

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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## THE LITTLE HEART

BY ETTA WALLACE MILLER

A little heart hid a thought of spite  
Deep in its innocent white away;  
And it whispered when it knelt to  
pray,  
"Nobody knows for it's hid from sight."

But the little heart lay wide awake  
And the silence spoke to it and said:  
"O dear little Heart, the thought is  
red  
Like a danger sign for safety's sake."

The little Heart heard but heeded not  
And it nursed the thought and kept it  
warm,  
Safe from the tempest of inward  
storm,—  
And thought, "In the morn 'twill be  
forgot."

But the blue sky wept; the sun was sad,  
And the roses hung their dainty heads  
Dropping tears on the violet beds;  
And the little Heart was far from glad.

So the ugly thought was thrown away,  
And a lovely one came in its place,  
Then smiles arose in each flower face  
—The sun came out and the Heart was  
gay.

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## DEATHS.

On Sunday, Oct. 30, 1907, at the Manse of Knox Church, Calgary, Alberta, to the Rev. and Mrs. J. A. Clark, a son.

## MARRIAGES.

At Ottawa, on the 31st instant (Thanksgiving Day), by Rev. W. T. Herridge, D.D., minister of St. Andrew's Church, Christopher Blackett Robinson, Jr., to Margaret Hopkins Jamieson, both of this city.

At Montreal, on October 23, 1907, by the Rev. Robert Campbell, D.D., Thomas Kelly Dickinson, son of the late Daniel Dickinson, Whitehaven, England, to Katherine Mary (Malsie), daughter of the late Joseph Godard Hall, Port Hope, Ont.

At Montreal, on Oct. 17, 1907, by the Rev. G. F. Kinnear, B.A., Grace Primrose, of Kingsbury, Que., to John Wesley Wallace, of Montreal.

At Montreal, on Oct. 22, 1907, by the Rev. G. F. Kinnear, B.A., Margaret McGee to Isaac MacCoo, both of the City of Montreal.

At the bride's home, Vankleek Hill, on Oct. 2, 1907, by Rev. T. G. Thompson, Donald A. A. McRae, of Glen Roy, to Miss Barbara Sample.

At the home of the bride's mother, Front of Lancaster, on Oct. 23, 1907, by Rev. J. U. Tanner, Harry W. Stevens, of Banff, Alta., to Miss Sara Henrietta McBain, daughter of the late John F. McBain.

At the Cowan Avenue Church Toronto, On Oct. 22, 1907, by the Rev. Peter M. MacDonald, Laura Alice, daughter of James Lillie, C.P.R., to Edgar Locke, eldest son of Mr. and Mrs. Henry C. Roxborough, formerly of Montreal.

At the residence of the bride's parents, on Oct. 23, 1907, by the Rev. Thos. A. Mitchell, John D. Millar to Jean M. Nicoll, all of Lachute, Que.

At the Manse, Lachute, Que., on Oct. 19, 1907, by the Rev. Thos. A. Mitchell, Samuel Reid to Mary E. Kettyle, both of Brownsburg, Que.

## BIRTHS.

On Oct. 26, 1907, Eliza Cowan Cross, wife of the Rev. Dugald Currie.

At 50 Cathcart Street, Montreal, on Oct. 13, 1907, Mrs. Alexander Kennedy, a native of Invernesshire, Scotland, aged 90 years.

At the residence of his son-in-law, Mr. Jas. Anderson, 261 Markham Street, Toronto, on Oct. 25, 1907, Wm. Corbett, sen., in his 80th year.

At Winnipeg, Man., on Oct. 30, 1907, Mrs. Eason Smith, late of Vankleek Hill, aged 87 years.

At Lochiel, Glengarry, on Oct. 14, 1907, John Morris, aged 76 years.

At Cornwall, on Oct. 24, 1907, Peter Mason, a native of Fort Augustus, Scotland, aged 86 years.

At Howick, Que., on Oct. 26, 1907, Robert Maw, aged 68 years and 9 months.

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## NOTE AND COMMENT

Our old country exchanges say that King Alfonso is in such a bad state of health that he will consult a specialist in tuberculosis during his present visit to London.

So far McGill University has found it impossible to secure a properly qualified professor to take the chair of education, which was founded recently by Sir William Macdonald.

At least two villages were destroyed in Calabria, Italy, by an earthquake, while in others many houses were laid in ruins. Two hundred bodies have been recovered, and it is believed the death toll will reach 500.

For fifty years every week day at noon a prayer meeting has been held in the busiest section of New York. This week the jubilee of the widely known Fulton street prayer meeting is being celebrated. The average daily attendance during the half century of its existence has been two hundred. The attendance during the past five years has been increasing.

A Hebrew evangelist, Mr. Philip Sidersky, of the Christian Mission for Jews, Baltimore, has held extended open-air meetings for the Jews in Washington and Baltimore this summer. He speaks to his people in Hebrew, and has stereotyped views of Bible lands and Scripture stories. The meetings are orderly and the addresses are without bitterness or anything to irritate, but are the testimony of God in the Scriptures to the gift of a Divine Saviour of men.

Justice Miller, of the New York Supreme Court, made an announcement a few days ago which he at once put into practice by refusing a number of applications for citizenship. He said: "We have admitted too many ignorant foreigners to citizenship already. I do not purpose to admit to the franchise any person who does not know enough about the constitution of the country to cast an intelligent ballot. I will not grant citizenship papers to any immigrant who has not a fixed intention of staying in the country and an intelligent knowledge of and patriotic interest in its form of government. An ignorant electorate tends to be a corruptible electorate; an unintelligent use of the ballot is dangerous to the success of a democratic form of government." The Canadian Government might make a note of what the American judge says.

A correspondent of the Central Presbyterian Brotherhood may do," says: "If the brotherhood could take hold of these two things—family worship and the observance of the Sabbath—and bring about a general revival throughout our entire Church membership of their observance as inculcated in the Bible, I believe it would do more good towards fighting Satan than it could do in any other way. There seems to be more danger to our whole country from the breaking down of these two bulwarks of our religion than from any other two sins that could be named; because a whole-souled observance of these two things would correct so many other evils that are now rampant in the land. It is something fearful to think of the growing tendency to disregard God's commands about the Sabbath day."

Mr. T. P. O'Connor, the brilliant Irish politician and writer, gives good advice to young men when he says: "And let me whisper this word finally in your ear. It won't do you the least harm if you are a teetotaler. You may lose something, but you gain tenfold. I believe in half a century from now no man will rise to the height of any profession, in the field, in the forum, or at the desk, who is not a teetotaler."—Ex.

The chief difficulty in enforcing laws against the liquor traffic is the unfaithfulness of the law officers, many of them showing practical sympathy with the law-breakers. A Georgia judge is of another sort. A fellow who had started an illicit grocery was brought before him the other day, and he sentenced him to a heavy fine and a term of twelve months in the chain gang. It will not only cure him of whisky selling, but will probably cause others of his ilk to be a little careful. The chain gang treatment will put them out of business more readily than anything else. And will anybody say that any class of men more deserve it?

The disestablishment of the Church of England must be looming nearer than we had supposed, says the Belfast Witness. At the Yarmouth Congress the subject was broadly discussed as "in the air" by Dr. Sheepshanks, the presiding prelate. The Archbishop of Canterbury, in a visitation address, goes into the details and difficulties of disestablishment, as if an actual bill was coming up in Parliament. The Welsh Nonconformists are threatening to revolt from the present Liberal Government unless they forthwith set about disestablishing the Anglican Church in Wales and Monmouth. It looks as if the cause is ripening rapidly, and only waits a latter-day Gladstone to put in his sickle. But where is he to be found?

In the course of an article on "The Unrest in India," contributed to the Mysore Review, a native Hindu gives the following unsolicited testimony to the good work of the missionary. He says: "We take this opportunity of entreating our countrymen not to misunderstand our European Missionary friends, and to impute to them sinister motives for the work they are doing in our midst. They do not mask their object in coming to India. It is avowedly to evangelize her children by conviction. They do not use force or compulsion. They are, however, the great pioneers and successful prosecutors of Western higher education, and being divested of official prestige, give us object lessons of British home life and morale. They are sincere in their beliefs and enable us to correctly appraise the intrinsic social position of the Britishers, who are dressed in brief authority over us. They moreover sympathize and mix with us in many a social and public function, and we have much to learn from them, and improve our general condition. Their colleges and high schools hold their own among the best in the land, and some of the best among our men of light and leading are the alumni of those institutions. They do not, as a rule, make converts by unfair means. There may be exceptions here and there, but we believe we have painted our Missionary friends in India in true and faithful colors. We ought always to look upon these unselfish workers as India's real friends."

Presbyterian missionaries in the Philippines have no cause to reprove over the ingathering of the past year. More than 2,000 members were received into the various churches under the seven stations of the Board. This is the largest number ever welcomed in any single year and brings the sum total of membership to about 6,500. The property interests will aggregate \$100,000, and this amount does not include a number of chapels built by the Filipinos themselves, the other denominations show a proportionate increase in their membership.

One of the most promising mission fields today is Korea. Despite political changes and unrest, Christianity is making marked progress. The annual report of the Foreign Mission Board of the Presbyterian Church, U.S.A., speaking of the religious movement in Korea, says: "In Pyeng Yang the revival has stirred all the schools and the churches. The churches are filled to overflowing. The Central Presbyterian Church for lack of room has had again to send off two more congregations, and now, to relieve congestion, men and women are compelled to worship at separate hours of the day. Five hundred and fifty leading women from country churches, who attended the woman's Training Class at Pyeng Yang, received a baptism of the Holy Spirit. Seventy-five theological students gathered from all parts of Korea to spend three months in theological study, were also filled with the Spirit. This means that the first ministers who are to be ordained and take their places as pastors in the Korean church will be Spirit-filled men." We must not forget that the Presbyterians of the Maritime Provinces are supporting a staff of six men and four unmarried women in Korea—besides wives of the missionaries. They are enjoying the blessing spoken of in the above report.

Rev. T. M. Hurst, who has been travelling in Europe, gives some interesting notes in the Cumberland Presbyterian on what he saw and heard in his rambles, making particular reference to the growth of public sentiment in favor of more strict observance of the Sabbath. This encouraging condition he contrasts with the growing tendency in the United States to secularize the Lord's Day. He says: "Think of it! Even in Gay Paree the grip of good Sunday laws is tightening, while in Puritanical Boston and Philadelphia the one-time honored Sabbath of the Lord is fast becoming a day of desecration and social demoralization. It may be possible that a monarchy can exist permanently without a Sabbath day, though the judgment of history does not suggest such a thing, but a republic cannot stand when the pillars on which it rests are gone. Take away the public school, the Sabbath day, the integrity of the criminal courts and the jury system and the integrity of the ballot box and our legislative bodies, and our democracy becomes anarchy. There are but three theories of government—monarchy, democracy, anarchy—and we stand in the centre with too many indications that we may turn about and face the wrong way. Waiving all questions of religious difference, the American people cannot afford to abandon the Sabbath day as a means of protection to its social and political well-being."

Punctuality comes neither by heredity nor by gift of the gods. It is resolution made practical.



<p><b>SPECIAL ARTICLES</b></p>	<p><b>Our Contributors</b></p>	<p><b>BOOK REVIEWS</b></p>
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**HOSPITALITY AT CHURCH.**

By Rev. James Hastie.

The Bible abounds with commands and examples of Hospitality. How Lot acted in this matter will occur to all—and Laban, and Joseph, and Boaz, and Rebekah, and Rahab, and the Widow of Zarephath, and the Shunamite, and memorably Abraham, (Gen. xviii. 4. etc.) Then in the New Testament there are Simon the tanner, and Cornelius, and Lydia, and Phoebe, and Philemon and Gaius. Nor was their hospitality all Galus. Nor was no income. Every one of them realized the truth of the Scripture promise, "that even a cup of cold water given to a disciple shall not lose its reward." Rebekah was rewarded with a good husband and many precious gifts, Gen. xxiv.; Laban, with a good servant for himself and a husband for both his daughters, Gen. xxix. and xxx.; Rahab, with the preservation of herself and kindred from destruction. Josh. vi.; David, with the discovery of his enemies, 1 Sam. xxx.; the widow of Zarephath, with the miraculous increase of her meal and oil, and the restoration to life of her son, 1 Kings xvii.; the jailor, and also Lydia, with salvation for themselves and their households; the Barbarians of Melita, with cure of both body and soul.

In Abraham's case as well as in Lot's, angels were entertained unawares, and verily they had their reward. Lot was preserved from the flames. To Abraham the glad message was brought of the promise of a son by Sarah, in whom all the families of the earth should be blessed.

And surely it is worthy of note the high place given by the ancient heathen to hospitality, as seen in the title they gave to their supreme divinity, Jupiter, when they called him as they did, Jupiter Hospes—Jupiter "The Hospitable."

And in the interior of Russia to-day where hotels and other houses of entertainment are very scarce, the kindness of the peasants to strangers is most delightful. The humblest hut offers its bed and its table to the traveller. No compensation will be taken. Indeed, a byword is current there which has almost the binding force of a law, "that to take pay for the bread and salt which a passing stranger eats is a great sin."

But, this question has a bearing on church life which should not be overlooked. Young men and young women come into town and city the year round to work or study, who belong to the Presbyterian Church. Whether they continue to attend that church or no will depend largely on the welcome they receive or the reverse on their arrival. Lonely and alone they long for sympathy and recognition. For a few weeks they do give attendance at the denomination of their fathers, and if the hand of fellowship be promptly given, and a seat be provided, they will abide, otherwise they will not.

Occasional visits are made of an evening to other churches, and not unfrequently they have but to make one visit when they are taken by the hand, and kindly spoken to, and invited to return.

Next Sabbath some genial visitor calls at their lodgings and takes them again to the same church, and so friendship goes on for weeks till at length the youth turns away altogether from the church of his fathers to some other from no other cause than want of hospitality

and affability on the part of the people.

Now, who should take the initiative in speaking to this new-comer? Should any one person, should any one order of officials have a monopoly of this luxury? An atmosphere of sociability is only possible in a congregation when everyone is mindful to entertain strangers. Let no one wait for another to move. Let every man and woman make it a matter of personal obligation.

The minister cannot for the most part leave the pulpit to sneak to the new-comer before he gets away. But somebody is sitting immediately in front, or behind, or by his side. Some one showed him to a seat, and let that same person play the "Achates" to him at the close of the service. Some one must touch elbows with him as he passes out. Let every one who has opportunity show affability, and should a dozen do so the same day all the better.

It is not the Confession of Faith and Catechism which drive many a youth from our communion, nor the absence of instrumental music or its presence, nor the defective architecture of the meeting-house, nor the quality of the preaching so much; in a legion of cases rather it is the want of that which Abraham so abundantly possessed and used so generously—Christian Affability.

**"RALPH CONNOR" AT HOME.**

A writer in the Boston Congregational who has been visiting Winnipeg, has this to say of a well-known minister residing in that city:

"Ralph Connor known in the churches as the Rev. Charles W. Gordon, D.D., is the minister of St. Stephen's church, for which a fine new edifice has been built. Like the late Dr. John Watson, he is first a hard-working, all-round city pastor, and a man of letters only in his moments of relaxation. "At the meeting of the local presbytery held during my stay in the city, he seemed to be consulted on all manner of questions, and evidently he is in the forefront of the forward movement to his church in Winnipeg and western Canada. At first sight he seems the dreamer rather than the man of action, but the real man is the happy union of imagination and practical talent. He dreams dreams, and then with the energy of a successful man of affairs he translates them into concrete real realization. One of his intimates told me he belongs to the mystics; often a plain business man cannot understand him. He added in the same breath, 'he is as shrewd as the best of them when he comes to a turn in real estate.'" One of Ralph Connor's first transactions in Winnipeg real estate was to buy a liberal portion for his own house on Broadway. It is a substantial brick building, with ample grounds, and a spacious double study. Dr. Gordon works with a private secretary and he knows how to delegate to her most of his detail matters. In his church he gathers a large audience, including many strangers, and he preaches long sermons. Dr. Gordon is optimistic concerning the outcome of the movements of the union in Canada. He even thinks that the Anglicans may be included. While resisting the sacerdotal theory of orders he has come to believe that the office of a bishop is necessary to the most efficient administration in the church. Two months of the year he reserves for an outing in a cottage on one of the thousand islands of the Lake of the Woods.

**THE LIVING WATER.**

By Nicol Moffatt.

Why think of the woman of Samaria and leave out her partners in shame? Let them all assemble together, since Jesus has called for them. "Go, call thy husband and come hither," is His commandment. They represent a large, sad class in society, and for their uplifting His disciples must ever strive and pray.

Notice the Saviour's method of reaching her. "Give me to drink," were words which instantly removed their differences. Both were agreed that on a hot, dusty noon hour a good drink of cool water was necessary. Both felt a debt of gratitude for the refreshing water of Jacob's well.

Take another step, however. They are to agree once more. "Living water" was spoken of thrice, and to "never thirst" become the hope and desire of both. Poor soul! thou hast hardly touched the wide sea of good. If left to thyself thou never canst. But the Saviour knew the keenness of hope. "Give me this water, that I thirst not, neither come hither to draw," revealed a better self within her just awakening. What a quick wing hope has.

But there must first be a clearing away of obstacles. The conscience must be reached. Here again the Saviour shows his skill in discovering a breach in the soul's wall—go call thy husband. Now is the moment of all the ages to her. Is she to lie and kill the last root of that tender plant of God—conscience? It would have been the last and fatal leap into endless night. But it was the same gentle voice that appealed to her honor which had previously driven away her fears and renewed her hopes. She therefore was enabled to save herself from that cruel fate.

Consider anew at this point the gift of God, referred to by Jesus, and also termed the "well of water springing up into everlasting life." In our holidays we have all searched the hillside for the cool springs. We turned not at the bog or nettles; we were undecieved by the moss covered stones or decaying stumps. A poor place this for anything good! But to see the bubbling fountain! From afar, somewhere, the fresh, pure liquid has arisen, and here it overflows and puts to naught its rude surroundings.

Woman of Samaria! thy soul may be as rough as that wild mountain side, and seem unknown to any good. But receive the "gift of God," which will be a well of "living water." From thy soul will spring up a stream of pure rich thought and impulse.

Disciple of Christ! hasten to find these springs. It will cost thee something. But as the Master who had added to His physical exhaustion by this interview, said, "I have meat to eat that ye know not of," so verily thou wilt be fed. Thou too must sit at the well or beside to do this work. A smile is worth a dozen tracts and thy sympathy may be needed in the absence of the mother—probably dead, probably deceived. Thou art the living wire which with one hand thou dost raise the fallen and with the other hold to Christ. Thy meat will be to do His will and finish His work. Waver not at thy weakness—thou seeest not the whole. Since love has animated thy heart, thou has given thy best. Since effort has exhausted the soul thou hast done thy part. With Christ thou hast spent thyself and with Him wear the crown.



## "EXERCISE THYSELF."

By Rev. J. A. McKeen, B.A.

"We approach the truth by steps." So I began my sermon one Sunday evening a good many years ago. I spoke of the first, second and third steps. The third step was the doing of the truth. The following Monday evening I had a call from a captain of one of the British regiments, of which I was an officiating chaplain at the time. Immediately upon being seated, he surprised me by saying, "I cannot take that third step." He stood where many come to a halt; but he could not there stand at ease.

The doing of the truth is a task set before us. In this understanding we have an opportunity of exercising profitably, and we should take this kind of exercise every day. There is a great deal of the truth that we are not practicing in our lives; we have been forgetful of it, or we have been afraid to put it to the test.

Let us not be unmindful of Christ's sayings, but take them one by one, and determine to do them. A woman told her pastor that she had not been able to say the Lord's Prayer for ten years. She could not repeat the "forgive" petition, because she could not forgive another woman, who had wronged her. She was unmoved in her hardness, till her pastor showed her that she should forgive this woman because Jesus would like her to do so; and she did it for His sake, and then she was able again to say the Lord's Prayer, and was the happier for it. If we do something that Christ has asked us to do, and do it for His sake; and then take another word of His and keep it; and then another; and then ask, "What next, my Master"; we will find the kingdom of God coming to us, like a swelling and uplifting tide.

There is some of Christ's teaching that we have been afraid to put to the test. In this cowardice we are reproved by young men we know, who have lost business situations because they chose to obey Christ. Recent converts from heathenism have been driven from home and friends because they kept Christ's words. They put us to shame. The martyrs, a noble army, encompass us as witnesses for Christ, and in fearfulness we turn our back, where, in faithfulness, they died.

It is unprofitable to leave the teaching of Christ untried. We are then like men out of employment, with all the temptations of that condition, and its weariness and privation and suffering. But, when we keep His sayings, we are like the unemployed who have found work; we are busy following out the command of Christ that accompanies His teaching, "Go, and do thou likewise." Our whole time is taken up with work for the best Master of all. And we have our reward; for we abide in His love and our joy is full.

Orono, Ont.

In your temptations run to the promises; they be our Lord's branches hanging over the water, that our Lord's silly, half-drowned children may take a grip of them; if you let that grip go, you will fall to the ground.—Samuel Rutherford.

We often do more good by our sympathy than by our labors, and render to the world a more lasting service by absence of jealousy and recognition of merit than we could ever render by the straining efforts of personal ambition.—Archdeacon Farrar.

There is an idea abroad among most people that they should make their neighbors good. One person I have to make good—myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may.—Robert Louis Stevenson.

## THE POLITICAL UNREST IN INDIA.

By Abbott E. Kittredge, D.D.

In many of our American papers we find, from time to time, articles upon this subject, but most of them are written without any intelligent conception of the real conditions of things in that vast Empire of the East. That there is an unrest is undoubtedly true, and signs of this have appeared in Northern India at Lahore and also recently in Calcutta. But it is not, as yet, general, owing to the fact of the ignorance of the great mass of the people, who are held down by the iron hand of Caste, under which individual ambition is impossible. At the same time, the unrest exists among many thinking Hindus, and unless it is displaced by effectual remedies, it is likely to spread and cause serious trouble. Let us remember one fact, that the people of India do not complain of oppression by the British Government, it is no heavy yoke that they are seeking to throw off, nor do they wish to be wholly separated from England, but only to have some part in the legislation of their country; in other words, to sustain the same relations to the throne as is true of Canada and Australia.

It is impossible for one who visits that country, and studies this question carefully, to say too much in praise of the English rule in India. She has preserved peace between the different religious sects, she has developed the country by railroads and by the encouragement of agriculture, she has fostered education by liberal gifts both to secular and religious schools and colleges, and by the establishment of four great university centres at Bombay, Calcutta, Madras and Lahore, and to-day India is one of the richest and one of the most prosperous countries in the world, while its taxation is the lightest, being only three rupees per annum, or one dollar in our currency, while in Japan it is three dollars, and in England seven dollars. England, therefore, has accomplished a wonderful work in developing the resources of the country, and in providing for the comfort and the education of the people. But while this is true, she has ruled India by force only, and before any political reform is possible, there must be a reform from within, and the overcoming of racial and social prejudices.

The work is a gigantic one, to break the terrible curse of Caste, to destroy the deep-seated antagonism between the races, an antagonism which now is kept from open violence only by a strong military army, and to lift woman from her awful degradation, for without her emancipation the nation cannot rise. As one writer expresses it, "England must get over the idea that human nature in India consists only of abdomen and eyes." Her one duty, therefore, is to seek the contentment of the people by the arrangement of social reforms and by the destruction of racial prejudices, and if she can do this, the people will be fitted to have some part in the legislation of their country, and all agitation will cease.

That this is not only the duty, but the true wisdom of England, must be evident to every thoughtful observer. Up to this time she has been able to rule India by force, because of the isolated position of that country, but this will not be true many more years. Other great powers will enter the Persian Gulf, the Russian and Indian railways are growing more closely related, and the overland communication with China is being rapidly developed.

To-day is England's great opportunity, for to delay meeting the vast and complicated questions of the hour and to be careless regarding the contentment of the people of India, will be not only unwise, but may imperil her rule in that land. The prayer of all should be that this great Christian nation may be true to its faith and its illustrious his-

tory and become, under God, the emancipator of India's 294,000,000 from the shackles of ignorance and debasing rites, lifting the people up into intelligence and brotherhood and the highest civilization.—N. Y. Christian Intelligence.

## WHAT ARE WE TO GIVE UP?

The Toronto News remarks:

The fact is that the people of the three churches want to know to what changes Church Union would commit them. They ask if Church Union means the giving up of some of the beliefs to which they belong? If so, what beliefs are to be given up? Is Church Union an agreement to adopt a general style of church worship, different from the familiar services of the past?

Upon which the Presbyterian Witness offers the following very sensible observations:

Perhaps the best way of answering these questions is to look at what three divisions of the Presbyterian Church had to give up in and since the union of 1875. They did not give up any of their Sabbath Schools, but greatly increased and improved them. They did not give up their churches, but enlarged and increased them. They have not given up the Bible or the Catechism, or the Confession, but have adhered with unshaken tenacity to all. They have not given up the Church of Scotland or the Free Church or the United Presbyterian Church, but claimed closer friendship and intercourse with all. They have not forsaken any of the Churches of their fathers, or any of the godly practices of their fathers, but have striven more and more to walk in the way of the Lord. They have greatly advanced the grace of liberality. They have manifested more zeal in missions at home and abroad. They have tried to provide with greater liberality for their ministers, for widows, for orphans, for veterans who have served the churches in the ministry. There was no attempt by Assembly or Synod or Presbytery to interfere with the liberty of any congregation or any member. Within our far-reaching bounds there is the amplest toleration, the ardent liberty, the greatest forbearance. Doubtless it would be so also in the larger, wider union. Not one word or work of the Lord, dear to us from past generations, would be taken from us. No door of usefulness would be closed against us. Every congregation would have all the rights and liberties it now possesses. The union of 1875 has not interfered with the usages of our congregations; and we may be sure that our liberties would not now be less carefully guarded.

The French treaty will be submitted to the Parliament of France on November 28, the day for opening the Dominion Parliament.

The benign aspect of our good friend Mr. C. Blackett Robinson, of the Dominion Presbyterian, so imposed upon the people of Parry Sound, when he was up there last week, that it is referred to in the Star as "the Rev. C. B. Robinson." So says the Orillia Packet.

India has now a one anna piece. The new coin, which is a very handsome one, is made of nickel, and possesses two novel features. It is not a plain circle, but is rosette-shaped with indented edges, so that in the dark it can easily be distinguished from other coins; and its value is expressed in five different languages. The King is portrayed wearing his crown.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## \*JOSUA RENEWING THE COVENANT WITH ISRAEL.

By Rev. Prof. Mackenzie, B.D.

In sincerity and in truth, v. 14. The late Dr. Dale of Birmingham once said that there were three essentials of worship: first, be real; second, be real; third, be real. To worship God with the lips while the heart is far from Him is to be guilty of the basest mockery. When we pray, God wants the desires of our hearts. When we praise Him in some psalm or hymn, He requires that there should be love and gratitude in our hearts corresponding to the great words we utter.

If it seem evil unto you to serve the Lord, v. 15.—Many a time it has seemed "evil," according to the world's reckoning, "to serve the Lord." For the apostle James it meant death by the headsman's axe, for Peter, so the tradition runs, crucifixion head downwards; probably for all the Twelve, a violent death. In the early days of Christianity, serving the Lord brought multitudes of men and women, youths and maidens, to a martyr's end. Even at this day, and in our own land, we must lay our account with the scornful sneer, the biting sarcasm, the clever ridicule of companions, the loss of popularity, perhaps injury to business, if we would serve the Lord. But over against this, there is the joy and satisfaction of living the noblest and best life possible on earth, and the rewards, more glorious than mortal tongue can tell, of the world to come.

Choose you, v. 15. At a religious conference, not long ago, a successful business man said that, as a young man, his ambition had been to build up the greatest business in its own line, in the country. He soon found out that, if he was to succeed in this, he must give up active work in the church. This he felt he ought not to do, and he therefore contented himself with a small measure of success. He deliberately faced the question whether God or business was to have the first place, and he decided for God, a decision which he never found reason to regret.

This day, v. 15. A thousand voices are telling us that "this day" is one of most momentous importance in the history of our country. New districts of immense area are being opened up in the north and west. Immigrants are flocking to our shores in astonishing numbers. Soon our land will have taken its set for God or evil. Our time will tell tremendously on all future times in Canada. There is need for each one of us to line up on the side of the forces that make for righteousness. No earthly sovereign, but the King of kings, is calling us to enlist in His army, to fight His battles, to drive out, and keep out, of this fair land all that injures men's bodies and souls, and to establish all that makes life noble and true.

As for me, v. 15. The writer spent a Sabbath recently in a small town, where one of the churches has a beautiful set of chimes. In the quiet evening hour, before the evening service, these sweet bells peal out the tune of one gospel tune after another. All over the town sound the message and the invitation of the bells. Like those bells,

\*S. S. Lesson, November 10, 1907.—Joshua 24:14-25. Commit to memory vs. 22-24. Read Joshua, chs. 23, 24. Golden Text—Choose you this day whom ye will serve.—Joshua 24:15.

is a life that is sincerity and resolutely devoted to God. It bears continual witness to His power and grace. Without words, it rebukes sin, and calls men to a life of righteousness.

God forbid that we should serve other gods, v. 16. A recent story pictures a young minister listening, in one of the public parks of London, England, to an attack upon Christianity. Obtaining permission to speak, he challenges the assailant to mention the schools and hospitals and asylums which have sprung up in the soil of unbelief. In this way, the edge of the attack was completely turned, and the young champion carried with him the enthusiasm of the crowd. We have but to count up the blessings which Christian lands possess, and contrast them with the misery and darkness of heathen countries, to be convinced that the religion of the Bible rightly commands our heartfelt homage and our unreserved obedience.

This stone, a witness, v. 27. As one enters the mouth of the Niagara River from Lake Ontario, there looks down upon him from the stately monument on Queenston Heights the soldierly figure of Sir Isaac Brock, the hero of the war of 1812. That monument is an enduring witness to the splendid courage in leader and soldiers alike, which, at a critical moment preserved Canada for the British crown. That graceful shaft reared against the sky, and that silent figure of the hero who died for king and country, are a constant reminder more eloquent than words, of the loyalty required of each Canadian citizen. In like manner, when we read and hear the gospel, and especially when we come to the Lord's Table, we behold the cross, where the Son of God became "obedient unto death." That cross summons us, with a constraint more powerful than speech, to give our lives to the service of Him who has redeemed us at so great a cost.

## HIS GOODNESS.

The wrong that pains my soul below  
I dare not throne above;  
I know not of His hate—I know  
His goodness and His love.

I dimly guess from blessings known  
Of greater out of sight,  
And, with the chastened Psalmist, own  
His judgments, too, are right.

I long for household voices gone,  
For vanished smiles I long,  
But God hath led my dear ones on,  
And He can do no wrong.  
—Whittier.

You will be happy by and by if you will take the time to learn to know a privilege when you see it. Far too often when we meet privilege on the way of life, we do not recognize it. We say: "Excuse me, I believe you are a duty—a hard, irksome duty. Stand out of the way. I am looking for privilege, not duty." And all the time we were face to face with privilege and did not know it. Surely, the morning of life is the very best time to journey the way of the cross. Then all the rest of the ways will be made brighter by the light that streams from it.—Kind Words.

It is wonderful what miracles God works in wills that are utterly surrendered to Him. He turns hard things into easy, and bitter things into sweet. It is not that He puts easy things in the place of the hard, but He actually changes the hard thing into an easy one.—Hannah W. Smith.

## LIGHT FROM THE EAST.

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

Other Gods — The Babylonians, amongst whom Abraham, the founder of the Hebrews, grew up, worshipped a triad, Anu, Bel, Ea—the god of heaven, the god of earth and the watery element, and the god of the watery element. With these were associated Ish-tar the goddess of fertility, Shamash and Sin, that is, the sun and moon, and a host of others. Abraham's native city, Ur, was a centre of moon worship. Some of their psalms show great devotional exaltation of spirit and are worthy of a purer faith, for example: "In heaven who is great? Thou alone art great. On earth who is great? Thou only. When thy voice soundeth in heaven, the gods fall prostrate. When thy voice soundeth on earth, the spirits kiss the dust. Who can resist thy words, O God? Who can rival them? Among the gods thy brothers thou hast no equal. God, my Creator, may be stand by my side. Keep thou the door of my lips. Guard thou my hands, O Lord of light. O Lord, who trusteth in thee do thou benefit his soul." The hope of immortality appears in the following prayer for a soul: "Like a bird may it fly to a lofty place; to the holy hands of its God may it ascend. The man who is departing into glory, may his soul shine as radiant brass. To that man may the Sun give life. Grant him an abode of happiness."

## A HEATHEN GOD.

The Chinese popular deity is "the kitchen-god," a picture of a god that hangs in every kitchen. Since all secrets of even the largest household eventually find their way to the kitchen, this god is supposed to know everything about the family. By a clever trick the Chinese outwit this deity. Once a year he is sent up to heaven in fire to report on the doings of the household. Before he is burnt, however, his mouth is smeared with sticky sweets; so that when called upon for a report he can only mumble "m-m-m-m" which sound resembles a Chinese word for good report. To us this sort of thing seems pure sill. Yet the same strain runs through all idolatry. The streets of Peking are indescribably tortuous, so that the spirits of the other world can not find their way through them. Paper images of food and equipment are burned at graves for the spirits will not know the difference. How infinitely loftier is the Christian conception of an Omniscient God, whose eye searches out the hidden depths of the innermost imaginings of the human breast. God knows all; and He, therefore judges righteous and judgment.

The longer I live the less I think and fear about what the world calls success: the more I tremble for true success, for the perfection and beauty of the inner life, for the purity and sanctity of the soul, which is as a temple. As I grow older I feel the need of getting at the root of the matter—of being sure of the nearness of God, of being free from all the mistiness and doubts, and of throwing the increasing cares of life on him.—S. C. Armstrong.

The size of God's family does not affect the preciousness of the individual soul. The one sheep is not lost in the flock. "He calleth His sheep by name." He loved me and gave Himself for me.—J. H. Jowett.

## IDEALS OF WORSHIP.

How can we know the experience of the spiritual cleansing and healing which belongs with worship? How can we know its relief, its joy, its exaltation and its peace? First of all, it must come from an assured sense of communion with God. If we confess our sins, it must be to One whom we know is just and faithful to forgive us our sins. If we express our gratitude it is because the good things we have received bear the marks of our Father. If we offer praises, they will be the spontaneous tribute of adoration of the perfect being who values our wondering love. If we ask for anything from God, it is because the thing sought seems to us worthy in itself and worthy of the thought of Him who is "able to do exceeding abundantly above all that we ask."

Such worship is uplifting in proportion to our conception of the worth and dignity of the object of our worship. "Shall I lift up mine eyes unto the mountains to seek the source of the help I need?" sang the Hebrew worshipper. "Nay, but to the Maker of the mountains and of heaven and earth." One is carried out of and above himself when he bows down before Him who dwelleth in the high and lofty place, who inhabiteth eternity.

But He who is above all must also be near us if we are to worship Him. He is a Spirit and must be worshipped in spirit. But He is the Spirit who anointed Jesus of Nazareth to preach good news to the needy and to be a ministering presence. Is it a thing to be wondered at that men pray to Jesus Christ who manifests to them the Father, and that it is through him that they have access to the Father?

Simplicity benefits worship in which reverence and love blend in the out-pouring of the heart. We speak to God in our closets because thought and feeling crave expression in words. But we do not speak for the sake of speaking, nor because we think He does not know our needs till we tell them.

Worship is enriched by being shared. The communion of worshippers is only second in importance to communion with God. Spiritual exhilaration through the worship of believers together is one of the most real and vital elements of religious experience. The man who does not cultivate it loses a large and precious portion of the life allotted to him in this world. The pastor who does not make that the constant object of his labors will miss the main fruit of his ministry.

From the uplifting of worship in common with other children of God in His house of prayer we return to our closets with renewed joy and power to meet Him who sees in secret and rewards openly. There pulses constantly the heart of the Church of Christ.—The Congregationalist.

## PRAYER.

O merciful God, who from Sabbath to Sabbath doth support and sustain us in all worldly things, do Thou now in Thy great mercy give unto us the true staff of life, that bread which alone satisfieth, and that water which alone quenches thirst. Baptize us anew in Thy name, so that upon our foreheads all men may see our Master's sign, and so sanctify this day unto us that in its hours we may be written down as Thy chosen in the Book of Eternal Life. And this we entreat Thee in the name of Thy Son, Jesus Christ. Amen.

We know that it is God's way to work slowly; so we must not be surprised if He takes a great many years of discipline to turn a mortal being into an immortal glorious angel.

## AN INVISIBLE LEADER.

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

## NOBODY WANTS ME.

It was twilight in the missionary's home, and she was glad, for all day long she had been hard at work teaching the little Chinese girls in her school. But as she sat quietly resting for a moment, she heard a disturbance in the courtyard, and soon the woman in charge came, saying: "Another poor woman has brought a little girl." "I cannot take her; there isn't room for another child," said the missionary. Nevertheless she followed the servant, and soon came to a poor half-starved Chinese woman, who held by the hand a dirty, hungry little girl.

The woman said: "There is but one of me and I am sick. Take my child or she must die."

But the missionary shook her head. "I have no room for her," she said.

Then the little girl gave a quick sob and wailed out, "NOBODY WANTS ME."

The missionary's eyes filled with tears, and she felt that she must not turn her away. So little La-He found a home, and in due time became one of the best scholars in the mission school.

But many of these little girls whom nobody wants are deserted and left to die. They have no value, and the fathers and mothers, who should protect them, are quite willing to sell them as slaves, or leave them by the roadway.

Christ wants them. Shall we help in bringing them to Him?

Lutherian Observer: The real effect of Christianity on personal character and conduct is to be read in the lives of the men and women who have most fully surrendered themselves to it. The brotherly kindness and charity which it has begotten in all such present the absolute antithesis to the spirit that has made the lot of the Jews so bitter. No devout Jew would want the character of his religion to be judged by the Israel of Ahab's day, or think it fair that Shylock should be pointed to as the ripe product of Jewish piety. Christianity is entitled to a like fairness from its Jewish critics.

Faith and hope are two great virtues; but those who have not love are nothing; they are like sterile plants that the sun never shines upon.—Francoise Louise de la Valliere.

## THE GREED FOR GOLD.\*

Idolatry.—Greed for money becomes idolatry. The one who puts money first makes an idol of it. He treats it as he ought to treat God, and so it becomes a substitute for God. His greed is due to his belief that money will give him all that he wants, and that he will suffer without a good supply of it. He is possessed of the idea that his welfare and happiness depend on having a large quantity of it. So he spends his time and strength in trying to get rich, hoping thereby to realize his fondest expectations. But to do this is to discredit God.

Dwarfs the Soul.—The money-crazed man will spend his time and thought in the pursuit of his idol, and will have no time for anything else that is worth having. He will care nothing for those higher virtues which adorn character and give true value of life. The love of money will crowd out the love of family, of home, of religion, of culture. It will cause a man to deprive himself of needed rest and recreation, the society of choice spirits, the indulgence of elevating amusement, and everything else worth having in life. Darwin lost the appreciation for music by neglecting it for years. John Williams and his wife lost the taste for beef by being deprived of it for ten years in the South Sea Islands. So the man who thinks of and works all the time for money will lose all desire for other and higher things. But he who has only money has little indeed.

Leads to all Sorts of Evil.—"Money is a root of all kinds of evil," says the Apostle Paul; and the saying is verified every day. Greed for gold leads men to commit all sorts of sin and crime. In spite of the fact that they know they will be caught, men are stealing from the banks in which they are employed. Postal clerks steal from the letters which they handle. Clerks steal from their employers. Politicians steal from the public. Corporations rob the people. All kinds of swindling concerns are hatched to get money. For it men rob and murder, lie and cheat. The poor are oppressed, the helpless are victims of the avarice of men, the depraved are made worse, the vices of men are made the sources of revenue, and everything sacred is sacrificed on the altar of greed. The gigantic liquor traffic has its base in it. There is not a crime known to man, not a sorrow that tears its way through the human soul, not a sin which ruins human hopes, that has not somewhere a connection with the greed for gold.

Unsatisfying.—Gold cannot satisfy the hunger of the human soul. "He who steals my purse steals trash." And he who tries to satisfy himself with the mere possession of money will find himself disappointed. Look at the millionaires who have all that money can buy, but are wretched in life. All their money cannot buy a single hour of genuine happiness. Divorce, jealousy, prodigality, licentiousness, even murder, are common among them, but happiness is an entire stranger. They may well covet the humblest life of the poorest laborer who has contentment, a clean conscience, and a happy home. It is only as money is made the means of doing good that it can bring any happiness.

Members of the Young People's Society will find the following Scriptural references useful—A hard bargainer, Gen. 31:36-42; A greedy man, Josh. 7:16-22; Covetous priests, 1 Sam. 2:12-17; A dishonest servant, 2 Kings 5:29-34; A betrayer for silver, Matt. 26:14-16; A woe on greed, Jude 1:11, 12.

What doth the Lord require of thee but to deal justly, and to love mercy, and to walk humbly with thy God?—Bible.

\*Topic for Sunday, November 10: The Greed for Gold. Prov. 23: 4, 5; Luke 12:13-21.



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If Paul went to Damascus nowadays and wanted to make a call on the street named Straight, he might save time by taking a tram car; for the tram car and the electric light have been introduced into the city. Damascus is the first city in Turkey to have these western conveniences.

Ontario brewers, distillers and hotel-keepers in session at Toronto decided, says the Woodstock Sentinel-Review, that one good way for hotelkeepers to fight the local option movement would be by strictly observing the law at present in force. The decision is a wise one, if it has not come too late. Had it been reached years ago, and lived up to, it is very probable that much less would be heard about local option at the present time than is heard.

The Uplift of China. By Arthur H. Smith. Cloth 12 mo., 50 cents. From the Young People's Movement, 156 Fifth avenue, New York, this useful hand-book in Forward Mission Study reaches our table. Into the compass of less than 300 pages is compressed a wealth of information regarding China, the Chinese, and China missions. It is presented concretely in Dr. Smith's well-known bright and readable style. Supplementary matter given in the appendixes is well chosen and adds considerably to the value of the book, as do also the five maps. As Dr. Griffith John says, in the introduction which he has written, "Those who desire to have a bird's-eye view of the old China and the new can do no better than to procure this book." The seventh and eighth chapters on "Missionary Problems" and "Transformation, Conditions, and Appeal," respectively, are enough to make this volume of great value.

## DIGNITY IN THE SERVICE OF THE CHURCH.

To secure the proper ends of congregational worship, dignity is essential, and it is a good sign of the times that this is recognized widely to-day. There is an increasing sense of the solemnity and grandeur of the hour when the people meet to worship God. We want to feel that God is waiting to receive what we should be prepared to give; that we must render to Him truly the sacrifice of the heart; and that we must use conscientiously and thoroughly the best means at our command to express in an outward way what we are attempting to do in the soul. In carrying out this intention the mistake is often made of confusing beauty with dignity. They are far from being the same. Indeed, they may be contradictory. A service may be too beautiful, and so defeat its own purpose. Emphasis on exquisite but intrusive irrelevances distracts the mind and lowers the tone of the sacred hour. When men are in earnest in desiring to worship God they do not want to be disturbed by fussiness over trivialities, or to be delayed by artistic entertainment of any sort.

The dignity of the service depends almost wholly upon the minister. He determines and imparts the temper of the hour. To make a service what it ought to be, he should bring to it an evident spirit of profound reverence. He should be prepared perfectly at every point, so that the people may feel restful, confident that everything will come exactly into place. For this it is necessary that he should have the order of service before his eye, should have every place found in Bible and hymn-book, and should have settled in mind the way in which the words he speaks ought to be spoken. He must be careful, brief and prompt without haste. It degrades the service when the minister neglects the portion in which the people happen to be engaged, in order to hunt out what comes next. He himself should be worshipping, should share in what he is supposed to be leading. If one were to construct a series of ministerial "Don'ts," it would include, don't be colloquial in the pulpit, or use slang, or raise a laugh; don't plan your service as though you did not know at what hour it is supposed to end; don't forget some notice in its place and drag it in at the announcement of the closing hymn to dissipate the spiritual impression you have labored hard to produce. It is important to have a plan in the service, an idea running through the whole. There should be nothing haphazard, nothing unworthy.

Herald and Presbyterian: Let us go through the world with opened eyes and ears, with souls that chord with God's life and with hearts that respond to His love, with natures sympathetic with our fellow men and indwelt by God's Holy Spirit, and we shall find, all along the way, that we can claim a proprietorship in all that can fall to the possession of the glad-hearted children of God.

## HON. GEORGE P. GRAHAM.

Queen's University the other day conferred one of its coveted distinctions on the Hon. George P. Graham, the new Minister of Railways and Canals in the Dominion Government; and in so doing took a course which has found concurrence in public opinion. Queen's shows always a catholic spirit in conferring its distinctions without regard to denominational or partisan bias; we doubt if it has made any recent bestowal of honors more calculated to be generally acceptable than that above alluded to. Mr. Graham is a man of high character, as befits his ancestry and upbringing as the son of a worthy Methodist minister. As a speaker he brings to his addresses a frankness of appeal, a sense of the humorous, a felicity of expression, and an understanding of "the man on the street," not often found in combination. These qualities manifested themselves to a noticeable extent during Mr. Graham's occupancy of the position of leader of the Opposition in the Ontario Legislature. His long connection with journalism, like Mr. Fielding's, or like the late Thomas White's, has given him versatility and quickness, yet with these qualities under the control of a firm and quiet judgment. A fireless worker, clean in public and private life, his many friends confidently predict he will reflect no discredit on the distinction bestowed upon him by Queen's University, and that he will be found in the ranks of those who are anxious to promote the things that are best in the national life of Canada.

## CANDIDATES FOR THE MINISTRY.

At a recent meeting of the Congregational National Council at Cleveland, the ailments of commercial life and fear of the "ministerial dead line" were given as reasons for the alarming decrease in the number of young men entering the ministry. Ministers should certainly be given stipends such as would provide reasonably for themselves and their families; but the office of the ministry or of a foreign missionary ought never to be looked at primarily from the standpoint of dollars and cents. As to the fear of ministers losing their pastorates after they reach middle age, there is much to be said for the Methodist principle—a minister for every place, and a place for every minister. That principle should not be forgotten in formulating the Union.

An urgent appeal is being made by Scotchmen in Kingston, Jamaica, for funds for the restoration of the Scots Church, destroyed by the catastrophe which befel the city in January of the present year. The Scots Church, which has worthily represented the Auld Kirk of Scotland for a great number of years in Jamaica, was rendered unfit for public worship. Nearly every member of the church was thus beyond local ability of the church was thus beyond local ability, and hence the appeal to Scotchmen to assist—an appeal which should have a ready and immediate response.

### CONCERNING MINISTERIAL RESTLESSNESS.

(By Knoxonian.)

Those gentlemen who are charged with the duty of finding supply for eligible vacancies tell us that the number of applications for a "hearing" is really astounding. They tell us, too, that some of these applications not unfrequently come from ministers that no one would suppose had any desire to move. Years ago we ascertained the number of "hearings" that were arranged for in three vacancies. They were not specially desirable as fields of labor. The record of two of the congregations might be classed as "fair to middling." The third could scarcely be classed so high. The towns in which they were situated could not be described as enterprising or progressive. One was perhaps growing a little, but very little; the second had not grown for years, and the third was going back. And yet there were between forty and fifty "hearings" arranged for in each of these vacancies! In one of them—the poorest of the three—the number was, if we remember rightly, two or three over fifty. It should be remembered, however, that all the ministers who preach, or even ask for a hearing, in a vacancy are not candidates. A man may wish to take a short holiday, or visit friends in the locality, or do any one of half a dozen things and take a day in a vacancy, with a view of meeting expenses. Friends in the vacancy may wish to hear him. He may preach without the remotest idea of candidating, or of accepting if called. Out of fifty preachers probably not more than thirty are candidates in the strict sense of the word. It is a gross injustice to assume that every minister who, for one reason or another, preaches in a vacant congregation is burning for a call, or would accept one if he got it. Congregations have found out before now that such is the fact.

Making all due allowance, however, for such cases, it must be admitted that there is a good deal of ministerial restlessness. A considerable number of brethren actually do want to move. Let this be assumed.

It is about time we had made a point. The point we wish to make is that the reasons for the restlessness are in many cases entirely creditable to the minister. It has become cruelly common to assume that if a minister wishes to change his field of labour the wish is presumptive evidence of indolence, incapacity, unfaithfulness, or some other bad thing. The assumption is, in many cases, ungenerous, unjust and as thoroughly false as anything old Satan ever suggested. Were all the facts known it would be found that in many cases the man should be honoured rather than censured for desiring a change. There is quite as much nonsense talked about long pastorates as about any other ecclesiastical topic. Why should any minister claim credit for a long pastorate if he has tried a dozen times to get a call and failed? He tried hard enough to make it short, but couldn't. In some

cases a long pastorate proves the very highest ministerial attainments; in others it proves that the minister has marvellous staying power, and the people marvellous patience. Before any minister is condemned for seeking a change, or any one canonized for never making a change, all the facts should be known. The reasons that lead the one to seek a change may be quite as praiseworthy as the reasons that keep the other from making a change.

Now, let us mention some of the reasons that lead good men to desire a change, and see if they are not in the highest degree creditable.

Here is a brother who lives twenty miles out in the country—perhaps fifty. He has a family growing up around him for whose education he is responsible. All the good man can give them as a start in life is a fair education. They have learned all they can learn in the country school. Their father has no money to pay their board in the neighbouring town or city. Now what is the man to do? Is there anything more natural or more proper than that he should seek a position where he can educate his children? Ought he not to be honored for so doing? His chief reason for seeking a change is entirely creditable to him as a Christian, as a parent, as a citizen, and as a man. The Church and the country will be all the richer and better for having those manse children well educated, and their father should be commended for trying to give them all he can give them—a fair education, as a start in the world.

It is very easy for town and city ministers, some of whom perhaps don't preach as well as the rural brother, to talk about ministerial restlessness, when their own children are within easy reach of schools, colleges and good situations. A man who would not feel restless if his children are not getting a fair start in life is unfit for a minister of the Gospel.

Here is an unfortunate minister settled over a small congregation that is practically under the control of one man. Let us call the man Smith. Smith is a coarse, purse-proud, ignorant little tyrant. He has all the bad qualities of a little pope, without any of the good ones. The minister is not long in his charge until he finds that he must obey Smith. He thought he was the servant of Christ and the Church, but for all practical purposes he is the servant of Smith. He was educated, licensed and ordained to preach the Gospel, but he now finds that his principal business is to do what Smith orders. Can anybody blame that minister for desiring a change? It is quite easy to say that he should stand his ground, and that the people will stand by him. The people whose names are in Smith's ledger, or on whose property Smith has mortgages, may not stand by him to any great extent; if they do, some of them will stand very quietly. They will probably do the principal part of their standing after the minister has gone. Some of the people—a majority of them perhaps—may want peace, peace at any price, and as peace can only be obtained by allowing Smith to have his own way, Smith must triumph. If that minister were your son, or son-in-law, could you blame him for wishing to move?

And here is another unfortunate brother, who has to contend against a "ring" in his congregation. They oppose him in every way, belittle his efforts to do good, try to turn the people against him, persuade the people to

withhold their subscriptions, and use all the devilish arts known to such cliques to hinder their pastor in his work. He could fight the world, the flesh and the devil bravely enough in the ordinary way; but when the devil takes the form of men who have sat down at the communion table with him or, possibly indeed, served the communion table with him, the conditions of warfare are changed. The pastor becomes discouraged and disheartened. The men who should help—some of whom perhaps took ordination vows to help—hinder all they can, instead of helping. If that pastor were your brother, or your brother-in-law, your son, or your son-in-law, would you blame him for trying to escape from that ring? Not you.

Here is a case of another kind. A minister has been several years pastor of one congregation. He is anxious to do good, he feels that he has little time or opportunity for liberal study, and is in danger of getting into a rut. The people are becoming used to his modes of presenting truth. He has not much money to buy books, and none to travel, in order to keep his mind fresh and his style well up. He is conscious, perhaps morbidly so. He gradually works himself into the belief—possibly, indeed, without any sufficient reason—that a change would be beneficial to himself and his congregation. Acting on that belief, he puts himself in the way of getting a change by preaching in vacancies. Now, before God and His Church, should that man be blamed for so doing? Is his conduct not infinitely higher than that of the man who is satisfied to remain in his pastorate, whether doing good or not?

It may be granted readily that some few ministers are always on the move, because they are useless or worse. The fact remains, however, that many seek a change from the highest and purest motives, and should be honoured and helped for so doing. Saying hard things about every man who seeks a change is as unjust as it is callous. There is a remote possibility that some who do it would be changed themselves if their congregations were consulted. It often shows a thousand-fold more manliness and self-respect, awe, and more godliness too, to resign or seek a change than to hold on. Let the brethren who want a "hearing" have fair play.

Application will be made next session by the managers of the ministers' widows and orphans' fund of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland for an act to amend the statute which provides that the managers of the fund shall be chosen from ministers having rights in the fund or members or adherents of their congregations, said amendment being to constitute the board from ministers and members and adherents in good standing in the Presbyterian Church of Canada.

It is encouraging to receive kind words from old readers of The Dominion Presbyterian. One subscriber, writing from Ouelph, is renewing, says: "We all read it, and would miss it did it fail to come each week. While we are finished with the paper, we usually send it on to San Francisco, Cal., where it is gladly welcomed by one of our number." Another subscriber says: "I like the paper." We find that many of our readers forward their paper to friends at a distance, to lumbermen in the shanties, to sick people in hospitals, or hand it to their neighbors for personal. In this way a single copy of the paper may go into the homes or touch the life of scores of individuals.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## THE ANT'S FIRE ESCAPE.

By Abbie Farwell Brown.

It was not quite bedtime, for they had tea early at the Island, so that after the fire was lighted in the big chimney the children might have a little hour with the grown-ups for a game, or a story, or for whatever pleasant thing might happen.

Papa began to poke the fire to make it burn more brightly. "Somebody forgot to fill the wood-box today," he said. "Who wants to run out to the wood-pile and bring in a nice birch log?"

"I do!" cried Kenneth, jumping up, eagerly.

"Oh, I do!" cried Rose, jumping up, too.

"Well, run along then," said papa, "and get a good big one between you." Out they ran to the woodpile, which was just behind the house. And they poked around until they found a great, big old log, one of the very largest in the whole pile. For they wanted to show their father how strong they were. They tugged and grunted and pulled. And finally, after much laughing and squealing, they got it up on the piazza with a bang. Out came their father and mother to see what all the noise meant.

"Mercy!" cried their mother. "How did you two midgets ever manage to bring up that enormous log? Your poor little arms must be nearly broken."

"I am not a midget. I am nearly eight," said Kenneth, squaring his shoulders.

"And I am 'most six," said Rose.

"Well, this is a fine, dry old log, and will make a grand blaze for our fire," said papa, picking it up and carrying it into the house. He threw it on the fire, which spouted up with a burst of sparks like a fiery fountain, and the bark began to crackle deliciously. Kenneth and Rose ran to get their fur cushions, and cuddle down one on each side of the fire in their favorite corners. Kenneth's cushion was red, and he sat on the right side of the hearth. Rose's cushion was blue, and she sat on the left. They loved to watch the fire. Usually it made somebody think of a story.

Little tongues of flame began to lick the old log greedily. Suddenly Rose cried out, "Oh!" so suddenly that even Kenneth jumped. She was pointing into the fire, and her forehead was all puckered with distress.

"What is it, Rose?" asked her mother.

"Oh, oh!" cried Rose again. "Oh, the poor little ants! Do look!"

"Sure enough! The old log must have been an ants' house. The poor little things were creeping out of their holes in it, scurrying wildly about in every direction, seeking a way of escape from their dwelling, which was growing hotter and hotter every minute.

The foremost of them tried to climb down the andirons. But these were too hot, and they soon went hurrying back again. Up and down they wandered crazily, as if they did not know where to turn. Some of them tried to jump down. But Rose shuddered at the sad fate which befell them. For they only fell into the fire or upon the hot hearth, and were quickly shrivelled up into poor little cinders. It was too dreadful to bear.

"Oh, what shall we do?" she cried. "It is just like a house full of people being burned, with nobody to help. Kenneth, can't we do something?"

"Ding dong! Call out the fire engine!" roared Kenneth, jumping up and galloping away to the kitchen for

a pail of water. Kenneth was always ready for a new game.

"Water will do no good. You cannot put out the fire now," called his father. "It is blazing too brightly. I am afraid the poor ants are doomed, Rosie. The poor little creatures crowd together like people in the upper-story windows, hoping for a ladder."

"That is what they need, a fire-escape!" cried Rose. "Oh, I must make a fire-escape quickly.

She ran to the wood-box and seized a long, flat piece of wood. This she took for her fire-escape, resting one end on the rug in front of the hearth, and the other on top of the log which had now caught fire and was blazing briskly. It made a little bridge through the flame and the burning wood, and over the hot hearthstone. Almost immediately an ant discovered the fire-escape and started across it eagerly. Others soon followed him; then more and more until a constant procession was seen filing down the little bridge toward safety.

"Hurrah!" cried Rose, as the first ant reached the hearth-rug. Then she stopped her shout in surprise. He was going back again—back to the burning log!

"Hurrah for the hook and ladder company!" cried Kenneth, who had returned with the useless pail of water and stood watching.

"Look at them! Look!" cried Rose, and papa and mamma and Kenneth exclaimed too. The ants were all going back into the fire!

One after another they returned to the log, stopping to make signs to all the ants whom they met coming down. And they must have told them something which made them all change their minds. For every single one turned about as soon as he was told.

Presently it was plain what they meant. The ants were coming out in crowds now, and each was carrying something white in its mouth.

"The ant-babies! They are trying to save the babies!" cried mamma. "The brave little things! Of course that is what they care most about." Mamma had a baby of her own upstairs, and she knew just how they felt.

Eagerly the children watched the crowds running down the fire-escape with their precious burdens. Faster and faster they came, and the hearth-rug was black with them when papa took it up gently and carried it out to shake it over the piazza railing. How glad the poor little ants must have been to feel the soft, cool grass under their feet!

They were all saved at last, and it was high time, for the log was now one mass of flames.

"What a lovely blaze our log makes!" cried Kenneth, proudly.

"Oh, yes," sighed Rose. "But I am sorry that we are burning up the poor ants' house. It must take a long time for so many families to settle down in a new home, with all those babies too."

"Well, they ought to be grateful to you for saving their lives," said mamma. "I think you should have a medal such as the firemen earn for bravery in the service."

"Oh, I ought not to have a medal," said Rose, modestly. "I only built the fire-escape. But every one of those kind, generous ants who came back into the fire and saved those babies ought to have one."

"Yes, we should call them heroes if they had been men," said papa.

"I wish I could give them each a medal," mused Rose.

"They would like something sweet better," said Kenneth, who knew a

great deal about sweet things.

"Sure enough!" cried Rose, clapping her hands. "May I scatter some sugar out there in the grass where papa shook the ants?" she begged.

Her mother said that she might. So I daresay that the rescued ants had a jolly banquet that night to celebrate their wonderful escape. But I suppose the ant-babies were too little to share in it.—The Churchman.

## MAKING FRIENDS WITH THE WILD BIRDS.

In Harper's for July, A. W. Dimock writes of a recent visit to one of the islands of the *Everglades*, where he went to study the many kinds of wild birds living there. No guns were fired, and the birds seeing that no harm was intended soon became tame.

Day after day we paddled our canoe in the little sloughs around and through the rookery, and each day the birds grew tame. The camera man waded and climbed trees, cut poles and made long legs for his camera, until he got the views he wanted of eggs and young birds, while the mother birds fussed around him and scolded at first, but sometimes came back to their nests before the work was finished. Nature worked daily miracles through these young birds. One day they were egg-shaped pouches of parchment, stuffed by their parents with lumps of dead fish, and in a few hours, by process so rapid as to be almost visible, they had converted the offensive mass into living flesh and feathers, and in a few days evolved form and beauty from a chaos of corruption. When the camera man wanted young birds that had graduated from their nests, they had to be chased through the swamp and followed up the trees, and our hunter-boy went up the latter like a squirrel and sloshed through mud and water like an otter, sometimes for a long distance, but he always brought back his bird, even if he had to cross deep sloughs to get him. He taught the birds he caught to pose by petting and putting them on the branches chosen by the camera man, and when they scrambled away, by catching them again, scolding them, stroking them.

The system never failed at the time, but when afterward we paddled among the nests, certain vociferous young birds scrambled in haste from their homes to the tops of the tallest trees, and curlew matrons croaked from their nests, "Johnny can't pose to-day; he isn't feeling well." Birds too young to get away were very friendly, and from many nests our approach was hailed with cries of welcome, and mouths opened wide for the fish and frogs that often went with us. Mother birds too, grew unfeared, and as we fed their babies, looked on with complacency if not gratitude. One snake-bird, or water-turkey, which on our first call dropped from her nest into the water in the clumsy fashion of her species, on our later visits merely stepped aside and viewed with approval our performance of her duty. Her two youngsters used to stand on the extreme edge of the nest, with wide-opened bills extended for the delicacies we brought them, until one of them fell into the water, and when we tried to rescue him, gave a full-grown exhibition of the aquatic skill which was his inheritance. That night he disappeared, and we thought we knew the hawk that got him, but couldn't afford to destroy with a gun the confidence of our feathered cronies, even to avenge one of them.

Only the truly great can stand alone. The Man of Galilee was majestic in his solitariness.



## THE BOY NEXT DOOR.

(By Emma C. Dowd.)

The boy next door was walking in the back yard. Norton spied him, and ran across the room.

"I'm going to get acquainted with him," he told his mother, as he rushed by her.

The boy next door had moved in two days before, but this was the first time Norton had had a chance to be neighborly.

In three minutes Norton was back in the house, his face dark and scowling.

"Nice boy he is!" was the indignant exclamation. "I climbed up on the fence and said 'Hallo!' and he threw up his hand and wriggled it, and then I said, 'Come on over and play!' and he never answered a single word! Guess I shall run after boys that won't speak to me!"

"Perhaps he is bashful," Mrs. Wilcox said. "I'd try again if I were you."

"Well," Norton replied, "perhaps he is. I didn't think of that."

In the afternoon Norton came by the house as the boy next door was going in. Norton said, "Hallo!" in a most friendly way; but at first the other did not notice him at all. Then he turned his head and waved a greeting.

"I thought he was going to be decent this time," Norton afterward told his mother; "but he just stood there like a dunce wriggling his hand, and never answered a word when I asked him if he was going to my school. I never saw such an impolite boy. I'm not going to speak to him another time. I don't want to stand there and talk to him just to be grinned at."

"It is certainly very strange," Mrs. Wilcox said. "I don't understand it."

After that Norton always walked straight past the boy next door with his head held high.

"I'm not going to be snubbed by him," he told his mates.

Thus it went on for nearly a week. Then a neighbor came in to visit with Mrs. Wilcox. Norton was in the room.

"I called on Mrs. Mansfield yesterday," said the neighbor. "She is a very pleasant woman. I think we shall all like her. And the boy, Jasper, is a sweet little fellow. You must get acquainted with him, Norton. It is a pity he is deaf and dumb, isn't it? Oh, didn't you know it? Yes, he cannot hear a sound. His mother thinks he may be taught to talk, but he is not strong enough to go away to school yet. He could hear as well as anybody when he was little, but just as he was beginning to talk he had this dreadful sickness, and it left him totally deaf. So that ended his talking. He is very lonely, having had to leave all his mates. They lived away up at the north end of the city. His mother says she hopes he can get acquainted with the children around here, but of course they can't talk with him, and it makes it bad. He talks fast enough with his fingers. Dear me, how he makes them fly!"

Mrs. Wilcox turned to where Norton had been sitting, but he was not there. After the visitor had gone, his mother found him crying.

"To think I should have been so mean to him!" Norton sobbed.

"But you didn't know," his mother said soothingly.

Norton started up, and brushed away his tears.

"I'm going straight over to see him!" he cried.

From that hour the two were fast friends, and in time Norton learned to "wriggle" his fingers almost as fast as Jasper himself.

Extreme wealth, like extreme poverty, is an atmosphere laden with deadly poison.

## MY MOTHER'S BIBLE.

On one of the shelves in my library," says a well-known clergyman, "surrounded by volumes of all kinds on various subjects and in various languages, stands an old book in its plain covering of brown paper, unprepossessing to the eye, and apparently out of place among the more pretentious volumes that stand by its side. To the eye of a stranger it has certainly neither beauty nor comeliness. Its covers are worn, its leaves marred by long use, its pages, once white, have become yellow with age; yet, old and worn as it is, to me it is the most beautiful and most valuable book on my shelves.

"No other awakens such associations or so appeals to all that is best and noblest within me. It is, or rather it was, my mother's Bible—companion of her best and holiest hours, source of her unspeakable joy and consolation. From it she derived the principles of a truly Christian life and character. It was the light to her feet and the lamp to her path. It was constantly by her side; and as her steps tottered in the advancing pilgrimage of life and her eyes grew dim with age, more and more precious to her became the well-worn pages.

"One morning, just as the stars were fading into the dawn of the coming Sabbath, the aged pilgrim passed on beyond the stars and beyond the morning, and entered into the rest of the eternal Sabbath—to look upon the face of Him of whom the law and the prophets had spoken, and Whom, not having seen, she had loved. And now no legacy is to me more precious than that old Bible. Years have passed; but it stands there on the shelf, eloquent as ever, witness of a beautiful life that is finished, and a silent monitor of the living.

"In hours of trial and sorrow it says, 'Be not cast down, my son; for thou shalt yet praise Him who is the health of thy countenance and thy God.' In moments of weakness and fear it says, 'Be strong now, my son, and quit yourself manfully.' When sometimes from the cares and conflicts of external life I come back to the study, weary of the world and tired of men—of men that are so hard and selfish, and a world that is so unfeeling—and the strings of the soul have become untuned and discordant, I seem to hear the Book saying, as with the well-remembered tones of a voice long silent, 'Let not your heart be troubled. For what is your life? It is even as a vapour.' Then my troubled spirit becomes calm; and the little world that had grown so great and so formidable sinks into its true place again. I am peaceful, I am strong.

"There is no need to take down the volume from the shelf or open it. A glance of the eye is sufficient. Memory and the law of association supply the rest. Yet there are occasions when it is otherwise—hours in life when some deeper grief has troubled the heart, some darker, heavier cloud is over the spirit and over the dwelling, and when it is a comfort to take down that old Bible and search its pages. Then, for a time, the latest editions, the original languages, the notes and commentaries, and all the critical apparatus which the scholar gathers around him for the study of the Scriptures are laid aside, and the plain old English Bible that was my mother's is taken from the shelf."

What is it that promotes the most and the deepest thought in the human race? It is not learning; it is not the conduct of business; it is not even the impulse of the affections. It is suffering; and that, perhaps, is the reason why there is so much suffering in the world.—Sir Arthur Helps.

Invest in brains. Every scholar adds something to the riches of a commonwealth.

## A WARNING TO MOTHERS.

There are unscrupulous dealers who for the sake of trifling gain are willing to sacrifice the health—perhaps the lives—of little ones. This is proved by the fact that there are a number of imitations of Baby's Own Tablets offered. The mother can protect her child by seeing that the full name Baby's Own Tablets and the four-leaf clover with child's head on each leaf, is found on the outside wrapper around every box. Do not take anything else as you may endanger your child's life. If you cannot get the genuine Tablets from your dealer send 25 cents to The Dr. Williams Medicine Co., Brockville, Ont., and get a box by mail post paid.

## FINDING FAULT.

In the first place, does it pay to be continually finding fault? It is a very easy matter to pick flaws in any piece of work, for no one's work is perfect.

Fault-finding often becomes chronic, and grows on a man just as an evil habit does, increasing day by day. There is nothing so disagreeable as to visit a home where fault-finding is continually going on; where at the breakfast, dinner, and tea table no pleasant word is spoken, but instead each one is finding fault with the other for some trifling error.

I do not mean that error should not be rebuked, but when the evening twilight is gathering and the work of the day is over then kindly call the little ones around you, and gently and solemnly tell them of their faults and see if you are not much better repaid than if the little heads had dropped all day at the angry glances and frowns on your face.

There are many things every day that annoy us, but don't make life sadder by finding fault.

The world might seem much pleasanter at all times if we would forget to fret, frown and find fault.

## LATE.

My father brought somebody up  
To show us all asleep.  
They came as softly up the stairs  
As you could creep.

They whispered in the doorway there  
And looked at us awhile.  
I had my eyes shut up, but I  
Could feel him smile.

I shut my eyes up close, and lay  
As still as I could keep;  
Because I knew he wanted us  
To be asleep.

—Josephine Preston Peabody.

## SOMEBODY.

There was somebody who said unkind words which hurt somebody else. Was it you?

There was somebody who was selfish and thoughtless in her home. Was it you?

There was somebody who disobeyed mamma and made her a great deal of trouble and sorrow. Was it you?

There was somebody who spoke unkindly of somebody else. Was it you?

There was somebody who found nothing but fault with everything in the belongings of her friend. Was it you?

There was somebody who borrowed a book and kept it for months. Was it you?

There was somebody who, day in and day out, never did anything to make anybody else happy. Was it you?

It was nine miles from anywhere, and the machine had balked. "Do you know anything about automobiles?" asked the owner, speaking to a man in a buggy who was driving along.

"Yes, sir," said the man, "I do. I've been run over by four of 'em. Good morning."

CHURCH WORK	Ministers and Churches	NEWS LETTERS
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## OTTAWA.

Mr. Jack B. Scott, son of the late Rev. M. H. Scott, of Hull, left last week for Montreal to complete his course in medicine at McGill University.

Rev. N. H. MacGillivray, M.A., of St. John's church, Cornwall, was the preacher in St. Paul's last Sunday. On the same day Rev. Dr. Armstrong preached in both of the Cornwall churches.

The Thanksgiving service at St. Andrew's was largely attended. Special music was well rendered. Rev. Dr. Herridge, in a carefully prepared address, treated a number of public questions, bearing on our national well-being, in an illuminating manner.

St. Andrew's church institute held its initial meeting of the season last week, when Rev. Dr. Herridge delivered a welcome address. President Beddoe gave his inaugural address. Miss Hill gave a piano solo, Mrs. Bronson a song, "which was enthusiastically cheered," Messrs. Walsh, McPherson and Chrysler rendered songs. It was a good meeting, giving promise of many helpful and interesting re-unions during the season.

On Thanksgiving Day the congregations of Erskine, MacPhail and Bell street—Presbyterian, Baptist and Methodist—manifested a fraternal feeling by holding a united Thanksgiving service in the Bell street church. The three pastors, Rev. W. F. Parker, Rev. A. E. Mitchell and Rev. G. I. Campbell, conducted the service and the benediction was pronounced by Rev. Jos. White. The attendance was large and the offering will be contributed to the funds of the County Carleton General Hospital.

## LONDON AND VICINITY.

Thanksgiving services were generally observed in the churches of London on Thursday of last week. First and St. Andrew's congregations held a union service in the church of the latter. The Rev. Prof. Jordan delivered the sermon.

The Rev. T. R. Shearer of Melbourne, who was laid off all pastoral duty from the beginning of the year through ill health, was so far restored as to resume his work two months ago. It is gratifying to his many friends to know that he has held his own so far and is still on duty.

The Rev. David James, son of the late Dr. James, some time minister of Knox church, Hamilton, has retired from the pastorate of the Presbyterian church in San Rafael, California, where he had ministered with great acceptance during the last ten years, and is now in Paris, Ontario, visiting his aged mother, who is in ill health. Mr. James conducted the Sabbath services in First Presbyterian church, London, on the 27th ult. Overture is being made to him by the church officials to take charge of the pulpit services and other pastoral work during the vacancy, which it is hoped will not be protracted very much longer.

## QUEBEC.

The next meeting of Quebec Presbytery will be held at Richmond on 3rd December at 4.30 p.m.

The congregation of Marshboro, under the pastoral care of Rev. M. MacLeod, finding their present church unsuitable are proceeding with a new building with commendable energy.

## EASTERN ONTARIO.

Rev. Robert Laird, M.A., of Queen's University, was the preacher in St. John's church, Cornwall, last Sunday.

Rev. W. M. Kannawin, M.A., of Woodville, exchanged pulpits with Rev. H. Peckover, of Omencee, on a recent Sabbath.

Rev. Dr. Armstrong, of Ottawa, preached in Cornwall last Sunday—in the morning in St. John's, and in the evening in Knox church.

Last Sunday Rev. Dr. Campbell preached twice in Melville church, Eganville; the pastor, Rev. Mr. Rattary, taking the services in Calvin church, Penbrooke.

Rev. J. G. Inkster, special representative of the Montreal Presbyterian College, has been visiting congregations in the neighborhood of Maxville, Gengarry, with satisfactory results.

On Sabbath, 7th October, Rev. Allan Morrison of Kirk Hill, supplied the pulpit of Knox church, Vankleek Hill, preaching sound, interesting and edifying discourses at both services.

Dr. Chone Oliver, one of our missionaries in India, at present in Canada on furlough, is addressing meetings in Eastern Ontario. She was announced to speak in Martintown last Sunday morning.

The recent anniversary services at Gravel Hill were highly successful. This applies also to the Harvest Home festival on Monday evening, when the chair was filled by the pastor, Rev. James Hastie.

Mr. John R. McCrimmon, of Vankleek Hill, a student of the Presbyterian College, Montreal, supplied the pulpit of Knox most acceptably for two Sabbaths while Rev. T. G. Thompson, the pastor, was taking his holidays.

Rev. Robert McNabb, having been released from his charge by North Bay Presbytery, will preach his farewell sermon at Powasson on the 17th instant. His induction at Kenmore will take place at an early date thereafter.

Rev. J. D. MacKenzie, of Lancaster, president of the Gengarry Christian Endeavor Union, attended the Provincial meeting held last week in Cooke's church, Toronto, where he was elected one of the councillors of the association.

Rev. Robert Pogue, formerly of Hespeler, but more recently associate minister with Rev. Dr. Patterson of Bethany church, Philadelphia, has been called to St. Paul's church, Peterborough, vacant since the resignation of Rev. Wm. Torrance at a salary of \$2,500. It is hoped Mr. Pogue will accept.

The call from Calvin church, Penbrooke, to Rev. W. J. Knox, of Strathroy, has been sustained by Presbytery, and Rev. Dr. Campbell was appointed to represent the Lanark and Renfrew Presbytery at Sarnia, Mr. Andrew Johnston, the session, and Mr. R. W. Gordon the congregation. The call was hearty and unanimous, and the people are looking forward to having at an early date another pastor settled over them.

Rev. D. G. McPhail, B.D., under call to Cayuga, has been visiting friends in Drummond township, and incidentally delivered a stirring address on home missions at a missionary service in St. Andrew's church, Perth. Another speaker was Mrs. Macalister, of Russetown, Que., of whom the Courier says: "Mrs. Macalister has a distinct enunciation. Her matter was well chosen and well connected, and her presence and address were calculated to do much good." The pastor, Rev. A. H. Scott, M.A., presided.

## WESTERN ONTARIO.

Rev. D. Perrie, of Wingham, has been preaching in Knox church, Stratford.

The anniversary services of St. Andrew's church, Markham, were conducted by Rev. E. Leslie Pigeon, a former pastor.

St. Andrew's church, Barrie, will be renovated at an expenditure of \$1,000. Instead of paper four coats of oil paint will cover the walls.

Rev. J. A. Moir, B.A., of First church, Eramora, conducted pre-communion services at Rockwood and Eden Mills on Friday, 18th October, when thirty-two names were added to the roll, twenty-six at Rockwood and six at Eden Mills.

Mr. W. H. Smith, of Beechville, a graduate of Knox College, preached in the Bradford church on the 27th October, and has been asked to preach again on the 10th November. Last Sunday Rev. A. F. Webster occupied the pulpit.

Prior to his leaving Stayner for his new field of labor, Rev. Mr. and Mrs. Allison were given a hearty and affectionate farewell by the members of the congregations of Stayner and Sunnisdale. A gold-headed cane and a purse of gold were among the gifts offered on the occasion.

Rev. Mr. Findlay, the newly inducted pastor of Knox Church, Cammington, has not been slow in making known his attitude on the liquor traffic. He is an uncompromising opponent of the bar, and strongly in favor of Local Option. Rev. Murray Tall, of Wallaceburg, has been preaching anniversary sermons at Dresden.

Rev. G. W. and Mrs. Mingie have returned to the Manse, North Lunenburg, after spending a well earned holiday with friends in Montreal.

## BRITISH AND FOREIGN.

Lord Selborne's new pet is a tame hippopotamus, presented to him by King Lewanika as a mark of esteem.

Whooping cough is epidemic among elderly people at Upottery, Devon. No one under fifty is affected. The oldest victim is over ninety.

It is stated that the Moroccan authorities have decided to pay the ransom of £30,000 to Raisuli for the release of Kaid Maclean.

Two British officers and a civilian have been arrested for desecrating the grave of President Kruger in the cemetery at Pretoria some days ago. It is alleged that their action was a drunken freak.

Instead of handing a halfpenny to the toll-collector for the right to cross Valley bridge, Scarborough, a Coventry man threw the coin to the ground. He was, as a result, fined ten shillings "for refusing to pay."

Rev. D. J. Browne, B.A., locum tenens of Drumore Presbytery, has received a handsome presentation, consisting of a travelling clock and purse of sovereigns from the members of the High church, Inverness, for his services as assistant to Rev. Dr. Norman MacLeod.

Lord Fairfax of Cameron, America's only peer, is about to become a British citizen, and will be eligible to sit in the House of Lords as a representative Scottish peer. Lord Fairfax began life in the United States as a bank clerk, and is now a member of a well-known firm of stockbrokers.

TORONTO.

DAY OF PRAYER FOR INDIA.

Thirty-four new members were added to the already large congregation last Friday evening at the Wychwood church. Of the new members four were Canadians, two came from Ireland, three from England and twenty-five from Scotland.

Rev. John Gray, D.D., formerly minister at Windsor, Ont., has been appointed by the Board of Management of Knox College agent for the collection of funds for the erection of the new college building on St. George street. The board also decided to endeavor to reorganize and revive for work the Ladies' Auxiliary, which in former years did such splendid work for the equipment of the college. The opening of the dining hall at the college was heartily endorsed.

In a recent sermon, Rev. Dr. Pidgeon, of Victoria Church, expressed a useful thought in the following words: "Lack of concentration will ruin any life. A person who is swayed by whims and fancies will not make his mark at anything. We try this and that for a little while, and spend our lives over trifles, while the deeper things of life we ignore. If we get the love of Christ in our hearts it will fill our lives with sunshine and carry us onwards towards perfection, as if we were on the bosom of a river running to the sea."

The following are the officers of the Ontario Christian Endeavor Association for the ensuing year: President, Rev. W. A. McTaggart, pastor of Wychwood Presbyterian Church; first vice-president, John Wilson; second vice-president, Rev. Mr. Schofield; third vice-president, Rev. G. W. Dewey; fourth vice-president, Miss M. Leslie; treasurer, J. M. Hammond; counsellors, Rev. J. T. Daly, Dr. McFavish, Dr. W. F. Wilson, Rev. Mr. Van Horne, Rev. J. D. Potter of Peterborough, Rev. J. D. Mackenzie of Lancaster, Rev. Francis Perry.

An important interdenominational conference on moral reform took place last Thursday afternoon in St. James' Square Church, when nearly thirty ministers and laymen agreed upon concerted action in several directions along lines of social and moral movements. The churches represented were the Anglican, Baptist, Methodist and Presbyterian. The Rev. Mr. Silcox was to represent the Congregationalists, but was detained at another meeting. The subject of co-operation in general for moral and social reform was considered at length, and a motion was unanimously carried appointing a committee, with the Rev. Dr. J. G. Shearer as convener, and consisting of the chairman and secretary or two other representatives of the moral reform committees of all the churches, and other organizations, such as the Lord's Day Alliance and the Dominion Alliance, to consider how far and in what ways the churches can co-operate for moral and social reform, and to call another interdenominational conference at some future date, to which the committee will report. It was further unanimously agreed that the secretaries or other representatives of all moral and social reform committees should be requested to meet and unite in presenting before the provincial and Dominion governments requests for needed legislation of a reform character on all points on which they agree. It was also agreed that all the churches represented should join the Church of England representatives from the Yukon territory in reviewing the Dominion authorities in the interests of law enforcement.

It may be true that every rose has its thorn; but it does not follow that every hand should be torn that tries to pluck it.

A circular signed by Rev. M. B. Nikambe, moderator of the Presbyterian Church, in India, and representatives of all the mission organizations in that country, directing attention to the Day of Prayer for India, has just reached us, and we give it to our readers as follows:—

The present position of Christ's Kingdom in India calls loudly for prayer. There is continuous advance, and certain churches and districts have recently been greatly blessed by spiritual awakenings; so that there is great cause for thanksgiving. Yet the advance is slow: the life of the church in general is not nearly so faithful nor so active as it should be; there is much work that produces little fruit; while the relations between Europeans and Indians do not improve, so that Christian men and women ought to be constantly engaged in self-examination, confession, and prayer for the power and guidance of the Holy Spirit.

But it is not only private prayer that is needed. Christ's cause in India is one; and those who labor for it ought to be of one mind. If outward unity has not been yet attained, the duty of uniting in supplication is all the more urgent. It is only when the laborers are one in spirit, in fellowship and in prayer, that the Spirit can manifest His full power. Then there is this special reason for united supplication, that as the years pass, the necessity and the possibility of the union of the various denominations in certain forms of work become more abundantly evident. We need to pray earnestly in our Saviour's name for grace and guidance, that we may help and not hinder the will of God in this regard.

We ought also to agree definitely as to what we are to pray for, in order that we may have our prayers answered; for united prayer has the promise attached to it: "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

We would, therefore, invite all Christians in every part of India to join with us once more in the great privilege and joy of united prayer for the Kingdom of Christ in this land. We would suggest that due notice be given beforehand in every church, so that on the day appointed fervent intercession may be made, not only at the usual public services, but also in private prayer, at family worship, in all Sunday Schools, Bible Classes, and, if possible, at special meetings of faithful Christians of all denominations convened for the purpose. We would suggest that Pastors and Teachers should explain the purpose of the observance of the day to their people, instruct them on the duty of united prayer, and so train them in the habit of intercession for this country.

Let us, therefore, unite in giving hearty thanks to our Heavenly Father for all the progress of Christ's Kingdom in India during the year, for the gift of fresh spiritual life to Christian men and women at many places, for the steady growth of the Indian Church in eagerness to preach Christ to those who do not know Him, and for the many signs that the word of Christ is producing a deep impression on the people of the land.

Let us also unite in confession of sin, searching our own hearts and casting out from them everything unworthy of Christ, seeking to realize in closest fellowship with God everything within the church that hinders the full outpouring of the Spirit's power, and pleading for forgiveness in the name of Christ.

Further, let us unite in such petitions as these:—

That such a deep spiritual blessing may come to every Christian community in India, whether European or Indian, that all believers may learn to live worthily of the Gospel of Christ, may be drawn into deeper love and unity with one another, and may be filled with a passion to preach Christ to those who do not know Him.

That the present embittered feeling, which in some places prevails between Europeans and Indians, may pass away, and give place to genuine sympathy, respect and brotherly intercourse.

That many more devoted men and women may be thrust into the work of Christ in India.

That the millions of Indians who have not yet heard the gospel may be speedily evangelized, and that during the coming year there may be such an ingathering of souls to Christ as has never been before.

The Day of Prayer for India will be observed on Sunday 1st. December next.

THE SPIRIT WORLD.

By Joseph Hamilton.

The demon of materialism pursues a man even to his dying pillow.

He is the true prophet for this age who can open the gates of the invisible. Whether or not we believe in a life to come, is no merely academic question.

A vivid realization of a future life is one of the main factors in forming character.

"Miracles on earth may be nature in heaven."

What is special and abnormal in this lower realm, may be ordinary and normal in the higher.

Faith, not unbelief, is the pioneer to knowledge.

I believe the human is the ideal form for all races and all worlds.

There is a real kinship between men and angels.

We of the human race are the children in the great family of God.

There is a better land, where the human form will attain its perfection of strength and beauty; strength that shall not grow weary with service, and beauty that shall not grow dim with years.

I well remember the occasion when on seeing the sudden glow of a firefly there flashed on me the thought of how easily after all this mortal body may become immortal and glorious.

STILL MAKING DISCOVERIES.

Archaeologists who are pursuing their researches in Bible lands are bringing to light many interesting facts, corroborative of the statements of Bible history. One of the latest of these is the identification of the Babylonian ruler, Hamurabi, with Amraphel of the Confederate Kings, spoken of in Gen. 14; and thus contemporary with Abraham. It has appeared, says the Christian Intelligencer, that if this identification is accepted, either Biblical or Babylonian chronology needs correction. The accepted Bible chronology makes Abraham to have lived about 2000 to 1900 B.C., whereas according to the succession of kings in the Babylonian dynasties Hamurabi lived about 400 years earlier, or about 2500 B.C. This, however, rests on the assumption that the dynasties of Babylon were successive. But now it appears from some newly translated Babylonian records that the second dynasty of Babylonish kings reigned contemporaneously with the first, to which Hamurabi, or Amraphel, belonged, and as the whole length of the second dynasty was 370 years the supposed discrepancy disappears, and the Bible history is brought into accord with the unearthed records of Babylon. Thus repeatedly is the history in the Pentateuch confirmed by archaeological discoveries.



## HEALTH AND HOME HINTS.

**Cheese and Almond Sandwiches.**—Blanch twenty almonds, mince fine, add a Philadelphia cream cheese and a dozen chopped olives. Spread on white bread.

**Watercress Sandwich.**—Remove the stems and chop fine one bunch of fresh watercress. Add five or six tablespoonfuls dressing, mix and spread over thin slices of bread.

**Baked Eggs.**—Butter well a platter and add a thin grating of cheese. Break on this the eggs, sprinkle with salt and pepper, cover with a grating of cheese and bake in a quick oven.

**French Corn Muffins.**—Cream one-half cup of sugar with one-half cup of butter, add one-half cup sweet milk, and three cups of flour and one-half cup of corn meal sifted with three teaspoons of baking powder.

**Salad Dressing Minus Onions and Oil.**—Six tablespoonfuls melted butter, six tablespoonfuls sweet cream, one tablespoonful salt, one tablespoonful ground mustard, one-half tablespoonful pepper, one cup of vinegar. Add three eggs, beaten to a foam. Remove from fire and stir.

**Quince Marmalade.**—Free the quinces from skins and cores, cut into quarters, cook slowly in preserving kettle until soft enough to be mashed to a pulp and pressed through a sieve. To every two cupfuls of fruit allow a pint of sugar, boil until stiff, frequently stirring to prevent the mass from burning. Pour in small moulds and put away like jelly.

**Sago and Apple.**—Put three ounces of very fine sago in a pudding dish, stir into it three tablespoonfuls of sugar and one pint of water. Peel and core six good baking apples. Place in the pudding dish. Fill the hole in each apple with sugar and spice. Place a few thin shavings of suet on the top of the water. Put into a slow oven and bake for an hour. When done, the apples should be whole, and imbedded in a stiff jelly—from the sago and water. As the apples should be covered with the water, use a small but deep pudding dish for cooking them.

**Sunshine Cake.**—Whites of eight eggs; yolks of five eggs; one and one-quarter cupfuls granulated sugar; one and one-quarter cupfuls of fine pastry flour; one teaspoonful of orange flavoring; one-half teaspoonful of lemon flavoring; one teaspoonful of cream of tartar, and a pinch of salt. Sift sugar and flour five times before measuring; beat the yolks for five minutes, whip whites with salt and cream of tartar, as directed for angel-food, then add sugar gradually to whites and whip for two minutes, add flavoring to yolks, beat one minute, add this slowly to whites, whipping until well mixed and creamy, then fold in flour and bake.

## LIQUOR AND TOBACCO HABITS.

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## SPARKLES.

"Have you heard from your sister since she went abroad?"  
"She has sent me seventeen picture post cards, but I haven't heard from her."—Cleveland Plain Dealer.

"Queer duck, Tompkins."  
"In what way?"  
"He bought an alarm clock and then fixed it so it couldn't go off."—Milwaukee Sentinel.

The following bit of conversation between two negroes was recently overheard by a friend of mine in Georgia:  
"Ain't you got no eggs?"  
"I ain't said I ain't."  
"I ain't axed you is you ain't. I axed you is you is? Is you?"—Ida Fraser.

"You insist on the old-time ideas of a state of future punishment?"  
"Yes," answered the embittered person. "You see I know so many people for whom nothing else would be suitable."

"Deduction is the thing," declared the law student. "For instance, vonder is a pile of ashes in our yard. That is evidence that we had fires last winter."  
"And, by the way, John," broke in his father, "you might go out and sift that evidence."

Father of the pastor (after the sermon): "How Horace has changed since he was a babe!"

The Mother: "What an idea! Of course he has changed."

Father: "What I mean is, that when he was a baby he used to keep me awake."

They were holding mid-year examinations in one of the public schools. The subject was geography. One of the questions was:

"What is the equator?"  
"The equator," read the answer of a nine-year-old boy, "is a menagerie lion running around the centre of the earth."—Judge.

## PUMPKIN PIE.

There's nothing more delicious  
That I could ever find  
Than pie made of the pumpkin.  
The yellow, mellow kind.  
The sort which has its filling  
An inch thick, just about,  
The sort of which you never  
Stop eating till it's out.

The autumn gives us melons,  
The peach, the pear, the plum;  
Oh, from the fields and orchards  
A world of sweet things come.  
I'm fond of all, I tell you,  
But I must say that I  
Like most of all the pumpkin,  
In good old pumpkin pie.

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## A FARMER'S TRIALS.

## Weak and Worn Out Through Overwork and Long Hours.

The farmer's life is always a hard one, but if he is weak or suffering it is almost unbearable. The hours are long and the work so hard that none but the strongest can stand it. An illustration of the effect of hard work on the system is given by Mr. Geo. Huntsberg, a farmer of Spry, Ont. He says:—"I have lived nearly all my life in the Bruce peninsula. I am a farmer and have always had my share of hard work and like a good many other men I thought there was no wearout to my system. In this I was mistaken for about a year and a half ago I began to go gradually down hill. I would tire at the least exertion; my appetite failed me; I had a severe pain in my side and around my heart. The doctor told me I was suffering from pernicious anaemia; that I was almost bloodless. I doctored for six months but instead of improving I grew so weak that I could hardly move without assistance. I lost flesh till I was almost a skeleton. A friend from Stokes Bay told me of the great benefit she had derived from the use of Dr. Williams Pink Pills and advised me to try them. My sister-in-law had also received great benefit from their use so I decided to give them a trial. After using the pills about a month I began to gain strength and from that on I improved rapidly. New blood seemed to course through my veins; my appetite improved; the pain left my side and heart and I gained in weight. After using about a dozen boxes of the pills I was again enjoying the best of health. I have nothing but praise for Dr. Williams Pink Pills as they cured me after medical treatment had failed—I really believe they saved my life."

Good blood is the secret of health. Keep the blood pure and such diseases as anaemia, rheumatism, sciatia, indigestion, heart palpitation, eczema and the secret ills of women will not exist. The most perfect blood tonic and nerve restorer in the world is Dr. Williams Pink Pills. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams Medicine Co., Brockville, Ont.

## DOING MORE THAN OUR SHARE.

No man can be "kept down" who always does a little better than any one has a right to expect of him. And no man ever "gets to the top" in any walk of life unless he does just this. It is such a simple recipe for sure success, and is so often called attention to, that the wonder is that we are so slow to adopt it. The man who only fills his place, and no more, is likely to remain a fixture in that place, while others, who are more than filling their places, crowd themselves out into bigger, better positions. Indeed, the man who no more than fills his place is likely to lose even that place to one who gives evidence of being able to make still more of it. Christ himself struck unmistakably at the failure of stopping with our own work when he said, "when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which is our duty to do." We begin to make ourselves profitable only when we do more than our simple duty.

His mother tucked four-year-old Johnny away in the top berth of the sleeping car, says a writer in "Youth." Hearing him stirring in the middle of the night, she softly called:

"Johnny, do you know where you are?"

"Course I do," he returned, sturdily, "I'm in the top drawer."

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12.30 p.m.	Tupper Lake	9.25 a.m.
6.67 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.
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*Herald and Presbyter.*

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**PRESBYTERY MEETINGS**

Synod of Montreal and Ottawa.

Quebec, Quebec.  
Montreal, Montreal.  
Glengarry, Lancaster, 5th Nov.  
Ottawa, Ottawa.  
Lan. and Renfrew.  
Brockville, Prescott.

Synod of Toronto and Kingston.

Kingston.  
Peterboro'.  
Lindsay.  
Toronto, Toronto, Monthly, 1st Tues.  
Whitby, Whitby, Oct. 15th, 10 a.m.  
Orangeville.  
North Bay, Magnetawan.  
Algoma, S. Richard's bldg.  
Owen Sound, O. Sd., 3rd. Dec., 10 a.m.  
Saugeen, Drayton.  
Guelph, Knox Ch., Guelph, 19 Nov. 10.30.

Synod of Hamilton and London.

Hamilton, Knox Ch., Hamilton, 5th Nov. 10 a.m.  
Paris, Woodstock.  
London, First Ch London, 3rd. Dec., 10.30.  
Chatham, Chatham.  
Huron, Clinton.  
Maitland, Teeswater.  
Bruce, Paisley.

Synod of the Maritime Provinces

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

Synod of Manitoba.

Superior.  
Winnipeg, College, 2nd Tues., bim. o.  
Rock Lake.  
Glenboro', Cyprus River.  
Portage-la P.  
Dauphin.  
Brandon.  
Mellita.  
Minnedosa.

Synod of Saskatchewan.

Yorkton.  
Regina.  
Qu'Appelle, Abernethy, Sept.  
Prince Albert, at Saskatoon.  
Battleford.

Synod of Alberta,

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

Synod of British Columbia.

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

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Steamer "Empress" leaves Queen's wharf at 8 a.m., with passengers for Montreal. Steamer "Empress" excursions to Grenville, Tuesdays, Thursdays, and Saturdays, 50 cents.

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"CALEDONIAN"

**Scotch Tweed Skirts**

21/- IN STOCK SIZES CARRIAGE PAID IN THE U.K. 21/-

Made to measure, 2/- extra. Handsome Color "Rainy Day" SKIRT in Stylish Checks and Plain TWEEDS.

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In the principal Clan Tartans. Price 42/- Carriage paid

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That is obvious at once from its pleasant flavour and the feeling of freshness left in the mouth, and, of course, you will soon see how splendidly, how easily, and how thoroughly it cleans.

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Capital Paid up	2,500,000
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**Synopsis of Canadian North-West.**

**HOMESTEAD REGULATIONS**

ANY even numbered section of a Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 3 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 100 acres, more or less.

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

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

- (1) At least six months' residence upon and cultivation of the land in each year for three years.
- (2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent in the vicinity of his homestead. Joint ownership in land will not meet this requirement.

(3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother).

(4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowances crossed in the measurement.

(5) A homesteader intending to perform his residence duties in accordance with the above will agree with parents or on farming land owned by himself must notify the Agent for the district of such intention.

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

**NOTICE TO THE PUBLIC.**

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

By order,

FRED. GELINAS,

Secretary.

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