

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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THE BEST OF ALL

HENRY VAN DYKE

These are the gifts I ask
Of Thee, Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load
And for the hours of rest that come between,
An inward joy in all things heard and seen.
These are the things I prize
And hold of dearest worth:
Light of the sapphire skies,
Peace of the silent hills,
Shelter of woods and comfort of the grass,
Music of birds, murmur of little rills,
Shadow of clouds that swiftly pass,
And after showers the smell of flowers
And of the good brown earth,
And best of all, along the way, friendship and mirth.

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MARRIAGES.

At Norval, on Tuesday, Sept. 10th, 1907, by the Rev. W. D. Turner, B. A., John N. McPherson, second son of the late Alexander McPherson of Norval, to Miriam, youngest daughter of the late William Jackson, of Norval.

At the residence of the bride's parents, 'Brightholme,' Balmy Beach, Ont., on Sept. 7, 1907, by the Rev. E. A. McIntyre, Gertrude M., second daughter of Mr. and Mrs. R. Nelson Briggs, to Mr. Thos. Mitchell, Toronto.

At the Presbyterian Church, Lakeport, Ont., on Wednesday, Sept. 4th, 1907, by the Rev. P. McL. Duncan, Jane Louise, third daughter of the late Archibald Campbell, Esq., to J. H. D. Benson, of Wetaskiwin, Alberta.

On Tuesday, Sept. 3rd, 1907, at 62 Oak street, by Rev. Robt. Herbinson, assisted by Dr. Turnbull, Francis J. Taggart to Robert A. Crichton, Toronto.

On Wednesday, Aug. 21, 1907, at the home of the bride's aunt, Niagara Falls, Ont., by the Rev. Wm. Shearer, of Pictou, Ont., formerly of Sherbrooke, Que., Andrew Moreton, of Niagara Falls, Ont., to Annie Florence, younger daughter of John M. Morrison, of Sherbrooke, Que.

On Aug. 23, 1907, by the Rev. R. J. M. Glassford, assisted by the Rev. Dr. Wardrop and the Rev. W. G. Wilson, St. Andrew's Church, Guelph, Ont., Wm. Paul Gamble, B.S.A., to Jean Telford Christie, only daughter of Mr. and Mrs. D. D. Christie, Guelph, Ont.

At the residence of the bride's father, on Sept. 3, 1907, by the Rev. John Mackay, B.A., Howard Ketchum Dutcher, M. Sc., of Vancouver, B.C., son of the late Rev. C. W. Dutcher, St. John, N.B., to Neoma Tye Iolanthe, daughter of John J. Snowdon, Snowdon Junction, Mount Royal Vale, Montreal.

At Clover Hill Farm, near Riverfield, on Sept. 4, 1907, by the Rev. John M. Kellock, M.A., Dougald McCall, of Allan's Corners, to Jane Henderson Milne, of Riverfield.

On Sept. 4, 1907, at Avenue Road Presbyterian Church, Audrey M. Ramsay, daughter of Mrs. M. F. Campbell, of Newmarket, and of the late Thos. Ramsay, St. Thomas, to Andrew J. Davis, third son of the Hon. and Mrs. E. J. Davis, Newmarket, Ont.

On Sept. 7th, 1907, in St. James Square Presbyterian Church, by the Rev. W. D. Ballantine, Jane Oliver to William Ross, both of Toronto.

At Toronto, on Saturday, Sept. 7th, 1907, by Rev. W. F. Wilson, Miss Dalgleish May Scott, daughter of Robt. Scott, Hamilton, to Frank Gordon Smart of Toronto.

DEATHS.

At his late residence, 564 Ontario St., Toronto, on Saturday, 7th September, 1907, George T. B. Gurnett, late of Post-Office Inspector's office.

At his late residence, Sultan St., Toronto, on Monday, the 9th September, 1907, James Macdonald Oxley passed into rest in his 53rd year.

W. H. THICKE

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NOTE AND COMMENT

It was announced in London by the Marconi Company, on August 15, that wireless messages to and from Canada have been accurately transmitted at an average rate of twenty-four words a minute.

Northern Nigeria is to have 400 miles of railway running in a great semicircle from Bari, in the north-west of Sokoto province, south-east to Bida, and north-east to Kamo. The construction is in charge of Sir Percy Girouard, K.C.M.G., son of Mr. Justice Girouard, of the Supreme Court of Canada.

Returns recently published show that during the first months of the present year the plague in India has raged with almost unprecedented violence. The number of deaths—991,000—from the disease, from January 1 to May 31, is greater than any recorded for an entire year since the appearance of the plague in 1896, with the exception of 1904 when there were 1,022,299 deaths. There were 332,181 deaths last year. The total of the deaths from plague in India from 1896 to May 31, 1907, was 5,402,245.

Mr. March Phillips, in his "Cumulative Evidence of Divine Revelation," says that compared with other mammals, man's life is shorter than, by analogy, it ought to be. In other animals the period of growth is about one-tenth to one-fifth of the whole life. The lion, full grown at five, lives for 70 or 80 years. Man living as long as the lion, is not full grown till twenty. The same proportion would give men from 320 to 400 years. Consequently, his physical life is not his normal life, it is cut very short, its brevity points to some primeval failure of vigor, to some diseased condition sapping his vitality.

A Hebrew evangelist, Mr. Philip Sandersky, of the Emmanuel Christian Mission for the 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 in Yiddish, and has stereoscopic 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 Divine Saviour of men, who came first to the House of Israel, and then to all the world and every creature.

After a struggle that has lasted for years, the bill to legalize marriage with a deceased wife's sister has at length passed both Houses of the British Parliament. For years the British people, through the Commons, have expressed themselves in favor of it; and it was understood that the members of the Royal Family approved it; yet until this session the influence of the Lords spiritual has been so great that the measure has never been able to pass the House of Lords. Now it has passed, yet to the very last it was opposed solidly by the Bishops in the Upper House. The bill will undoubtedly become law, and thus the marriage laws in the Old Land will be made to agree with ours in this matter. The Bishops' opposition has rested upon both scriptural and ecclesiastical grounds, but it seems probable that the opposition will now quietly and gradually disappear.

It has been proposed that there should be a general celebration by Catholics of the fiftieth anniversary of the entrance of the Pope into priesthood. He has advised against it, however, and it will not be held, at least not for a year or more. There were to have been pilgrimages to Rome as a part of the commemoration, and the Pope thinks that in the present temper of the populace his visitors were likely to be subjected to insult. Such a state of affairs seems strangely inconsistent with the claims which have been made for the Church's control of and influence over a people who know little or nothing of Protestantism.

Cardinal Gibbons gives his views on the sphere of women saying: "The proper sphere of woman is the domestic life. The more she invades the domain of man the more will her social and moral status be lowered. I consider it a great misfortune that many of our leading members of female society are neglecting the duties of the household. Their habitual absence from home renders their firesides cheerless and tempts husbands to abandon home and seek comfort and companionship in clubs and other extraneous places of amusement. To my mind, this is one of the prime causes of any race suicide conditions that may exist, for where there's no love of home life there's little desire to raise children."

Ireland is a very good buyer, says The Baltimore Sun, thanks to the comparative prosperity of the country at the present time. The imports in 1904 were worth \$268,378,738 and the exports \$226,810,195. The figures suggested that Ireland is a creditor country, having income from investments abroad—income paid in commodities imported. No doubt, part of the excess of imports over exports is due to the habit of her patriotic sons abroad of sending their earnings back to the old country. Last year Ireland exported \$15,000,000 worth of butter. Her total exports of livestock, meat and fish were worth \$114,000,000; whisky, etc., \$20,500,000; crops, fruit, flour, etc., \$6,378,000. Her exports of manufacturers were worth \$43,344,000, but her imports of such goods were worth \$83,000,000.

On Wednesday, August 28, the new King Edward Sanatorium in Toronto was opened with appropriate ceremonies, and a strong appeal was made by His Excellency Earl Grey for concerted action in effectively combating the great white plague. The sanatorium is for advanced cases of tuberculosis, and will be for patients who can afford to pay a reasonable fee for maintenance. The buildings are the gifts of two Toronto gentlemen, Mr. H. C. Hammond and Mr. Robt. Mulholland. The new Sanatorium, in connection with the Toronto Free Hospital for Consumptives, the Muskoka Sanatorium, and the Muskoka Free Hospital, represent the organized effort of public-spirited citizens in Ontario in combating the dreaded plague. The progress achieved in the campaign has been most encouraging. Gradually the public has been aroused to the danger of infection and also to the possibility of cure. There seems little doubt that an enlightened public sentiment can succeed in speedily bringing the disease well under control, and possibly in finally eradicating it.

As the result of 100 years of missionary work in China, there are about a hundred and fifty thousand native Protestant Christians in the empire. The anniversary of the beginning of the work was celebrated recently in Shanghai, when Europeans and Americans interested in Protestant missions attended in large numbers. It was in 1807 that Robert Morrison, appointed by a British missionary society, and carried to China by an American firm engaged in the eastern trade, began his labors. After 35 years there were six converts and 20 missionaries. There are now nearly 4,000 missionaries, and the number of native Christians is doubling every seven years, says Youtli's Companion. The Roman Catholics have had missions in the empire several hundred years, and count a million adherents and 25 bishoprics.

The Christian Guardian has the following: The Prussian Minister of Education recently received a petition, representing a great number of interests, asking that instruction in English be made compulsory in all Prussian gymnasiums. The Prussian gymnasium corresponds to our high school; and the movement is a startling and frank recognition of the widespread influence and commercial importance of the English language. The petitions do not wish the study of English to displace that of French, for that also they esteem a necessity, but they think that, in order to enable German students to "carry on the struggle of competition with success," they should understand English. They also urge its study for economical, political, scientific and literary reasons. While it is somewhat gratifying to racial pride to note this free recognition of the value of English, yet the most important lesson lies in this, that Prussia recognizes that the training of her students must be broadened. Have we not also a similar lesson to learn? Must not our sons also compete in the near future for the markets of the world?

A converted Jew, himself a missionary to his people, writing in the "Examiner," makes the startling statement that "the Jew in America has, sad to say, eliminated the Bible from his home," and that "of the more than 900,000 Jews in Greater New York, less than 28,000 are reported as being connected with any synagogue or place of worship. They seem entirely absorbed in the work of money-getting, and are carried along by the rush of the current so that there is no time for anything else. Mr. Cohn, whose name indicates his priestly descent, in telling an experience which he gives as typical, cites an interview with an old Hebrew in which he wished to appeal to the old man's own copy of the Scriptures for confirmation of a Messianic prophecy. The reply to his request was "A Bible in America! America is only to make money. Who has time to read Bibles?" Ten families in the same tenement were appealed to in vain for a copy of the Scriptures. It is a state of affairs that is deplorable. It is the substitution of a materialistic worship of the golden calf for their old religion—or rather, a falling off from all religion; and it is a call for Christian work to rouse the slumbering faith, and raise these scattered sons of Israel to see in the Christ the promised Messiah of their people.

SPECIAL ARTICLES	Our Contributors	BOOK REVIEWS
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A MERRY HEART.

The Christian's heart is merry because his sins are forgiven. Nothing depresses the spirit more than a consciousness of sin. The memory of sin makes the past dark, and the guilt of sin casts a cloud over the future. No one with sin on his soul can look up into the face of his heavenly Father without shame and fear. But a sense of pardon changes all. Jesus said to the paralytic at his feet, "Be of good cheer, thy sins are all forgiven." That announcement alone was almost enough to send currents of life and health throbbing through his veins. It must have been easier after that to say to the afflicted man, "Arise, take up thy bed, and walk." With sin blotted out the heart began to leap for joy. It is the sense of pardoned sin that makes the heart merry.

The Christian heart is merry because it is a new heart. Some people think they would be happy if they had more money, or if they had a better house to live in, or if they had a higher station in the world. But it is not probable. Take a rattlesnake out of his den in the rocks and put him in a glass cage and he is a rattler still. The change will not eliminate the poison from his fangs. Take a morose, disagreeable man out of his hut and give him a palace to live in and he will be the same sour spirit that he was aforetime. No changes of season nor place will make any change in his mind. Others think they can make the heart merry by drinking strong drink. No doubt a drink of wine will bring a thrill of pleasurable excitement, but so soon as the effect of the wine has passed off the same old evil will assert itself. It is not wine, nor amusement, nor change of place that the bad spirit needs, but a change of heart. New conditions will not make the heart merry, but a new heart wrought within by the Holy Ghost.

The Christian has a merry heart because he looks on the bright side. There is a bright side to all things except sin. Look on the bright side of life, the bright side of the country, the bright side of the church, the bright side of the world. The world has its bright side. Spring is wonderful with its bounding life. Summer is splendid with its ripening harvests and delicious fruits. Autumn is beautiful with its fading foliage and its myriad tints. Winter is grand with its frost and ice and snow and storm. The Creator made all the seasons for His glory and our enjoyment and improvement. Happy the man who can appreciate the good in the world and in affliction and pain.

A true Christian appreciates common things. What heights and depths of beauty and splendor there are in the everyday, cheap, little things. Under a microscope a grain of sand picked up from the pavement flames with a multitude of brilliant colors as if the diamond and ruby and sapphire and topaz were combined in one common display of beauty. So the trifling things under our feet and in our hands are full of beauty and blessing. Men are forever longing for extraordinary things, uncommon things, big things, costly things, and cheating themselves out of the good of common things. There is scarcely a ray of bliss in the millionaire's entertainment which cost a hundred thousand dollars and is described in all the daily papers of the great cities, but there is a world of joy in today's sunshine of summer beauty which falls on millions of common people.

Moreover, a real Christian will find pleasure in what he has. Why should we mourn over the things we have lost, the things which we see others have, the things which we vainly imagine would cure our unrest? Behold the things we have. Are they not the best things after all? We have life, and the gold of Ophir is not to be compared with life. We have the sight of our eyes, and the topaz of Ethiopia should not be mentioned in comparison with this. We can hear. We have memory, imagination, friends, home and love. Who can boast of anything better? We have the church, the Bible, the songs of Zion, the mercy seat, the forgiveness of sins, the hope of glory, and the best country in the world. Yet some men will find fault. They criticize everything even the Bible. They never see the bright side. They are dark themselves within and without, and they see nothing but darkness wherever they turn.

Faith in God will make the heart merry. Jesus said, "Let not your heart be troubled, ye believe in God." Is that not enough? Ye believe in God. Why be afraid? Why murmur? An eminent physician has said that the fears of the people have greatly increased since the eruption of Mount Pelee and Mount Vesuvius, and the San Francisco earthquake. Why? Because of a lack of faith in God. The psalmist says: "God is our refuge and strength, a very present help in trouble; therefore will we not fear though the earth be removed, and the mountains be carried into the midst of the sea." If we have faith in God we shall not be disturbed though an earthquake like that which shattered the cities on the Pacific coast should shake every city in the land, and financial panic rob us of all our earthly substance. God rules. Think more of God and less of the good things that perish. Look not on the things which are seen, but on the things which are not seen; for the things which are seen are temporal, and the things which are not seen are eternal. "Set your affections on things above where Christ sitteth on the right hand of God."—Christian Advocate.

CAN'T.

There is such a thing, no doubt, as Cant in things religious. Mr. Pecksniff and Mr. Stiggins are well-known examples in literature of nauseating professions unaccompanied by sincerity. But we make bold to say there is as much Cant in non-religious circles as may be found among adherents of the church. Take, for example, the letters that appear from time to time (mostly anonymous) in public journals, in favor of a wide-open Sunday—a "Rational Sunday" it is called. These letters usually profess to be interested in the poor working man. They want street-cars run for his benefit, "so that he can get fresh air once a week;" so that he can attend some other church "when so disposed;" and so that on Sunday forenoons, afternoons, or evenings, he can lie on the grass under the trees, and look from nature up to nature's God," etc.

Now, as a matter of fact, most of these appeals for the wide-open Sabbath are simply cant of the most hypocritical character. On the one side of this question of the preservation of the Sabbath you will find Sabbath school teachers, ministers, and the men and women of solid religious principle and practice, on the other side you will find Mammon, the Liquor Traffic, and Frivolity.

JACOB'S SERMON.

"Had a good sermon, Jacob?" my wife asked me last night when I came home from church.

"Complete, Rachel," said I.

Rachel was poorly, and couldn't go to meeting much, so she always wanted me to tell her about the sermon and the singing and the people.

"What was the text?"

"I don't think there was any. I didn't hear it."

"What was the subject, then?"

"As near as I can remember, it was me."

"You, Jacob Gay?"

"Yes, ma'am. You think it is a poor subject. I'm sure I thought so too."

"Who preached? Our minister?"

"Well, not exactly. The minister preached from the pulpit, but I could not listen. I was thinking about my sermon. I will tell you about it. You know that young woman at the post-office, Mrs. Hyde's niece. She and I were the first ones at meeting, and we sat by the stove warming. I had seen her a good deal in the post office and at her aunt's when I was there at work. She is a pleasant-looking and a nice, pretty girl. We were talking about the meeting. She was speaking of this one and that one who was converted. There was quite a silence, and then she said, sort of low, and trembling in her voice, and a little pink blush on her cheek, and the tears just a-starting:

"Oh, Mr. Gay, some of us were saying at the prayer meeting last night that we did so want you to be a Christian."

"Her cheeks flushed redder and the tears fell. I know she felt it, and it was a cross to say it. I never was so taken back in my life."

"Why," I said, "my child, I have been a member of the church forty years."

"My tears came then, and I guess my cheeks would have been redder than hers if they weren't so tanned."

"Do excuse me, Mr. Gay," she said: "excuse me for hurting your feelings, but I didn't know you were a Christian. I never see you at prayer meetings or Sabbath school, and I never notice you at communion. I'm sorry I've hurt your feelings."

"Tut, tut, child," I answered. "No harm done. I'm a member, as I said; but I haven't worked at it much, I'll allow. I made the excuse to myself and other folks that Rachel was poorly and needed me to stay with her; but I'm afraid the Lord wouldn't accept it."

"Just then the people began to come, and I took my seat; but the looks and words of that young woman went to my heart. I couldn't think of anything else. They preached to me all the meeting time. To think that some of the young people in Wharton who didn't know I was a member, were concerned for the old man! I said to myself, by way of application, 'Jacob Gay, you've been a silent partner long enough. It is time you woke up and worked for the Lord; time to let your light so shine that the young folks can see it.'"

Here on earth we are as soldiers fighting in a foreign land. Let us die like soldiers, with submission, with courage, with a heroic joy. "Whatever thy hand findeth to do, do it with thy might." And from the bosom of Eternity there shines for us celestial guiding stars.—Carlyle.

LITERARY NOTES.

The Bibelot for September contains "A Little Book for Mary Gill's Friends" by Katharine Tynan, and consists of a brief, graceful tribute paid by this gifted lady to her friend. It is reprinted here as a specimen of fine delicate prose by one who has gained a reputation as a poet. The following paragraph will show the style and spirit of this "little book," as well as suggest the kind of woman who could thus kindle such lively affection in others: "Mary Gill, who died on the 4th of May this year, 1905, was one of whom there is not much to tell to the outside world. Yet her presence in the world made a great difference to a good many people, and her passing away out of it has left it comparatively a cold place even for the happiest of us. She was a woman who had a genius of love and beneficence, a genius of the heart. She was the most tender and devoted of wives and mothers; but when one might have supposed that her arms and heart were full there was yet room for many beyond the circle of her home. She exhaled kindness and warmth. If you came to her big, bounteous house in her absence, being one of the happy ones who loved her, you were sensible of a feeling of desolation. You wandered through the room seeking her with a forlorn sense of their emptiness without her. It was as though you had discovered with a little chill that the fire had gone out."

The Nineteenth Century and After for August has the usual variety of contributions on military, moral, political and social topics. Walter Frewen Lord, who has recently made a hasty visit to this country, writes on "Degree-granting Institutions in Canada." We quote the following interesting paragraph: "What the public has to understand is that the Canadian population is already as varied in religion, in ideals, and in types as the population of Germany before its unification. The soul of this immature but already almost gigantic strength is the university system. To sum up, Dalhousie wants nothing (money apart); Fredericton wants everything. If a traveller might offer a suggestion, it would be that a small commission should issue to Toronto to see how that great university has faced the difficulties which perplex New Brunswick so sorely. Laval wants nothing—if it is content to train its youth to dwell in a highly agreeable back-water of life. If Laval means to strike out into the great current of modern life and thought it will want a great deal of money, and it must take English for its official language. McGill wants nothing. Toronto wants ten years' rest after the agitations of consolidation. Queen's wants nothing either from the academic or administrative point of view, for their methods are the best possible. But, of course, the position of an independent university existing in the same province with a government university is anxious. So it cannot be too clearly pointed out that to take even the lowest ground, no investment would pay the Dominion patriots better than a handsome financing of Queen's." Another important article is that by William O'Brien, M.P., treating of the failure of successive English governments to grapple successfully with the everlasting "Irish Question." There is much in this article for all thoughtful men to ponder.

The Contemporary Review, while dealing in articles of a general character, social, political and literary, has in it more of the theological element, as witness: "The Religious Education of Children," by Sir Oliver Lodge, and "The Divine Man," by Emma Marie Caillard. Professor Soyce gives another

of the articles that has made his name famous, entitled "Social Life in Asia Minor in the Abrahamitic Age." If any one expects to find anything about Abraham in it he will be disappointed: he will find lots of scraps of information gleaned from various sources, but no mention of Abraham. Dr. Orr in "The Problem of the Old Testament Restated" comes to the defence of his recent book. That book gained a \$6,000.00 prize, but it does not gain the approval of scholars, and its author having emptied his scrap book in the presence of the public, is still not at rest. It is very difficult to tell where he is, but he thinks he has restored the older view by showing that the modern views have their difficulties. Whatever the final reconstruction may be, the old view is broken up and goes forever. The Germans to whom Dr. Orr appeals against the great body of critics, cannot assist him to restore the view that prevailed a century ago.

The Literary Digest of September 7 publishes an interesting article on the agitation in Switzerland in favor of disestablishment of the Church by the state. Three prominent cantons have followed the example of France, and have already taken a popular vote on the subject. In two cases separation has been defeated, but in the third and most important it won the day, but by a narrow majority only. An interesting feature of the situation is the attitude of the Roman Catholics, who, while bitterly opposed to the disestablishment of their own Church in France, are active advocates for the disestablishment of a Protestant state Church in Switzerland. This is due to the fact that for some time their Church has been refused state aid. In the recent agitation and decision of this matter in Geneva, in the home of Calvin, the victory in favor of disestablishment was only by a comparatively light vote, 7,655 against 6,822, or a majority of only 833. The surprising feature in the whole matter is that, notwithstanding an especially lively canvass, which includes even the holding of special church services, fully ten thousand voters showed their indifference by not voting at all. The main factor in deciding the matter was a combination of the Social Democrats and the Roman Catholics. The law which separates Church and state is not so radical as in France. Among other things it gives aged pastors pensions; permits the congregation to use the church buildings, parsonages, and other church property. The new law goes into full operation with the beginning of the year 1909.

OTTAWA PRESBYTERY.

Rev. W. T. Prittie, of Vernon, was elected moderator for the ensuing year at the meeting of the Ottawa Presbytery held in Bank street church, Ottawa. Rev. A. E. Mitchell, the retiring moderator, after saying a few appropriate words, vacated the office he has filled capably during the last year, and the new moderator was installed.

The home mission report was presented by Rev. Dr. Armstrong, and the augmentation report by Rev. Dr. Ramsay.

Rev. W. P. Tanner accepted a call to the parish of Dunedin in Quebec. Rev. Mr. Tanner for two years has been in charge of the Fitzroy Harbor church, the pulpit of which will now be declared vacant by Rev. J. J. Dobbin, of Bryson. Rev. Mr. Langill, of Carp, will act in the interim.

Rev. D. Coburn, of Buckingham, accepted a call to St. Andrew's church, Smith's Falls, and will be relieved from his present charge on September 22. Rev. Hugh Taylor, of East Templeton, will declare the pulpit vacant and will also act in the interim.

THE END SEAT PASSENGER.

The Washington Post enters a benevolent plea for him in the following:

"The habits of the large, fat person, who commonly occupies the open end of summer street-car seats, are attracting popular attention. This person, whether man or woman, is almost always red-faced, corpulent and perspiring. On account of his bulk and his tendency to cling tenaciously to the end seat, it is supposed by many persons that the offensive term, 'end-seat hog,' is peculiarly apt as applied to him. But is he really a hog? Is he not, in fact, inspired by generous motives?"

"Fat persons, from time immemorial, have been famous for their sympathy and kindness and overflowing liberality. Their good nature and superabundant generosity, indeed, are supposed to make them fat. Is it not a little strange, then, that they should belie their natures and universal fame by being seized with a fit of hogghishness? Evidently their practice of taking the end seat is not a selfish move, but a benevolent standpoint, if properly considered."

"Let us now put ourselves in the place of the end-seat person and consider his point of view. In the first place, it is perceived instantly that it is better to trample upon and over a fat person than to be crushed by such an one. The fat person, realizing his weight and the danger involved in a jerking car, resolves to take the first open seat and thus avoid overwhelming innocent and fragile persons."

"If the fat person should 'move over,' a few squares further on he would be compelled to trample down women and babies in making his exit. His whole nature revolts from cruelty and torture, to say nothing of murder; so he sticks to the end seat and submits to the mauling and tramping of lighter persons with good grace, even smiling at their ungrateful mutterings. Secure in the secret knowledge that he is sacrificing his own comfort to their welfare, he refuses to move along the seat when requested."

"The injustice done to end-seat benefactors by calling them hogs is further illustrated during sudden showers. At such a time, when cars are crowded, the person on the end seat gets all the soaking, while insiders remain dry. Is this hogghishness?"

"The rotund end-seat passenger knows the danger of chills and pneumonia resulting from a wetting. His own person, being upholstered with a padding of flesh, is immune, but the thin persons run great risks. So the end-seat person stays where he is, and saves his neighbors from the risk of illness."

"There is visible among more intelligent classes a tendency to admire and imitate the end-seat philanthropist. It is the sincerest flattery. The kicker of today may be the end-seat passenger of tomorrow. It is certain that the end-seat passenger of yesterday is the kicker of today when deprived of the end seat."

"The only ugliness in the habitual end-seater's nature crops out when he is cheated of the opportunity to sacrifice himself for the public good. The gust of ill-nature is soon spent, however, when the end seat becomes vacant, and he is able to slide into it. He becomes all smiles again, and welcomes the trampling of women and the clawing of babies in transit across his orbit."

"The increase of end-seat passengers is a good sign. It proves the growth of unselfishness, and is evidence of high living and general prosperity."

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE DEATH OF MOSES.*

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

The Lord shewed him all the land, v. 1. A German has described a good man after his death, coming to the gates of heaven. An angel is commissioned to be his conductor. He is taken first to a point from which he could see in their most fearful aspect the eternal consequences of sin. Singling out one of the unhappy dwellers in the regions of woe, the angel guide said, "That is what you would have become had you not repented and believed on the Saviour." Then, taking him to a point from which the glories of the redeemed were visible, he showed him the highest ranks of angels, and made him hear their songs and hallelujahs. "Look higher yet," he urged. Beings more blissful, more seraphic still, shone in his ravished sight, music more ineffable flowed from their harps of gold. "That beautiful and enraptured being," continued the guide, pointing to one of these, "is none other than yourself. That is what you are destined to become. Behold the glory to which the Redeemer has exalted you." Though told thus in imaginative form, that vision of the future is strictly true. The land before us is one of weal and woe, according as we use the present opportunity.

Thou shalt not go over thither, v. 4. One sin, and that long before, shut Moses out of the Promised Land, which he saw with his eyes, but must not enter. For every sin we must suffer. The memory of a sin is a ghost which cannot be laid. The only way to escape from this long pursuit of sin, is to keep from sinning.

He buried him, v. 6. God buried Moses, His servant, but that was not the end. Long centuries afterwards, he appeared on the Mount of Transfiguration, coming from heaven in a blaze of glory. The lonely grave on Mount Nebo was but an antechamber through which he passed to the palace of the King. And we can trust our living heavenly Father even when He leads us down to the grave. He will not leave us there; He will bring us out again, and up into His own presence where joy is full and eternal. He will never deceive us, or disappoint our hearts.

Israel wept for Moses, v. 8. A German baron stretched wires from tower to tower of his castle to make a great Aeolian harp. For a time, it gave forth no music, for the air was still and the wires hung silent. Then, gentle breezes came, and the harp sang softly. At length the storms of winter broke, and in wild majestic strains the wires gave forth full volume of their song. The human heart is such an Aeolian harp. In the still air of common, everyday life, it yields no music. But when sorrow stirs it, its full depths of sympathy, of love, and of beauty are made known. The Israelites had often, in their wilderness journey, proved themselves ungrateful, rebellious, and distrustful; but now they appreciated the leader that God had sent them, and they weep. And well may we suppose that many a heart in that great multitude was stirred in that hour when grief had

made it tender, with the resolve to live more bravely and nobly than in the past. Blessed is the sorrow that moves us to turn our backs on every unworthy purpose, and set our faces towards the sunlit heights of holy endeavor.

The spirit of wisdom, v. 9. Among the rocky fastnesses of Mount Taurus are found the nests of a voracious kind of eagle, whose chief delight is to pick the bones of a crane. The younger cranes are easy victims. Whenever they rise in flight, they love to cackle and make a noise. Nothing suits the eagles better. It lets them know when their foolish prey are coming in their direction. The older cranes, however, are sensible of this folly, and before taking their flight, they guard against the danger by filling the cavity of their mouths with a good-sized stone that imposes a salutary silence on them when on wing, and thus they can pass the very haunts of their enemies unperceived. We, too, have an enemy, fierce and cunning, who seeks to destroy our souls. But He who made Joshua wise, will give us, also, wisdom to escape all the wiles of Satan.

BE STRONG.

Be strong!
We are not here to play, to dream, to drift;

We have hard work to do and loads to lift.

Shun not the struggle, face it, 'tis God's gift.

Be strong! Be strong!

Be strong!
Say not the days are evil—who's to blame?

And fold the hands and acquiesce—O shame!

Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep entrenched the wrong,

How hard the battle goes, the day, how long;

Faint not, fight on! To-morrow comes the song.

—Maltbie D. Babcock.

PRAYER.

Ah, Lord God, Thou holy Lover of my soul, when Thou comest into my soul, all that is within me shall rejoice, Thou art my Glory and the exultation of my heart. Thou art my Hope and Refuge in the day of my trouble. Set me free from all evil passions, and heal my heart of all inordinate affections; that, being inwardly cured and thoroughly cleansed, I may be made fit to love, courageous to suffer, steady to persevere. Nothing is sweeter than love, nothing more courageous, nothing fuller nor better in heaven and earth; because love is born of God, and cannot rest but in God, above all created things. Let me love Thee more than myself, nor love myself but for Thee; and in Thee all that truly love Thee, as the law of love commandeth, shining out from Thyself Amen—Thomas a Kempis.

Let us cultivate and reverently cherish the honest indignations of our nature, for they are the unction and fire that is in us. God has given them, and the man is most happy who has them the warmest, the truest, the least wrenched by prejudice, the least dulled by sense and sin.—Phillips Brooks.

THE GOSPEL OF THE OUT-OF-DOORS.

God's great, bright, free, living, out-of-doors was meant for man, and man was meant for it, and he cannot be separated from it without suffering loss. The truth of this the wearied nerves, the weakened muscles, the lowered vitality of the city dwellers abundantly attest. It is hard to live the artificial life without paying the penalty of it. It seems natural for a healthy man to love the out-of-doors. The mountains excite him, the lake enchants him, the forest seems like a long-forgotten friend, the freedom of the unpoisoned air gives strange zest to life. The quiet sunset hour is full of a never-to-be-forgotten glory and a strange yet welcome peace. To the wearied son of Adam comes the thought that Jacob voiced so long ago, "Lo! God is here." Here is health, vigor, freedom, and he must be of peculiar temperament who does not feel the gladness of this gospel of the out-of-doors. It is sane and refreshing; it is wise and true; it is pure and strong; it is freedom incarnate. Thank God for the sunny welcome wearied workers find in this great outdoor world.

RESIGNATION OF THE DIVINE WILL.

Resignation to the will of God frees the mind from a grievous bondage, the bondage of early pursuits and expectations. Whatever God wills, is pleasing to the resigned soul; when a Christian hath, by prayer and supplication, made known his requests to God, then the peace of God, which passeth all understanding, keeps his heart and mind through Jesus Christ. Then only is life truly enjoyed, when we relish its comforts, at the same time that we are prepared to part with them. He who hath resigned his will to the will of God, "eats his bread with joy, and drinks his wine with a merry heart." Even the thought of his dying hour throws no damp on the joys of his mind. From the contemplation of God's goodness to him in life, he can pass without terror or amazement to the thought of his protection in the dark valley and shadow of death. Even in that gloomy passage he hears no evil; but commits himself to the Lord, his Shepherd, who will make goodness and mercy to follow him all the days of his life, and at last bring him to dwell in his house above for ever.—Robert Walker (1716-1783.)

MY FATHER'S HOUSE.

If it be so pleasant to me now and then, to cast a longing look toward my Father's house, and to read, as it were, this letter which his goodness sends to me, and to receive in the wilderness the tokens of his care, what will it be to come and dwell with him, and with all my brethren in the Lord? O earth! all thy charms are not worth a moment's stay. It would be better, much better for me to be dissolved. How would my heart leap to see his chariot appearing! How welcome would the messenger be by which he should call me to his house, and to his bosom!—Philip Doddridge (1702-1751.)

The Mount of Transfiguration lies often in the valley of the shadow of death.

S.S. Lesson, September 22, 1907.
Deuteronomy 34, 1-12. Commit to memory vs. 10-12. Read Deuteronomy chs. 31 to 34.

Golden Text:—"Precious in the sight of the Lord is the death of His saints."
—Psalm 116, 15.

THE CAPACITY OF JOY.

Happiness is, without question, one of the supreme ends of existence. With many it is the great thing to be sought. Others fear to trust it with so much of honor yet cannot fail to see the reasonableness of giving it a high place in their esteem. The old ascetic suspicion of joy that grudged it any room at all in the Christian life has little regard in the mind of to-day. A freer and a worthier faith in God has honored Him with a brighter and more natural conception of life. The conviction that a gloomy estimate of life discredits the Giver of life is trustworthy. To take existence as a glorious gift in itself, full of magnificent possibilities of true and wholesome pleasure, and to use it as such, is to render acceptable praise to our Heavenly Father. The capacity for real joy is divine; the instinct for happiness is the mark of a healthy nature; the honorable attainment of it is the reward of a successful life.

Yet is it difficult not to be depressed with the awful joylessness of much of modern life. No age has ever been more eager and determined in its pursuit of pleasure, but none has ever failed more signally of attaining the prize. Men have multiplied pleasures without increasing joy. They have built a beautiful cage but have not captured the bird. The machinery for enjoyment has been extensively enlarged but the product has not been correspondingly improved. The world still holds a sorrowing hunger in its heart. It is not an easy matter to locate the cause of this anomaly of the modern world, of the absence of joy where all the conditions for it seem to be present. Knowledge, prosperity, enlarged sense of the beauty of the earth, conquest of the forces of nature, effective associated activity, all would seem to perfect the means of undiminished delight in life and we cannot but wonder at the failure.

It may be that the pace is too fast. Bowling along at high speed into the midst of nature's secrets we discern them not. The automobile is a type of our living. Affording more than any other vehicle the finest possible advantage to revel in the seductions of the open country, it presents at the same time the most alluring temptation to race recklessly through the scenes whose secrets are inevitably hidden from the hurrying glance. So also are lost the deepest joys of life by the habitual rush of our crowded days. Repose is necessary to secure the more precious secrets of life. It takes time for thought in order to discover and truly value them.

There is no doubt that this measureless capacity for work is itself closely related to the capacity for joy. There is a fine pleasure in activity, and especially in the activity that is effective. And probably few men are more fortunate than he who is happy in his toil. Given a healthy power, it craves employment. And almost any task can be made a source of delight to the worker, if he can see that it is useful, and, therefore, worth while. But when pleasure rises around the man toiling, like a sweet exhalation from the work he is busy with, it is a sure indication that the deed and the deed belong to one another, that the man has found his work. It is his to have gained a reward in his business over and above that of wages or profits. Honest, useful activity is a ministrant of happiness to a healthy life. Where it is accompanied with physical distress or mental reluctance, these are symptoms of disease. Idleness is not happiness. The varied opportunities for useful work that confront every one in this country to-day may be the occasion of great joy. It is not work that dwarfs the capacity

for joy in life so much as it is the inordinate pressure of toil and the failure to realize its blessing to the world. The great foes of delightful service are avarice and pride.

This path of service is the road to happiness. As the way winds upward into the higher kinds of ministry the boundaries of joy expand until they promise to become practically limitless. Larger than the delight of mere achievement is that which comes with the knowledge that the achievement carries a benefit for others. A nobler joy is borne into the heart when the work has passed over into the loftier realm of ministry. One of the finest characteristics of the modern world is its insistence on the human interest of every work that seeks its respect and honor. So largely is this true that no man who seeks success for himself to-day can find that success except in a work that ministers to the public good. So far is life now organized for joy that even selfishness, seeking only its own ends, is almost forced to the gates of the divine ecstasy of philanthropy. When the ascent is made from the lower plane of mere physical ministry to that which seeks to make strong and rich the spiritual life of the world the servant begins to realize the joy of the word. But in this exalted realm of service the most urgent demands are made upon character. The forces of truth and righteousness in a man's soul alone have power to bring this highest happiness into his reach. A man's faith in man must have grown to the strong stature of spiritual insight into the divine worth of humanity before the sense of this sublime pleasure can come to him. The capacity for this joy is not his who has not felt within himself a measureless capacity for spiritual achievement.

At this point, perhaps, we can put our finger on the secret of the joylessness of the modern world. Its machinery is well high perfect. Its riches are increased. Its knowledge is comprehensive. Its philanthropies are manifold and tender; they indicate its sense of the close relation between happiness and kindness. But its proposed ministries do not rise much above the physical needs of the world, its poverty and its sickness. In its ceaseless rush of toil the material achievement and wealth have loomed so large as to dwarf the spiritual. Spiritual insight and appreciation have not kept pace with growth in less worthy directions. The giant awaits the awakening of the soul.

The great springs of the highest happiness are two. Where holiness and love open their fountains in a man's heart his capacity for joy begins to fill.

OUR JOURNEY TOWARD HEAVEN.

Seek heaven only by Jesus Christ. Christ tells us that he is the way, and the truth, and the life. He tells us that he is the door of the sheep: "I am the door; by me any man enter in he shall be saved; and shall go in and out and find pasture." If we, therefore, would improve our lives as a journey toward heaven, we must seek it by him, and not by our own righteousness; as expecting to obtain it only for his sake, looking to him, having our dependence on him, who has procured it for us by his merit. And expect strength to walk in holiness, the way that leads to heaven, only from him.—Jonathan Edwards (1703-1758.)

Day by day all of us are writing our characters upon the things around us. Why should we be surprised when the Holy Spirit writes His character upon the house in which we dwell?—Rev. J. C. Beauchamp.

The faces that love you best are the ones you will remember longest.

GOD'S OMNIPOTENCE.

The secret of power is the consciousness of our weakness and of the omnipotence of God, and the assurance that if our weakness offers itself to His service, He will put forth His omnipotence through us. No mere self-confident power, relying upon its own ingenuity or determination or resources, can equal or overmatch the strength of weakness allied to God.

Our very idea of God involves His omnipotence. If some one else is stronger than God, then that some one else would be more God than our God. Our God is infinite, beyond all earthly limitations, the creator of heaven and earth, maker of all things. All power is His. Our hearts can be absolutely at rest in the reassuring knowledge that He that is for us is more than all that can be against us. This was the ever-comforting faith of Israel, and in the darkest hours they were sustained by it. Their God was stronger than all their foes.

And God is not only so strong and able, but He is strong and able to help us and to answer our prayers. Paul states his conviction on this point in the strongest possible terms. Our God, he says, is able to do for us; he is able to do what we ask; He is able to do what we ask or think; He is able to do all that we ask or think; He is able to do above all that we ask or think; He is able to do abundantly above all that we ask or think; He is able to do exceedingly abundantly above all we ask or think. How could more than this be said?

But if God is all-powerful, we cannot help asking, Why does He not destroy evil and the evil one, and the fearful temptations which play such havoc with life? If God can, why does He not at once put an end to sin and establish the kingdom of righteousness? Well, there is a great mystery here which we cannot solve,—the old mystery of evil. But we do not escape from the mystery of evil by denying the power of God. We merely deprive ourselves of our one hope that some day we shall see the end of the mystery in the triumph of God, and of the goodness of which God is the source and the crown. We cannot deny that the evil is here and also that God is strong, and we know that some day He will prevail.

And if God is able to do exceedingly abundantly above all our prayers and desires, why, we cannot help asking, does He deny us our most eager and importunate prayers? Because we must believe, God is strong in love as well as in power, and the strength of His love is greater than the mere strength of His might. Rather, His might is the might of love, and He can do only what is perfectly loving and perfectly good. While He is infinite and omnipotent, our faith in His fatherhood holds that He is not naked, unprincipled power, but lives and reigns in righteousness and love, and that knowing what is best for us, He does what is best in answer to our prayers.

But will He not do what is best in any case? Truly He will always act in love. But part of the mystery of His government of men is not only the mystery of pain and evil, but also the mystery of our freedom and strength, through which, and not crushing which, He will do for us.

None but an omnipotent God could be all-loving and all-wise.

Daily Readings for Preceding Week.

Sunday, September 22, 1907. God's Omnipotence (1 Chron. 29: 9-13).

Daily Readings for Preceding Week.

Mon.—Whatever pleases Him (Psa. 115: 1-3).

Tues.—"Nothing too hard" (Jer. 32: 16, 17, 27).

Wed.—"All things possible" (Matt. 19: 23-26).

Thurs.—"Able to do" (Eph. 3: 20, 21).

Fri.—"Omnipotent" (Rev. 19: 1-6).

Sat.—"All power" (Matt. 28: 18-19).

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Manager and Editor.

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THE CHURCH AND PREACHER.

Beyond a doubt the adventitious circumstance of the church served gives the preacher an éclat whereby his views and utterances arrest attention and are given a consideration wholly independent of his real force and culture. He who is by no means distinguished for abilities, yea, possesses no power of profound thinking, successful writing, or attractive speaking, may and does by one cause and another, often through the lack of caution in the church, become, to the surprise of many, a pastor and is at once advanced thereby to an influence far in excess of his intrinsic abilities. This happens too frequently nowadays. A correspondent of the Herald and Presbyterian writes interestingly on this subject as follows:

The story is told of a certain theological professor who wrote to one of his former students about a settlement as pastor. He named one or more churches which he advised the young man to aspire to. The latter replied, saying that he did not think himself competent to fill either of the places named. The professor answered saying, "Do you not know that it is the church that makes the man?" We are profoundly impressed by the saying (though we do not really believe it to be true) when we read of certain men in certain pulpits whose deliverances are given a prominence and quasi-authority which they would never have had had they been put forth in an obscure place. This is especially true of such men as Reginald Campbell, successor to Dr. Joseph Parker, who is just now attracting the attention of all England, and even of our own country, as he could not have done had he remained at Brighton, from whence he came to London. It is the church which makes Mr. Campbell. Put him out of the City Temple, and his fulminations would be of no consequence whatever. It is probable that far too much attention is given him, and yet, because of that church, it seems next to impossible to avoid it. The church is making the man, whether for good or for bad there is difference of opinion.

THE JAPANESE.

The rioting at Vancouver, British Columbia, caused by the objections of many whites to the influx of Japanese and other Asiatics into Canada, has to be considered from several points of view.

(1) The Canadian point of view: Canada does not want an overwhelming flood of heathen Asiatics of any kind. We ought not to object to a reasonable number coming, seeing that Canadians can freely enter Japan. But Canada has the right to consider the question from the standpoint of Canada's permanent welfare.

(2) The Imperial point of view: Japan is the ally of Great Britain, and in the interests of the Empire we must be careful how we injure that alliance by allowing the citizens of Japan to be treated as the Chinese Boxers treated the Christian missionaries. The world-spread British Empire is a mighty power for good; to the maintenance of that Empire Canadians must be prepared to make some sacrifices.

(3) The Japanese point of view: British subjects from all parts of the world enter Japan freely, and they claim the reciprocity of the Golden Rule. As a high-spirited and recently-successful nation, it is not to be expected the Japanese will submit tamely to see their brethren mobbed and their property destroyed by hoodlums in British Columbia or any other part of the world.

(4) The Christian and missionary point of view: Any failure on the part of the British Empire in general, and of Canada in particular, to protect individual Japanese from insult and injury, would be certain to react injuriously on the cause of Christian missions.

The whole case, then, calls for protection, restraint, and Christian moderation. What is to be desired is such friendly arrangements between Canada and Japan as will voluntarily limit the number of Japanese coming to the Dominion each year. When they do come to Canada, we must insist on their being not merely protected but well treated. Thus far the subject has been handled in a calm and judicious spirit by the Dominion Government. Let it be kept away from the spirit and the tongue of demagogery, and all will be well.

THE NORTHFIELD CONFERENCE.

Twenty-five years ago the Northfield Conference for Christian Workers was established by D. L. Moody at his home town in Massachusetts, and it has been held annually since. In the judgment of the management the conference of this summer was the most satisfactory of the series. Dr. Campbell Morgan, as usual, came over from England, and his Bible lectures were prime features of the program. His subject matter was drawn this year from the Epistle to the Romans. He also preached four times during the term of the conference. Dr. F. B. Meyer was welcomed again with all the admiration and love which he always commands from an American audience. Dr. James Orr presented the series of lectures on "The Virgin Birth," which have been heard with great profit in several leading cities. Mr. C. M. Alexander, the singing companion of Dr. Torrey, aroused the audiences to great fervor in conducting the conference music, and also lectured impressively on personal work. Mr. John R. Mot, the renowned leader of the Christian students of the world, delivered an exceedingly graphic and highly optimistic address on his recent observations in Asiatic mission fields. A speaker, entirely new to Northfield was Rev. J. Stuart Holder, of London, rector of a fashionable Anglican church in that city, but a leader at Keswick and an evangelist of wide experience. His addresses were peculiarly searching and insisted on a high standard of Christian devotion and usefulness.

THE BISHOP OF LONDON.

The Bishop of London exemplified his gospel of work in Ottawa by officiating at an early morning communion service and by visiting the Experimental Farm and the School Sisters of the Church. He also managed to get a couple of hours on the links of the Ottawa Golf Club. His addresses, given at a breakfast in his honor, attended by the clergy of the Ottawa diocese, to children at the Church School, at the luncheon of the Canadian Club in the Russell House, and at a mass meeting attended by five thousand people in Howick Hall, were all apt and straightforward talks, typical of the character and work of the world-famous "Poor Man's Bishop." In the morning his talk to the clergy was a simple appeal for whole-hearted sympathetic work in the cause of Christ and humanity. "I like to see a high churchman," he said, "as high as you like; but I also like to see him with his coat of preaching in the open air. We do not want too much starch. I know that my collar has been wet many a time within half an hour." At the school he spoke simply and beautifully to the children, telling them something of his work among the children of the great metropolis, and urging them to be loyal to the King, their Church and the great King of Kings. The last two addresses, those to the Canadian Club and the public mass meeting, were devoted to a description of his work and the work of the Church in London.

GEOLOGICAL WORK IN NATURAL FORESTS.

The United States Geological Survey, in connection with its other work in the West, has undertaken to examine geologic conditions in the national forests. It has been the policy of the government to encourage mining in the areas included in the national forests, but many fraudulent entries have been found, which cover non-mineral lands or deposits that by no possibility could be developed into paying mines, and it is clearly in the interest of legitimate mining enterprises to prevent "wildcat" mining companies from obtaining titles to the lands covered by such claims.

The work of the survey will be of practical value both to the Forest Service and to the miners, for the reports of the geologists will enable the Forester to make recommendations to the Commissioner of the General Land Office on the character of mineral locations. The policy of the Survey will be to require its geologists to assist in every way the claimant who is acting in good faith and to help the officers of the Forest Service in their task of protecting the mining industry and all other interests which benefit by the proper administration of the national forests.

THE BAPTISTS DECLINE.

The Baptists of Canada decline, for various published reasons, to entertain the idea of Church Union with Presbyterians, Methodists, and Congregationalists, the most prominent reasons being their ingrained love for the independency of the individual congregation, and their devotion to the belief that baptism by immersion is the Scriptural method of baptism.

The Baptists have acted in a frank and straightforward manner, which does them credit, and with a promptitude that is both convenient and praiseworthy.

The situation is simplified by the action taken, leaving the negotiations where they were at first, namely, between the Presbyterians, Methodists, and Congregationalists—for no one takes the Union correspondence with the Anglicans seriously at this stage.

THE DOCTRINE OF THE WESTMINSTER STANDARDS REGARDING ORDINATION.

In my last letter I showed that the only rule deducible from the church's practice in receiving ministers of other denominations was that those coming from evangelical Protestant churches are not re-ordained. I use the word "re"-ordained for convenience, but acknowledge that it is a solecism. There can be no "re"-ordination any more than "re"-baptism. A person is either ordained or not ordained, just as he is baptized or not baptized. I also gave two instances, gleaned from the inspection of only five years, and both occurring in one year (1904), which showed that even this indefinite and elastic rule was little respected. Let us now enquire further, "Has the Church any doctrine on the subject?"

When I read in the "Basis of Union" (1875) that "The government and worship of this Church shall be in accordance with the recognized principles and practice of Presbyterian Churches," and that said principles and practice are to be found "in the Form of Presbyterian Church Government, and in the Directory for the Public Worship of God," I am warranted in assuming that the answer given to my question in these documents is part of the fundamental constitutional law of the Church. When all our ministers, at their ordination, solemnly assert before the Searcher of Hearts and the assembled Presbytery and congregation, that they "own the purity of worship at present authorized by this church," and "undertake to conform thereto," there is surely no mental reservation in regard to the status of the person who conducts the most important parts of that worship, and the manner in which he must qualify himself for the discharge of his office. To say, for example, that the question means that the Lord's Supper is to be observed without any superstitious ceremonial, but that nothing is intended regarding the minister dispensing it, whether he be ordained or not, is absurd. It is taken for granted that only an ordained man may administer the ordinance, is it, then, an unimportant question to ask, "How are we to know that he is really ordained according to Scriptural principles?" If I find that the official standards of our Church, adopted as our constitutional law in the Basis of Union, furnish a clear answer to this question, have I not a right to assume that the test of validity therein prescribed is also "owned" by all our ministers and that the Church ought to order her practice in accordance with it? But if it appears, on a careful inspection of these standards, that the doctrine contained in them is utterly at variance with the usual procedure of the Church, is it unreasonable to maintain that she should either bring her procedure into harmony with her standards, or revise her standards so as to agree with her altered views?

What, then, do the Standards say on the subject?

I. They clearly assert that the ministry of the Church is ordained for the performance of certain function which

laymen, or unordained persons, may not lawfully undertake.

The Sacraments may not be dispensed "by any but a minister of the Word, lawfully-ordained" (C. of F. 27, 4). The same rule is repeated under each sacrament (28, 2; 29, 3). This doctrine is reaffirmed in the Larger Catechism: Question 178. A. "The sacraments of baptism and the Lord's Supper agree, in that . . . both are to be dispensed by ministers of the Gospel and by none other." So also in the Directory for Public Worship (p. 293) "Baptism . . . is not to be administered in any case by any private person, but by a minister of Christ, called to be the steward of the mysteries of God." No one is recognized as taking any part in the administration of the Lord's Supper, but the officiating minister (p. 295).

When we turn to the Form of Church Government we find that to the minister belongs also the exclusive right to "bless the people from the Lord" (p. 306), and that various other services which are formally identical with those which laymen may properly engage in, receive a distinctive character when performed as part of the minister's official duties. In one word, what others may do, he is bound to do, with the added significance which his office gives to his acts, and there are some duties which are exclusively his.

II. If these are the functions of the ministry, what do our standards say about the manner of investiture for the performance of them. A large section of the book, over six pages, is occupied with the topic of ordination. The minister must first be called of God (p. 314), and the genuineness of his call is determined, not by the professed subject of it; but by the Presbytery (p. 316, secs. 7, 8; p. 317). It is affirmed that "ordination is always to be continued in the Church." Since our Lord promised his abiding presence in the Church for its complete efficiency, it follows that it always has been observed. It is performed by "preaching presbyters orderly associated" (p. 315, 316), that is, met and constituted for the purpose, it is "the act of presbytery" (p. 315). Those only are competent to fill the ministerial office who have been ordained by presbyters. None but presbyters, themselves ordained by presbyters, have the right to ordain others. One cannot transmit to others an authority which he does not himself possess. As in apostolic times, the Holy Ghost calls men to the work and the Church gives effect to that call. There must be the conjunction of the two factors—the Holy Spirit speaking in the heart of the applicant and the same Spirit acting through the divinely instituted authorities of the Church. I do not say that the Holy Spirit does not call, and work by means of men who have never received presbyterial ordination. Nor do our standards in the least sanction such a narrow view. But they declare that the scriptural constitution of the ministry, and the rule to be followed in a Church which adheres to New Testament principles, is as stated. That the Westminster divines did not overlook the case of an irregular ministry is evident from their carefully considering the validity of episcopal orders and deciding in their favor (p. 319). This carries with it an implied rejection of other orders as not according to "the pattern shown in the mount." We may rejoice in the good which our brethren of non-Presbyterian Churches have been the means of accomplishing; we may without reserve co-operate with them in every philanthropic and Christian work; we may fully recognize them as accepted by the Head and therefore not to be denied a place in the mystical Body; and yet respectfully and regretfully claim that

they fail to conform to an ordinance of scriptural and apostolic institution. If our standards rightly formulate the teaching of the New Testament on the source of ministerial authority, can we conscientiously ignore their teaching, and recant our subscription to them, by merging our scriptural and apostolic orders in a union which ignores the principle on which their validity is vindicated?

According to the teaching of all the historic Reformed Churches, including our own, the Christian ministry was instituted by Christ himself and bestowed upon the Church as his gift "ab extra." At first the authority was vested in the apostles. It was then transmitted to the "elders" whom they ordained in every Church founded by them. From these it has descended in an unbroken succession of presbyters to those who hold the office to-day. The only "Apostolic Succession" possible, and in fact, is that which comes through an organized Church over which presbyters preside, and this succession is necessary to a regular and scriptural ministry, if the doctrine of our Church, as expressed in her standards is true.

A doctrine which concerns the very essence of the ministerial office cannot be treated with indifference. The editors of one of our denominational weeklies declined to publish my letters on this subject on the ground that they could not afford space for a topic in which there was no general interest. I fully sympathize with their difficulty regarding the limitations of space, and am grateful to you, Mr. Editor, for being so obliging, but if there are any of Boetian mind, afflicted with the "pingue ingenium" of that ancient people, who cannot see the importance of well-defined views regarding ordination, here is a fact which ought to make them "sit up and think." A much esteemed minister of our Church in the Maritime Provinces, who had been received from the Methodist body without re-ordination, according to the "unwritten law" referred to in my last letter, went to England and was called and settled over a congregation connected with the established Church of Scotland. The question of his ordination was raised when the minutes of Presbytery came to be reviewed by synod and, on being referred to the General Assembly, it was ordered that "he be ordained," and ordained he was forthwith, although he had been for some months inducted. I have a copy of the minutes in the case. A minister now in charge of a Church in Canada told me that he was present in the Assembly when the case was discussed and that many very severe things were said of the Canadian Church for its laxity in the admission of ministers of other denominations. Surely no one, who is not dead to ecclesiastical self-respect, will be content to leave this question unsettled. Either we should vindicate our procedure, or meekly accepting the correction, amend our ways. If there is no general interest in this subject an interest ought to be awakened. In taking such a stand the Church of Scotland declares that my interpretation of our common standards is correct. In what light will she regard the orders of such a united body as it is proposed to form?

It will be my aim in my next letter to show that our Standards are, as might be expected, in harmony with the Scriptures.

PACIFICUS.

*My quotations are from the edition of the Westminster Standards, etc., published by Royal authority in 1870, by Johnstone, Hunter and Co., Edinburgh.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

HOME DECORATION.

An acknowledged authority on artistic furnishing, Mr. F. Hopkinson Smith, has the following to say on the subject:

"In all Venice, the picturesque, inspiring parts of Venice, there are not, I think, two lines quite plumb, quite parallel. Even in our every-day life it is possible to have the picturesque about us. Yet, take our drawing rooms. Is there any overruling necessity to furnish them in the Empire style? There is, I grant you, a certain gaudy grandeur about the gay silken trappings of lumbago producing sofas and the right-angled triangled four-legged affairs called chairs; but there is to my mind little that is beautiful, little that is even remotely picturesque. Such furnishings have a Fontainebleau air that suggests royalty, but there is about as much comfort—soul, if I may say so—as in a crude gingerbread shanty by the side of a newly lain railroad. But if you sweep out your artificial trappings, slip a few books on the broad table, hang up an almanac by the chimney place, drag in a few of your great-grandmother's chairs from the garret, persuade a dog to go to sleep on the hearth, break up the rigidity and let the broad smile of comfort glow on every side, then you have a home, a place with some soul in it, a place picturesque."

Would that we were all rich enough to cover our floors with parquetry! It may be a trifle cold in winter, but for cleanliness, sightliness, and all round satisfaction, what can compare with it? What is more pleasing than the yellows of the natural woods, shading from pale buff to olive?

To be sure, these tints, while they are harmonious to all others, lack strength and intensity, unrelieved; indeed, the weakness of color supplied by a hardwood floor has been argued to its disadvantage by many decorators. It is a rule which must be observed in the furnishing of any room, that the floor is the foundation of the color scheme. It should, therefore, display the strongest color in the room, and yet it should be characterized by unobtrusiveness. We all know what it is to experience a sensation upon entering an apartment, as though the flowers in the carpet were flying up to smite us in the face.

Probably, however, wood floors will retain the favor of most people, whatever professional decorators may say. Also, there is this good point in their favor: that, if properly kept, the pores of the wood well filled, and the surface polished, they have the power of reflecting surrounding tints, and in this way atone for their own color weakness.

If you have wood floors, the only thing to do, of course, is to strew them, but not too lavishly, with rugs. Select these with care, however. There seems to be a prevailing impression that any kind of an Oriental rug will answer, and that it is impossible to have too many. On the contrary, one or two small rugs are often all sufficient to attract the eye and supply the balance of color, an effect which might be destroyed by the addition of more. Also, the general tone of the rug must either conform to or contrast with the tone of the room, which is a point seldom considered. Where contrast is especially desirable, rugs are most valuable, as they furnish it in small masses by which the eye is relieved yet free from any sense of contending colors.

Beware of a conspicuous design in carpets, which, repeated all over the floor space, has a most irritating effect upon the mind, more especially if the room is large in size. It means monotony, and monotony is fatal to pleasing

effect. Select, then, a good monochrome, several shades darker than the prevailing color of the room, which bears an unobtrusive design. In the case of a large room, secure contrast by the use of a very wide border.

It is comforting to reflect that one cannot make a mistake in choosing a green carpet. "Green," says a good authority, "is always safe and satisfactory in a floor covering, provided the walls are not too strong in tone, and provided that the green in the carpet is not too green. Certain brownish greens possess the quality of being in harmony with every other color. They are the most peaceable shades in the color world, the only ones without positive antipathies." For summer furnishing in particular, nothing will supply a cooler or more restful effect than a green floor covering, and this shade is delightfully represented in the finer matings—more satisfactory, indeed, than most any other.

In selecting any floor covering, it will be found most satisfactory to use it on one entire floor of the house, bedrooms, sittingroom, and hall, for instance. By making each room different, color and design are splashed about, so to speak, in a manner which usually secures results far from artistic.

A happy suggestion for a bedroom which may have a good, well-fitted floor of pine, is to stain it any tint which harmonizes with the furnishings. Green might be employed in the case of a room, the wood work of which was painted white, and a deliciously cool effect secured thereby for the summer season. Green might also be used where the fittings were of light oak. Add to such a sleeping department an enameled bedstead, white or green, a chiffonier or dressing table of bird's-eye maple, and a few simple draperies of chintz, reflecting the same soothing hue, you have daintiness and comfort for a minimum of expense.—Presbyterian Banner.

INVITATIONS.

Trudie Brooke was going home from Sabbath school. She was not pleased.

"Nobody told me that I was welcome. They ought to tell that to strangers. I don't feel like going there again."

She thought of the girls who had been in the class with her.

"They looked as if they were very nice indeed," said Trudie, regretfully; "but not one of them said she hoped I'd come next time. I think they might have. And the teacher didn't say it. Well, if they don't want me, I suppose I can just stay away."

As Trudie walked along she sighed deeply, and felt homesick to be back in the dear class where she had "belonged" for so many Sabbaths.

"I was in my own right place then," she told herself, "but now I haven't any place; nobody cares about me in this school."

A big lump was coming in Trudie's throat. She was afraid that she might cry "in the middle of the street." She looked hastily around to see who would see her if she did.

Not far before her was a girl of about her own size. Trudie remembered that they had sat beside each other on the back seat in the Sabbath school room at first, and that the superintendent had come to speak to them both.

"She was a stranger, too," thought Trudie. "I just wonder if anybody invited her to join regularly! It's a shame if they didn't; because she looks—poor."

The girl's dress was faded and old-fashioned; her coat was too small, and her hat—

"Well, it's a hat, and takes all," said Trudie. "There isn't one bit of ornament on it. She is the very kind that ought to be asked to come again, and I don't believe she was. Oh, dear! I wish I was a real member; I would tell her to be sure not to forget next time."

The girl ahead had reached the corner, and was turning down. Trudie could stand it no longer. She waved her hand to her as she looked back for a minute, and the girl stopped.

"You're coming next Sabbath, aren't you?" said Trudie.

"Oh, yes," said the girl cheerfully; "I'm coming every Sabbath. I like Sabbath school."

Trudie hesitated a little. "Did the teacher or somebody," she ventured to ask, "invite you back again?"

"Not particularly." The girl spoke slowly, as though she had not thought of it before. "But they meant me to come, you know; only there were so many others they had to talk to. Of course, they meant it. Mother says that it's silly not to feel invited to all churches everywhere. Nobody could make us uninvited if they tried. How could they?"

If Trudie had an answer to this question, she had no time to give it, for a breathless voice was speaking in their ears.

"I have been racing after you for squares!" panted Louise Dale, who had "looked the nicest" of all that were in Trudie's class. "If you hadn't stopped here before you began to go two different ways, I never would have caught you both."

She was so friendly that all Trudie's doubts fled without waiting for another word.

"Everybody was glad to have you at our Sabbath school to-day," said Louise; "and we hope that you will come every Sabbath."

Trudie smiled over at the other girl. "We have a big invitation now," she said rather shamefacedly. "Another big invitation," persisted the girl in the short-sleeved coat and the hat which had no shape. "It is just another."

"Both of our regular teachers had to be away to-day," said Louise. "They are lovely. You'll see next Sunday."

HARD ON THE BOYS.

In the old days of New England a boy was looked upon as a troublesome creature who must be kept down at all costs. There were a good many laws which concerned him on the old statute books, and some of them are here quoted:—

"If a boy shall sing or whistle on the Lord's Day, it is a fine of ten cents."

"If a boy shall throw a stone and break a window, it is a fine of nine cents."

"If a boy shall chase a girl, it is a fine of six cents."

"If a boy shall go to sleep in church it is a fine of three cents, and the warden may come him."

"If a boy shall throw stones at a neighbor's dog, it is a fine of five cents, and his father shall whip him."

"If a boy laughs in public school, his teacher may take his coat off and administer thirteen hard blows."

"If a boy steal apples or other fruit, his parents must pay twice the value thereof, and he may be sent to the common jail for two days."

Poor little Puritan boy! No wonder he grew up so stiff and straight-faced, with never a jest or a smile!

BILLY STEEN'S BEGINNINGS.

By Sally Campoell.

When Billy Steen got to the school-house on this Monday morning, everything was quiet. To look at the big square brick building and its empty yard, no one would think that a swarm of shouting, racing children had been spilled all about it and out into the street ten minutes before.

Billy was nine minutes late. He put his hand on the door-knob and looked about him. A fat robin was strutting over the walk, a big heavy bee was humming in the sunshine. Maybe bees are busy, but, when you hear them, they make you think of laziness and going to sleep.

"I'll get marked, anyway," thought Billy, "I meant to make a new start to-day and—surprise everybody. But I'm late, and nobody will feel surprised at that, or know that I meant anything different."

He was thinking of yesterday, and what the teacher had said, and how he had felt when she said it.

"She is a lovely teacher," Billy thought; "her talking is fine. While you sit there and listen to her, you feel as if goodness was more than anything else, and as if—as if God was just a natural idea. But it is so easy to get over it afterward."

Still Billy waited.

"I don't like to give it up, but I suppose it's all spoiled now. But I hate to give it up."

Slowly Billy walked back along the walk and up the steps. With a last look at the robin and the bee, he turned the knob and went in.

"You are late again, Billy Steen."

Billy said nothing. He looked sullen. Didn't Miss Morton suppose that he knew that?

"I shall have to put your name on the board. I hoped that we should have no names on the board to-day. This is the beginning of a new term."

Billy knew that, too. It made his heart sink lower still. How differently he had hoped to begin.

The room was very still while Miss Morton wrote at the top of the black-board, "William Steen."

A strange voice spoke up clearly: "Miss Morton," it said, "Billy Steen started for school when I did."

Billy looked up for an instant. The voice belonged to a short boy with blue eyes, who was at school to-day for the first time. Otherwise he would have known that you must hold your hand up when you wish to speak.

Miss Morton frowned. She did not like her rules to be broken. But when she looked into the blue eyes her frown grew a little smaller. They were very blue eyes, and "very straight-ahead ones."

"Billy must have loitered then," said Miss Morton. "Loitering is an extremely bad habit."

"But he didn't loiter," contradicted the voice calmly. "He met a baby playing on the trolley track. So he picked her up and put her by the gutter, and showed her how to make mud pies there. It was a fine place for them. But you can't ever depend on a baby: we've got one. When Billy was at the corner, and turned around, she was standing up, shaking her dress out, and getting ready to move back. So then Billy took her home, I guess."

Miss Morton's frown was gone.

"But," she said, "you were here very early indeed, Archie. Billy might have taken the baby home, I should think, and still have got to school in time."

Archie's blue eyes clouded. Then they brightened again. "Maybe he met an-

other baby," he said, "or something."

Miss Morton actually smiled.

"Perhaps so," she said. "Did you meet another baby, Billy?"

"No'n," answered Billy.

There was a moment's silence in the schoolroom.

Miss Morton glanced at the open book on her desk. But she did not pick it up. She seemed to have forgotten how precious grammar minutes were.

"Why didn't you come directly on to school, Billy?" she asked.

Billy looked away from the desk lid finally. He looked at Miss Morton. Then he flashed a glance around from desk to desk; it was not often that he saw at them such a circle of kind faces. All the other boys were better scholars than he was. None of his folks cared much whether he learned or not, and Billy did not care. All the others lived in nicer places than his—unless it was the new boy. Billy looked into the blue eyes last, and they were the friendliest of any.

Suddenly he straightened himself up, and spoke out distinctly, without feeling shy:

"When I got to the corner, old Aunt Martha was worrying over a quarter a man had paid her for apples. She thought it was a nickel, and she didn't give him any change. She's awful honest, Aunt Martha is. The man was going to the station, and his train would start before she could get there, being so old and stiff with the rheumatism, and she was worried pretty near sick. So I took her two dimes, and found him, and gave them to him, and he said that he didn't want any change, the poor old soul could have it. Then I had to take them back. She was tickled to death; two dimes are a lot to Aunt Martha. She doesn't get so much extra very often. But of course after that I was late."

The schoolroom was very quiet when Billy stopped. He hesitated, took another look about him, and added half under his breath, "I—I wanted to come in time."

Miss Morton stood up and said:

"Boys, Billy Steen was late this morning. I have marked him on the board. I should like to take that mark out. But I will leave it to you. Shall I erase Billy's name or not? Aye or no?"

There was a thunder of "Ayes" from all the desks. Then somebody clapped, and somebody stamped, and the room was in an uproar.

Miss Morton in the midst of it stepped down and shook hands with Billy, and the boys heard her say she "was proud to teach a gentleman."

That morning, for almost the first time in his life, Billy studied his lessons. It was not the last time.

He thought of what his teacher had taught them at Sunday school the day before.

"I wonder," questioned Billy slowly, "if, when you help somebody that's started wrong to start over again right, you aren't making a fine beginning

A CHEERFUL HINT.

Among the presents lately showered upon a Maryland bride was one that was the gift of an elderly lady of the neighborhood with whom both bride and groom were prime favorites.

Some years ago the dear old soul accumulated a supply of cardboard mottoes, which she worked and had framed, and on which she never failed to draw as occasion arose.

In cheerful reds and blues, suspended by a cord of the same colors over the table on which the other presents were grouped, hung the motto:

"Fight on; fight ever."

CLAUDIUS CLEARS IDEA OF A HOLIDAY.

At the beginning of a holiday one should as soon as possible be absolutely idle. We come to the country from a toiling, molling existence, and we have worked too much. The contrary of overwork is idleness, and the first relief is in blank, solid, stolid existence. It is all the better if the air is good to breathe, if it is half as good as I once found it in Denmark, when I wished to do nothing except simply to exist, and could understand the pleasures of a zoophyte calmly imbibing the waters of some temperate sea, and never troubling itself by a voluntary effort. Indeed, for the first two or three days one craves for Nirvana. This condition has been lucidly described as follows: "Nirvana is neither existence nor extinction nor annihilation, but absorption into the infinite Nothing, in which you do nothing, feel nothing, are nothing; but still have a sense, which is no sensation, because you have lost body and mind, for Nothing is, and you are of it." This is clear as mud to any intelligent worker. By-and-by you emerge from this state and old interests revive. You may wish to see the newspaper or to read a book, or to talk a little, or to go on some pleasant excursion, in pleasant companionship, but nothing must be compulsory. Everything must be free. You have nothing to say against the people who want to do great things, high things, noble things, but meanwhile you are of the people who wish to do nothing at all. You have a right to do nothing. You smile at the imperial prig who complained that he had lost a day, and try to lose as many days as you possibly can.—British Weekly.

HASTY CONCLUSIONS.

A plump little robin flew down from a tree, To hunt for a worm which he happened to see; A frisky young chicken came scampering by, And gazed at the robin with wondering eye.

Said the chick: "What a queer looking chicken is that, Its wings are so long and its body so fat!"

While the robin remarked loud enough to be heard, "Dear me! an exceedingly strange looking bird!"

"Can you sing?" robin asked, and the chicken said "No"; But asked in its turn if the robin could crow.

So the bird sought a tree, and the chicken a wall, And each thought the other knew nothing at all.—Christian Observer.

BEING USEFUL.

That which some of us who are poor do not find easy is this: To feel we may be of use, or that it's worth while to pray to be made so, when, in reality, we have so little to offer to friend or acquaintance. Some of us have to keep saying to ourselves: "Everyone has something to give. There's a way for each to be useful." For instance, I may be able to make a better buttonhole than you, but you may be able to write a better letter. I may know more about canary birds, you about gardening. You may know best what a child needs with croup, I may know the best way of managing bookworms. These things, then, being so, why should I not be useful to you about buttonholes, canary birds and bookworms. You certainly are of great use to me about letters, gardening and the cure of croup.—Harper's Bazaar.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

WESTERN ONTARIO.

Rev. Mr. McPhail, of Toronto preached in Knox church, Cayuga, last Sunday.

Rev. Mr. Edgar occupied the pulpit in St. Andrew's church, Winterbourne, last Sunday.

Rev. Geo. R. Faskin, of Toronto, preached in Central church, Hamilton, on September, 8th.

Rev. W. F. Crawford of Chesterville has declined a call to the Presbyterian congregation at Cardinal.

Rev. W. A. Wilson, of India, gave a most interesting address on his missionary work in that country last Sunday evening in Burlington church.

Rev. Neil Campbell, of Newmarket, preached in the Scotch Settlement Church, Bradford, on Sunday morning, September 8, and in the Presbyterian church in the village at night.

The Rev. P. C. L. Harris, of Guelph, and the Rev. Mr. Miller, of Berlin, held a mass meeting in the Presbyterian church, Hespier, on Sunday evening, September 8, in the interest of neglected children in the counties of Wellington and Waterloo.

The congregation and especially the choir of Knox church, Woodstock, regret very much the fact that Miss Powell, who for seven years, has been their soloist, has tendered her resignation. Miss Powell is leaving for New York, where she intends to pursue the study of music.

At a largely attended congregational meeting of members of Knox church, St. Mary's, it was decided to extend a unanimous call to Rev. Mr. Nichol, of Toronto, a graduate of Knox College. Rev. Mr. Stewart, Motherwell, presided as moderator.

The managing board of Mildmay Presbyterian church have decided to hold their Anniversary services on October 6th. It will be thirty years in October, since this congregation separated from Clifford and became self supporting. Rev. Jno. Little will occupy the pulpit at morning and evening services.

The induction of Rev. W. S. Wright, B.A., into the pastoral charge of St. Ann's and Wellandport took place at St. Ann's Thursday afternoon. Rev. F. D. Roxburgh, M.A., Moderator of the vacancy, presided. Dr. McIntyre of Beamsville addressed the minister and Rev. John Reich of North Pelham addressed the people.

Rev. W. J. Clarke preached again in First Presbyterian church, London, on September 8th., giving two excellent sermons. Mr. Clarke expressed his regret at Dr. Pidgeon's decision to not come to London, and hoped that in the very near future a man equally as good might be obtained for the First Presbyterian pulpit.

The regular meeting of the Chatham Presbytery took place on September 10 in St. Andrew's Church, Chatham, and was well attended. The business before the gathering was chiefly of a routine nature. The standing committees for the ensuing year were appointed. The conference of the representatives of the various Young People's societies in the county did not materialize, on account of the rather slim attendance, and the programme which had been announced to take place was postponed, the date when it will be taken up to be announced later. A short conference was held in the afternoon, but none in the evening.

EASTERN ONTARIO.

Rev. T. A. Wood has been conducting the services in the Russell Church for the past few Sundays.

Rev. J. A. McLean, of Watson's Corners, preached in the Middleville Church last Sunday.

The Bowmanville Presbyterian churches are to observe Sunday, September 29th, as Children's Day.

Dr. Alan Nugent, of Central India, a returned missionary, preached in the morning at St. Andrew's Church, Picton, last Sabbath.

Rev. Joseph Hamilton, author of "Our Own and other Worlds," and "The Spirit World," is now resident in Lindsay, and is open for occasional supply.

Knox Church, Winchester Springs, was re-opened last Sunday, after having been renovated. Rev. W. A. McElroy, of Ottawa, conducted the services.

Rev. F. Mathieson, of Chatsworth, assisted Rev. Dr. Campbell in dispensing communion at Calvin Church, Pembroke, on September 8th. He also preached in that church last Sunday.

Rev. Mr. Moore, of Braeside, held preparatory services in St. Andrew's Church, Pakenham, on September 6th, and the Sacrament of the Lord's Supper was dispensed the following Sabbath morning.

The Sacrament of the Lord's Supper was dispensed in St. John's Church, Almonte, last Sunday morning. The preparatory service on Friday evening was conducted by Rev. A. A. Scott, of Carleton Place.

The annual Convention of Grenville Sunday School Association will be held in the Presbyterian Church, Bishop's Mills, on Monday, Sept. 23. Mr. Yellow-lee, the general organizer of Sunday schools, will be present, and interesting papers will also be delivered by other good speakers.

Large congregations were present at both services in St. Andrew's Church, Appleton, on Sabbath, September 8, when Children's Day was specially observed. The edifice was beautifully decorated with cut flowers and potted plants. A large motto, "God Bless our Sunday School," was placed behind the pulpit. The pastor, Rev. G. T. Bayne, preached morning and evening, and the choir furnished special music.

STRATFORD PRESBYTERY.

A meeting of the Stratford Presbytery was held last week in Milverton, with Rev. P. J. McLaren, Shakespeare, as Moderator.

A number of elders' commissions were received.

Mr. Dickson, of Atwood, was examined and certified to Knox College as a student for the ministry.

A report was read, compiled by a committee regarding the meetings of the Presbytery. It was decided that hereafter only four meetings a year would be held instead of six, as heretofore. The standing committees for the year were then struck.

Rev. J. D. Ferguson, of Monkton, treasurer, presented estimates for the year.

Arrangements were also made for the holding of three Sabbath school institutes at Milverton, St. Mary's and Mitchell on September 30, October 1 and 2. They are to be conducted by the Rev. J. C. Robertson, general secretary for Sabbath schools of the Presbyterian Church in Canada.

MONTREAL.

Rev. Thos. Drumm occupied the pulpit of Calvin Church last Sunday.

Rev. T. S. McWilliams, of Cleveland, occupied the pulpit of the American Presbyterian Church, last Sunday.

The Rev. and Mrs. Broadfoot are exchanging greetings with the friends present left at once for Kingston, Ont., en route to Macao.

At Stanley Street Church last Sunday, Rev. G. C. Heine, of Chalmers' Church, preached in the morning, and Rev. A. J. Mowatt, of Erskine Church, in the evening.

A dispatch from Montreal says:—A two-fold message was given here by Bishop Ingram, of London, Eng. The first was a warm greeting of love and hope to the people from their fellow-citizens across the Atlantic. The second was when his Lordship proceeded to discuss the particularly timely subject for Montreal of "The Ideal City and How to Make It." Much satisfaction was evinced at the common sense manner in which his Lordship dealt with the manifold difficulties of modern life in big cities, and particularly the familiar subject of graft.

Two events of much interest combined to provide a pleasant and profitable hour on the evening of September 3rd, in Knox Church, namely, the commemoration of the one hundredth anniversary of the arrival of the pioneer Protestant missionary, Dr. Morrison, at Macao, and the outgoing to that mission of the Rev. T. A. Broadfoot, M.A., and Mrs. Broadfoot, Miss LeMaistre, and Miss McLean. Miss McLean was unfortunately, unable to attend the meeting, but the other three missionaries were on the platform, as well as a number of the city ministers. Rev. Dr. Scott, Convener of the Foreign Mission Committee, presided, and after devotional exercises, led by Mr. Wm. Robertson and the Rev. Dr. Mowatt, spoke of the important event celebrated, and of the great progress made since that time, and notably during the past few years in that great empire. Dr. Thomson next spoke on the present condition of the Macao Mission and its relation to Montreal, and read letters of congratulation from Mr. Robert Morrison Hobson and the ex-Moderator of Assembly, Dr. Falconer. Mr. Jas. Rodger welcomed the missionaries to Macao, whence he recently returned, and emphasized the great success and importance of the work in China, as revealed to him specially at the great Shanghai conference. Mr. Chan Seng, in the name of the Chinese Christians, presented each of the missionaries with a Chinese Bible, according to their custom towards all going out to China in that capacity. Miss LeMaistre made an appropriate response, and Mr. Broadfoot, revivifying for himself and wife, told of the great importance of Christian effort in China, and of his consequent desire to enter into it. An offering was taken in aid of China missions, and after prayer for the missionaries on the field and those outgoing, by the Rev. J. B. Dobson, and missionary song selection, the Rev. Dr. Welsh pronounced the benediction.

At the last meeting of the Presbytery of Paris, Mr. Macbeth presented the names of three young men of his congregation who desired to be certified for entrance on the study for the ministry. The Presbytery was much pleased with the examination passed by them as to the spirit and motive by which they were actuated.

OTTAWA.

Rev. R. A. Tundy, of Williamsburg, preached in Stewarton church last Sunday.

Rev. James Cormack occupied the pulpit of St. Paul's church last Sunday.

Rev. Professor MacKenzie, of Montreal College, preached in Knox church last Sabbath.

The annual meeting of St. Paul's Auxiliary of the W. F. M. S. will be held in the evening on September 25th, when the election of officers will take place.

A well attended meeting of St. Andrew's Women's Foreign Missionary Society was held in the Sunday school hall. Being the first meeting of the season, there was no very definite work, although the members are preparing for the "Thank Offering" which takes place in October. The ladies enjoyed a visit from Mrs. Byrrell, the president of the W. F. M. S. of Truro, Nova Scotia. Mrs. Byrrell spoke a few words towards the close of the meeting, encouraging the society in its work and mentioning the work done by the branch in Truro, which is a very flourishing one, having over one hundred members.

The Girls' Own Club of Stewarton church has been reorganized for the winter. The following officers were elected: Supervisor, Miss Seymour; president, Miss Maud Ashe; vice-presidents, Miss Porter, Miss Victoria Little, Miss Alexander; secretary, Miss Mildred Holmes; treasurer, Miss Shirley Smith; organist, Miss Mildred Holmes. The conveners of the different committees are: Social committee, Miss Hardy; devotional, Miss Maud Ashe; literary, Miss White; missionary, Miss Irene Ashe. The motto of the club for the year is "Forward." The girls are preparing for an entertainment in the near future, which is entitled "Cinderella."

Rev. A. E. Mitchell and family have returned to Ottawa after spending the summer vacation at Kingwood and Hamilton.

Owing to the inclemency of the weather the garden party which was to have been held last week on the church lawn at McKay Street church was held in the Sunday school. The social was under the auspices of the Senior Mission Band, and the young ladies did everything possible to make the evening a success and succeeded admirably. The hall was prettily decorated with Chinese lanterns and bunting, and one of the prettiest features was the flower table, which was in charge of Miss Ethel Sherwood. The convener of the ice cream committee was Miss Jennie Sinn, and of the candy committee, Miss Ethel Ferguson. Mr. Carson Kendall had charge of the door receipts, which amounted to twenty-two dollars. An impromptu program was furnished during the evening.

Mrs. Gordon Wadsworth, the president, presided at the first meeting of the Glebe Church Ladies' Aid. The meeting was well attended and considerable business was done. The society is holding a Rummage Sale in By Ward Market hall beginning on the 13th of November and continuing until the 16th, and are ready to receive any contributions. The millinery contributions are asked to be sent to Mrs. Engrem, of 112 Patterson avenue, and the following ladies have been appointed to take charge of any others: Mrs. James Muir, 15 Fourth avenue; Mrs. J. McAdam, 102 Third avenue, and Mrs. R. Calhoun, of 106 Patterson avenue. Anything for the rummage sale may be sent to the homes of these ladies, where they will be prepared for the sale. The Ladies' Aid is also planning a series of meetings solely for the women of the church, the first one of which will be held in the early part of October. The meetings will be more of a devotional than social character and it is expected they will prove quite popular.

Mrs. Alexander, the president, occupied the chair at the monthly meeting of the Woman's Foreign Missionary Society of Knox church. Owing to the absence of several of the members from town and the illness of others, the meeting was a small one. A committee of several ladies was appointed to confer with the pastor in regard to the formation of a Young Ladies' Mission Band. The arrangements for the annual thank offering were left to the president and the executive. The clothing to be sent to British Columbia will in all probability be ready by the end of the month. A paper was prepared by Miss Kennedy on New Guinea and its missionary, James Chalmers. As Miss Kennedy was unable through illness to present the paper was read by Miss Alison Kennedy.

The Ladies' Aid Society of Stewarton church have been unusually busy recently. They have held quite a number of meetings to arrange for their work at the Exhibition. Through the unfortunate fire which the church suffered not long ago they lost most of their kitchen utensils and dishes, consequently they have to replace most of them. They have now made arrangements to serve regular meals at the Exhibition, and, judging by last year's success, they expect to be very busy. The following committees have been appointed and are hard at work: Dining room committee, Mrs. Fitzsimmons and Mrs. McDonald; kitchen committee, Mrs. Graham, Mrs. Russell, Mrs. Ogilvie; purchasing committee, Mrs. Robertson, Mrs. Robb, Mrs. Woodburn and Mrs. Taylor. The executive officers of the society are: President, Miss Aitchison; secretary, Mrs. Robb; treasurer, Mrs. Graham.

MONTREAL PRESBYTERY.

The induction of the Rev. Dr. Welsh and the Rev. A. R. Gordon as professors of the Montreal Presbyterian College will take place on Tuesday evening, Oct. 15, when Dr. Welsh will deliver the opening address of the session. The Rev. Dr. Barclay will preside, and the Rev. Dr. Robert Campbell will deliver the charge.

This decision was reached at the last meeting of the Presbytery of Montreal.

A letter was also read from the secretary-treasurer of the Union Church at Murray Bay, enclosing, as he has done for some years past, a sum of \$108, contributed by the attendants at that church for the Ministers' Holiday Fund of the Presbyterian Church, and stating that a similar sum had been sent to the Bishop of Quebec.

The report of the Augmentation Committee was submitted by the Rev. Dr. Morison, and it pointed out that there must be a specified advance on the part of self-sustaining congregations during the present year. It seemed to the committee that an advance of twenty per cent over last year's giving was necessary to carry out the idea of the General Assembly. It recommended that the subject be given special prominence at the annual missionary meetings. The report was adopted.

The Rev. Professor Mackenzie submitted the report on French and Italian mission work. Every department, it stated, was showing signs of new life. At Montreal East the work of the Rev. R. P. Ducloux among the French and Belgians had been encouraging. The Italian Mission in Montreal had a membership of about forty, and an attendance at the Sunday services of between fifty and sixty. There was at present a debt of nearly twelve thousand dollars on the premises, and the hope was expressed that the Presbyterians of the city would give generous help in clearing it off.

The report was adopted.

Rev. Prof. Mackenzie preached last Sabbath in St. Andrew's Church, Westmount.

TORONTO AND VICINITY.

The members of the Grafton Presbyterian church have passed a resolution unanimously asking their minister, Rev. C. S. Lord, B.D., under call to Fenelon Falls, to remain with them. The call will be disposed of at the meeting of the Presbytery of Peterborough on September 24.

Although the congregation of the Davenport-road Presbyterian church is only two years old and the church building only a little over a year old, yet the managers are forced to enlarge the seating capacity, and for that purpose plans are in course of preparation for an entirely new building. The new structure will be 90x60 feet, and will be erected on the vacant lot adjoining the Sunday schoolroom of the present church.

At the congregational meeting of the Eglinton Presbyterian church, held last week, a unanimous call was extended to the Rev. W. D. Back to become the pastor of the Eglinton and Bethesda congregation at a stipend of 1,100 a year. The meeting was presided over by the moderator, the Rev. Dr. Neal of the Westminster Presbyterian church, Toronto. The call will come before the presbytery for ratification on Tuesday, Oct. 1.

Old St. Andrew's church, Toronto, which was given over to the decorators during the vacation, was reopened on Sabbath, September 8th. It presents a bright and attractive appearance, the tinting being quiet but rich in character, and the whole auditorium being carpeted. Dr. Milligan was greeted by a fine congregation on his first appearance after his annual trip to Scotland, and chose the suggestive text: "Behold I am making all things new."

In connection with the work at the Davenport-road Presbyterian church, arrangements are about completed for the formation of a "Seekers' Bible class." This is somewhat of a new departure in that it gives enquirers an opportunity to discuss in a home-like conversational way the plan of salvation and also affords Christians an occasion to become proficient in personal work methods. It is expected that the class will meet every Saturday evening at 8 o'clock.

BERLIN CHURCH OPENING.

The new church erected by St. Andrew's congregation, Berlin, was opened on the 8th of September. Two of the former pastors of the church assisted the present pastor, Rev. W. A. Bradley; Rev. Donald Tait, of Teeswater, preaching in the morning, and Rev. A. B. Winchester, of Knox church, Toronto, in the evening.

The new church home, which will seat between 900 and 1,000 people, represents a cost of about \$30,000, exclusive of the lot. It is built in the Tudor Gothic style of architecture and is a decided acquisition to the public buildings of Berlin. A fine new organ has been installed and the Ladies' Aid have already paid over \$600 on the organ fund, that amount having been raised this year.

St. Andrew's has now a membership of 300 and 160 families have church connection. Eight years ago when Rev. Mr. Bradley went there there were only 60 families and a membership of 130.

Rev. Dr. Wardrope, the venerable pastor emeritus of Chalmers' church, Guelph, last Sunday morning assisted Rev. Mr. Glassford, and administered the communion to the congregation. Notwithstanding his 89 years he spoke very clearly and effectively and the hearers were deeply touched by his presence and address. In the afternoon he conducted services at Mosbora.

HEALTH AND HOME HINTS.

THE NEED OF SLEEP DURING SCHOOL LIFE.

Growing youths, like men, although to a lesser extent, differ in their need of sleep. As a general rule, however, the lad at school between the ages of thirteen and sixteen requires nine to ten hours of sleep. The curriculum of schools now is extremely trying. Not only has the standard of education considerably advanced, but sports hold such a high position in all schools of note that the day is wholly taken up by physical and mental exercise of so strenuous a character that a sufficiency of sleep to reconvert exhausted nature is a sine qua non in the preservation of health. Dr. Dyke Acland recently read a paper in London on the matter ("Medical Times" and "Hospital Gazette," June 3, 1905), in which his conclusions were based on the forty great high-class schools of Great Britain, as well as on the four best schools of America. The results gathered by this inquiry showed that, though head masters, medical officers of schools, and physiologists were of the opinion that growing boys needed nine to ten hours of sleep, yet in many instances the time of quiet in the dormitories was considerably less than this. All the four American schools reached the highest standard—nine and a half to ten hours—while in many of the English schools the time for sleep was as little as eight to eight and a half hours, and in a few cases even less, only two reaching the American standard. As remarked above, growing boys need a large amount of sleep, and when this is denied them neither their bodies nor their minds can develop properly. Our English contemporaries point out that this lack of hours of rest falls most heavily on the clever boys who by reason of their ability are raised to higher forms in which the time given to school work is longer, and asks if this may not explain in some measure the disappointing mediocrity in later life of the boy who gave promise of brilliant mental capabilities.—Medical Record.

FRINDSHIP.

Friendship is one of the very best things in this old world, and we have not half enough of it. Let's try and be friendly; let's try and get down to the real things and give and take in frank, simple fashion. If we happen to have gorgeous, stately houses and expensive clothes, they are not to stand in our way; if we do not make too much of them, other people will not, either. If, on the other hand, we have little houses and plain garments and do our own work, let us ignore these minor details and be friendly and hospitable just the same. It isn't what we give, but the way we give it, that counts. "Not grudgingly, not of necessity"; nor ostentatiously, nor shoddily, but gladly, openly, without pretence of any kind.—Caroline Benedict Burrell, in Congregationalist.

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SPARKLES.

Dr. Eaton, a former president of Madison University, was beloved by the students, and his good opinion courted above all things. One Commencement Day, the student who had delivered the valedictory approached the doctor, and timidly asked him what he thought of the effort. The doctor looked at him a moment, and then said slowly, "Edward, if you would pluck a few feathers from the wings of your imagination, and stick them in the tail of your judgment, you would make better speeches."

Travel, which adds charm to the conversation of an agreeable person, sometimes renders a bore more tiresome than ever. "And there I stood, Aunt Susan," said Miss Porter's long-winded nephew, who had been droning on about his summer in Switzerland for some hours since the old lady's eyes began to droop,—and there I stood, Aunt Susan, with the abyss yawning in front of me." "William," said Aunt Susan, speaking as one who has long kept silence, "was that abyss yawning before you got there, or did it begin afterward?"

A critic, discoursing on styles, has lately given a specimen taken from one of Miss Corelli's books. The gospel says, "Pilate took water, and washed his hands." Miss Corelli expands it: "Slowly lowering his hands, he dipped them into the shining bowl, rinsing them over and over again in the clear, cold element which sparkled in its polished receptacle like an opal against the fire."

Two Views—He: "Mrs. Brown is a remarkably candid woman." She: "Why do you think so?" He: "She admits that her baby is not as pretty as ours." She: "I call that insincerity. A woman who could bring herself to say anything like that is not to be trusted."

"Are you going away this summer?"

"This what?"

"This remarkable interlude between last winter and next."

"That's better."

Colonel William Verbeck, of Saint John's School, at Manlius, N.Y., tells the following story of the closing exercises at a Syracuse school:

A child was asked, "Who is the head of our government?"

"Mr. Roosevelt," she replied, promptly.

"That is right," said the teacher; but what is his official title?"

"Teddy!" responded the little miss.

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BABY'S DANGER.

More little lives are lost during the hot weather months than at any other time of the year. In the summer months little ones are the victims of diarrhoea, cholera infantum, dysentery and stomach troubles. These come suddenly and without warning, and when a medicine is not at hand to give promptly the short delay may mean death. During the hot weather months Baby's Own Tablets should be kept in every home where there is a young child. An occasional use of the Tablets will prevent stomach and bowel troubles. Or if the troubles come unawares a prompt use of this medicine will bring the child through safely. Mrs. J. Renard, New Glasgow, Que., says: "I cannot speak too highly of Baby's Own Tablets. One of my children had a severe attack of diarrhoea which the Tablets promptly cured." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams Medicine Co. Brockville, Ont.

ARE YOU CRITICAL?

Do any of us women realize how much of our ordinary talk consists of criticism? There is no doubt that it is interesting to watch people, to study their characters and ways, and to communicate our impressions about them to others. Take away the element of personal criticism, and conversation, one must admit, would lose a good deal of its interest. Yet it is not a little disturbing sometimes to reflect, after leaving a house where you have been entertained for half an hour by sprightly and witty comments on mutual acquaintances, that in all probability your own personality is furnishing the text for a similar entertainment with the next group of callers. After all, it is better to be kindly than amusing. It is better to pass over a good deal that does not quite commend itself to us (so long as no principle is involved) than to be always making a fight for one's own way of doing things at the cost of friction and disagreement.

INTEROFFICIAL POLITENESS

Abie Meyers, a deputy United States marshal, recently served upon George F. Baer a subpoena in the suit brought by the government against certain of the coal carrying railroads.

"Is this Mr. Baer?" asked Meyers when he had penetrated to Mr. Baer's office.

"It is," replied the man at the big rolltop desk. "What can I do for you?" "Are you the president of the Reading Company?"

"I am," said Mr. Baer, smiling.

"Are you the president of the Philadelphia and Reading Railway Company?"

"Yes," said Mr. Baer.

"Are you the president of the Philadelphia and Reading Coal and Iron Company?"

"Yes."

"And president of the Lehigh and Wilkesbarre Coal and Iron Company?"

"I am."

"And president of the Temple Iron Company?"

"Yes," said Mr. Baer.

He wore a broad grin as he rose from his chair and took a step toward his visitor.

"Then," said the man with the papers, squaring his shoulders and drawing himself up to his full height, "I subpoena you to appear in the United States Circuit Court as a witness. Here is the summons."

"Ya-as, suh, Ah was a slave befo' de wah, suh." "But when the war was over you got your freedom." "No, suh; Ah was married den, an' Ah's been married evah since."

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12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.19 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

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PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

Quebec, Quebec, 5th Mar.
Montreal, Montreal 10 Sept.
Glengarry, Lancaster, 5th Nov.
Ottawa, Ottawa, 5th Mar. 10 a.m.
Lan. and Renfrew, Arnprior, 2nd Sept. 8 p.m.

Brockville, Prescott, 6 Oct, 7.30 p.m.

Synod of Toronto and Kingston.

Kingston, Belleville, 17 Sept. 11 a.m.
Peterboro', Peterboro' 24 Sept. 9 a.m.

Lindsay, Woodville, 5th Mar., at 11 a.m.
Toronto, Toronto, Monthly, 1st Tues.

Whitby, Whitby, Oct. 15th, 10 a.m.
Orangeville, Orangeville, 10th and 11th March at 10.30 a.m.

North Bay, Magnetawan, 9th July.
Algoma, S., Richard's bldg., Sept. 2nd, July 10 a.m.

Owen Sound, O. Bd., 2nd, July, 10 a.m.

Saugeen, Drayton 5th Mar.
Guelph, In Chalmers church, Guelph.
17 Sept., 10.30 a.m.

Synod of Hamilton and London.

Hamilton, First Ch. St. Catharines, Sept. 3rd., 10 a.m.

Paris, Woodstock, 5th Mar. 11 a.m.
London, St. Thomas 5th Mar. 10 a.m.

Chatham, Chatham, 9 July, 10 a.m.
Huron, Clinton, 3 Sept. 10.30 a.m.
Maitland, Teeswater, 17 Sept.
Bruce, Paisley, 3 Sept. 10.30 a.m.

Synod of the Maritime Provinces

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

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., 11mo.
Rock Lake.
Glengboro', Cyprus River, 5th Mar.
Portage-la P.
Dauphin.
Brandon, 9 Sept.
Mellita.
Minnedosa.

Synod of Saskatchewan.

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

Synod of Alberta.

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

Synod of British Columbia.

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

MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and
49 Crescent Street,

MONTREAL, QUEB.



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

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

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

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

By order,

FRED. GELINAS,
Secretary.

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

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

G. E. Kingsbury

PURE ICE

**FROM ABOVE
CHAUDIERE FALLS**

Office—Cor. Cooper and Percy
Streets, Ottawa, Ont.

Prompt delivery. Phone 935

**MacIennan Bros.,
WINNIPEG, MAN.**

Grain of all Kinds.

Handled on Commission and
Sold to Highest Bidder, or
Will Wire Net Bids.

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

JOHN HILLOCK & CO.

MANUFACTURERS OF THE
ARCTIC REFRIGERATORS

165 Queen St., East,

Tel. 478, TORONTO

Ottawa River Nav. Co.

MAIL LINE STEAMERS

Ottawa & Montreal Shooting Rapids

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

Steamer "Victoria" for Thurso
and way ports, leaves at 4 p.m.

Ticket offices: Ottawa Despatch
and Agency Co., 75 Sparks St.,
Geo. Duncan, 42 Sparks St.; A. H.
Jarvis, 157 Bank St., Queen's
Wharf (telephone 342.)

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



COMFORTABLE HOMES

**EASILY
PROCURED.**

THE KELSEY SYSTEM assures
to the user the most HEALTHFUL,
EFFICIENT and ECONOMICAL WARMING
and ventilating for either the home,
church or school.

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

THE KELSEY SYSTEM is install-
ed under the direction of COMPETENT
and EXPERIENCED KELSEY EXPERTS,
and with the strongest possible guar-
antee.

**MORE THAN 30,000 PLEASSED
KELSEY USERS**

**"There's Only One Warm Air
Generator."**

— SOLE CANADIAN MAKERS —

The James Smart Mfg. Co. Limited

BROCKVILLE, ONT.

THE QUEBEC BANK

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

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

BOARD OF DIRECTORS:

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Henry, Que. Montreal, St. James St. Three Rivers, Que.
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geon Falls, Ont.

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



**Synopsis of Canadian North-
West.**

HOMESTEAD REGULATIONS

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

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

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

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

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

(3) If the settler has his per-
manent residence upon farming
land owned by him in the vicinity
of his homestead, the require-
ments as to residence may be sat-
isfied by residence upon the said
land.

Six months' notice in writing
should be given to the Commis-
sioner of Dominion Lands at Ot-
tawa of intention to apply for
patent.

W. W. CORY,

Deputy of the Minister of the In-
terior.

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

NOTICE TO THE PUBLIC.

The competitive drawings sub-
mitted 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.