

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, WINNIPEG. WEDNESDAY, OCTOBER 31, 1906.

Single Copies, 5 cents.

## Endless Love is Thine Abiding

J. B. RANKIN, D.D., LL.D.

FROM THE GERMAN

Endless, Love is thine abiding,  
And thou wert, ere earth was made,  
For the countless worlds providing,  
Sprung from thee, by thee uplaid.  
Boundless is thy plentitude,  
Great are thou, and greatly good.  
Highest thought can never reach  
thee.  
Nor can wisest thought impeach  
thee.

Under skies high overarching,  
Queen thou dost thyself install,  
On light's upward chariot marching,  
Falling with the raindrop's fall;  
Scatt'ring pollen on the flow'rs,  
Rustling through the summer hours;  
Wold and sea and hill confess thee,  
Feel thee in the breeze and bless  
thee.

All to love thee, Love, thou teachest;  
While thou dost all worlds sustain,  
To the humble still thou reachest,  
And in them dost love regain.  
Poor and puny is my soul,  
But 'tis part of the great whole;  
Nor can thy vast plans forget me,  
Sink to nothing, or will let me.

### Sterling Blouse Sets

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

In Sets of Three Pins—60c. up  
In Sets of Four Pins—90c. up

**Geo. G. Robinson & Co**  
Jewellers.

2397 St. Catherine Street -  
MONTREAL.

Our Diamonds are unsurpassed for Quality and Value

### THE QUEBEC BANK.

Founded 1818 Incorp'd 1822

Head Office, Quebec.

Capital Authorized \$3,000,000  
Capital Paid-up .. 2,500,000  
Reserve .. 1,000,000

Board of Directors:

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

Branches

Quebec St. Peter St. Thetford Mine Que. St. George, Beauce, Que.  
" Upper Town Black Lake, Q. (Sub-agcy) Victoriaville, Que.  
" St. Roch Toronto Ont. St. Henry, Que.  
Montreal St. James St. Three Rivers Que. Shawenigan Falls, Que.  
" St. Catherine E. Pembroke, Ont. St. Romauld, Que.  
Ottawa, Ont. Thorold, Ont. Sturgeon Falls, Ont.  
AGENTS—London, England, Bank of Scotland. New York, U.S.A.  
Agents' Bank of British North America, Hanover National Bank. Boston, National Bank of the Republic.

### THE DOWD MILLING CO. LIMITED

Manufacturers of the following brands of Flour:

**Cosmos Patent, Patent Hungarian, Lily and High Loaf.**

**Royal Sealed Rolled Oats and Oatmeal.**

**MILLS: Pakenham, Ont., and Quyon, Que.**

**OFFICES: Winnipeg, Man. Pakenham, Ont. Montreal and Quyon, Que.**

**OTTAWA OFFICE: 241 Wellington St.**

PHONE 1883.

**BIRTHS.**

At the Manse, Summerstown, on Sept. 14th, 1906, the wife of Rev. J. Matheson, of a son.  
 At Lancaster, Ont., on Oct. 18, 1906, to Mr. and Mrs. John A. McLean, a daughter.

**MARRIAGES.**

At "Aldavallech," Arrnprior, the residence of the bride's mother, on the 17th October, by Rev. W. W. Peck, B.D., Mr. J. J. McBride, American Counsel to Margaret, eldest daughter of the late George Malloch.  
 At the home of the bride's mother, Herriott street, Carleton Place, October 17th, by Rev. Ferguson Miller, James Franklin Moffatt, manager Bank of Ottawa, Mar. tintown, to Hattie Eleanor Louis, only daughter of the late James McIlhannam, of Balfersoon.  
 At Erskine Church, Ottawa, by Rev. A. E. Mitchell, B.A., Mr. A. C. Fraser, of Renfrew to Ellen, youngest daughter of the late John MacIntyre.  
 At the residence of the bride's mother, Lake Ave., Oct. 17th, by Rev. Dr. Campbell, W. Clyde McIlhannam, son of Mr. Walter McIlhannam, to Florence May, eldest daughter of the late James G. Bate, all of Carleton Place.  
 On Oct. 16, 1906, at "The Lonsdale," Port Hope, Ont., by the Rev. H. E. Abraham, David Miller, of Warsaw, to Sarah Margaret, daughter of the late V. A. Coleman, Esq.  
 On Oct. 18, 1906, at the residence of the bride's mother, by the Rev. George Wood, Dr. G. C. Fowler, of South Mountain, Ont., to Alice Floeste Rodmond, of Lansdowne, Ont.  
 On Oct. 17, 1906, by the Rev. Robert Herliou, M.A., at the manse, Toronto, Harry H. Allen, B.A., to Hanna F., second daughter of the late Rev. Samuel H. Caruthers.  
 On Oct. 10, 1906, at the Presbyterian Church, Matawanishan, Ont., by the Rev. Hugh McLean, William James Ferguson, of Matawanishan, Ont., to Jennie Snider, of Donbleh, Ont.  
 At the residence of the bride's parents, 12 William St., Gait, Ont., on Oct. 18, 1906, by the Rev. Dr. Dickson, Mae only daughter of Mr. and Mrs. Isaac Blain, to Mr. George P. Bell, youngest son of the late Mr. Richard Bell.

At Winthrop, Man., on Sept. 28, 1906, by Rev. C. W. Gordon (Ralph Connor), of J. W. Bullough of the Winthrop Theatre, to Miss Minnie Norman, formerly of Monkland and Cornwall.

**DEATHS.**  
 In Montreal, on Oct. 6, 1906, Dr. James Stewart, formerly of Ossegoe, Ont.  
 On Oct. 10, 1906, at her daughter's residence, Cascades, Que., Mary Alexander, wife of the late James Alexander, in her 57th year.  
 At Morrisburg, on Oct. 5, 1906, Frank F. Plantz, formerly editor of the Morrisburg Herald.  
 At White Lake, Ont., on Oct. 4, 1906, Mrs. Sterling, formerly of Maxville, and mother of Mrs. Hugh McLean, Maxville.  
 Accidentally killed, at Glen Robertson, Ont., on October 10, 1906, Andrew McVie's Graham, son of John Graham, Roadmaster Grand Trunk Railway, aged 17.

**W. H. THICKE**

EMBOSSER AND ENGRAVER.

88 Bank St., Ottawa.

Visiting Cards Promptly Printed

**Jas. Hope & Sons.**

STATIONERS, BOOKSELLERS

BOOKBINDERS AND JOB

PRINTERS.

88, 90, 92, 94, 96 Sparks St., 22,

24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 174, 176, 178, 180, 182, 184, 186, 188, 190, 192, 194, 196, 198, 200, 202, 204, 206, 208, 210, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246, 248, 250, 252, 254, 256, 258, 260, 262, 264, 266, 268, 270, 272, 274, 276, 278, 280, 282, 284, 286, 288, 290, 292, 294, 296, 298, 300, 302, 304, 306, 308, 310, 312, 314, 316, 318, 320, 322, 324, 326, 328, 330, 332, 334, 336, 338, 340, 342, 344, 346, 348, 350, 352, 354, 356, 358, 360, 362, 364, 366, 368, 370, 372, 374, 376, 378, 380, 382, 384, 386, 388, 390, 392, 394, 396, 398, 400, 402, 404, 406, 408, 410, 412, 414, 416, 418, 420, 422, 424, 426, 428, 430, 432, 434, 436, 438, 440, 442, 444, 446, 448, 450, 452, 454, 456, 458, 460, 462, 464, 466, 468, 470, 472, 474, 476, 478, 480, 482, 484, 486, 488, 490, 492, 494, 496, 498, 500, 502, 504, 506, 508, 510, 512, 514, 516, 518, 520, 522, 524, 526, 528, 530, 532, 534, 536, 538, 540, 542, 544, 546, 548, 550, 552, 554, 556, 558, 560, 562, 564, 566, 568, 570, 572, 574, 576, 578, 580, 582, 584, 586, 588, 590, 592, 594, 596, 598, 600, 602, 604, 606, 608, 610, 612, 614, 616, 618, 620, 622, 624, 626, 628, 630, 632, 634, 636, 638, 640, 642, 644, 646, 648, 650, 652, 654, 656, 658, 660, 662, 664, 666, 668, 670, 672, 674, 676, 678, 680, 682, 684, 686, 688, 690, 692, 694, 696, 698, 700, 702, 704, 706, 708, 710, 712, 714, 716, 718, 720, 722, 724, 726, 728, 730, 732, 734, 736, 738, 740, 742, 744, 746, 748, 750, 752, 754, 756, 758, 760, 762, 764, 766, 768, 770, 772, 774, 776, 778, 780, 782, 784, 786, 788, 790, 792, 794, 796, 798, 800, 802, 804, 806, 808, 810, 812, 814, 816, 818, 820, 822, 824, 826, 828, 830, 832, 834, 836, 838, 840, 842, 844, 846, 848, 850, 852, 854, 856, 858, 860, 862, 864, 866, 868, 870, 872, 874, 876, 878, 880, 882, 884, 886, 888, 890, 892, 894, 896, 898, 900, 902, 904, 906, 908, 910, 912, 914, 916, 918, 920, 922, 924, 926, 928, 930, 932, 934, 936, 938, 940, 942, 944, 946, 948, 950, 952, 954, 956, 958, 960, 962, 964, 966, 968, 970, 972, 974, 976, 978, 980, 982, 984, 986, 988, 990, 992, 994, 996, 998, 1000.

*A perfect type of the high order of excellence in manufacture:*  
**Cook's Friend**  
**Baking Powder**  
*Canada's Standard Sold Everywhere*

**R. A. McCORMICK**  
**Chemist and Druggist**  
 ACCURACY AND PURITY.  
**71 Sparks St., Ottawa.**  
 PHONE 159.

**Presentation Addresses.**  
 Designed and Engrossed by  
**A. H. Howard, R.C.A.**  
 62 King St. East., Toronto.

*Established 1873*  
**CONSIGN YOUR**  
**Dressed Hogs**  
**Dressed Poultry**  
**Butter to**

**D. Gunn, Bros.**  
**& CO.**  
 Pork Packers and Commission Merchants,  
**67-80 Front St., East.**  
**TORONTO.**

**For Satisfactory**  
**PHOTOS**  
*Patrolize*  
**THE Jarvis Studio**  
**OTTAWA.**

**COMMUNION SERVICES.**  
 Jewellery, Watches,  
 Silverware, Clocks,  
 Spectacles, Etc., Etc.  
**J. CORNELIUS,** 99  
*Granville St.*  
**HALIFAX, N.S.**

**JAMES C. MACKINTOSH & CO.,**  
**Bankers & Brokers,**  
**GENERAL FINANCIAL AGENTS.**  
 Collections made everywhere.  
 Stocks bought and sold in London, New York, Boston, Montreal and Toronto.  
**166 Hollis Street, Halifax, N.S.**

**Highfield School**  
**HAMILTON, ONT.**  
 President: Lieut.-Col. The Hon. J. S. Hendrie, M.P.P

Residential and day school for boys. Strong staff. Great success at R. M. C. and in Matriculation. Head Master, J. H. COLLINSON, M. A., late open mathematical scholar of Queen's College, Cambridge.

**OTTAWA RIVER NAVIGATION CO.**  
 MAIL LINE STEAMERS

**Ottawa & Montreal Shooting Rapids**

Steamer "Empress" leaves Queen's Wharf at 8 a.m. with passengers for Montreal. Steamer "Empress" excursions to Grenville, Tuesdays, Thursdays and Saturdays, 50c. Steamer "Victoria" for Thurso and way ports leaves at 4 p.m.  
 Ticket Offices—Ottawa Despatch & Agency Co., 75 Sparks St.; Geo. Duncan, 42 Sparks St.; A. H. Jarvis, 137 Bank St.; Queen's Wharf (Telephone 242).

**Church Brass Work**  
 Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Alter Rails, Etc. Chandler and Gas Fixtures.

**Chadwick Brothers,**  
 Successor to J. A. Chadwick,  
 MANUFACTURERS  
 122 to 130 King William St.  
 Hamilton Ont.



Sealed Tenders addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Dominion Buildings," will be received at this office until Thursday, August 16, 1906, inclusively, for the supply of Coal for the Public Buildings throughout the Dominion.

Combined specification and form of tender can be obtained on application at this office.  
 Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

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

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

By order,  
**FRED. GELINAS,**  
 Secretary,  
 Department of Public Works,  
 Ottawa, July 5, 1906.

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

**Open All Summer.**  
**Ottawa Business College.**

Our situation—directly opposite Parliament Hill—is an ideal place to conduct a summer school. Our rooms are large, bright and cool. Get ready now for the splendid positions that a ways await our graduates.  
 For further information, write  
**W. E. GOWLING, Principal,**  
 174 Wellington St. Ottawa.

**St. Margaret's College**  
**TORONTO.**

**A Residential and Day School for Girls.**

Only teachers of the highest Academic and Professional standing employed.

**MRS. GEO. DICKSON,**  
*Lady Principal*  
**GEO. DICKSON, M.A., Director.**

**ST. ANDREW'S COLLEGE**  
**TORONTO**

A Presbyterian Residential and Day School for Boys.  
 Uprer and Lower School.  
 Separate Residence for Juniors.  
 Handsome new buildings, thoroughly modern, beautiful playgrounds.

Autumn Term commences  
 September 11th, 1906  
**Rev. D. Bruce Macdonald, M.A., LL.D.,**  
 PRINCIPAL.

**Bishop Strachan School**  
**FOR GIRLS.**

President—The Lord Bishop of Toronto.  
 Preparation for the University and all Elementary work.  
 Apply for Calendar to  
**MISS ACREB, Lady Principal.**

**Dufferin Grammar School**  
**BRIGHAM, QUE.**

Residential College for boys. Collegiate, Commercial and Primary Departments. Staff of European Graduates. Fine buildings, healthy site, extensive play grounds, easily accessible. For Prospects, address The Head Master.

**J. YOUNG, LIMITED.**  
**The Leading Undertaker**  
 250 Yonge Street, Toronto.  
 Telephone 679

**John H. Hock & Co.**  
 Manufacturers of the  
**Arctic Refrigerators**  
 65 Queen St., East,  
 Tel. 478. TORONTO

# Dominion Presbyterian

\$1.50 Per Annum.

OTTAWA, MONTREAL, AND WINNIPEG.

Single Copies 3 Cents.

## NOTE AND COMMENT.

Rev. F. B. Meyer severs his connection with Christ Church, London, next Spring, at which time he will be sixty years old.

Rev. Dr. Chapman, of New York, is to hold evangelistic services in Halifax, Sydney, and some other places in Nova Scotia next winter.

Mr. John Grierson, of Halifax, N.S. who is now eighty years of age, recently walked with his son, Dr. Grierson, of Korea, from Halifax to Musquodoboit Harbor, a distance of 28 miles, in nine hours. That was plucky, especially for the elder man. "In the days when we were boys", people often did such things when occasion required. In the case of a good many people nowadays walking is almost a lost art.

The Birmingham Ledger tells us that a man has invented a cement shingle. It is a metal shingle covered with cement, and is really a tile as lasting as stone. As cement becomes more known, and it is learned that every man can make his own cement, there will be a boom in cement building. The great cost of building has been the increased cost for material and the high price for skilled labor. With cement there need be only one skilled man and plenty of common labor, even in building houses. We are beginning the cement age, and concrete houses will be the houses of the future.

The Tibetan Bible, or Kargyur, consists of 108 volumes of 1,000 pages each, containing 1,085 separate books. Each of the volumes weighs 10 pounds, and forms a package 26 inches long, 8 inches broad and 8 inches deep. This Bible requires a dozen vaks for its transport, and the carved wooden blocks from which it is printed need rows of houses, like a city, for their storage. A tribe of Mongols paid 7,500 oxen for a copy of this Bible. In addition to the Bible there are 225 volumes of commentaries, which are necessary for its understanding. There is also a large collection of revelations which supplement the Bible.

Mr. John Charlton, M. P., says The News, has given \$50,000 to strengthen the chair of moral philosophy in Queen's University. Mr. Charlton has always had a keen interest in the educational institutions of the Presbyterian church, and if we do not mistake has argued strongly for their consolidation. But nothing seems more certain than that Knox and Queen's are finally established at Toronto and Kingston and that each has its place in our scheme of higher education. Knox has fine traditions, great present usefulness, and a distinct and wholesome influence upon the character of the Provincial University, while Queen's as much as any other educational institution on the continent nourishes true University ideals, fills its students with a robust spirit and breeds in them a keen and courageous intellectual temper. In strengthening Queen's Mr. Charlton does a genuine public service and gives a fresh pledge of his devotion to the Presbyterian Church, in which he has been a conspicuous figure for a generation.

Maine, under prohibition, is a prosperous State. It has what no other State has, and that is more savings bank depositors than voters. It has 100,000 more depositors and \$22,000,000 more money deposited in them than Ohio with six times as many people. It has more school teachers to every 10,000 of her people and more teachers in proportion to her school population than any other State in the Union. Maine stands, as it has long stood, an unanswerable argument for prohibition, and the more the argument is assailed the more unanswerable it is.

The Roman Catholic Church in Toronto is to be praised, says the Telegram, for its efforts to combat the vice of profanity. The activity of the Holy Name Society is specially aimed at the great and growing evil of swearing. There is at least as much reason for the work of such an organization among non-Catholics as among those who owe allegiance to the Church that has formed the Holy Name Society for profanity upon profanity. The ideal Canada is the home of a clean-lipped people. The actual Canada is becoming the home of a population that does as much swearing per capita as any race on earth. This subject has been several times mentioned in these columns. We should like to see a united movement among all the churches for the suppression of this growing evil. A beginning can not be made too soon.

After a ten months' sojourn abroad, Dr. Francis E. Clark gives, in The Congregationalist, some interesting impressions of church life in Europe as compared with that of this country. He dwells at some length on the insidring congregational singing which is common in the churches of Great Britain, saying: "The singing in the English churches always fills an American with delight, and sometimes envy, as he thinks of the thin and straggling congregational singing he often hears at home. As a rule English church singing is not only more hearty—it is more expressive than American. The lights and shades of musical thought are given with greater accuracy and feeling. Another feeling of British church life which deeply impressed this observant and experienced traveller was the greater activity of laymen, who conduct many preaching services at outstations. This is a common practice in all of the non-conformist churches and adds greatly to the efficiency of the church work."

The promoters of temperance have long industriously utilized the bill-board. Now they are finding their guns turned upon themselves. In some parts of this country the bill-board is being used to proclaim the truth regarding the nature and effects of beer and whiskey. Instead of the usual lies with which the brewer and the distiller have deceived the people but across the Atlantic this movement has made much greater progress, and is not confined to philanthropic societies or individuals, but is being prosecuted by many municipalities. In England the bills were posted chiefly by the health officers of the various municipalities at the expense of the cities themselves. The Honor dealers attempted to prevent the use of public monies for this purpose by court proceedings, but were defeated in test cases. Now what is there to hinder the temperance people of Canada utilizing this method of educating public opinion?

The Japanese yen is a silver coin of the nominal value of \$1. Actually the value is 50 cents. The Japanese currency system is decimal. Thus the yen, or dollar, is divided into 100 sen or cents, the sen into 10 rin, the rin into 10 mo, the mo into 10 shu, and the shu, finally, into 10 kotsu. Government accounts do not take account of any value smaller than a rin, but estimates by private tradesmen often descend to mo and shu, which are incredibly minute fractions of a farthing. No coin exists, however, to represent these Lilliputian sums.—Christian Work and Evangelist.

The Philadelphia Bulletin quotes a filtration expert as saying: "Copper is a marvellous preventative of disease. If we returned to the old copper drinking vessels of our forefathers typhoid epidemics would disappear." In illustrating his view he took a copper cent from his pocket and spoke as follows: "Examine this cent, under the microscope, and you will find it altogether free from disease germs. Examine gold and silver coins and you will find them one wriggling and contorting germ mass. Yet copper coins pass through dirtier hands than gold and silver ones—you'd think they'd be alive with micro-organisms. But no. Copper kills germs. Diphtheria and cholera cultures smeared on a copper cent die in less than two hours. They have many cholera epidemics in China, but certain towns are always immune. These towns keep their drinking water in great copper vessels. Travellers have tried to buy these vessels, for they are beautiful, but the villagers will not sell them. They have a superstition that their health and welfare depend on their retention. I wish all superstitions were as true and salutary as that." There is food for thought in this presentation of an interesting scientific question. Copper is plenty and cheap in this Canada of ours.

Dr. Talmage, Los Angeles, in a sermon on the omnipresent poor says: "Why a poor man wants to live in a city is inconceivable to me. Where there is work for one man in a large city, there are five applicants for the position. In 1888 there were 79,000 deaths in the city of London; 10,170 took place in the public work houses; 7,113 in public hospitals; and 350 in public asylums. This made in all 17,662 paupers who died that year in London. One-tenth of all the people who die in New York city are buried in Potter's Field. The preacher strongly commended the work done by Dr. Barnado and Gen. Wm. Booth in improving the social condition of the "submerged tenth." The former saved the man by colonizing the boy, while Gen. Booth sent his Salvation Army soldiers into the city slums and gathered the men and women together and took them out of their surroundings, and placed them upon the farms, and saved them also. He also added: "But we must do more than to simply colonize our boys and girls in country places. We must carry the institutional church into our poor districts and fight sin on its own ground. The simple fact is that many of our churches are going to pieces, simply because the people do not have enough to do. The congregations listen to sermons, but do not work for Christ. Does not this accurately depict the situation in all our large cities and many of our larger towns?"

## THE LORD'S PRAYER I.

"Our Father"

By Rev. Professor Jordan, D.D.

And it came to pass as he was praying in a certain place, when he ceased one of his disciples said unto Him, Lord teach us to pray as John also taught his disciples. And he said unto them, when ye pray say Our Father which art in heaven.

—Luke XI 1, 2.

When our Lord taught that "men ought to pray and not to faint" he uttered a truth which finds a response in every living soul. Some may think that is a wild statement but I am convinced that it simply sets forth a great fact, in very simple, sober words. The strictest man of science receives with full confidence truths which have not such broad basis of fact. Perhaps if I were to say a man prays instinctively you would want to know what is meant by instinct and then we might get into a discussion over a word instead of looking at the spiritual reality and recognizing its full significance. Without using this questionable word, let us say that there is in human nature a strong feeling of clinging dependence. This feeling is as much a fact of our spiritual experience as hunger is a fact of our physical life. Very few men are clever enough or foolish enough to explain this feeling away; but the great mass of men have allowed it to lead them to the reasonable conclusion that there is a higher Being upon whom we may depend, and to whom we ought to come in sincere prayer. This feeling, strengthened as it is by the mysterious power of conscience, lies at the root of all religion and of every form of superstition. If it were not for this, cunning priests and eloquent preachers would not have wrought mighty revolutions in the realm of thought and the world of action. Men pray because their nature recoils at the words of Christ saying their ought to pray and not to faint. Religion lives in spite of restless scepticism and corrupt selfishness, because we must completely change our nature before we can get rid of the desire to hang upon the power, wisdom and love of some one higher than ourselves. This human experience varies in strength, and in its modes of expression, but its existence and reality are as clear as the noon day sun. Every rude form of idolatry, every bewitching superstition, as well as every mere station of religious life, cries out, "When my heart is overwhelmed lead me to the rock that is higher than I."

While we cannot believe that this feeling is simply the result of religious education, we know that it needs training and uplifting lest it should cling to something lower than the one true God. Many of us check and curb this desire. Living cold worldly lives we try to coil ourselves up within ourselves; but when we are spiritually awakened we look into the infinite mystery that surrounds us and say, "Lord teach us how to pray." It is well for us when we feel that prayer is such a high privilege, such a solemn duty, that we need to be taught how we may rightly approach God. The man who feels self-sufficient here is in a hopeless condition. There must be a spiritual revolution in his soul before he can commune with the Highest. Most men he taught how to attain the small accomplishments, and perform the little duties which belong to the earth, and shall be perfectly at home in the spiritual sphere without a teacher? Nay, when we try to pray we feel our ignorance and helplessness, and it is well for us if we find the God appointed teacher alone can conquer our selfishness and unbelief by getting in us the real spirit of childlike trust. Such a teacher we have in the Son of God.

It was when the Lord himself had prayed that the disciples said "teach us to pray" for they felt that if one so much wiser and stronger than themselves could find refreshment in prayer, surely they ought to seek the same fountain of life. Only he who prays can teach others how

to pray. Even the Son of God was a man of prayer that he might show us the way to the Divine Presence. He took our life with all its weakness but, without its sin. He went through great spiritual conflicts, shedding sacred tears and uttering mysterious groans; thus was he prepared to be our teacher. And so prayerful man can draw others to the heavenly throne, for prayer is no mere human cleverness, no tricking of words, no mechanical twisting of dead forms; it is the parting of the heart after God, the out-reaching of the soul after purity and love. Our Saviour warns his disciples against vain repetitions, he chases away the false idea that God is to be influenced by much sneaking; and in a few simple words he shows what is the spirit and purpose of real prayer. How wide yet how deep, how simple yet how sublime, is this short prayer. It touches our common life at all its points, and on eagle-wings it rises to the highest heavens. We must not enter into the philosophy of prayer as we wish to lay emphasis upon one great truth; that the Fatherhood of God is the basis of true devotion, or in other words, that we cannot offer the simplest, purest prayer until we learn to say "Our Father."

On the general subject of prayer I will content myself with a few lines from one of our greatest modern poets.

If thou shouldst never see my face again,  
Pray for my soul. More things are  
wrought by prayer  
Than this world dreams of. Wherefore, let  
thy voice  
Rise like a fountain for me night and  
day.  
For what are men better than sheep or  
goats,  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands  
of prayer.  
Both for themselves and those who call  
them friend?  
For so the whole round earth is every way  
Bound by gold chains about the feet of  
God.

How then does Jesus Christ meet the questioning and longing of the human spirit? What answer has he to give? Surely he will not mock the human heart with the stones of trivial tradition but feed it with the living bread. Let us take a part of the answer, which contains within itself all that is essential and beautiful in Christian prayer. "When ye pray say Our Father which art in Heaven." Consider one of the most learned and devout students of Scripture which Germany has ever produced, but it very neatly when he says that this sentence represents at the same time our distance from God and our nearness to him. Our distance from God. "Which art in heaven." What does this mean? Where is heaven? I cannot half express the meaning of these words; but they point us upward. They make us feel that although we may approach Him in prayer, yet he is far above us. Who can measure the great distance between Creator and creature? No human science can grasp this thought or put it into clear shape; it must ever stretch above us like the vast expanse of heaven.

Still, it is well that we should think of this and measure our littleness by it, so that our paltry self-conceit may be shrivelled up and our poor pride burned away by the all-consuming fire. Some think much of themselves because they have never thought of anything really great; they have never fallen prostrate while trying to grasp the thought of God. We cannot be satisfied with some small god, some idol of man's making. We only find rest when we soar into the heavens and render worship to Him who is above all. You may want to know where Heaven is, and I cannot tell you; for

we have no map of the great universe by means of which we can fix upon a spot and say this is Heaven. But as character is a higher study than geography, we may say that Heaven is a kingdom not of this world; far from the narrow prejudice, the warring passion, the cruel selfishness which have desecrated this earth. Let us beware of making our little twisted souls the measure of Him who sitteth on the circle of the Heavens!

Our nearness to God. "Our Father." In the compass of this short sentence here is another far-reaching truth; through Jesus Christ we are very near to God. We may call Him "Our Father." When in humble, trusting mood we seek to rise to the thought of God the vision that dawns upon our soul starbles and overawes us. We cry:

Eternal light! Eternal light!  
How pure the soul must be  
When placed within Thy searching  
sight  
It shrinks not, but with calm delight  
Can live and look on thee.

We feel that such a sight cannot be ours, and when we fall down oppressed by the burden of our sinfulness, the Son of God shows us that He also is a man, and lifting us up he teaches us to say "Our Father." Then God is near to our souls for what other word is so well fitted to express the Divine Presence as this—"Father." It is a homely word, sweet, tender, full of music. King, Lord, Judge, these words seem to lift the Eternal One far above us; but this word—Father—has a revelation in itself and makes us feel that God is not far from anyone of us; for in Him we live and move and have our being, and we are also His offspring. Thus we see that the nearness and distance of God are one truth. He is far from our pride, our unbelief, our selfishness, but He is near to the child-like, believing, loving soul. When we are wandering away we think of Him as our King against whom we have rebelled, or as our Judge before whom "all things are naked and open"; but when in penitence and hope we cry: "Lord teach us to pray," we hear our Saviour saying in the calm tones of divine authority, "When ye pray say 'Our Father.'"

The thought of God as Our Father has become more precious to the Christian of late; it is true that Christian men in all ages have rejoiced in the thought of the divine Father, but this truth is now preached more clearly and boldly. I am glad that this is so, for there need not be anything loose or dangerous about such teaching, if we grasp it rightly it will be a fuller and clearer presentation of our Lord's own teaching. Sometimes the thought of God has been presented too exclusively as King and Judge. These two ideas alone have given the color and tone to a great deal of Christian theology and Christian preaching. Men have turned away from stiff scholastic systems of theology; and while some are drifting on a sea of doubt, not knowing where to steer, others, we are thankful to say, have fled for refuge to the life and words of Jesus the Christ. There may be now a tendency to overlook the sterner side of the divine nature, and to forget that a just God is of purer eyes than to behold evil and cannot look upon iniquity. If so, this may be in part a reaction from the hard legal theology of the past and we must meet it by declaring that "whatever a man saith that shall he also reap." God is a Judge before whom we stand self-condemned; he is a King to whom we ought to render grateful service. Still we remember that earthly kings and judges are very imperfect and when man's idea of God has been taken almost altogether from them the aching heart has cried out for a tenderer, more beautiful thought of the most High. Turning to the world we

can find no better teaching but looking heavenward we gain a nobler conception of God. We do not wish for a moment to reflect discredit upon any of the great teachers of the past; they preached with mighty earnestness the strong conviction that stirred their souls. Let us be grateful to them for the goodly heritage of truth which we have received, but let us also, like them, be faithful to the God-given light which streams in upon our minds. We may come direct to the Master's feet and take the bread of life from his hands; this is our high privilege, and with it is associated a great responsibility. The purer the light which shines upon our path, the greater will be our condemnation if we turn away in pride and unbelief.

We come, then, to the central fact. Jesus Christ came to reveal God to men as a father, and that is the meaning of His life, teaching and sacrifice. In His first sermon He shows that a pure fatherly love is the symbol of the divine. Mark the grandeur and sweep of this statement, "If ye being evil know how to give good gifts to your children, how much more will your Father which is in Heaven give good things to them that ask Him." This is the key-note of His preaching God. The more we study our Saviour's teaching, the more we shall feel that this is the highest name we can give to our Creator and King. This is the revelation that our souls need. When Phillip said, "Lord show us the Father and it sufficeth us," he expressed a longing that men of all ages and climes have felt. To talk about the "forces of nature" brings no relief to sin-stricken, suffering souls; but in the thought of the Father there is rest and hope. And when Jesus replied: "He that hath seen Me hath seen the Father." He gave us a revelation that every simple, earnest soul can grasp. The heathen had some dim conception that the Supreme Being must be in the highest sense a father, when they spoke of Him "as the Father of gods and men." Under the old dispensation the Israelites caught a glimpse of this grand truth, but in the fullness of time Christ came to reveal it in all its splendor. The Son of God must come before the Father could be clearly revealed, for the Son makes known the Father, or the Father makes Himself known through the Son. No one can reveal the Father's heart like the Son, who is the express image of the Father's glory. Standing in the presence of Christ we hear Him say, "I and My Father are one," and through that saying we may learn to know Him whom to know is life eternal. "God who at sundry times and divers manners spoke in times past to the fathers by the prophets hath in these last days spoken unto us by His Son." In the Son the Father has spoken unto the world the sweetest, noblest word, a word of self-revelation, a word that brings home to the penitent soul the life and beauty of heaven.

Jesus revealed the Father by His words. Speaking somewhat broadly we may say that this is almost the only name that our Saviour gives to the true and living God. Other teachers have sometimes thought and spoken of God as Father, but He is always bringing out into bold prominence this marvellous revelation of the Divine Nature. We are called to be perfect even as our Father in Heaven is perfect. We are to lay aside hypocrisy, and worship in the presence of our Father, who seeth in secret. We are to be freed from reticence by the thought that our Father knows all our wants. Thus does the Great Teacher bring this truth to bear upon the common, practical life of men, and so shows us that our talk of Divine Fatherhood must not be a mere flash of poetic sentiment but the expression of an earnest living faith. On this theme

we would listen intently on Him, for "No man knoweth the Father but the Son, and he to whom the Son shall reveal Him."

Jesus revealed the Father by His life. What else can be the meaning of that striking answer, "He that hath seen Me hath seen the Father." In the life and death of Jesus the Christ we have the highest revelation of the eternal Spirit that we are capable of receiving. The knowledge of God finds its way into the deepest places of our heart when it comes to us through the ministry of the gentle Son of God. The words, "My Father," are ever upon the lips of our Lord; and with Him they mean something they embody the highest filial love and trustfulness. He tells us the Father sent the Son to be the Saviour of the world. Keeping always to the lofty standard he is in all things subject to the Father's will, His meat and drink is to do that will. He longs to be able to say, "I have finished the work thou gavest me to do." The Son's obedience shows the Father's will, the Son's submission shows the Father's justice and mercy. The Son's love reveals in resplendent light the eternal love of the Father. Because Jesus could say in all things "My Father," He is able to show us that God is our Father.

In what sense is God our Father? In many senses. But it is in the highest and best sense that this revelation comes through our Redeemer. Because we are His creatures, the work of His hands, the sheep of His pasture, we sometimes apply this sacred name to God. Because His care ever over us, sustaining our life and visiting our souls with many mercies, we may appropriately speak of His fatherly goodness.

Because we have a spiritual nature, and are not altogether of the earth earthy, we may rejoice that God is "the Father of the spirits of all flesh." These lower and more ordinary manifestations of divine love which is given to us in the Son of God. God has appeared in human form as the Son of Man, really taking upon Him our nature, and in our name offering a sacrifice for our sins. Thus in a fuller sense he has brought all men into the family of God and made clear the fact that God is the Father of all men. We who believe that the Son of Man made himself a brother to every one of us, and poured out his life for us all—do not hesitate to put our belief in this way. As Paul says that Christ is the Saviour of all men, but especially of them that believe, so we may say that God is the Father of all but especially believers. In both cases we declare that God has given the offer of forgiveness and eternal life through His Son. The only danger connected with the proclamation of His truth is the danger lest we reject it and bring upon ourselves the condemnation of having despised the Eternal love. The sinful men is the prodigal wandering away from the light and beauty of His Father's home, starving his soul in a cold desolate land; but if he will only cry "I will arise and go to my Father," he shall soon have the kiss of peace and the feast of love.

We are all the children of God. But many do not possess the blessing and the joys of childhood. How is this? Why do we not take God's free gift? This revelation has come to the world through Jesus Christ and only in Him can it come to us personally. When we learn to trust Him as our saviour, our Elder Brother who bears our burdens, then we receive the Spirit of Sonship which makes God's gift a real conscious possession. The fact that Christ is a tender Saviour only makes our life more dark if we turn away from Him in rebellious pride. The fact that God is a father, makes a deeper guilt for those who despise His love. The dark shadow of our sin is one against the strong light of His love. Let us

kneel at the feet of Jesus as children kneel before a loving mother, and looking up into His face enter His Spirit and repeat after Him the Wondrous words, "Our Father."

#### LITERARY NOTES.

In the October Blackwood's (Leonard Scott Publication Co., New York) is a most readable article on The Blue-Stockings in which is described that group of accomplished men and women of Johnson's time. It is interesting to note that in that day the blue stocking was not a term used for women alone but was applied to both sexes. Alfred Noyes has one of his always welcome poems in this number, and there are articles both serious and light to fit the fancy of one's varying mood. Neil Munro's new serial, The Daft Days, promises well.

The opening article in The September Studio (London, England) is "A note on the Recent Work of Anders Zorn," by Henri Frantz. Then follows an article on Walter Tyndale: "The Man and His Art," by Clive Holland. Some Inn Signs at Lucerne are described by Arthur Elliott; and there is a good article by Alfredo Melani on Hungarian Art at the Milan Exhibition. Considerable space is given to the description of The National Competition of Schools of Art, 1906; and Studio Talk contains its usual interesting notes.

The October Fortnightly (Leonard Scott Publication Co., New York) shows an especially interesting table of contents. The opening article on The Problem of the Far East consists of two parts—Sultan Abdul Hamid by Chedo Mijatawich, and Pan Islamism by Alfred Stead. Then follow: The Papal Aggression in France, by Robert Dell; The President's English, by William Archer; The Inner History of Tristan and Isolde, by H. A. Clay; Is The Party System Honest, by Ian Malcolm; and three articles on literary and artistic topics—Giosue Carducci by Annie Vivanti; Edward Burne-Jones by Prof. Wm. Knight, and Lafcadio Hearn by Dr. Geo. M. Gould. This list by no means exhausts the contents of the number, but merely gives an idea of the range of subjects.

The World Today (Chicago; \$1.50 per year) for October maintains its usual high standard of excellence, both as to reading matter and as to illustrations. The following is the spirit in which it discusses the affairs of the month. Change without achievement, Russia undertakes to mingle reforms with reaction. The Pope defies France and France waits upon circumstance, The American Federation of Labor by entering politics excites a belligerent class consciousness, Secretary Root's visit suggests a Greater America, With the baseball championship settled the world of culture prepares for football hysteria. The frontispiece is a photo-gravure of Baron O Ku, the new commander of the Japanese army. Then comes the editorial article entitled A lay sermon to fathers. This article presses home the importance of fathers cultivating the companionship of their sons. The following are his concluding words: Schools and school-teachers are no substitute for fathers and mothers. The winter has its opportunities just as truly as the summer. And the home can have its friendships for father and boy just as truly as have the trail and the camp and the farm. Happy is the boy who knows this and happier still is the father. Next in order come full-page illustrations of four men who may be governors. The Events of the Month are discussed and illustrated in the usual high class manner. In the department of Books and Reading a number of all kinds of books are very ably reviewed and the Calendar of the Month contains a report of a number of very important incidents.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## THE LORD'S SUPPER.\*

By Rev. Clarence Mackinnon, B.D.,  
Winnipeg.

The passover, v. 17.—When surveyors drive in stakes to mark the boundaries between farms, they sometimes measure the distance, at a certain angle, between the stake and a tree here and a stone yonder. Thus, even if the stake be removed, it can easily be determined where it ought to be. The tree and the stone stand, year after year, monuments witnessing to the ownership of the property, settling any doubts that may arise. For fifteen hundred years, the Passover was a monument proclaiming that the God of Israel was the Redeemer of His people. And now, for nineteen centuries and more, we have had the monument of the Lord's Supper, bearing still clearer and stronger testimony to the same fact. If any doubts creep into our minds concerning God's redeeming love, let us go back to these feasts, pointing to the death of Jesus His Son, and these doubts will vanish like clouds before the rising king of day.

My time, v. 18.—Jesus' method was to have a time for everything. This is a wise method for us to follow. By so doing we can redeem many a moment. If, during fifty years, one half-hour a day were devoted to the pursuit of religious knowledge, it would amount in all to 9,125 hours, or more than 912 days of 10 hours each, or about 2 1/2 years. Many could spare this beside their regular work, and thus have almost as long a period spent in learning at the feet of the Saviour as the disciples had with Him upon earth. On the other hand, reckoning 8 working hours in the day and 313 working days every year, every 5 minutes wasted daily amounts in the year to 3 days, 2 hours, 5 minutes; every 10 minutes wasted amounts to 6 days, 4 hours and 10 minutes. A five weeks' holiday to "improve the mind," may be had by rising an hour earlier every morning for that special duty. We have all wonderful possibilities in this alchemy of time, if we would only learn to use it economically.

He sat down with the twelve, v. 20.—Leonardo da Vinci's fresco at Milan is the most remarkable painting that has ever been attempted to this solemn institution of the Lord's Supper. The disciples are divided into groups, as indeed they have ever been; for men of very different characteristics have responded to the call of the Master. Individuality is stamped on every face. Peter is ardent and excited. He leans anxiously across the traitor Judas to whisper in the ear of John that he should ask who the betrayer was. John, on the other hand, is sunk in sorrow. The tidings of treason have nearly broken his heart. All the while, Judas is grasping the bag in his right hand, and the left hand lifted from the table indicates the fear that accompanies an evil conscience. Around the communion table today gather men of like diversity. But among them all sits down One, calm, triumphant, glorious; who knows the loyal from the traitorous, and who blesses all that truly seek Him.

Is it 11 v. 22. On the great clock of St. Paul's, London, the hands may be seen pointing to the mid-day hours, but the sound of its ponderous bell cannot be heard. That is drowned by the roar

of the city's traffic. In the silence of the night, however, it is different. When the crowds have deserted the great thoroughfares, when the clangor of the busy markets is hushed in sleep, then the striking of that famous bell can be heard for miles around, deep and solemn, telling alike to saint and sinner the flight of time. Such a warning bell is our conscience. In the whirl of business and amid the rounds of healthy pleasures, its solemn note is often heard. But there comes moments of soul silence, when the world is shut out and one is alone with God, and then the voice of conscience is terribly audible.

He that dipped his hand with me in the dish, v. 23.—An Oriental took a piece of roasted mutton in his fingers, and passed it to the Western traveler, who took it also in his fingers and ate it. "Now," said the Oriental, "do you know what I have done?" "You have given me a delicious piece of roasted meat and I have eaten it," answered the Westerner. "You are very far from the surprising response. "By that act I pledged you every drop of my blood, that, while you are in my territory, no evil shall come to you. For that space we are brothers." When Jesus dipped His hand in the same dish with men, he pledged Himself, even to the last drop of His blood, to deliver them from evil and shield them from harm. Sure we may be that our Lord will not cancel His pledge, and therefore we may with all confidence trust ourselves, and all our concerns in His hands.

My blood—shed for many for the remission of sins, v. 23. A gentleman saw a boy who had just caught a sparrow. The poor bird was trembling and panting with fright. The kind-hearted gentleman asked the lad if he would let the little thing go. But the boy had chased it for a long time, and was reluctant to part so readily with his prize. Thereupon the gentleman drew out his purse and asked if he might not buy the bird. To this unexpected offer the boy readily agreed. When the money was paid, "Now," said the gentleman, "let the bird free," and away it flew, chirping with joy, and seeming to say, "You have redeemed me." Christ's blood has redeemed us. He has ransomed us from the hand of the enemy; and oftentimes the joy of a human soul is very great when it realizes its deliverance.

## JOINING THE CHURCH.

To join the church is the natural thing for a Christian to do. It is the public profession of faith in Christ. It is an effective way of letting one's light shine, and so of glorifying God and leading others to glorify him. It brings one into line with the forces of righteousness, and so encourages and strengthens those who labor to elevate humanity. It increases interest in the kingdom of God and in the means used to extend it, and invites opportunities to take part in the great work.

Church membership is a strength to those who are in doubt, a relief to those in trouble, a comfort to those whose friends have been taken away. It is a reminder of our relation to Christ, and of heaven, our future home.

The smallest things become great when God requires them of us; they are small only in themselves; they are always great when they are done for God, and when they serve to unite us with Him eternally.—Fenelon.

## LIGHT FROM THE EAST.

By Rev. James Ross, D.D., London, Ont.

Passover—More than one company often partook of the feast in the same house. Each was not to consist of less than ten, or more than could be served with at least a small piece of the lamb. Supper began by the head of the family taking the first cup of red wine mixed with water, and saying the blessing over it. Bitter herbs, unleavened bread, and a dish of dates, raisins, and other fruits, mixed with vinegar, were set on the table. The head then took some of the bitter herbs dipped them in the dish, and giving thanks to God for the fruits of the earth, ate a piece and gave one to each of the company. Then followed the breaking and eating of the unleavened bread after an appropriate word. A second cup of wine was filled, and the youngest person present asked the meaning of the observance, to which an appointed answer was given, which recited minutely all the circumstances of the Exodus. The cup was elevated three times, and in the intervals certain psalms and prayers were recited, and then the cup was drunk. Then followed the ordinary meal, a third cup of wine, and the grace after meals. A fourth cup of wine, a psalm and prayer ended the feast that kept fresh the memory of the national deliverance.

## THE TRUST OF LIFE.

However trivial the effect of our lives upon the sum total of things may seem to us, it is quite obvious that we are not here merely to feel the thrill of life and to pass on that meaningless thrill to our children. We are here that certain things may be done, things whose doing God requires. It is not for us to say that they are insignificant. He has counted them significant enough to make us for their accomplishment. Our hour has come. The deeds are waiting for our doing them, and God has trusted us not to fail. To take our labor thus is to pass from being artisans and to become artists under the Master Worker; for the real distinction between those two has nothing to do with the kind of work, but with the spirit in which it is done and the thoughts that lie behind it. The crucial question is whether we shall do our day's work as mere drudges, whose main interest is in counting the hours till evening, or as those who are fulfilling a high commission. In that lies the secret of strenuousness and of perfect workmanship. If the task be undertaken as but part of unintelligible necessity that urges us on, it will give us for our watch-word only the dreary assurance that "the sooner it's over, the sooner to sleep." If it be undertaken as a mere enterprise of our own, the doubt of its importance will, sooner or later, sap our energies. But if we are sure that the Master of life has trusted us to do something in the world which no other but ourselves can do, then labor is freed from its heaviness and its dangers. The grumbling of some, the petty jealousy of others, the self-indulgence of others, will cease to wound or tempt. It is not to them, nor to any of those who misunderstand you, that you labor. Quietly and patiently do your day's work with all your might, remembering only that it is God's trust to you, and that you must keep faith with Him.—John Kelman, in "Honor Towards God."

\*S.S. Lesson, November 4, 1906 Matthew 26: 17-30. Commit to memory vs. 25, 27. Read Mark 14: 12-26. Golden Text—This do in remembrance of me.—1 Corinthians 11:24.

## WOMAN'S PLACE IN THE EARLY CHURCH.

Woman occupies a conspicuous place in the primitive church. This will be evident if we simply mention some of the feminine names which appear in the New Testament records: Anna, Apphia, Chloe, Claudia, Damaris, Dorcas, Elizabeth, Eunice, Euodia, Joanna, Julia, Laos, Lydia, Martha, Mary of Bethany, Mary of Magdala, Mary of Nazareth, Mary of Rome, Mary the mother of Mark, Mary the wife of Cleopas, Perais, Phoebe, Priscilla, Rhoda, Salome, Susanna, Syntyche, Tryphoena, Tryphosa, etc. Moreover, there are many women on whom the Lord bestowed signal favors, but whose names have not come down to us; for example; Peter's mother-in-law the widow of Nain, the daughter of Jairus, the woman with the issue of blood, the Canaanite mother and daughter, the woman with the eighteen years' infirmity. Once more, there are the many anonymous women who tried, in one way or another to serve the Lord Jesus; for example, the woman at Jacob's well, the penitent adorer in Simon's house, the widow with her two mites, Pilate's wife, the weeping women on their way to Calvary, the praying women of the upper chamber, etc. Indeed, it may be doubted whether any secular history so small as the four gospels was ever written in which the womanly element so largely prevails as in the life of Jesus the Christ.

Nor is this surprising. For, first, woman's distinctive temperament makes her, if one may so say, a natural believer in Jesus Christ. He is emphatically 'the seed of the woman.'

"Not she with traitorous kiss her Savior stung.

Not she denied him with unholy tongue;  
She, white apostles shrunk, could danger brave,  
Last at his cross, and earliest at his grave."

Secondly, woman owes an incalculable debt to Jesus Christ. His birth marks the turning point in woman's history. Hitherto, as in heathen countries to this day, she had the victim of man's caprice, cruelty, lust, scorn and tyranny. Even the Hebrews themselves, although taught from the beginning to reverence woman, had been wont to regard her as man's handmaid rather than his equal; in fact, a Jewish morning prayer prescribes, that a man shall bless God for three things, namely, that he was not born a Gentile, a slave, or a woman. But when the fullness of the time came, and God sent forth his Son to be born of a woman, as well as under the law, then was woman herself emancipated, and restored to her paradoxical equality with men. Henceforth, at least in the realm of the spiritual life, there was to be neither Jew nor Greek, neither bond nor free, neither male or female; for all are one in Christ Jesus. It has been so ever since; wherever Jesus Christ has been best known, there woman has been most honored. Woman owes everything to the Son of Mary.

## A PRAYER.

O Lord God, Father of our Lord Jesus Christ, and so our Father, for He is our Elder Brother, we ask Thee give us the great gifts of wisdom, knowledge and faith. Make us wise unto salvation. May our knowledge be of the kind that makes us know the truth, that it may make us free. May our faith be like that of the heroes of the past who by it subdued kingdoms, stopped the mouths of lions, and wrought earthly righteousness. We covet earnestly the best gifts, and that we know is the indwelling of the Holy Spirit, and of the realization of the love and presence of Jesus Christ our Lord. Grant us these, O Holy Lord God, and we will bless and praise Thy name. Amen.

The courage of faith can do heroic deeds, but it requires the heroism of love to bear the burdens which cannot be rolled away.

## RELIGIOUS PARENTS.

Aquilla and Priscilla had religious services in their house. They had religion in their home (2 Cor. xvi, 19). Primitive Christians often, and probably as a rule, worshipped and found their sanctuary in humble and lowly homes. Sometimes in the palaces of kings they had similar privileges.

Family religion is emphasized by the example of Abram and Sarai; Zacharias and Elizabeth, and others mentioned in Holy Scripture. We should, by divinely appointed means, endeavor to bring our children to the arms of Jesus.

Sabbath Schools are also helpful, not as the principal, but as an important means for the conversion of the young. We should notice and pay especial attention to children, for, as the eminent preacher, Phillips Brooks, once said: "He who helps a child helps the world in the best possible way."

The influence of the home, church and Sunday-school is seen in the citizen. Don't give the religious training of your children over to the church and Sabbath-school, but, like Aquilla and Priscilla, have a church in your own house. God made mothers and homes before he made ministers and Sabbath-schools.—Free Methodist.

## SOMETHING ALL CAN DO.

By Ellen Taylor Rogers.

Little words of kindness

Do oceans and oceans of good.

Can every one leisurely speak them?

Yes, if they only would.

Little smiles of gladness

Bring sunshine to many a life

Where the comfort and pleasure of

living

Are exchanged for sorrow and strife.

How much each person could do

To make this world a dream

Should they be willing to open their hearts.

And let King Love reign supreme.

## A GREAT LIFE.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which will never come. But since things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod in obscurity, acting thus, than to stand on the high places of the field within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chiding annoyances and trivial irritations as martyrs bore the pinyon and stake; to find the one noble trait in people that try and molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer.

## DAILY READINGS

M., Nov. 5. A refuge in God. Ps. 91:9.

T., Nov. 6. A comforting promise, Isa. 43:1-7.

W., Nov. 7. The broken-hearted, Isa. 61:1-11.

T., Nov. 8. Blessings for griefs. Matt. 5:3-6, 10-12.

F., Nov. 9. God of all comfort. 2 Cor. 1:3-7.

S., Nov. 10. "Another Comforter." John 16: 6, 7, 20-23.

S., Nov. 11. Topic.—Christ's life. XI. His sorrows, and how He bore them. John 11: 30-35; Isa. 53: 3-5.

## BEARING OUR SORROWS.

## Some Bible Hints.

It were enough cause for Christ's coming to the world, if only to mingle His tears with those of Mary and Martha (John 11: 33).

The shortest verse in the Bible is also longest, for it binds together heaven and earth (John 11: 35).

Christ bore our griefs, He was not overcome by them; He carried our sorrows, He was not crushed down by them (Isa. 53: 4).

One of the most purifying of thoughts is to recall Christ's agony in Gethsemane, and to remember our latest sin, and to say, "That — for this!" (Isa. 53: 5).

## Suggestive Thought's.

Christ's sorrows on earth are only an illustration of His sorrows in heaven over our sinfulness and rebellion.

Christ had one consolation in His sorrows, the knowledge that endless good would come from them.

Have we the spirit of Christ? In that measure we shall grieve over sin.

Consider what most men grieve over, as poverty, neglect, pain; and Christ wasted no grief on such matters.

## A Few Illustrations.

As the sufferings and death of McKinley bound the nations together with cords of sympathy, so, in an infinitely greater degree, did Christ's sufferings and death.

Christ transformed his fiery trials into His crown of glory, just as the interior fire of the earth He made has transformed black carbon into the flashing diamond.

We do not feel pain when another is wounded, but when we ourselves are hurt. So we do not really understand Christ's sufferings till we become part of His body, the Church.

The nearest hint we have of Christ's sorrows for us is a mother's agony over her erring child.

## To Think About.

Am I adding to Christ's sorrow?

Have I received the cleansing of Christ's atonement?

Do I really love my Saviour?

## A Cluster of Quotations.

These thorns are sharp yet I can tread on them;

This cup is loathsome, yet He makes it sweet.—Christina G. Rossetti.

Sorrow is only one of the lower notes in the oratorio of our blessedness.—A. J. Gordon.

The eternal stars shine out as soon as it is dark enough.—Thomas Carlyle.

'Tis sorrow builds the shining ladder up

Whose golden rounds are our calamities,

Whereon our firm feet planting, nearest God

The spirit climbs and hath its eyes unsealed.—J. R. Lowell.

## YOUR READING.

It is a shallow Christian life that is not deepened with noble books.

Better no fiction at all than too much. Fiction drunkenness is a genuine intemperance.

Don't be afraid of substantial books on religion—the great lives of Christ, the Bible commentaries, the missionary biographies, the standard works on church history and doctrine.

Poetry sweetens life, and it is a good rule to read one noble poem every day.

History strengthens life, — and history includes, of course, the great biographies.

Worthy reading requires time, system, and perseverance; but there is no bank that pays so good interest as a book.

## The Dominion Presbyterian

is published at

323 FRANK ST. OTTAWA  
and at

Montreal and Winnipeg.

TERMS: One year (50 issues) in advance ..... \$1.50  
Six months ..... .75  
CLUBS of Five, at same time..... 5.90

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

When the address of your paper is to be changed, send the old as well as new address.

Letters should be addressed:

THE DOMINION PRESBYTERIAN

P. O. Drawer 1573, Ottawa.

C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, OCT. 31, 1906.

Rev. Professor Jordan, of Queen's University, has furnished The Dominion Presbyterian with a short series of papers on "The Lord's Prayer," the first of which appears in this issue. It is unnecessary to say that these contributions are marked by Dr. Jordan's facility of expression, spiritual penetration, and evangelical fervor. The subject of the second meditation will be "Reverence."

The resignation of Mr. Alexander Warden of the treasurership of the Presbyterian church, to which he was appointed at last General Assembly, is announced. No reason is assigned for this sudden relinquishment of a position for which he had made application, and in which he succeeded his father, the late Dr. Warden. It is supposed that Mr. Warden, under the rules adopted by the church authorities, did not have a sufficiently free hand in the discharge of his duties. Under the previous arrangement the management was considered by many as rather loose; now the other extreme may have been reached. No appointment will be made until the moderator, Rev. Dr. Falconer, calls a meeting of the Emergency committee. There will be no difficulty in securing a suitable man for the vacancy.

Current Literature for October (New York) gives considerable attention to Roosevelt's spelling reform scheme and the criticism it has aroused on both sides of the Atlantic. It also discusses Roosevelt as a campaign issue at some length. With the heading *The Tortured Youth of Goethe* we find a good review of part of a new book, *The Life of Goethe*, by Albert Bielschowsky, Ph. D. This valuable magazine always gives me an excellent idea of the works of art, literature and poetry that appear from time to time, as well as usefully reviewing the political situation.

Blessed is he who in spite of the days' confusion, can ever hear the whisper of a Voice and feel the sympathetic pressure of a Hand.

## THE DOMINION PRESBYTERIAN.

### THE PLAGUE IN INDIA.

A Blue Book published in London records that the number of deaths in India due to the plague from the commencement of the outbreak in the autumn of 1896 to the end of 1904 reached the enormous total of 3,263,810 of which 2,609,551 occurred in the British provinces and 654,259 in native states. Proceeding to point out the difficulties which complicate the plague problem in India, the report says:

"The mud huts of the people favor the spread of the plague, but they are built of mud because that is generally the only material the builder can obtain. The thorough disinfection of such houses is often impossible, and the measure is unpopular because the inconvenience which it inevitably causes is so frequently followed by failure. The poorer classes have few possessions, but the fewer they are the greater the dread of their loss or injury, and the keener the anxiety to keep them in sight and avoid their being infected."

The spread of the plague in India, the report continues, has been compared, not inaptly, with the spread of a jungle fire; slowly but surely the margins of the fire extend, the flames darting forward where the grasses are long and dry, and dying down where some obstacle checks their course, while here and there sparks are carried to a distance, often to be extinguished, but where they fall upon combustible material to set up fresh foci, whence the fire extends as in the original conflagration. Through the report the carrying of plague is attributed to rats, and the destruction of these animals is looked upon as the most important preventive measure.

### THE MACEDONIAN CRY.

Rev. Gilmour, of Dauphin, Man., sends to the Belfast Witness, an appeal for men for the West, from which we take an extract or two: The church is almost at its wits' end to know where the forty missionaries are to come from who are needed immediately to take charge of the work during the winter. Can the Irish Presbyterian Church, which has helped us generously in the past, send us a dozen or two helpers at once, or at latest before the New Year. The kind of men we are looking for is unmarried men, young or middle-aged, with some experience in Church work, who are able to preach interestingly, and to edification (not necessarily orators), and could secure testimonials to this effect from their ministers, or those competent to form an opinion who could be relied on to give wise advice. College training is not essential; that may be had here. Our mission fields during the summer months provide remuneration sufficient to break the back of the winter's expenses in college. To men of the right stamp therefore who are willing to work, the neglect of early education will be no insurmountable barrier to their entering the ministry in Canada. And to such men, to whom this letter appeals who hear the call of God and this needy Church, we would say with passionate emphasis, "Come over and help us."

### AN IMPORTANT BOOK.

New lives of the Christ are still coming from the press; one of the most important from the Unitarian or humanitarian side is that by Nathaniel Schmidt, Professor of Semitic Languages in Cornell University. Professor Barton, of Bryn Mawr College, gives a careful review in the current number of the *International Journal of Ethics*. He tells us that "the book is at once a delight and a disappointment. There has long been need for a life of Christ by a thorough Semitic Scholar, of reverent devout temper, who should in his work follow some critical principles." Professor Schmidt then goes on to criticize the book from a critical and doctrinal standpoint. This part we commend to scholars interested in the subject. After a severe criticism the following tribute is paid:

"We have dwelt thus long on these points, for we believe that in regard to them the author has missed the goal. But they must not prevent us from appreciating the more valuable part of the book. The chapter on the "Teaching of Jesus" is one of the best present presentations of Christ's teaching in modern literature. The real teaching of our matchless Master as to war, oaths, divorce, treatment of women, and the rescue of the fallen is set forth here with a clearness and power that charm and persuade. The author has been anticipated in many of his positions, as he recognizes, by others, especially by the Society of Friends, but none of them has portrayed them with his learning and eloquence."

Professor Schmidt also happily sets forth the stimulus which the intellectual life receives from the influences of Jesus and shows with timely effectiveness the real attitude of Jesus towards works of beauty. The chapter on "The Present Problem" is an analysis of our present conditions by one who possesses the breadth of view and analytical power of a scholar, the passion of righteousness of a prophet, and the gentle spirit of service characteristic of Christ. The concluding chapter on "The Leadership of Jesus" reveals an appreciation of the Master, a faith in his power, a belief in the necessity of his leadership, and a devotion to his cause, that might well put to shame many who hold a different theology. For the help and inspiration of these pages we are profoundly grateful.

Since experience teaches that men come under the sway of Jesus in large numbers only as they recognize that God speaks in him as nowhere else in the world, we cannot share Prof. Schmidt's hope that the leadership of Jesus will be experienced in a large measure by an age which holds a purely humanitarian view of him. We recognize nevertheless that Jesus himself never made the acceptance of a theory about his person the basis of discipleship. He called men to follow Him, to learn to love him, to discover what he was, and left them to define Him as they choose. Men can never unite in his services on the basis of physical definition of his person, whether



humanitarian or the opposite, but only on the basis of love for him. From our standpoint, then, we heartily agree with Professor Schmidt's eloquent sentences (p. 384): "The thought of Jesus may, in numerous directions, become a stronger force in the world than it has yet been. But far more potent than his word is his wonderful personality. It cannot be defined; names and titles utterly fail to do justice to it. Its subtle influence cannot be explained, it can only be felt. The hearts of men burn within them, when he talks with them in the road. When he breaks bread with them their eyes are opened; and though he vanishes from their sight they can never forget Him. To have once come under His spell is to be His forever."

The year book of the Unitarian Church of the United States and Canada has just been published. This latest issue contains the names of 471 Unitarian societies in the United States and Canada, a net gain of five since last year, and of 549 ministers, 25 of whose names appear for the first time in this list. About half of the new recruits are graduates of either Meadville or Harvard Divinity schools, while the other half came from affiliation with evangelical denominations; two from the Baptists, five from the Congregationalists, and one each from the Episcopal, Methodist, Evangelical, and Lutheran bodies.

#### MUSICAL NOTES.

In order to make this department a success, it is hoped that all readers of the Dominion Presbyterian who are interested in church music will co-operate with Mr. Rickwood, by sending reports of musical services, and any other matters connected with the music of the sanctuary. Ministers are urged to bring the Dominion Presbyterian under the notice of their respective organists and choirs.

All correspondence relating to this department should be addressed to Cyril J. L. Rickwood, Box 221, Perth, Ont.

A typographical error in the recent article entitled "A plea for Better Congregational Singing," renders the meaning of a certain passage somewhat obscure. In the third column of the article referred to, the page should read, "Not every Hymn, etc., etc." instead of "Not every Hymnal." The importance of this correction will be better appreciated by an examination of the context.

The congregation of St. Andrew's church, Carleton Place, are losing the services of their organist and choir-master, Mr. Herbert Wildgust, L. R. A. M. He is a good all-round musician and has the advantage of being an accomplished soloist, which is very helpful to him in his choir-training. He has always been an earnest worker in the interests of church music, and will be sadly missed, not only by the St. Andrew's people, but by the community in general. Mr. Wildgust has caught the "Western fever" and is going to Winnipeg in the course of a few days.

Next week will appear an article entitled "Choir members and their duties," which we trust will be found interesting to all.

#### POLITICAL IMPURITY.

Queen's Quarterly is a journal that is acknowledged by outside critics to be a magazine that is creditable to the university and the country; and we are sure that the current number fully sustains its high reputation. For \$1.00 per year the Registrar, Mr. G. Y. Chowns, P.A., will send it to any address in this Dominion or the United States. The article "On Schoolmasters," by Principal Hutton, is brilliant; that on "The Canadian Northern Railway," by J. W. Davidson, is full of useful information. Professor Watson's contribution, "Philosophy and Cosmogonies," deals with an important matter in his usual clear style. Principal Gordon deals with the burning question of political impurity. This article was in the hands of the printer before the revelations began about the recent London elections, and yet he was able to say: "It would seem as if, for us Canadians, the fight against political impurity were one from which there is no prospect of an early discharge; and yet, if we are to realize our ideals of national life, we must carry on the conflict in the hope of final victory." After dealing with the case of Mr. Fielding and expressing the opinion that while the Minister of Finance was personally clear he ought to have exerted a stronger influence over his followers, he says: "No man is indispensable to the country, but purity is indispensable whatever party is in power. This has been asserted by the voice of the people, most notably on two occasions; once when the late Sir John A. Macdonald was defeated because of the Pacific Railway scandal, and more recently when the Ross Government in Ontario, because of the popular conviction that it had permitted corrupt practices which should have been suppressed." The article appeals to honest men of both parties to combine against the corrupt element; especially are contributors to party funds reminded of their responsibility as to the way in which their money is used. Other Current Events, political and ecclesiastical, are discussed by Professors J. Marshall and W. G. Jordan, the latter dealing with such subjects as Church and State in France, The New English Education Bill and Church Union in Canada.

#### WHITBY PRESBYTERY.

At the last meeting of Whitby Presbytery Rev. A. S. Kerr, gave the opening address, "An admirable review of Dr. Dawson's book, 'The Forgotten Secret.'"

Plans were made for a conference at the next meeting of Presbytery, on the Union Movement, to be opened with a paper by Rev. J. H. Borland.

Rev. H. Munroe, was appointed, as the Presbytery representative to address the Presbyterial of the W.F.M.S. on the evening of their first annual meeting which will be held at Oshawa in January.

The report on statistics was given by Rev. Wm. Wood, and a conference followed, no great gains were shown but the Presbytery covers territory where the population is about stationary. This report will be printed and distributed among the congregation of the Presbytery.

The forward movement in Sunday school work was discussed and it was decided to invite Rev. J. C. Robertson, Sabbath school secretary, to visit the Presbytery in the interests of the work.

Arrangements were made for the presentation of the claims of the aged and infirm minister fund at the next meeting of the court.

Mr. Wm. Scott of Melville church, Scarborough, student in Divinity, was certified to the senate of Knox College.

Dr. Abraham, as representative of the Foreign Mission Committee advocated the claims of Foreign Missions in a stirring address.

Rev. F. C. Harper was appointed to give the opening address at the next meeting of Presbytery, which will be held at Oshawa on the third Wednesday of January.

#### UNION WITHOUT UNIFORMITY.

By Alderman Armstrong, London, Ont.

It is a common thing just now to read in the public prints that "A spirit of union is in the air." It will be necessary before true union can be effected that "a spirit of union is in the heart."

The only desirable and permanent union is that which is "union without uniformity."

With the diversity of human minds in matters of church forms and constitutions, which at present exists, uniformity is altogether out of the question, so that if Church union is to be brought about it must be based upon a very broad foundation, giving plenty of latitude for great diversity and Christian charity.

The idea of uniformity has been tried in the past, and even an attempt to enforce it by acts of Parliament has been made, and what an utter failure was the result! And if uniformity is aimed at again a similar experience may be expected.

If a Canadian national church is desirable, then an organic union with uniformity of worship is an impossibility; but a

One truly national church based on federation lines with freedom of worship according to the dictates of conscience as regards forms and methods might be a possibility.

One great question might arise on the question of Ordination unless the Church of England could see her way clear to modify her claims and would acknowledge the ordination as practiced by the other churches as valid.

It was very gratifying to hear at a late prayer meeting of the Presbyterian general assembly that the Methodists, Congregationalists and Baptists, and even the Church of England were willing to consider union. Such a union would be a glorious consummation. It was very refreshing to hear the good Bishop of Huron state: "I am here to tell you that the Anglican church is prepared to discuss religious union. No Christian can look upon the Christianity of to-day without shame and sorrow. I am sure we of the Anglican church are with you in any step towards healing the breaches in the church of Christ."

What is there to prevent the various denominations from retaining their present modes of worship and yet be in Christian union?

It is impossible to conceive the Anglican church giving up her prayer book; or the Presbyterian church relinquishing her Bible; or the Methodist church casting aside her hymn book; or the Baptist church foregoing the rite of immersion and adult baptism. These are among the immutable things which each sect holds dear.

But what need is there for any church to give them up? Unity without uniformity gives the answer! Federate the churches as the Canadian nation is federated. Provincial rights are secured and a national constitution adopted which all honor and respect. Could not the Christian church be as wise as the State? Could not the various denominations retain the peculiar privileges, usages and constitutions, and yet federate for purposes of evangelization both at home and abroad?

Thus would do away with "overlapping" at home; and a united church strong in the strength of unity could show a bold front in their aggression on the strongholds of error, superstition and heathen darkness.

No concession of doctrine, dogma or custom would be necessary. Sectarian bitterness would yield to Christian love, charity and unity, and "the world for Christ" would be brought almost within a measurable distance of accomplishment.

Let "union without uniformity" be the churches' battle cry, and then the Port Arthur of sectarianism will fall before the combined forces of Christian union and the disgrace of division will be obliterated.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

### SOLVING A DOMESTIC PROBLEM.

By Carroll Watson Rankin.

The new maid seemed almost "too good to be true." Never before had the Maynards' table so glittered and twinkled with its silver and glass; never before had the dishes been so neatly in their proper places; never before had fresh napkins and doilies appeared with such satisfying promptness. Apparently no atom of dust was too small to escape Jobyna's critical eye; no finger-mark, however faint, succeeded in eluding her glance.

"Positively," said Mrs. Maynard to her sister Frances, "I'm afraid to believe my eyes. She actually looks for cobwebs. The only thing about her that makes me certain she isn't a myth is her taste in clothes. It certainly runs toward large figures and loud colors, and I know I couldn't have dreamed that purple waist she wore last Sunday. When I have her properly dressed she'll be perfect."

Before the week was over Elizabeth Maynard had purchased for Jobyna two neat black sateen house gowns, six picturesque white aprons and half a dozen dainty white caps. The competent maid accepted the dresses and the aprons with evident gratitude; but when she saw the caps a disdainful smile curled her usually placid lips.

"That's a thing I won't wear for anybody," said Jobyna, pointing at the offending caps, and unexpectedly asserting her independence. "You might as well send 'em back and save the money. I don't mind the aprons; those things on the shoulders look real pretty, and if I was a lady in my own house I'd wear aprons; but no caps for me."

"But," remonstrated Mrs. Maynard, "all my friends' maids wear caps, and all my other maids have worn them, although some of them didn't begin to look as nice in them as you would. This one with the little ruffles would be so becoming to you, with your nice dark hair. See how well it looks on me."

"I wouldn't wear it if I looked like the twin sister of Queen Alexandra," returned Jobyna, respectfully but firmly. "I have relations in Canada with hardwood floors and electric lights and steam radiators, and they'd just faint at the thought of me in a cap. I'm willing to work out—though I don't have to—but I won't wear any livery. You'll have to excuse me from makin' a monkey of myself in a baby's bonnet."

Pleadings were of no avail. Jobyna, considerate of her steam-heated relatives, remained firm; and Mrs. Maynard was obliged to admit that a competent maid without a cap was far more valuable than an incompetent one properly attired. She allowed the matter to drop, but she was far from satisfied.

"You see," she explained to her sister, "I don't mind as long as we are by ourselves; but next month, when Harry's Aunt Portia comes, I want everything to be absolutely perfect. It would be so humiliating to confess to a relative-in-law that I haven't sufficient force of character to compel my maid to wear a cap. Jobyna looks so distastefully unfinished at the top that Aunt Portia can't help noticing it. She wouldn't think of having a maid who wasn't properly dressed down to the last detail. Besides, she's such an awe-inspiring person! I saw her for just a few moments at our wedding, four years ago—she's been abroad a great deal, you know—and I've been quaking in my boots ever since at the mere idea of asking her to visit us."

"I remember her," said Frances. "She had a sort of truth-compelling eye, a gray satin gown and an aigret, didn't she?"

"Yes. Everything about the house is just as nice as I can make it, except the top of Jobyna's head. During all these four years, whenever I've bought anything for the guest chamber, I've thought of Harry's Aunt Portia, and have been governed accordingly."

"It is certainly the dearest room," returned Frances, soothingly. "But don't worry, Bessie. If Jobyna's cap is the only thing, surely—"

"It's the principle it involves. It's such an evidence of weakness—of lack of executive ability—on my part. Harry's Aunt Portia will think that my servants never obey me."

Just then there was a tap at the door. Jobyna, with letters on her tray, entered the room. While Mrs. Maynard read her notes Frances looked critically after the retreating maid. Suddenly the young girl's face lighted up and she went through the motion of clapping her hands, without making a sound, as Jobyna noiselessly closed the door.

"What in the world," asked Mrs. Maynard, looking up from her notes, "has happened to you? Are you rejoicing because my meat bill is smaller than it has been for months?"

"Have you noticed anything unusual about Jobyna lately? About her clothes, I mean."

"No, except that she doesn't wear so many rainbow ribbons, brass breastpins and gilded combs as she did. Is that what you mean?"

Frances nodded. "Partly. She's imitating me. Two weeks ago, when I began to wear that turnover collar, she came out in an imitation of it only a day or two later. Last week she wore a lace-trimmed handkerchief tucked in the front of her gown just as I wear mine; and I noticed when she went out last Thursday that she had re-trimmed her hat until it looked like a poor relation to my green one. I discovered just now that she has manufactured a little curl at the back of her neck just like this lock of mine that won't stay where it belongs—but hers is entirely artificial. Bess, what will you give me if I'll do it?"

"Do what?"

"Get Jobyna into caps for the week that Harry's Aunt Portia is here."

"Nonsense, you foolish girl! I give you can't do it! But if you could, I'd give you anything I own—except Harry. Of course it's silly, but I wake up in the night to worry over the cap question. You see, if it was anybody but Harry's aunt I wouldn't care; but it seems so disgraceful to have one's aunt-in-law discover the weak spots in one's house-keeping. But, Frances, whatever you do, you mustn't offend Jobyna. Why, even without a cap she's worth six of the other maids I've had."

"I promise you that Jobyna won't even know she's wearing a cap," assured Frances, gaily.

At dinner that night Frances appeared at the table with a scarlet butterfly perched coquettishly above her left ear. Twenty-four hours later Jobyna, with the mate of the butterfly above her left ear, was placing the soup on the Maynard's table, and Frances was ecstatically squeezing her sister's hand under the tablecloth.

"I hope," said Harry, solemnly, one day, "that you realize your responsibility, Frances. Jobyna admires you so immensely that she is making herself internally and externally as much like you as possible. Did you notice her

coral beads last night? They are a very fair imitation of the ones I brought you from Capri. Her voice over the telephone is so like yours that I doubt if I could tell which was which if it were not for the remarkable construction of her sentences. She appears to be an adaptive person."

"So you noticed it, too?"

"The resemblance? Why, yes. Except that you are a little more delicately built and a little more gipsylike, there certainly is a resemblance. If it's true that imitation is the sincerest flattery, you have reason to feel complimented."

Of the little household, Jobyna herself was the only one who failed to realize how closely she was following the numerous examples set by Frances.

Three days before the time set for the arrival of the dreaded relative, Frances purchased a yard of sheer white muslin and cut it into strips, which she hemmed neatly and tied into large bows.

The following morning, in a plain dark gown, a long white apron not unlike Jobyna's own, and with one of the large white muslin bows pinned primly across the top of her pretty head, Frances volunteered to help her sister rearrange the books in Harry's "den." Jobyna, who was dusting the next room, looked at her with rapt admiration.

Perhaps nothing that the girl had previously worn had been more becoming to her than the severe white apron and the big white bow. At dinner-time the apron was not in evidence, but the bow still crowned the daintily poised head.

Harry noticed it, and would have spoken, but Frances, with a warning glance at Jobyna, who was filling the glasses, placed a prohibitive finger against her lips.

The next day the plotting pair, with their noses pressed against the window, watched eagerly for Jobyna's return from her usual Thursday outing.

"Yes, here she comes!" cried Frances, gleefully, as she dodged behind the curtain. "And, as sure as you live, she's carrying a little parcel that came from Pond's—it's wrapped in that horrible pink paper that they always use. If it isn't white muslin—oh, Bess!—if it shouldn't be white muslin! Think of the agony of leading her to the very moment of triumph, only to have her come out in pink muslin. Suppose she's been carried away by the latest thing in shades, and has spent her good money for green muslin! Think of my feelings—your feelings—Harry's Aunt Portia's feelings—if she appears in anything but white muslin at breakfast-time to-morrow! Suppose—"

"I shan't suppose another thing!" cried Elizabeth, clapping her hands over her ears and laughing. "As it is, I shan't be able to sleep a wink to-night. It's altogether too awful to contemplate. I intend to keep my eyes closed at breakfast-time until you poke me under the table as a sign that it's safe to open them. If the train's on time, Harry's Aunt Portia will be here at eleven to-night."

"Too late, thank goodness, for dinner! I foresee that Jobyna will spend the evening making muslin bows; but will they be pink, or green, or white? Oh, Jobyna, Jobyna, if you fail me now!"

But Jobyna did not fail. When she appeared at breakfast-time Frances gave a little gasp of relief, for pinned neatly to the top of Jobyna's head, was the exact counterpart of Frances' white muslin bow.

"Why, Elizabeth!" exclaimed Harry's Aunt Portia, when the maid had left the room, "is that girl's name Jobyna? I thought so. I never forget a face, and her name is so unusual that I couldn't help remembering it. She used to work for me, and she was the best waitress I ever had; but how did you induce her to wear a cap? I never could."

Then, of course, the whole story came out, and Harry's Aunt Portia, who proved on acquaintance to be less awestruck than her niece had expected, laughed until the tears ran down her cheeks.—Youth's Companion.

#### A FUNNY FRENCH BEAR.

I wonder what Bruin thought of it all! For years he had looked up at just such little girls; and now one was actually in the same pit with himself. True, it was smaller than the children who usually peered through the railings; and then it was finely dressed, and had long flowing hair, and eyes, nose and mouth, too, just like other children.

The comical expression of his countenance as he held the wax figure within a few inches of his nose brought shrieks of laughter from the on-lookers above, and no one enjoyed the fun more than the baby who had accidentally dropped the doll in the first place. Nurses lifted their little tots higher, that they might get a better view, and larger children squeezed between the French, English and American visitors who always flock to this famous Jardin des Plantes, and who now thronged to this bear pit especially.

Their exclamations and merriment did not disturb Bruin though, for he was too much interested in his new-found possession. Sometimes he held it in both paws, sometimes he clasped it in one arm. It was too little a child to hug, even if he had wished to do so, and he must have wondered why it did not cry out, kick or bite, or make some sort of resistance.

Plainly, if ever a bear was puzzled, that bear was. If he thought it a little human cub—and I should not be surprised if that is just what he did think—he must have had a mighty poor opinion of all those grown-up creatures who would not risk their lives to save the little one. Accidentally his nose tilted the stylish hat off, and when, some few minutes later, his huge paw as unintentionally knocked off that curious cub's head so that the sawdust was streaming out, I wondered, indeed, what he could have thought of it all.

Now, do you suppose he thought, as he glanced up at all those laughing people leaning far over the railing, that, because they looked like the doll, they were stuffed with sawdust too?—St. Nicholas.

#### A SONG SPARROW'S GRATITUDE.

It is a rare occurrence for animals in a wild state to select man for a companion and friend, yet well-authenticated instances when this has been done are a matter of record. The following incident is vouched for by a young lady who is a close and accurate observer:

"Last week my brother, a lad of 12, killed a snake which was just in the act of robbing a song sparrow's nest. Ever since then the male sparrow has shown his gratitude to George in a truly wonderful manner. When he goes into the garden the sparrow will fly to him, sometimes alighting on his head, at other times on his shoulder, all the while pouring out a tumultuous song of praise and gratitude. It will accompany him about the garden never leaving him until he reaches the garden gate. George, as you know, is a quiet boy who loves animals, and this may account in a degree for the sparrow's extraordinary actions."

Four Jewish firms in Glasgow, have agreed to close their furniture shops on Sundays.

#### A TIMELY REVISION.

"Have you a revised copy of the New Testament in the library, Miss Reid?" asked the young man who was making an evening call. "No, Mr. Slow," she replied. "I regret to say we haven't." "What's a revised copy?" asked Bobby who had been permitted to sit up later than usual. "You are rather young yet, Bobby, to understand such matters," said his sister, kindly. "A revised copy means that certain changes have been made in the Bible which were considered necessary to a better understanding of the text. Now you had better run off to bed—there's a good boy." The young man could scarcely conceal his admiration. "Well, if that's what it is," said Bobby, "our family Bible is revised, 'cause pa changed it the other day. He scratched out the date of your birth and made it three years later. He told ma something about you and Mr. Slow, and said that it wouldn't do any harm now, and if Mr. Slow wanted to look at it, it might do a deal of good." Presently the young man went away, and a family consultation was held. It resulted in Bobby's passing a sleepless night.

#### THE CHILDREN'S SONG.

Father in Heaven who lovest all,  
Oh help Thy children when they call:  
That they may build from age to age  
An undefiled heritage.

Teach us to rule ourselves alway,  
Controlled and cleanly night and day;  
That we may bring, if need arise,  
No maiden or worthless sacrifice.

Teach us to look, in all our ends,  
On Thee for judge, and not our friends;  
By that we, with Thee, may walk uncowed  
By fear or favor of the crowd.

Teach us the Strength that cannot seek,  
By deed or thought, to hurt the weak;  
That, under Thee, we may possess  
Man's strength to comfort man's distress.

Teach us Delight in simple things,  
And Mirth that has no bitter springs;  
Forgiveness free of evil done,  
And love to all men 'neath the sun!

Rudyard Kipling.

#### UNANSWERED.

An old beggar in the far East sat in the sunshine of a gateway. The day was warm, his position comfortable, and he fell asleep as he sat there, never noticing when a kindly disposed passer-by dropped a coin in his outstretched hand. Another pedestrian, less generous and with no scruples of honesty, soon discovered the ungrasped gift. Glibly assuring himself that the old man could not well lose what he never knew he had, the newcomer deftly transferred the money to his own palm, and went his way. A little later the beggar awoke, glanced towards the setting sun, and with a sigh for the luckless day that had brought him nothing wended wearily homeward.

Is it not in such a fashion that we do much of our asking at heaven's gate? Day by day we offer our petitions; we want the things for which we ask, indeed, but we scarce expect their coming. The outstretched hands have become a matter of custom; we do not notice how often they are filled, nor how swiftly and in what strange ways the answers often come. The granting of many a petition comes easily within our reach, but we fall in our listlessness to recognize or grasp it.

"We pray, indeed, but no watch we keep;

The golden answers slip by while we sleep,  
And we murmur, 'Thy heavens are dumb.'"

#### BABY'S FRIEND.

Happiness is a sign of health in babies. Nearly all their troubles vanish when they digest food well and are free from teething pain. Baby's Own Tablets brings happiness to babies by curing stomach troubles, constipation, feverishness, diarrhoea, and teething troubles. There's a smile in every doze and the mother has a solemn guarantee that this medicine contains no opiate or harmful drug. Mrs. James Jewers, Beaver Harbor, N. S., says: "I have given my baby Baby's Own Tablets as occasion required since she was a day old. They have always helped her, and now at a year and a half old she is a fine healthy child. I think every mother should always keep these Tablets on hand." You can get Baby's Own Tablets from any medicine dealer or by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

#### BEGINNING HOUSEKEEPING.

Each bed should have for its outfit three pairs of pillow cases for its square pillows; two pairs of sheets, which measure a full yard more than the length of the mattress, to insure undisturbed and protected covers; two white spreads, of a quality easily laundered and light in weight and two pairs of large all-wool blankets, of which one pair should be bound separately—these constitute the sole essentials. To them may be added a home-made quilt and comfort.

The table linen must include the best cloth for special occasions, three really good ones for general use, and two dozen napkins that will not shed lint. Of towels there is theoretically no limit to the needed variety. Practically, however, there are only a few dozen hemstitched huck for bedroom use, one dozen checked linen for china, and one dozen crash for the kitchen, all made in yard lengths, besides three roller towels, two and a half yards long, will easily supply the ordinary demand under the conditions imposed. Of course sickness, lavish hospitality, or even a delayed weekly washday would necessitate a larger supply in each case. A maxim profitably observed by a successful housekeeper is worth passing on for consideration in this connection. "Expense for essentials only, plus remunerative labor, equals thrift." With this in mind, one can easily determine how much can or must be added to the supply on hand in the spring, when the thoughts of thrifty housewives turn towards the linen closet. Usually one pair of sheets and two pairs pillow cases are sufficient for the annual replenishing. Two table cloths, one dozen napkins, and one-third the towel list added each year will insure ample comfort under ordinary conditions.—Harper's Bazar.

There are now in connection with the China Inland Mission 549 missions, with 1,282 Chinese helpers, 394 of whom are unpaid. There are 205 central stations, 632 out-stations, 827 chapels connected with 475 organized churches. From the commencement of the work 21,648 persons have been baptized in connection with the mission's work, of whom 14,078 remain in fellowship at the present time, while many have "fallen asleep." During the year 1905, 2,541 persons were baptized. There are 66 boarding schools with 1,166 pupils, and 122 day schools with 1,831 scholars. There are also 7 hospitals, 37 dispensaries, and 101 opium refuges.

We may not know what is on the other side of the wall, but we can find out what is on our own side.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Rev. Dr. Ramsay, of Knox church, and Rev. J. W. H. Milne, of the Glebe, exchanged pulpits last Sunday morning.

Special evangelistic services will be held in Bethany church, Hintonburg, during the week beginning the 23rd October. Rev. H. J. Craig and the Torrey-Alexander choir will be present.

The congregation of Merivale and Westboro, vacant by the removal of Rev. A. S. Koss to Montreal West, is calling Rev. A. S. Cameron, B.A., of Apple Hill. The call, which is very unanimous, will come before the Presbytery next Tuesday, and the people interested hope Mr. Cameron may see his way to accept.

The annual meeting of the Ottawa Presbyterian W. F. M. S. will be held in Erskine church on Tuesday and Wednesday of next week. An attractive and useful programme is being prepared. It is understood that the principal address will be given by Rev. D. Johnston, of the American Presbyterian church, Montreal. Members will be in attendance from all the congregations within the bounds of the Presbytery.

Mr. Yellowlees of Toronto, secretary of the Sabbath School Association of Toronto, will arrive in Ottawa Thursday, November 1, to organize the campaign for a house to house visitation. The movement is non-sectarian and non-denominational, and Roman Catholics and Protestants are to be invited to co-operate in the work. Representatives from the different churches will meet with Mr. Yellowlees and arrange the details of the campaign.

A Young Men's Guild has been organized in Erskine Church under the presidency of the pastor, Rev. E. A. Mitchell, with Mr. C. W. Dempster as secretary-treasurer. At the first meeting 32 young men enrolled themselves as members. Meetings will be held every Sunday afternoon; and the subject for study during the coming season will be "The Teachings of Jesus." Every month an open meeting will be held, when all the men in the congregation will be invited to attend.

The reception given by the minister and session to the members and friends of St. Paul's church, on Tuesday evening, was a gratifying success. The attendance, especially of the ladies, was very good. Dr. and Mrs. Armstrong, along with the elders and their wives, accorded the visitors a hearty welcome, and all appeared to enjoy the opportunity for social intercourse. It was pleasant to see so many of the young people of the congregation present, and evidently having a good time. The choir, under the capable leadership of Miss Bourne, favored the audience with a couple of suitable selections; Miss Chalmers gave a short recitation, and Mr. Sorly sang a Scotch song. Mrs. Bourne acted as accompanist with her usual skill. All received unstinted praise for their excellent contributions to the evening's entertainment; and words of thanks were tendered them by Dr. Armstrong in behalf of the session.

Says the Stratford Beacon: Those who heard Rev. R. G. MacBeth, of Paris, lecture in Knox church on "Our Canadian West," enjoyed a rare treat. Mr. MacBeth was born in the West and has lived the greater part of his life in that county. His personal experience and sympathy with the great West, combined with intense enthusiasm, makes him a very forcible speaker.

## TORONTO.

On Sunday morning the preacher in St. Andrew's, the Rev. Logie Macdonnell, who has just returned from a visit to Great Britain. He expects to proceed very shortly to a station in one of the western Provinces, where he will be permanently settled. Mr. Macdonnell is a son of the late Rev. D. J. Macdonnell, a former minister of St. Andrew's.

The designation of Miss Florence E. Clearihue as a missionary of the Presbyterian Women's Foreign Missionary Society to Central India took place last night in the presence of a very large congregation in St. John's church, corner of Gerrard street and Bolton avenue. Miss Clearihue expects to sail on the 1st of November from Montreal by the steamship Numidian for Glasgow, leaving by the P. and O. steamer Arabian on the 23rd, and reaching India by Christmas.

A class for Bible study has been organized at St. Andrew's Church, King street. The Rev. Dr. Eakin, professor of Biblical literature in Toronto university, has consented to take charge. The meetings are to be held each Sunday after the evening service in the lecture-room. The class opened on Sunday last with an attendance of over one hundred, when Dr. Eakin gave an introductory address upon prophecy, the subject which he proposes to deal with during the coming months. The officers in charge of the class would like it to be known that all Bible students will be made welcome.

"I am glad," said Rev. Dr. Milligan in old St. Andrew's Church last Sunday night, "that you have delayed the lifting of the mortgage on St. Andrew's until the present time. It is only those who have struggled on under the burden who can truly appreciate what it is to be in a free church. Not that I worried over it, knowing the men with whom I was associated, but the relief and the spontaneous outburst of affection which has accompanied it has touched me more deeply than I can express. After all the long years I have spent among you I have never known how deep and strong is the tie which binds us together." At both the morning and evening services the sacred edifice was crowded. Referring at greater length to the discharge of the mortgage, Dr. Milligan said: "Let us not think that because we have accomplished this we may live a life of comparative ease. There is much to do. We must remember that we are becoming a down town church."

On the 21st inst., Rev. Robert Martin preached anniversary sermons at Walton, while Rev. Andrew McNab, M.A., of Walton, took the services in Knox church, Stratford.

The reception tendered Rev. Mr. and Mrs. W. A. J. Martin at Zion church, Brantford, by the members and young people of the congregation proved to be one of the most happy and enjoyable functions ever attempted in connection with the church. During the evening, Mrs. D. J. Waterous, on behalf of the ladies of the church, presented the pastor and his bride with a very handsome silver service of four pieces. Rev. Mr. Martin made a very felicitous speech in reply, thanking every one for their kind good wishes and congratulations. Other speakers who followed were Dr. Nichol, Mr. Charles Duncan, Mr. S. M. Thomson, Rev. Mr. Maxwell, Rev. Mr. Fritchard, all of whom echoed the general congratulations.

## EASTERN ONTARIO.

Rev. Mr. Morrison of Kirkhill was assisting Rev. Mr. McLean with meetings at Gravel Hill last week.

At the recent Thanksgiving meeting of the W.F.M.S. of St. Luke's church, Finch, the contributions were the largest ever received by the Society.

The thank-offering meeting of the St. John's church W.F.M.S., Almonte, will be held next Friday evening, Nov. 2nd. There will be special music, an address by Rev. Mr. Daly; and then after refreshments will be served.

Rev. Mr. Meikle, the well-known evangelist, will begin a series of special services in St. Luke's church, Finch, next Sunday, Oct. 23. On his return to Evangelistic work Rev. Mr. Meikle was immediately engaged by the Synod of Toronto and Kingston for work within the bounds during the coming year.

The Chrysler Society held their annual Thank-offering service on Oct. 16. Rev. D. MacVicar, the pastor, presided. Stirring addresses were delivered by Revs. D. Stewart of Morewood, and A. G. Rondeau of Casselman. The Thank-offering collection amounted to about \$55, the largest in the history of the society.

At a recent meeting of the Avonmore congregation a motion was passed favoring the separation of Avonmore and Gravel Hill; the intention being to retain Rev. Mr. MacLean as pastor of Avonmore congregation at a salary of \$1,000 per year. A canvass of the members and adherents was made, with the result that over that amount was subscribed. The sanction of the Presbytery to the proposed separation will be asked at a meeting of that body in Vankleek Hill on Nov. 6.

The Kemptville charge is at present vacant. The congregation is in good shape. There is a commodious stone church edifice and Sunday school room, modern in every respect. A comfortable manse adjoins the church, making altogether a very complete church property. Kemptville is a thriving town on the Ottawa and Prescott branch of the C. P. R., and the place offers a desirable field for a vigorous minister to take up the work so recently resigned by Rev. John Chisholm, who has returned to his first love—the great West.

The annual thank-offering meeting of the W. F. M. S. Prescott, was held on Tuesday evening Oct. 23rd in the Presbyterian Church, the pastor, Rev. Dr. Stuart in the chair. The attendance was unusually large, and the music exceptionally good. The chief feature of the evening was a most interesting and instructive lecture by Rev. D. Strachan, of St. John's Church, Brockville, who took for his subject, "Raphael, his place in the history of art," illustrated by stereopticon views of his best pictures. A most enjoyable social hour was spent at the close. Offering \$53.

Rev. Thomas Wilson, of Walkerton, gave his illustrated lecture on India in the Clifford church Tuesday, Oct. 30th, in connection with the Thank-offering meeting of the W.F.M.S.

The new synod of Saskatchewan, in connection with the Presbyterian church, will hold its first meeting in Knox church, Regina, on Tuesday evening, Nov. 6, at 8 o'clock. The synod includes the presbyteries of Qu'Appelle, Regina, Prince Albert, Battleford, Yorkton, Arcola and Melita. As this will be the first meeting of the synod, it is earnestly requested that all the members of the above presbyteries try, as far as possible to be present.

### OUR NORTH-WEST MONDAY LETTER.

It is now the anniversary time. St. Andrew's, Winnipeg, is celebrating its twenty-fifth birthday. Rev. John McKay M.A., of Montreal was the preacher. The missionary to India, Mr. D. F. Smith, who is being supported by the congregation took part in the services.

Thanksgiving is also here. How manifold the blessings for which we ought to thank our God. Continued mercies, fertile fields, successful enterprises, abundant harvests, contented peoples, a Christian land with gospel privileges. Yet the peril of forgetting God is an overhanging cloud. The danger of self-aggrandizement, vain boasting, grasping and rapacious greed and "graft" are apt to cause us moments which possibly may become a permanent disability of memory. Thankful we should be for the immediate blessings of which we are the happy recipients. Thankful because we have the prerogative of appearing before the very presence of the King of Kings and Lord of Lords and presenting our petitions. Thankful because God has given us the opportunity of being his witnesses. Well may the Canadian government remember with joy the season of Thankfulness; and long may a day be zealously kept for acknowledging all our good gifts.

Calls are still being prepared. Mr. Graham has declined the call to Rathwell. Mr. Beattie has accepted the call to Miami. Glenborough is proceeding with the call to a Manitoba man. Kenora and Fort William are both settled. Emerson has a man for the winter. Some few congregations are not yet settled. The cry is for more men for the mission fields. It is hoped that by doubling us, we may keep our work in hand till the ice band of winter is lifted by the balmy breezes of April and the sunny smile of spring.

St. Andrew's church, Winnipeg, continued their Silver Jubilee Anniversary all week. The third day of the celebration was marked by the ordination and designation of Mr. D. F. Smith as a missionary to India. Rev. Dr. Wilson presided.

Winnipeg had also in session last week in the Congregational church, the Christian Endeavor Society, which now comprises 61,000 societies. In looking over the list of delegates one is struck by the absence of delegates from country points and also the large tracts of our country which is wholly unrepresented. The Synod of Manitoba conference is to meet on Tuesday evening 13th of November, in Knox church. A conference has been arranged in Knox college convention hall on Monday evening and continuing on Tuesday. Three papers are to be given by Rev. George Bennet, J. W. Little and Prof. Blaud.

Rosebank a little congregation on the C.N.R., had an induction service last week when Mr. Whiting became their minister. One of the speakers said that it was customary in some fields to arrange that one congregation should keep him humble while another kept him poor.

Rev. Dr. Bruce conducted anniversary services at Hartney last Sabbath. The Brandon people have had their anniversary lately. A petition has been forwarded to the proper authorities, complaining that certain parties are breaking the Sabbath by shooting, etc., on that day. The name of the Governor General of Canada is on the list of alleged Sabbath breakers.

The odiferous revelations of the Ontario election courts will not be pleasant to these assembly commissioners of 1906, who dared not say a word in favor of the national school but who unjustly refused even to hear Mr. McBeth's motion on the matter.

BARNABAS McMAN

The West, Oct. 22nd., 1906.

### YOUNG PEOPLE'S INTERDENOMINATIONAL MISSIONARY CONFERENCE AT OAKLAND, CALIFORNIA, A GREAT SUCCESS.

By Earl S. Bingham.

To say that the Young People's Interdenominational Missionary Conference at Oakland was a greater success than its most sanguine supporters anticipated is simply stating the fact. The meetings were held from October 15th to 18th, in the First Presbyterian Church. Much of the success of the conference was due to the preparation made for it through extensive methods of advertising, and the coming to the coast of Mr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, and Mr. William Shaw, of Boston, Treasurer of the International Christian Endeavor Union of the Presbyterian Board of Publication and Sabbath School work.

The principal speakers from the East were Presbyterians, because they were on the coast to attend the meeting of the California Synod. The other denominations were more numerous represented on the programme in consequence.

#### Founded on Prayer.

One of the first things done in connection with the preparation for the conference was to enlist the prayers of the General Committee, pastors, Sunday school and Young People's Society workers. It was requested that in addition to prayer in private, that in every public service prayer be made for the meetings. Beginning a week before the conference a prayer service was held every day at the church, and throughout the entire conference a continuous prayer meeting was held in one of the rooms set apart for this purpose. Between each of the addresses five minutes were planned for to devote to prayer. No small part of the success of the conference was due to this.

#### The Programme.

The programme of the four days' sessions included every phase of Home and Foreign Missionary work. The speakers were limited to twenty and twenty-five minutes. Each session began with reading and exposition of a passage of Scripture which was the basis for the work of that session. The meetings opened at nine o'clock in the morning and continued all day and evening excepting intermissions for lunch and dinner. It would be impossible in this brief history to tell at length what was said and done.

The first day, Monday, was preparation day, and was considered under three heads, one for each session: "The Bible Basis of Missionary Work, Hells and Hindrances, and Entering the Open Door." Under the latter title, Rev. Charles R. Brown gave his great address, "The Haystack Centennial Celebration."

Tuesday session was devoted to Home Missionary work. "City Missions, Aliens or Americans, The Country Church, and Needy American Fields," were among the topics discussed. A great address was delivered under the topic "The Freedmen," by Rev. O. E. Jones, pastor of the A. M. E. Church, which called forth great applause and admiration. Dr. Alexander Henry delivered an address and conducted a conference of Sunday School Superintendents that was very helpful.

The Wednesday session was devoted to Foreign Missionary work. "World Evangelization, Race Reform, Needs and Opportunities Abroad, Industrial Missions, Medical Missions, Educational Work, and Evangelizing Our Generation" were considered. One of the most interesting hours of the day was when

Rev. J. H. Laughlin, Superintendent of the Chinese Mission Work in San Francisco, which since the earthquake and fire has been removed to Oakland, had charge, when classes of Chinese, Japanese and Korean children appeared on the platform, and sang and recited. Their voices were good, and they sang in English our American hymns with expression and feeling. Mr. Robert E. Speer gave one of his great addresses, "Spiritual Need." Miss Carolyn MacDonald, International Secretary of the Y.W.C.A. in Japan, spoke of "The Needs and Opportunities of Missionary Work in Japan," and Rev. Ng Poon Chew, editor of the Chinese daily newspaper of Oakland, delivered an address upon "The Opportunity We Have and the Obligation We Owe to the New China That is Awakening." It was an address that called forth the sympathy and admiration of the audience.

The last day was conference day, when the delegates considered "Study-Pray-Give-Go: Forces at Work; and Unto the Uttermost Parts." A number of conferences were held and Mission Study was considered, and all the plans and methods for successful work for Churches, Sunday Schools, Women's Societies, and Young People's Societies were discussed.

Mr. Speer delivered an address, "A Call to Service," and the conference closed with a powerful address by Mr. Wm. Shaw on "The Young People's Society a World Force."

As an expression of what the delegates would do to promote Missionary work, a Missionary Covenant Card was signed on which the persons pledged themselves to one or more of the following things: To pray more for Missions; to work more for Missions; to pay more for Missions; to study more about Missions; to seriously consider going; to go as a Home or Foreign Missionary, if God permit.

From the number of cards signed it was shown that there was real deep and earnest interest on the part of many delegates.

#### Missionary Federation Formed.

The success of this conference was so encouraging that it was deemed wise to arrange for a permanent organization which is to be called "The Interdenominational Missionary Federation," which will hold similar institutions on a smaller scale in other cities in California; promote Missionary interest by exchanging of Missionary speakers between the denominations; and maintain a Bureau of Information. The permanent officers of the organization have not yet been named, but it will be controlled by a General Committee of seventy-five, selected from the different denominations. Rev. Dwight E. Potter is chairman of the Nominating Committee.

"Rejoice with us, brethren, for the Lord hath done great things for us, whereof we are glad."

There are many who walk amid the most beautiful things of nature and are blind and deaf to it all. Will it be so with any who walk amid the joys of the celestial world? Is it possible for some stolid soul to be saved "so as by fire," and yet be untrained to the splendors of the Father's house—dumb and dull and uncomprehending? Certainly all will not have the same vision, but each soul, however untainted in fellowship with heavenly things, though its grasp be weak and its vision faulty, will be filled to its poor capacity. Whatever the pitcher we bring to the fountain, large or small, God will fill it to overflowing.

God gives us the vision of our yesterday that we may turn and enter the gateway of our to-morrows with less haughtiness of spirit.

## HEALTH AND HOME HINTS.

As soon as oilcloth begins to show signs of wear it should be given a thin coat of white varnish. This gives it a new lease of life.

Pains should never be kept in a room where there is artificial light. They should be moved into another apartment before the lamps are lighted.

When very tired try bathing your face in warm milk and water (half and half). It takes away that parched feeling of the skin that fatigue gives.

Don't stick a fork into meat to turn it when cooking. It lets the juice out, and also makes the meat less tender. If you have no meat tongs use two spoons.

**Pralines.**—Boil two cups powdered sugar, one cup maple syrup, and one-half cup cream until, when tried in cold water, a soft ball may be formed. Remove from fire, and beat until of a creamy consistency. Add two cups pecan nut meats, broken in pieces, and drop from tip of spoon, in small pills on buttered paper.

**Curried Veal.**—Quickly sear over a veal steak and cut into small two-inch pieces. Fry two medium-sized onions (sliced) in half a cupful of butter till brown remove the onion, add half a tablespoonful of curry powder and the meat and cover with boiling water. Cook slowly until the meat is tender, then thicken the gravy with flour, add a teaspoonful of vinegar and season with pepper and salt.

**To Keep Lemons Fresh.**—Hang them in a cool place, in a bag made from netted string. When only the juice of the lemon is used, dry the peel by hanging it up in a paper bag. If you heat a lemon before peeling it you will obtain nearly twice as much juice as you could otherwise extract from the fruit. To preserve lemon juice in good condition for a long time, take a pound of sugar to every pint of juice, and when you have stirred the mixture until the sugar is entirely dissolved, bottle it, and just before corking and sealing it, place a teaspoonful of olive oil on top of the juice. It is best to use small bottles for this purpose, as the contents will not keep long after the cork is drawn. To remove the oil it is only necessary to insert a small piece of raw cotton in the mouth of the bottle, and every drop of the greasy coating will immediately be absorbed.

**Uses for the Soup-Pot.**—Sir Henry Thompson, in his widely-read work, "Food and Feeding," presents a suggestion that housewives who make use of a soup-pot will do well to follow. "On the continent," he says, "especially in families of the middle class, another use has been found for the stock-pot. Thus, when a boiled fowl is required, it is a common practice to conduct the process in the liquor of the stock-pot. Any nutritive matter, however small, which might have been lost in the water used in ordinary boiling, is saved for the soup, while a fowl boiled in stock is certainly preferable when it comes to the table, to one which has been boiled in water. And so with many other articles; for example, a small and well-cleaned ham may be cooked—and this is an affair of several hours—in a capacious stock-pot, with advantages equally to the soup and the ham, provided, of course, that the latter has previously been soaked some hours to remove superfluous salt; nor should any salt be put into the stock-pot itself when required for this operation."

We may not be able to convert the world, but we can do our part. That is all God asks of us. It is thy hand and thy might which God calls for. "Let him that heareth say, Come." He is a poor Christian indeed who cannot speak that one word of one syllable.

## SPARKLES.

"Do you think that marriage is a failure, Mr. Askin?" said Miss Elder to a young man whom she knew to be engaged.

"I haven't got that far yet," was the frank reply, "but I'm pretty well convinced that courtship is bankruptcy."

The schoolmaster asked the pupils: "Suppose in a family there are five children and mother has only four potatoes between them. Now, she wants to give every child an equal share. What is she going to do?" Silence reigned in the room. Everybody calculated very hard, till a little boy stood up and gave the unexpected answer: "Mash the potatoes, sir."

Jeweller (to new boy)—"Did you sell anything while I was out, Johnny?"

"Yes, sir. I sold six plain gold rings."

"Good, my boy," said the jeweller, highly pleased. "We'll make a first-class salesman of you one of these days. You got the regular price, of course?"

"O, yes, sir. The price was marked on the inside 18c., and the gentleman took all that was left, sir."

"Ah," remarked Miss Weery, whom Mr. Staylate had been wearying with old conundrums. "That reminds me of the best thing going." "What's that?" he asked. "A man who has stayed too long!"

**Her Specialty.**—Mike—Kin yure wife cook as good as yure mother used to, Pat?

Pat—She cannot; but Oi niver minution ut. She kin throw considerable bether.

**Mrs. Newlywed.**—Does your husband ever talk in his sleep, Mrs. Lonewed? Mrs. Lonewed—No, dear; he talks in other people's sleep. He is a preacher, you know.

Lady Curzon made a point of collecting any amusing attempts made by Hindus to write English that came under her notice and had many curious specimens in her scrap book. Once she got from Bombay a letter that two brothers sent out to their patrons on the death of their father, who had been the head of the firm. It ran: "Gentlemen: We have the pleasure to inform you that our respected father departed this life on the 10th inst. His business will be conducted by his beloved sons, whose names are given below. The opium market is quiet and Mal. 1500 rupees per chest. O death, where is thy sting? O grave, where is thy victory? We remain, etc."

Premier Sir Henry Campbell Bannerman has been spending a few days with his brother at Stracathro.

The ophthalmic surgeon says that he recently tested 52,493 children in the Glasgow Board schools, and found the vision of 18,565 defective.

## IN A DEADLY DECLINE.

Saved Just in Time by Dr. Williams' Pink Pills.

"Before my daughter Lena began taking Dr. Williams' Pink Pills she looked more like a corpse than a live girl," says Mrs. Geo. A. Myles, of South Woodilee, Ont. "Her blood seemed as though it had all turned to water. Then she began to have bad spells with her heart. At the least excitement her heart would beat so rapidly as to almost smother. She grew very thin, had no appetite, and what little food she did eat did not seem to nourish her. She was treated by one of the best doctors in this part of the country, yet she was daily growing worse and her heart got so bad that we were afraid that she would die. She slept but very little, and would frequently awake with a start and sometimes would jump right up in bed. These starts would always bring on a bad spell and leave her weak and exhausted. We had almost given up all hope of her ever being well again, when we decided to try Dr. Williams' Pink Pills. After taking a couple of boxes she began to sleep better at night, and color began to return to her lips. From that one she kept right on gaining and after taking eight boxes of the pills she was again in good health. She is now fifteen years of age, the picture of health, and since beginning the pills has gained about forty pounds in weight. Only those who saw her when ill can appreciate the marvelous change Dr. Williams' Pink Pills have brought about in her condition. I believe that had it not been for the pills she would be in her grave to-day, and it is with feelings of great gratitude that I write you in the hope it may benefit some other sufferer."

And Dr. Williams' Pink Pills can do just as much for every weak, ailing, pale-faced young woman who is sinking from anaemia into a deadly decline. Dr. Williams' Pink Pills actually make new blood. In that way they strike straight at the root of all common diseases like anaemia, headaches and backaches, heart palpitation, indigestion, neuralgia, rheumatism and the secret ailments and irregularities of girls and women. Sold by all dealers in medicine or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

It is 27 years since Dr. J. H. Murray took the "New English Dictionary" in hand.

The English Channel is nowhere more than 900 feet deep; the Irish Sea is 2-130 feet.

Not for many years have so many visitors remained at Strathgaffer so long as they have done this season.




# KELSEY

WARMING & VENTILATING

IS THE MOST

HEALTHFUL, EFFICIENT, ECONOMICAL.

For the Home, Church, or School.



UNLIKE  
EVERY  
OTHER  
SYSTEM

50,000  
PLEASED  
KELSEY  
USERS

Full Particulars from THE JAMES SMART MFG. CO. LTD. BROCKVILLE, ONT.

## CANADIAN PACIFIC

TRAIN SERVICE BETWEEN OTTAWA AND MONTREAL, VIA NORTH SHORE FROM UNION STATION:  
 b 8.15 a.m.; b 6.20 p.m.

VIA SHORT LINE FROM CENTRAL STATION:  
 a 5.00 a.m.; b 8.46 a.m.; a 2.80 p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, ALMONTE, ARNPRIOR, RENFREW AND PEMBROKE FROM UNION STATION:  
 a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.00 p.m.

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

### GEO. DUNCAN,

City Passenger Agent, 42 Sparks St. General Steamship Agency.

## GRAND TRUNK RAILWAY SYSTEM

### MONTREAL TRAINS

Trains leave Ottawa for Montreal 8.20 a.m. daily, and 4.25 p.m. daily, except Sunday.

Trains leave Ottawa for New York, Boston and Eastern points at 4.25 p.m., except Sunday. Through sleepers.

Trains leave Montreal for Ottawa: 8.40 a.m. daily, except Sunday, and 4.10 p.m. daily.

All trains 8 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

8.20 a.m. Express.  
 11.50 a.m. Express.  
 6.00 p.m. Express.

For Muskoka, North Bay, Georgian Bay and Parry Sound, 11.50 a.m. daily, except Sunday.

All trains 8 hours only between Montreal and Ottawa.

The shortest and quickest route to Quebec via Intercolonial Railway.

Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.

### PERCY M. BUTTLER,

City Passenger and Ticket Agent, Russell House Block.

Cook's Tours, General Steamship Agency.

## New York and Ottawa Line.

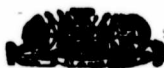
Trains leave Central Station 7.50 a.m. and 4.35 p.m.

And arrive at the following Stations Daily except Sunday:

8.50 a.m.	Finch	5.47 p.m.
9.35 a.m.	Cornwall	6.24 p.m.
12.55 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.50 p.m.	Tupper Lake	9.25 p.m.
4.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.50 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.35 p.m. Mixed train from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 55 Sparks St. and Central Station. Phone 16 or 1150.



## THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any open numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 24, which has not been homesteaded, or reserved to provide good lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

### ENTRY.

Entry must be made personally at the local land office for the district in which the land is situate.

### HOMESTEAD DUTIES.

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

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

(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.

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

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

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

### APPLICATION FOR PATENT

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

### INFORMATION.

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

### W. CORY,

Deputy Minister of the Interior.

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

## LITTLE WORK

The Dominion Presbyterian is seeking a reliable agent in every town and township in Canada. Persons having a little leisure will find it worth while to communicate with the Manager of The Dominion Presbyterian Subscription Department. Address: 75 Frank St., Ottawa.

## LARGE PAY

## PREBYTERY MEETINGS

### Synod of the Maritime Provinces.

Sydney, Sydney.

Inverness.

P. E. Island, Charlottetown.

Pictou, New Glasgow.

Wallace.

Truro, Truro.

Halifax.

Lun and Yar.

St. John.

Miramichi.

### Synod of Montreal and Ottawa.

Quebec, Sherbrooke, Dec. 4.

Montreal, Knox, 11 Sept., 9.30.

Glengarry, Van Kleeckhill, Nov. 13.

Ottawa, Ottawa Bank St. Ch. Nov. 6th.

Lan. and Ren., Carl. Pl. 30 Nov.

Brockville.

### Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 18, 11 a.m.

Peterboro.

Lindsay.

Whitby, Whitby, Oct. 16, 10.30.

Toronto, Toronto, Monthly, 1st Tues.

Orangeville, Orangeville, 11 Sept.

North Bay, Sundridge, Oct. 9, 2 p.m.

Algoma, Bruce Mines, 20 Sept., 8 p.m.

Owen Sound, O. Sd., Dec. 4.

Saugeen, Arthur, 18 Sept., 10 a.m.

Guelph, in Chalmers' Ch Guelph, Nov. 20 at 10.30.

### Synod of Hamilton and London.

Hamilton, Knox Church, 6th November, 10 a.m.

Paris, Paris, 11th Sept., 10.30.

London, London, Sept. 4, 10.30 a.m.

Chatham, Chatham, 11th Sept., 10 a.m.

Stratford.

Huron, Clinton, 4 Sept. 10 a.m.

Maitland, 10 Sept.

Bruce.

Sarnia, Sarnia, 11 Sept., 11 a.m.

### Synod of Manitoba.

Superior.

Winnipeg, College, 2nd Tues., 11 a.m.

Rock Lake.

Glenboro.

Portage-la-P.

Dauphin.

Brandon.

Melita.

Minnedosa.

### Synod of Saskatchewan.

Yorktown.

Regina.

Qu'Appelle, Abernethy, Sept.

Prince Albert, at Saskatoon, first Wed. of Feb.

Battleford.

### Synod of Alberta.

Arcoia, Arcoia, Sept.

Calgary.

Edmonton.

Red Deer.

Macleod.

### Synod of British Columbia.

Kamloops, Vernon, at call of Mod.

Kootenay.

Westminster.

Victoria, Victoria.

## MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and

49 Crescent Street,

MONTREAL, QUE

# G. E. Kingsbury

## PURE ICE

FROM ABOVE  
CHAUDIERE FALL'S

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

Prompt delivery. Phone 93

## Grand Trunk Railway System

8.30 a.m. (daily) 3.30 (Week days)  
5 p.m. (daily)

MONTREAL  
3 HOUR TRAINS

5 p.m. (daily)

New York and Boston  
Through Sleeping Cars.

8.35 a.m., 12.10 p.m., 5.01 p.m.  
(Week days)

Pembroke, Renfrew,  
Arnprior

and Intermediate Points.

12.10 p.m. (Week days)

Algonquin Park,  
Parry Sound  
North Bay

Through Cafe Sleeping Cars to  
New York Daily.

PERCY M. BUTTLER,  
City Passenger and Ticket Agent,  
Russell House Block

Cooks Tours. Gen'l Steamship Agency

### THE

## Dominion Life Assurance Co.

Head Office, Waterloo Ont.

Full Deposit at Ottawa.

Paid-up Capital, \$100,000.

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

AGENTS WANTED.

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

NO SAFER  
place

deposit your savings  
than with this com-  
pany.

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

## THE CANADIAN SAVINGS AND LOAN CO.

M. H. ROWLAND,  
London Ont. Manager

## LEITCH, PRINGLE & CAMERON,

Barristers, Solicitors, and  
Superior Court Notaries.  
Solicitors for Ontario Bank.

Cornwall, Ont.  
James Leitch, K.C., R. A. Pringle,  
A. G. Cameron, LL.B.

## DEBENTURES

Safe and Profitable Investment

# 5%

The Sun & Hastings Savings & Loan Co. of Ontario

Authorized Capital \$5,000,000

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

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

# 5,000 NEW SUBSCRIBERS

We desire to add Five Thousand new names to the Subscription List of The Dominion Presbyterian before July 1. To this end we make these

## EXTRAORDINARY OFFERS

As a premium to any person securing for The Dominion Presbyterian a new subscriber, and mailing us \$1.50, will be sent The Pilgrim, a monthly magazine for the home, for one year. The new subscriber will get both The Presbyterian and The Pilgrim for a year.

Any one ought to be able to get one new subscriber. Do it to-day.

Any old subscriber remitting arrears, if any, and for a year in advance, will also be placed on the list for The Pilgrim for One Year.

The editor of The Presbyterian can cordially commend The Pilgrim. It is an ideal magazine for the entire family. Among the departments will be two pages of Women's-wear fashions and one page devoted to Children's Clothing, Garden, House Furnishing, House Plans, Boys and Girls, Current Events, Books, Health and Hygiene, Short Stories, timely illustrated articles, etc.

The Pilgrim resembles in appearance, as well as in other particulars, the well-known Ladies' Home Journal.

Sample copies of The Dominion Presbyterian and The Pilgrim will be sent to any address on application.

Address, DOMINION PRESBYTERIAN,  
Ottawa, Canada.

# SECURITY

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

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

The Standard Loan Co.,  
24 Adelaide Street, East,  
TORONTO.  
W. S. DINNICK, Manager.

"... Of all the newspapers in New York, the one which has approached most closely to what an American newspaper should be in its straightforwardness and loss, 'THE NEW YORK TIMES' stands 'first.'"

—Harper's Weekly.

## THE NEW YORK TIMES

"All the News That's Fit to Print." Gives more space to news than any other New York newspaper. It gives impartial news free from bias. It goes into homes that bar other newspapers.

The London Times' Cable News appears in this country exclusively in THE NEW YORK TIMES. No other American newspaper excels THE NEW YORK TIMES in the presentation of Domestic or Foreign News.

## The New York Times Is Now Appearing Every Sunday Improved & Enlarged

with an illuminated PICTORIAL SECTION OF EIGHT FULL-SIZE PAGES, embracing pictures of prominent people in society and public life, also scenes and incidents of the important events of the day.

The Magazine Section accompanying the SUNDAY TIMES presents a variety of interesting illustrated features and a judicious selection of the best stories about men and women of prominence.

## The New York Times Saturday Review of Books

which accompanies the Saturday Edition, is the recognized authority to which the public looks for the first news of books.

### THE

## Weekly Financial Review,

In the Monday Edition,

gives a weekly review of current prices of stocks and bonds; also the declines in securities, including high and low prices—comprising a compact and convenient reference publication for investors and others interested in financial matters.

ORDER THROUGH YOUR LOCAL NEWSDEALER.

or mailed direct from office, at per following rates:

### SUBSCRIPTION TERMS:

By Mail.	
One Year, Sundays included, ..	\$8.50
Six Months, Sundays included, ..	4.25
Three Months, Sundays included, ..	2.25
One Month, Sundays included, ..	.75
Per Week .....	.17
Daily, without Sunday, per year .....	6.00
Daily, without Sunday, six months .....	3.00
Daily, without Sunday, three months .....	1.50
Daily, without Sunday, one month .....	.50
Daily, without Sunday, one week .....	.12
Monday, with Weekly Financial Review, per year .....	1.00
Saturday, with Section Devoted to Review of Books, per year 1.00	
Sunday, with Pictorial Section, per year .....	2.50
Postage to foreign countries for Daily and Sunday editions, add \$1.05 per month.	

Newsdealers who are not receiving THE NEW YORK TIMES—Daily and Sunday editions—should order a regular supply at once. Write for terms. Address Circulation Manager.

THE NEW YORK TIMES  
TIMES SQUARE, NEW YORK.