippers.

FAMOUS BRITISH OAK.

In the village of Polstead (Suffolk) stands a famous oak, which the rector has proved by researches to be 2,000 years old. It has a girth of thirty-six feet, and has always been known as the Gospel Oak, as under it the first Christian missionaries preached to the heathen Saxons thirteen centuries ago. Each year this is commemorated by a special service under the tree—London Evening Standard.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Mr. Thompson, of the Montreal Presbyterian College, was the preacher in St. Paul's Church on Sunday. It is expected that at an early date this congregation will secure a successor to Dr. Armstrong.

The installation service in connection with the induction of Rev. Dr. Armstrong, late of St. Paul's, into the Presidency of the Ottawa Ladies' College, will be held in the Sabbath School Hall of St. Andrew's Church, Ottawa on the evening of Nov. 1st, at 8 o'clock. Rev. Dr. Herridge is to give the address of the evening. All the Presbyteries of the Synod of Montreal and Ottawa will send representatives. Rev. N. H. McGillivray, of St. John's, Cornwall, will represent the Presbytery of Glengarry and conveying greetings.

At the morning service in the Glebe Church, Rev. Mr. Milne, pastor, preached from the text Happy is the People Whose God is the Lord. He dwelt on the material resources of Canada, of its abundant harvests and its general prosperity. He referred to the great influx of immigration, and said that while this latter was a cause for a rejoicing it was also a cause for care. The many thousands of people coming here from other lands whose customs and ideals were so different from those of the people of this country was a thing which needed great thought. There should be great efforts put forth to instruct them into the ways of this country and of Christianity.

On Sunday evening Rev. Dr. Herridge preached an eloquent Thanksgiving sermon in St. Andrew's Church to a large congregation which included Earl Grey and party from Government House. In the course of his sermon Dr. Herridge said it could be nothing short of a catastrophe if the rampant military spirit of Europe was allowed to become fastened upon this continent. No country better holds the golden mean between thralldom and lawlessness than Canada. Referring to the French Catholic Canadians, and English speaking Protestant Canadians he said that no one but a bigot will regret the enrichment given to Canadian annals by two great races and two great forms of Christianity.

Obedience to God's will is the condition of a Nation's True Greatness, was the subject of Rev. Dr. Ramsay's Thanksgiving service in Knox church on Sunday. "The forces," he said, "that give virility to a people are not so much material as spiritual. Today we are supposed to give thanks to God for the success of this season's labor, and with larger crops than ever before in the West, as well as great prosperity in every part, we have reason to be thankful. But the discoveries which have proven that Canada is more than a few acres of snow have upset our judgment of the relative values. It is not the man of lofty character, but rather the millionaire that is idolized. We have gone far in the belief that luxury assures happiness but this text tells us that it is the seeds of a nation's death."

On Oct. 11 the congregation of Avonmore met for the purpose of making choice of a pastor. Rev. W. D. Bell, moderator pro tem, wrote the names of the candidates on a blackboard, 12 in all. A vote was taken and the result was that Rev. G. D. McPhee, B.A., of Belfast, P.E.I., was the choice of the congregation by a large majority. This choice was made unanimously by a standing vote. The stipend is \$1,000, payable monthly, and four weeks' vacation.

Mrs. Rev. Keith, of Prescott, who has been seriously ill for over a month with typhoid fever, has been pronounced out of danger, and though still very ill is on the road to recovery.

Rev. A. G. Cameron and wife of Brockville, spent a brief holiday at Fitzroy Harbor, renewing acquaintance and taking a needed rest. Mr. Cameron conducted the Presbyterian church service last Sunday night.

The re-opening services of St. Andrew's Church, Appleton, were conducted by the pastor, Rev. Mr. Henderson, and proved most successful. On Monday evening a social was held at which an attractive program was presented. The proceeds amounted to over \$60.00.

The Brockville Presbyterian Union of the Young People's Guilds will hold its annual convention in St. Paul's Church, Winchester, on Monday evening, November 1st, and all day Tuesday. The principal speakers who will be heard at the sessions are Rev. Dr. MacGillivray, Toronto, and Rev. A. E. Mitchell, Hamilton.

Rev. Wm. Mackenzie, of Douglas, and Rev. Dobbin, of Braeside, exchanged pulpits on a recent Sunday. Mr. Mackenzie, as representing the Presbytery of Lanark and Renfrew, urged on the congregation of Braeside, Dewars and Sand Point an increase in their givings that the Augmentation Fund may be relieved to the extent of its grant in support of ordinances at the places above mentioned.

The W.F.M.S. of the Spencerville Presbyterian Church held its annual Thankoffering meeting in the church on Thanksgiving evening. A short musical program was rendered by the choir, with duets by Mrs. and Mr. Chas. Small, and Messrs. Small and McGuire. Rev. Mr. Keith, of Prescott, was the speaker of the evening, and his address on "The Privilege of Giving" was listened to with great pleasure by all present. After the program the ladies of the auxiliary served refreshments, and a social hour was spent. The offering amounted to \$36.68.

Reference was made last week to the anniversary services conducted at Gravel Hill, by Rev. Principal Scrimger. On Monday following a Harvest Home supper and entertainment were held. The supper was served in the Orange Hall at 6.30 p.m. Afterwards the entertainment was held in the church, the chair being occupied by Rev. Mr. Drysdale, who after a few remarks, called on Rev. Mr. Bell of Finch to address the large audience. Everyone enjoyed his bright and helpful talk. This was followed by a musical program which was greatly appreciated. A very enjoyable evening was brought to a close by singing the National Anthem.

The annual thank offering meetings of the W. F. M. S. of the two churches at Smith's Falls were held on Thursday afternoon, and they were of special interest, as it was the 25th anniversary of the organization of the W. F. M. S. in Smith's Falls. In St. Andrew's church most interesting reminiscences of the work of the society during the past twenty-five years were given by Miss Margaret Campbell, the secretary. An inspiring address was given by the pastor's wife, Mrs. D. N. Coburn, and the offering amounted to \$100. In St. Paul's church the story of the work accomplished in the past twenty-five years was told by Mrs. (Senator) Frost, who was one of the charter members, and a collection amounting to \$63 was taken.

EASTERN ONTARIO.

WESTERN ONTARIO.

Rev. E. Leslie Pidgeon, of Knox Church, St. Thomas, conducted anniversary services at Bethel Church, Proof Line, last Sunday.

Rev. W. G. Wilson, M.A., of St. Andrews, Guelph, will not accept the call to Old St. Andrew's, Toronto, as assistant and successor to Dr. Milligan.

Rev. Dr. Wallis, of Caledonia, is called to the Drummond Hill charge, vacant through the recent resignation of Rev. F. C. Harper.

Rev. Dr. McCrae, of Westminster, conducted anniversary services in St. Paul's church, Sarnia, last Sunday, Rev. J. R. Hall, of St. Paul's taking the services at Westminster.

Rev. Dr. Ross, of London, conducted anniversary services—the twentieth in the history of the congregation and the seventeenth of the induction of their pastor, Rev. John Currie,—at Belmont last Sunday.

The Komoka Church, after a thorough renovation, was re-opened last Sunday, Rev. Dr. Nixon preaching in the morning and Rev. Thomas Mitchell, of new St. James Church, London, conducting the evening services.

There has been organized at Pefferlaw an auxiliary of the W. F. M. Society with a membership of sixteen. It will be known as Cooke's. The following officers were elected:—Hon. President, Mrs. (Rev.) Overend, Sutton; President, Mrs. John Evans; Vice-president, Miss C. Armstrong; Organist, Mrs. Wm. Graham; Secretary, Mrs. Boyd Weir.

The mission church sometime ago started by Knox Church, Hamilton, has now become self-sustaining and a movement is on foot for the organization of an independent congregation which shall be aided financially and otherwise by Knox as may be found necessary. Hamilton Presbytery will be asked to take action in this direction at its meeting on first Tuesday in December.

Rev. E. A. Mitchell, of Knox church, Hamilton, in the course of an instructive sermon, made the following pointed reference to the crying vice of the age: Gambling destroys self-respect; develops meanness, ministers to selfishness, destroys industry, take away reverence for God, destroys respect of days, law and home, and is opposed to the spirit of Jesus Christ, good society and good morals.

Rev. George A. Wilson, of Vancouver, superintendent of missions for British Columbia and the Yukon, has been visiting London and neighborhood. He makes a strong appeal for men and money for the work on the Pacific coast. Mr. R. Elliott has offered his services as a lay catechist for home missions in British Columbia for six months in response to Mr. Wilson's appeal.

The Methodists of Camden East, will worship in the Presbyterian Church while the interior of their own is being renovated.

Says the Montreal Witness:—A pretty house wedding took place at Howick when Miss C. A. MacKeracher, only daughter of the late Rev. C. M. MacKercher, was united in marriage to the Rev. W. E. Wallace, of Cornwall, Ont. The Rev. R. L. Ballantyne performed the ceremony and Mrs. W. Latimer presided at the piano. Among the many beautiful gifts to the bride were a silver tea service from the Women's Missionary Society of the congregation, and a handsome travelling bag from the Sunday-school. Mr. and Mrs. Wallace left for Montreal on the afternoon train, a host of friends seeing them off.

ORGANIC UNION OR FEDERATION
—WHICH?

(Concluded from page 5.)

assured in his own mind." "For as the body is one, and hath many members, and all members of that body being many are one body, so also is Christ." The different denominations are like so many streams falling into one great ocean."

If these men who know the field speak in that way of difficulties in the way of organic union abroad where there are few historical connections with denominational names and creeds, is it any wonder that we dread the result if people in our country are asked to give up the heritages they prize and in the possession of which they realize wonderful inspiration in Christian work?

Now let us turn more particularly to phases of the subjects which here in Canada have been taken into account. It ought to be said emphatically that the Presbyterian Church is not committed to organic union. No one but the people can commit the church to anything and the people have not yet been consulted. The General Assembly has from year to year consented to go on with negotiations but the church has not pronounced on either the desirability or practicability of organic union and those who have studied the situation in all provinces say that the overwhelming majority of our people are against it.

It is clear that so far as Christendom is concerned the formation of a united church in Canada would practically mean another sect. It would not be like anything now existing. The Methodists, Presbyterians and Congregationalists coming from other countries would find no church home here and would be in danger of drifting away from church altogether. We have known that to happen in occasional places when immigrants could not find a church corresponding to the one they had left. This is not the time in the history of Canada to leave people wandering like sheep without a shepherd.

That there are problems before the Christian people of Canada which need careful study is apparent. A Federal Council of the Protestant Churches of the Dominion, not for temporal but for spiritual ends, could do very important service. It could include all Protestant denominations and could deal with questions of co-operative effort.

would be infinitely more valuable now than to have the union of three denominations take place, even if that could be effected. Such a union would be too limited to be of value and would produce more schisms and secessions than we can foresee at this present date. A recent writer in favor of organic union quotes the Confederation of the provinces of Canada as an argument in favor of church union. But Canada is a federation, not an organic union. The provinces have their distinct autonomy and exercise absolute control over their domestic concerns. But for that federal idea the provinces would never have come together: Let the churches heed the lesson and go on with their work, but let them honestly federate so as to solve the problems that the country presents to the churches.

The basis of union now sent to the churches for consideration is vague as to polity and creed as well as administration. We desire to be perfectly fair to the brethren on the Joint Committee and therefore add that they have, doubtless, done their honest best to meet the situation they were dealing with. Under the circumstances they had to be vague. So far as our church is concerned it seems fairly clear that the office of the ruling elder, the strongest feature in our polity, is practically abolished or at least left, with a number of others, to the mercy of the united church. The matter of the settlement of ministers has its difficulties in all the churches, but the Presbyterians will prefer their present system to that of the proposed "set-

tlement committee" whose work in one of the sister churches is an annual trouble to everyone and leaves the door of temptation open to the dexterous manipulator. If there is any difficulty in the administration of affairs in the Presbyterian Church it is not due to the form of government which is the pattern for the freest civil governments on the earth, but to other causes which union would aggravate rather than lessen since it would bring together more numerous discordant elements.

The statement of a proposed creed is as good as one could expect in a matter where there had to be much compromise, but the fact that "no man is required to sign the creed" as the leading minister of the Congregational Church stated in a recent article in their church paper is a serious matter. This needs no comment beyond saying that it leads the way to all manner of confusion in the teaching of the church. The late Principal Caven, whose memory we all revere, held, as is stated in his printed address on the subject, that "the present relations of churches cannot be regarded as satisfactory, and should not be acquiesced in as final. But he also said "there are without doubt certain conditions under which alone true union of the churches is possible, under which alone it should be sought or desired," and first of all he states that "unity in holding the great doctrines of the Christian faith is an indispensable condition of true union." Holding this view, one has only to look around to conclude, without being uncharitable, that this is not a time to press for organic union.

Our people are complaining on all sides that while the General Assembly of our church is pressing forward collections for new College buildings, endowments, etc., it is at the same time allowing negotiations to go on that might render all these unnecessary. They are giving their money for specific objects which may vanish or be changed into some other form, and they feel it is unfair. One result, as the Funds of the Church clearly indicate, is that the people, perplexed by the uncertainty and hurt by the fact of their having been ignored in the negotiations, are withholding contributions. The fact seems to be that agitation for union began at the wrong end. The people should have been consulted at the outset on the general question of the desirability of union.

But the negotiations which have now practically ended will not have been fruitless if the negotiating churches, having had their attention called to the need of closer co-operation, will take the lead in forming a Federal Council of all the Evangelical Churches of Canada. This Council would be formed for spiritual ends and not for the securing of temporal power. But it might incidentally be ready at any time to protest against any church, Protestant or Roman Catholic, claiming the right to dominate the state or receive from the state any special preferences and privileges. This, we emphasize, might be incidentally necessary at some time, but it is not the purpose for which the Federal Council would be formed. The purpose for which the church primarily exists is the evangelization of the world, and the agencies at her command are spiritual and not carnal. This Federal Council might have a branch in each province, and might well have the power and privilege of advising the churches as to the best means of doing the work in the newer or older settlements and amongst foreign people at home and abroad. This, if the churches are willing to take heed, would prevent the undue congestion of church workers at some points to the neglect of others, and would express, on moral issues, the concrete opinion of the churches represented. In this connection there is a particular point in the United States Senate document 705, which has just been submitted to that body by the commission on "Country Life" appointed by President Roosevelt. The commission was composed of strong, clear-headed men who would not likely be inclined to let the propagation of "dozma" stand in the way of their investigation and suggestions. In the report they discuss the church as a factor in country life, and their finding is of special value as touching the much-discussed prob-

lem of overlapping. Here is their paragraph on that subject:—

"In New England and in some other parts of the North, the tremendous drawback of denominational rivalry is fairly well recognized, and active measures for church federation are well under way. This does not mean organic union. It means co-operation for the purpose of trying to reach and influence every individual in the community. It means that 'some church is to be responsible for every square mile.' When a community is over-churches, it means giving up the superfluous church or churches. When a church is needed, it means a friendly agreement on the particular church to be placed there. This movement for federation is one of the most promising in the whole religious field, because it does not attempt to break down denominational influence or standards of thought. It puts emphasis not on the church itself but on the work to be done by the church for all men—churched and unchurched. It is possible that all parts of the country are not quite ready for this federation, although a national church federation movement is under way. But it hardly seems necessary to urge that the spirit of co-operation among churches, the diminution of sectarian strife, the attempt to reach the entire community, must become the guiding principles everywhere if the rural church is long to retain its hold."

Through a properly constituted Federal Council the question of overlapping and all other questions involving the relation of the denominations to the work and to each other could be dealt with. In this way the churches and the country would reap every benefit suggested as possible to the confusion which efforts to secure it would inevitably bring upon the work. If in the process of years it would bring about a closer union, the end, now desired by some, would be reached without the intermediate danger of disruptions. In the meantime let us go on with the undertakings that God has manifestly given into our hands. Every church that has a proper reason for existence witnesses for the truth it holds, and should continue till its work is no longer necessary.

In recent years we have seen the gradual disappearance of many smaller denominations and the gradual increase of better understanding between the larger bodies. But this cannot be forced by church courts or committees. The crux of the church union problem is the local situation and urgency on the part of those "higher up" would charge the whole movement for closer relations with dynamite. As the Homiletic Review said in a recent editorial, "Let us get all the Christian union that will flow from Christian love, and all the co-operation that can come with men who agree to work together. These are far better than wasting our time in schemes of mechanical consolidation engineered from the top."

NO REST FOR TERRIBLE ITCH.

Till Oil of Wintergreen Compound
Made His Skin as Pure as Ever.

Mr. James Lullooh, of Iron Bridge, Ont., considers the D. D. D. Prescription of oil of wintergreen, thymol, glycerine, etc., a wonderful cure for skin troubles. He has good reason to think so, too, according to his letter of Mar. 27, 1909.

"I have suffered for years," he says, "with eczema, and now through using two bottles of your wonderful cure, my skin is as pure as it ever was."
"My face was so bad I could not see. I could not sleep. I could not rest at all for the terrible itch."

"Thanks to your wonderful medicine I am cured."

"As eczema is a germ disease, and as the germs are right in the skin, blood medicines will not cure it. The only effective way is to treat the itch, where the itch is. D. D. D. Prescription penetrates the pores of the skin, kills the germs which cause the eczema, gives instant relief from the awful itch and permanently cures it."

For free sample bottle of D. D. D. Prescription write to the D. D. D. Laboratory, Department, O.D., 23 Jordan St., Toronto.

For sale by all druggists.

HEALTH AND HOME HINTS.

Simple Cure for Warts—Take a raw onion, peel it, cut a little bit off the top, then get a saucer with a little table salt on, dip the onion in the salt, and rub it on the wart.

Bolled or fried potatoes make an excellent garnish for fish, with the addition of parsley and lemon. Hard bolled eggs are suitable accompaniments for bolled fish or molded spinach.

Coffee Cake—Two cups of sugar, one-half cup of butter, one cup of molasses, one cup of cold coffee, four cups of flour, three eggs, one teaspoonful of cinnamon, and one of cloves, four teaspoonfuls of baking powder.

A handsome cover for a sofa pillow is made by embroidering two strips of blue satin with pink rosebuds and some fine green foliage; alternate these strips with velvet or plush of a contrasting color; a dark crimson is particularly pretty with the blue.

To Cure Hoarseness—When the voice is lost, as is sometimes the case, from the effects of a cold, a simple, pleasant remedy is furnished by beating up the white of an egg, adding the juice of one lemon, and sweetening with white sugar to the taste. Take a teaspoonful from time to time. It has been known to effectually cure the ailment.

Apple Jelly—Take five pounds of cooking apples, rub them clean with a cloth, and core and cut them down into cold water, but do not peel them. Have two quarts of water boiling in your jelly pan, and into this put the cut apples, after straining them from the cold water; boil now till the apples are quite reduced. Strain the again through a flannel jelly bag, and again through a flannel jelly bag, and to each pound of juice add ten ounces of sugar, and boil for twenty minutes after it comes to the boil. Before dishing add a pennyworth of essence of lemon and a little saffron or cochineal; gum up while hot, and keep in a cool, dry place.

Don't Turn Down the Lamp—An exchange says the following incident occurred in the west end of the city the other night. In regard to the management of coal oil lamps it is worthy of notice. A merchant returned home about two o'clock at night, and found his wife lying on the bed groaning heavily, and unconscious. She was waiting his return, and at last, tired out, laid herself on the bed, after turning down the wick of a lighted lamp as low as possible without extinguishing it. In this position of the wick, if the oil is bad, a vapor mixed with innumerable quantities of specks of soot diffuses itself through the apartment, and so covers the eyes, nose and respiratory organs that, on falling asleep, one is in danger of suffocation. It is always advisable, therefore, in the use of coal oil lamps, to allow the wick to burn brightly, or to extinguish it altogether.

Care of Teeth—Desirable as sound teeth are, there is no part of the bodies of young children that is so neglected by parents. Scarcely one child in a hundred has regular, sound teeth, and the proportion of those that are covered to a greater or less extent with an unpleasant-looking coating is equally great. A very little care on the part of parents would largely obviate this difficulty, but the misfortune is that so few parents are willing to exercise such care. And this is especially the case in America where dentistry thrives more vigorously, perhaps, than in any other country, and all because parents are neglectful of their children's teeth. The daily use of the brush, without any other dentifice than pure white castile soap, and the removal of a misplaced tooth or two, would, in most instances, not only give pearly whiteness, but regularity, both combining to greatly enhance beauty.

SPARKLES.

"John, your smoke will spoil the curtains."
"That's better than having the curtains, spoil my smoke."

"A little nonsense now an' them," said Uncle Eben, "is all right. But dar's allus a heap o' danger dat it's g'nheter git to be a habit."

Guest—Hey, waiter, how long will my steak be?

Waiter—The average length is about four fitches, sir.

Wiggles—I hear Bjenks has been very ill. Is he out of danger yet?

Waggles—Well, he's convalescent; but he won't be out of danger until that pretty nurse who has been taking care of him has gone away.

Musician—At your afternoon concert would you like me to play some of Wagner's works?

Parvenu—Yes—but on the hurdy-gurdy, or my guests will not understand it.—Flegende Blaetter.

"What are you crying about?"
"My husband beat me."
"Who is he?"

"A gypsy fiddler. He beat me with the fiddle-bow."

"Then you ought to be thankful he doesn't play a bass viol."—Flegende Blaetter.

"Pray, my good man," said a judge to an Irishman, who was a witness on a trial, "what did pass between you and the prisoner?" "Oh, then, please your lordship," said Pat, "sure I sees Phelim atop of the wall. 'Paddy!' says he. 'What?' says I. 'Here!' says he. 'Where?' says I. 'Whist!' says he. 'Hush!' says I. And that's all, please your lordship."

An old Tennessee ducky was arrested, charged with stealing a pig. The evidence was absolutely conclusive, and the judge, who knew the old man well, said reproachfully: "Now, Uncle Rastus, why did you steal that pig?" "Bekaze mah poor fambly whuz starv'ing, yo' honnah!" whimpered the old man. "Family starv'ing!" cried the judge; "but they tell me you keep five dogs. How is that, uncle?" "Why, yo' honnah," said Uncle Rastus reprovingly, "you wouldn't 'spect mah fambly to eat dem dawgs!"

Teacher: "Freddy, you may go to the principal's room and see if he is in, and then come and tell me." Freddy (on his return): "He ain't there." Teacher (severely): "He ain't there!" Freddy (correcting himself): "He is went out."

Almost no one desires to be pitied. But is there any one who does not long to be comforted?

"Let the GOLD DUST twins do your work."



More clothes are rubbed out than worn out.

GOLD DUST

will spare your back and save your clothes. Better and far more economical than soap and other Washing Powders.

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REBUILDING THE WHOLE BODY

That is the Constant Business of the Blood.

And That is Why a Blood Making Tonic will Make the Body Well and Keep It So.

Pure, red blood is the vital principal of life, for upon it the tissues of the body live. It goes practically to every part of the body, carrying nourishment and oxygen, taking up the wastes and so changing them that they can be cast out of the body. As our every act results in the breaking down of some of the tissues and the formation of waste materials, the body is in a constant state of change. To maintain health, strength and life the blood must be pure in order to replace these tissues with plenty of fresh nourishment and rid the body of its waste material.

Men and women who are run down will find Dr. Williams' Pink Pills the best tonic for their condition because these Pills are a certain blood-builder and purifier. They enable the blood to meet the usual demands of the body and give perfect health. We offer the case of Mrs. John Harman, of Welland, Ont., as a proof of the great power of Dr. Williams' Pink Pills over disease. Mrs. Harman says: "For several years I lived a life of pain and misery, and even now as I recall that illness it seems awful to contemplate. The trouble began with weakness and loss of appetite. This was followed by headaches and emaciation. At times I had violent palpitation of the heart and shortness of breath, finally I was completely prostrated. I was so haggard that my friends hardly knew me, and I often thought my last hour had come. My sufferings would follow me into the region of dreams with such distinctness that often times I would awaken shivering and shaking with sobs, and scarcely able to realize that I had been but dreaming. The best efforts of three doctors at different times failed to help me. Then I was urged to try Dr. Williams' Pink Pills. Within one month I felt a distinct improvement, and after using eleven boxes I was again in the full possession of health and strength. Several years have now elapsed since this illness and as I have constantly enjoyed the best of health I am warranted in saying that the cure is permanent."

Dr. Williams' Pink Pills should be used in all diseases caused by thin, watery or impure blood, such as anaemia, rheumatism, stomach trouble, the after effects of la grippe and fevers, neuralgia, headaches and the various ailments common to women and growing girls. These Pills are sold by all medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by The Dr. Williams' Medicine Co., Brockville, Ont.

Delicate Soup—Boil a small cup of rice in a little over a quart of water. Boil until it is so soft that it will pass through a sieve. Grate the nicely bleached parts of two heads of celery and add to the strained rice; add to this one quart strong beef stock, or that made from mutton or veal may be used; it should be strained, and be clear and free from lumps when it is put in with the rice. Let this boil until the celery is tender. Season with a dash of cayenne pepper, or a little curry powder, and plenty of salt.

A man who heeds not the call of his brother in need will be disobedient to the pleadings of his own spirit.

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And arrive at the following St
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12.30 p.m.	Tupper Lake	9.25 a.m.
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Cases, 12 Quarts, \$4.50

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SEALED TENDERS addressed to the Postmaster General will be received at Ottawa until noon on Friday, 30th November, 1906, for the conveyance of His Majesty's Mails, on a proposed contract for four years, 12 times per week each way between Apple Hill and Martintown, from the first January next.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Apple Hill and Martintown, and at the Office of the Post Office Inspector at Ottawa.

G. C. ANDERSON,
Superintendent.

Post Office Department, Mail Service Branch, Ottawa, 14th October, 1906.

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OTTAWA to KINGSTON**

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By Rideau Queen on Mondays and Thursdays, and Rideau King Tuesdays and Fridays, at 2 p.m., from Canal Basin.

Tickets for sale by Ottawa Forwarding Co. and Geo. Duncan.

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4%	Capital Paid Up, \$2,500,000 Reserve 400,000	4%
<p>Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.</p> <p>THE INTEREST IS COMPOUNDED QUARTERLY</p> <p>The Union Trust Co., Limited.</p> <p>TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.</p>		
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Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

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

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

N.B. - Unauthorised publication of this advertisement will not be paid for.

G. E. Kingsbury

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Steamer will not stop at East Templeton on east-bound trip.

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