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Where the long white line of breakers  
meets the sky-line far away;  
And the great, gaunt, ghostly, headlands  
rise so naked, bare and brown,  
With the mighty sweep of moorland and  
the splendid reach of down;

Golden gorse and purple heather, shin-  
ing stretch of yellow sand;  
Call of petrel far to seaward, cry of bit-  
tern from the land;  
Wilderness of thorn and thistle, wind-  
swept dune and stunted tree;  
Flash of white wing, cry of sea-fowl,  
breath of blossom, hum of bee.

These and thousand thousand voices call  
me forth, and I must rise,  
Wander out upon the moorlands under-  
neath God's naked skies;  
So I lay aside my burden, daily work and  
daily load,  
And I hearken to the voices calling to the  
open road.

—Chambers Journal.

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**MARRIAGES.**

At St. John's manse, Buckville, on 17th Oct., by Rev. D. Strachan, Mr. John Stinson to Miss Mabel Patterson, Buel St.

On Oct. 15, 1906, at the residence of the bride's parents, Mr. and Mrs. Thomas Yellowless, Toronto, by the Rev. James Murray, B.A., B.D., Margaret Veltch Yellowless to Melville P. White, of Chicago.

On Oct. 16, 1906, at the residence of the bride's mother, Montreal, by the Rev. Dr. Mowatt, Frederick Warden to Elizabeth Moss Gordon.

At the residence of the bride's parents on October 2nd, by Rev. Robert Brechin, Mr. Joseph S. Jackson of Township of Hamphrey, to Miss Mary, daughter of Mr. Matthew Wilson, Clerk of Humphrey.

At the residence of the bride's father, Avonmore, on Oct. 17, 1906, by Rev. Dr. H. N. McLean, Leonard Hubert of Monro Jaw Sock, to Margaret Elizabeth, daughter of David Conventry.

On October 17th, at Zion Church, Bradford by the Rev. W. A. J. Martin, Mary Campbell daughter of the late Rev. D. Fourn of Melburn, to James Crawford Jamieson of Toronto.

At the residence of the bride's parents, Galt, October 18, 1906, by the Rev. Dr. Dickson, Miss Emily daughter of Mr. and Mrs. Isaac Blain, to Mr. George P. Bell youngest son of the late Mr. Richard Bell.

On Oct. 17th, 1906, at 41 Oxford street, Toronto, by Rev. Alexander Gilray, D.D., assisted by Rev. Professor J. P. Robertson, Caroline Campbell, Rev. to Henry Gordon, both of Toronto.

**DEATHS.**

At his residence, on Park Ave., on Tuesday, Oct. 16th, 1906, Robert Hutchison, aged 83 years, in Toronto on 17th Oct., 1906, Sarah Ann, widow of the late Chas. Wallace Heath, in her 82d year.

At Toronto, on Oct. 13, 1906, at the residence of his son, Robt. J. Wylie, 435 Manning avenue, William Wylie in his 93rd year.

In Toronto, on Oct. 18, 1906, James Watson, beloved husband of Agnes Watson, aged 74 years.

On October 11th, 1906, at the residence of her daughter, Mrs. Thomas Woodvatt, 140 Alfred street, Bradford, Mrs. Martha Brown, in her 78th year.

At Northwick Springs, on Oct. 16th, Mrs. William Blyth, relict of the late Wm. Blyth, aged 89 years.

At Athol, Ont., on Oct. 10, 1906, Hugh Bennett, aged 67 years.

Jennette, relict of the late Ninian Elliott, aged 98 years, 6 months and 13 days.

At Glen Tay on Oct. 11, 1906, Louisa McKay, wife of Mr. Ralph Dodds, aged 72 years.

At the residence of her son, C. H. Rottliffe, Toronto, on Oct. 18th, 1906, Margaret, widow of the late George Rottliffe, of Newtonbrook, Ont., in her 80th year.

At Enterprise, 15th Oct., Nathaniel Leonard, father of Dr. R. A. Leonard, Napanee, aged 83 years.

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## NOTE AND COMMENT.

One of the daughters of Garibaldi is a teacher in a Methodist Sunday school in Italy and one of his grandsons is preparing to be a foreign missionary.

A lord chief justice of England says: "Judges weary with calling attention to drink as the principal cause of crime. But I cannot refrain from saying that if they could make England sober, they would shut up nine-tenths of the prisons."

"During my travels through Europe recently," says Archbishop Ireland, "I have discovered that the war against alcohol is spreading through every country on that continent. There is not a single country in Europe to-day that does not have its annual congress of anti-alcoholic workers, and these congresses are made up of the best physicians and the leading thinkers of each and every country."

"A group of French priests" have issued a call for a "free assembly of the clergy" in Paris, some time in the course of this month. The call is signed by some thirty priests, and a score of political journals of different shades have passed their respects (hostile or friendly) to this attempt at Catholic Reform. The purpose of the assembly is to study plans of reform and issue a preliminary Declaration. A council of jurists have offered their services.

When Rev. James S. Gale, missionary and popular writer, left Korea, recently, says the Presbyterian Standard, 300 people assembled at 7 o'clock in the morning to see him on his furlough; among them was the secretary of the Imperial Cabinet, the former governor of Seoul, a nephew of the Emperor, the Emperor's private secretary and the ex-chief of police. There has been no more thrilling tale of Korea told in the English tongue than Mr. Gale's "Vanguard."

The revival of the religion is the revival of the spiritual life in the souls of men; the revival of righteousness in all the relations of man with man. It is a revival of faith in the great teachings, and in the high ideals of Jesus. This revival waits on the action of the church. "If my people who are called by my name shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."

Says the Christian Intelligencer: The progress of missions in Central Africa is phenomenal for rapid extension and encouraging results. It is only thirty years since work began in response to Stanley's appeal that at least one missionary be sent to this, at that time, almost unknown region. To-day there are 100 ordained native pastors, 2,000 churches and schools, 60,000 converts and 30,000 native children in the Christian schools. In Uganda, not included in the above, there are 32 native clergy, besides the 2,500 native evangelists and helpers, who have 1,000 places of worship, including a cathedral that seats 4,000. The baptized converts number 50,000 and the attendants at Sunday service are as many. In Uganda alone there are 100,000 natives who can now read and write, and 250,000 who receive regularly Christian instruction. Such success is almost unparalleled in the history of missions.

Rev. Dr. Reinhard Lipsius, of the University of Jena, has resigned from the theological faculty of that institution and has been appointed to a chair in philosophy. The reason assigned for this change is that having given up his belief in Christianity as a supernatural of final religion, he felt it consistent to hold a position which was established for the defence of the evangelical faith. In philosophy he has a free field, calling no man master. In religion he felt that he could not at the same time profess Christianity and antagonize it.

Dr. Howard Agnew Johnston, in a letter from China to the Westminster, Philadelphia, says: "A special student of current Chinese literature is the Rev. S. L. Woodbridge, D.D., of Shanghai. Dr. Woodbridge is a minister of the Southern Presbyterian church and is the editor of 'The Chinese Christian Intelligencer,' now published jointly by all the Presbyterian missions in China, as a Church and family newspaper. It is printed entirely in the Chinese language and diligently keeps in touch with the current sentiment which appears in Chinese literature."

"Politics in the Pulpit" was the order of the day in Minneapolis on Sunday, Sept. 16, when in more than 100 churches mass meetings were held and sermons preached in favor of the Republican candidate for mayor. The reason for this unusual Sunday programme was that the present mayor has for two years enforced the Sunday closing law, suppressed gambling and compelled the saloons to close their doors at least hours. For this reason the righteous favor and the unrighteous oppose his re-election. In such a fight the pulpit could not remain neutral.

Dr. F. L. Patton has this to say of the Moody Bible Institute of Chicago: "I wish to express my deepening interest in the work of the Moody Bible Institute, an interest which increases the more known about it. The institute is doing a work of the deepest importance in the sphere of religious experience. Others may be raising questions as to how and where we got our Bible, and some may be seeking to reply to them. Blessed be God, there is one place where they read the Bible as the Word of God, and whose students, having first ascertained its contents, go forth doing their best to convey them to other men. May it live and prosper!"

Bishop F. R. Graves has written most interestingly in the "Chinese Recorder" on the Chinaman and his religion, giving us his idea of what will be the development of Chinese Christianity. The Chinese are, above all, a practical people, little given to speculation or philosophizing, and their religion heretofore has placed emphasis upon the moral rather than upon the spiritual. They have shown little interest in theology, concerning themselves chiefly with duties to the family, to the state and to ancestors. While the long list of Chinese Christian martyrs shows that there is an idealizing instinct in the Chinese character, and that many of them are capable of great self-renunciation, yet Bishop Graves is convinced that the practical turn of the Chinese mind will show itself markedly in the Chinese Christian church of the future. That church will be institutional in its organization, with a multitude of societies and clubs and guilds within it, and giving its attention chiefly to family life, works of philanthropy, and good government.

A great peril confronts the young King of Spain. The Pope and the Catholic orders have determined to support the Carlists. The latter have for years been a source of danger, ready at any time to rise in rebellion. The young King has thrown his influence with the Liberals, and is seeking to modernize Spain. For this reason the Roman Catholic Church is against him and, with the dense ignorance among the peasants, has great influence. If the King succeeds, he will take his place among the great rulers of the world. The Carlist rebels are said to be financed by the Catholic religious orders.

At the Methodist Conference at Montreal, Dr. Kelley, a delegate from the United States, said in his introductory address: "Wherever the flag of Britain floats it stands for justice, for equality, for order, for Christian civilization, for the welfare of all mankind." We fail to understand the attitude of those who denigrate the display of the Union Jack on our schools, to say nothing of our own continent. In many countries in Europe, Denmark, for instance, the flag is flown on all public schools, because it shows they are Government property.

The parent of all the Y. M. C. A.'s throughout the world, that in London, has sixty branches throughout the metropolis, at each of which are to be found Bible classes, mission bands, prayer-meetings, dining rooms and rooms to be rented to young men for permanent homes. The central branch has 1,000 members. The London Y.M.C.A. last year contributed \$6,000 to foreign missions. Not only this, but it carries on city missions with zeal and success. It magnifies the Word of God and conducts all its work along evangelical lines as strictly as when first organized.

As to the growth of temperance sentiment in Ireland, Rev. David McMeekin, writing to the Central Presbyterian says: "Some sixty years ago, and even less, the question of temperance was at a low ebb in Ireland, even among the ministers and members of congregations the question was little discussed. In the days when an ordination took place, drink was placed upon the table at the luncheon provided, at the close of the service, for the ministers and the friends and relatives of the person ordained. Such an arrangement is now unknown. These luncheons are still provided when loyal and patriotic sentiments are proposed and responded to. If toasts are proposed, they are responded to by libations of cold water. The Irish Presbyterian ministers and their elders are now, as a rule, total abstainers."

Says the Rev. G. C. Elliott, in the Canadian Baptist: "While the public services of the Lord's Day are important as a means of reaching the community, and preaching the Gospel to the unevangelized, there is no other service held by the church that possesses greater potencies and possibilities for the extension of Christ's kingdom than the mid-week meeting for the exercise of spiritual gifts and graces. It should be the mightiest factor in widening the scope, and increasing the efficiency of the church's work in the community, by developing the latent talent of its members, and enlisting them in active service for Jesus." How we wish Presbyterians everywhere could get hold of this idea about the mid-week prayer-meeting, hold on to it and carry it out practically.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## CHURCH UNION.

By Dr. J. M. Harper.

## Article VI.

It is next to impossible to make any definite reliable survey of the areas of traditionalized emotional prejudice which separate Anglicanism in Canada from the other Protestant denominations. The "odium theologicum" not only throws the surveyor's ethical instruments a little or a great deal out of a right adjustment, but the limitations of agreement or disagreement vary so from locality, and the units of measurement are so inconsistent and deemed so untrustworthy that, even from the hands of the most scrupulous polemic, the estimate is too often discredited. The bridge over or filling in of the acid areas, wit-in any given period, he comes, therefore, a problem which, if any afraid will have to be left for solution to the slow process of evolution rather than to the reformer.

After considering the meaning in possibility of a general Christian Union, referred to in my last article, the only pleading or prayer left to us, as it seems to me, is that which will show out, rather than retard the evolution, making for eventual unification of our Protestant Church systems. In that article, I threw out a hint as to how a first step might be taken in this direction. Within "the altogether human, temporary and incidental," there may be found cases many hints of further steps to be taken, making for a coordination of good factors, beyond all calculations about denominational gain or loss, advantage or disadvantage. And it is needless to say that the initiative of making first advances, towards the unification of a common sympathy, must come from the Anglicans, in view of the church pride which has so long provoked resentment and which is more or less akin to the poverty that rots on air on the score of birth, without being able to assume it.

And here, I may say, in view of all feeling of that church pride to the credit of the Historic Episcopate, that I offer no derogatory meaning to the term church pride. The credit of being a "good churchman" is all to any Anglican's credit, just as being a staunch Methodist or a loyal Presbyterian is to the credit of any member of the Methodist or Presbyterian Church. And if only Anglicans could bring themselves to minimize the assurance they have in the historic origin of their church pride, and non-Anglicans would allow that such assurance is not altogether groundless, the evolution towards Church Union between the two might be led into the way of the easiest road to travel. Is it possible, therefore, by any process of minimizing the credit of the doctrine of apostolic succession, on the one side, as a supposed saving health to the Anglican's church pride, and by a maturing, on the other side, of a consensus favoring that doctrine historic and status-giving value, to arrive at some bit of neutral ground, where wholesome sympathies, awakened by a previous interchange of pulpits and philanthropic co-operation in Christian work, may promote a right spontaneous desire for final union?

It would be a strange presumption on a layman's part, to attempt to say anything that is original on what has been appraised by the most of "good churchmen" as one of the most valuable assets any Christian Church may well have. The Roman Catholic Christian Church traces itself back to the sanction of apostolic times through

St. Peter its reputed first bishop; and the Anglican Catholic Christian Church has not altogether failed in tracing its origin back to a similar sanction, though the line of descent has not been altogether disentangled from the annals in part of the Roman Church in England. The pride of birth is a natural gift that makes for status in family or institution. It is held in common by men and denominations; and, being natural, it can hardly be a bad thing, when properly subordinated, to work a mischief among the humanities. The spirit of the age, presumably cosmopolitan and democratic, may think to sneer at it; but it is there all the same, with an ethical force within it of considerable value in the uplifting of mankind. It is not everything, but it is something which all men and churches would have, if they could only come honestly by it. The Anglican Catholic Church, it is presumed, has come as honestly by it as has the Roman Catholic Church; though in neither case ought it to be allowed as a canvass of contempt against the non-Episcopal Churches of Christendom, any more than it should ever be allowed to thwart the cooperative ethical forces of our common Christian civilization.

The non-Episcopal Churches of Christendom do not look upon the Historic Episcopate as an institution of divine origin, and possibly may never be able to do so. Church organization is with them a means to an end, under God's favor. It is the outer action in execution of the Gospel of Jesus Christ—seen, red to them as all Gospel precedences are—just as a creed is the inner passive incarnation of Christ's message. Both are developments within the area of "the human, temporary and incidental." There is nothing exclusive about either of them. The Greeks make Homer's words mean to them a liter-ary embodiment of their religious beliefs. The Romans, through a dialectic reason, find Virgil's writings of these romances and their worship made sense, and they were also an end; there was nothing eternal about their sacredness, as time has worn on. There were altogether emanations from within the area of "the human, temporary and incidental." And, if our Christian civilization is to be content with the centuries as something transcendental, surpassing the human civilization, with its manifold sorrows of vine and thistle, we must be even over-solicitous not to furnish the credit of all church doctrines—the divine origin of Christ and His Gospel—by comprehending it or placing it on the same attitude with emanations from the "human, temporary and incidental," in the way that historic epochs and religious presidences have always been prone to throw the sacredness of things out of proportion.

The doctrine of apostolic succession is a church doctrine to be respected as a valuable asset for any church to have, whether it establishes the divine origin of the Church of England or not. Yet, to those who appreciate the eternal breadth of the Gospel itself, it should never be made to stand as a barrier to the free right of the closest association, in the name of the Master, of all Christian bodies. With Anglicans, the historic links, identifying the origin of their church,—incomplete, or assuringly pieced together into one chain, as the case may be thought out—have become sacred things. But an historically sacred thing is no longer

a sanctity if it discounts in any way the most divinely sacred of all truths—the fatherhood of God and the brotherhood of men. In a word, any historic warrant for denominational exclusive aggrandizement that would usurp the universal divine warrant for the simplest form of church organization and ceremonial, as an outer active incrustation for the Gospel, is a challenge to the Saviour's own promise-mandate, "Wherever two or three are gathered together in my name there am I in the midst of them." And may it not be asked, by reversing the proposition for the sake of emphasizing it: Are not these words of the Master a challenge to the professionalism that would not dispense with a ribbon from the ceremonial of a bishop's parade, to make them good in any special exercise for simpler forms of worship, by way of advancing the cause of Christian Union on a purely Christian "Sermon on the Mount" basis? To be discreet, one would hardly care to issue or accept such a challenge at the present time in case he should be charged, as Dr. Simonds has been, with setting the heather on fire. The same thing has been asked hundreds of times. And yet the "communion of the saints" on either side of the doctrinal fence of apostolic succession has yet to develop a Christian Church organization, one and indivisible to satisfy the needs of a common Christian brotherhood.

In the interests of the Union movement, now that three churches have invited two churches to discuss the question of unification, can there be looked for a minimizing of the importance of this doctrine of apostolic succession and its corollaries of organization? Granted that the line of Anglican Catholic bishops can be undoubtedly traced back to apostolic times as the line of Roman Catholic bishops can be traced back to St. Peter, can the Anglican's church pride in as far as it has had its origin in the remoteness of his church's birth, be set aside for the moment, in presence of the general urgent desire for union among the Protestant churches of Canada, as may the Presbyterian's church pride in the organization which was fostered by John Knox, or the Methodist's church pride in the organization that was instituted by John Wesley? I believe that it may safely be thus set aside, temporarily if you will, if only these be kept in view the convergence of the common sense in what is supposed to be the will of God and the common sense in the needs of mankind. Canada, as a consolidating Christian nation, has more need of Christian Union, in whole or in part, during its present historic crises of developments, than of any doctrine of apostolic succession, with its varying historic color direct from St. Peter or St. Timothy, or through John Knox and John Wesley from the laying on of hands.

Nor is there the faintest shred of unseemliness in my mentioning the above names in one and the same breath. There is the most assured historic proof that John Knox and John Wesley both had to do with the institutions of a church organization that has thrown a justifiable air of sanctity around their names and personalities; while it is only by building "assumption upon assumption" that any of the apostles can be shown to have ventured authoritatively to lay down any line of polity for the earliest churches of Christendom, that was intended to be any more permanent than the Presbyterian or Methodist polity. If in the one case, the institution of a church polity has

sanctified, in a human, temporary or incidental sense, the habits of mind and memory, the sanctity of the apostles was yet to be proven as having been bestowed by divine light to those who were chosen of angels, partly from the very earliest days. Light, by inference, as much to be set aside for the moment in the one case as in the other—a polity that has developed a sanctity and a sanctity that can only be assumed to have originated in polity, and it is my firm opinion that once the sanctifying upon sanctifying which have given warrant to the doctrine that results as a century engaged in the way of union, have been valued as their proper value of sanctification, we will find the life of human ground from which the progress for a wider union than that of three churches may easily and successfully be advanced. In my next article it may therefore be worth while to examine these assumptions upon sanctification—rather and writer freeing themselves, as far as may be, from all emotional transcribed prejudice.

#### CHURCH MUSIC.

With a view to increasing the interest of our readers in matters musical, it has been decided to open this department which it is hoped will be found practically helpful to organists and choir-masters as well as to ministers and their congregations.

Under the above heading will be found from time to time, articles, paying for their titles, "The Right Attitude Between Minister and Organist," "Hints to Organists," "How to Conduct a Choir Practice," and other kindred subjects.

This week will be found an article that should be of general interest, viz., "A Plea for Better Congregational Singing." Probably some of the views expressed therein may be at variance with those of some of our readers, in which case we shall be glad to hear from them. We solicit correspondence, and trust to the kind co-operation of our readers to make this department a success. Properly authenticated reports of musical services will gladly be inserted.

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

#### "A Plea for Better Congregational Singing."

Now that the holidays are over, and our churches are becoming better filled, it may not be out of place to write a few words on a subject that is, or ought to be of interest to all. That there is a lamentable lack of good congregational singing, in the majority of Presbyterian churches, no person will deny. Surely this fact alone is sufficient excuse (if, indeed, any is needed) for this article.

Any who have had the privilege of attending the Torrey and Alexander meetings held recently in Toronto, Ottawa, and elsewhere will unhesitatingly endorse the opinion that the singing is as important a factor as the preaching in bringing souls to Christ.

Assuming good congregational singing to be a desirable feature in our church services, what are the essential elements to bring about this result?

First and foremost, that every individual member of the congregations should sing or attempt to do so.

Some may say "I cannot sing," others "I never sang a note in my life." In the majority of these cases, however, it will be found that the persons making such statements have never tried to sing. It would of course be idle to say that everyone has the same vocal ability, or the same ear or taste for music—that would be unreasonable and unnatural, but this cannot

be considered an excuse for refraining from singing. God does not listen to the quality of the voice—it is the spirit which prompts us to use His gift in His praise.

Some may not be able to sing comfortably, but we must not think they are doing their duty with their voices by singing in a low, dull, and heavy tone, or by singing out of tune. A good measure of the congregation should be accustomed to sing, very seldom, unaccompanied singing, until a year or two ago—of heavy, so-called, "solid" notes were often found the place. There is no excuse whatever for such carelessness, which is the very thing by which it can be characterized. The organ tone is played over by the organist, but the chorale—in the first place to give time in which to find the notes, in the second, paying round it, to indicate to which tune the hymn is to be sung. When it is being played over, every one should listen with an attentive ear, in order to be quite sure of the time when it is time to sing. This is especially necessary in the case of a formal selection, as there is a great similarity between some of the tunes. There can be no excuse, then, for neglecting to start, seeing that all the notes are found and every one has been reminded of the tune.

It has been well said that "The Staff is Half the Battle"—a statement that is especially applicable to congregational singing.

However, there may perhaps be a certain lack of unanimity as to how fast or how slow to start. How is this matter to be regulated? Primarily by the organist and secondarily by the choir.

It is usual for the organist to play over the tune at the rate at which he wishes it to be sung; the choir take their time from this, and the congregation, in their turn from the choir, but as all have an equal chance to hear it played over, there should not be the necessity to take the time from the choir.

In this connection it may be well to correct a common impression that the choir is supposed literally to lead the congregation. It is not unnatural for one to arrive at this conclusion, seeing that it is so common for the choir to be about one word ahead of the congregation. The function of the choir is to support, not to lead the singing; that is, using the word lead in its literal sense implying following.

The effect should be that of the organ, choir and congregation as a united whole, not as three separate organizations each trying to go their own way.

It is not essential, nor is it desirable that every individual should sing at their loudest. Most people, however, unmusical they may be, are more or less familiar with the marks of expression now to be found in all hymnals worthy of the name.

As a general rule, these marks of expression are good, but in the opinion of the writer, should be regarded more in the nature of suggestions, rather than hard and fast rules to be slavishly followed. The best possible guide is to sing with a full appreciation of the meaning of the words—trying to think of every word as apply to one's self. Sung in that spirit, there is little doubt that the proper expression will result.

It is important to remember that there are no marks indicating cessation of singing. In this connection it may be said that everyone who ceases to sing has a deteriorating effect on the whole congregation, the fact that one ceases to sing has a tendency to make his neighbor cease also, or at least he will not sing with the same vigor as before; thus it does not take many to affect a whole congregation.

Another important factor in good congregational singing is the proper pronunciation of the words. It frequently happens that the words are not sung as they stand by the choir or congregation. This comes about properly when the meaning of the words is not understood. It is of course necessary, in a church service, to be as accurate as possible in the pronunciation of the words.

It is important to remember that the music is written according to certain recognized rules in the matter of time. Even the instrumental will have marked with certain notes and will follow the same rules, and this matter is particularly likely to impress upon all the importance of holding notes to their full value, especially the notes at the ends of lines.

Not every hymn has long notes at the end of a line, but such as have should be sustained to their full value. Those people who are not familiar with musical characters, must be guided by those who are, but there are very few nowadays who do not possess at least an elementary knowledge of music.

In the case of a new tune, it is very helpful to listen during the first two verses, as they are sung by the choir, after which it might be well to join in softly, gradually increasing the tone as the tune grows more familiar. By this means the time ought to be known to everyone by the time the last verse is reached (say a hymn of six or seven verses). It is a great mistake not to attempt to sing a new tune. It cannot be learnt mentally—except by a first-class musician.

There is no necessity to point out the advantages to be gained from good hearty singing—they are obvious.

Congregational singing tends to promote a brotherly feeling between individual members of the congregation—it forms a sort of bond of union between them. It is not enough for a person to attend church as a listener only. Such a person is not taking as active part in the worship of God as he should be. Surely he has no need to be afraid to use the voice that God Himself has given him. To what better use could he put it than by singing his praise. It is therefore incumbent on every member of the congregation to do his or her best to improve this phase of church work, and if done conscientiously, the results will not be long forthcoming.

The words of the Psalmist may be quoted as an encouragement to all: "Let everything that hath breath praise the Lord."

Cyril J. L. Rickwood.

#### BABY'S GOOD DAYS.

One of baby's good days means that your child is thriving and well. Baby's Own Tablets bring all good days into your child's life, for they make little ones well, and keep them well. Mrs. Jos. Ferland, St. Tite des Caps, Que., says:—"Since giving my little one Baby's Own Tablets she has been in splendid health, is growing plumper every day and has beautiful rosy cheeks." These Tablets cure indigestion, colic, constipation, simple fevers, teething troubles, and all the minor ailments of little ones. They do not contain one particle of the poisonous opiates found in all soothing medicines and most liquid preparations. The Tablets can be given with absolute safety to the babe just born, as well as the child of advanced years. Sold

by all medicine dealers or sent by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

The price of Canadian butter on the British market has advanced greatly, in view of the shortage of supply.

SUNDAY  
SCHOOL

# The Quiet Hour

YOUNG  
PEOPLE

## JESUS ANOINTED IN BETHANY\*

By Rev. Clarence McKinnon, B. D.

Alabaster box, v. 7. Every heart carries its alabaster box of precious ointment. In it are shut up sympathy, helpfulness and joy. But too often the box remains closed and the ointment within is wasted because it is not used. Let our hearts be like those spicy islands, whose fragrance is wafted far out to sea on the summer breeze and announces to the mariner even before he can see them, his approach to a sunny shore. Let the gladness in our eyes and the friendship in our handshake intimate even to strangers that we are their brothers and ready to help them. Sometimes these alabaster boxes are hard to break. They are clasped with the bands of selfishness; and suffering and disappointment are needful to force them open. If so, the world is the gainer by our apparent misfortune:

"No shattered box of ointment  
We ever need regret,  
For out of disappointment  
Flows sweetest odors yet."

To what purpose is this waste, v. 8. To some, the sun is an object of never-ending wonderment, when they consider how its light fills the whole heaven and illuminates the distant planet, to others, it is a matter of consideration only for the light it gives their dwelling, and the fertility with which it blesses their field. We must be ever on our guard against this narrow, self-centered standard of judgment. The deeds that have lived in history are those that forgot selfish interest, refused to count the cost, but sacrificed all things for some noble purpose or some great principle. Mackenzie went to Korea, and in a very brief time he was in his grave; Lon Keith-Falconer went to Aden, and in a few months fell a victim to its fever-stricken climate. But who shall ask, "To what purpose is this waste?" seeing that the inspiration of their heroism has kindled like ardor in a hundred other breasts; and the corn of wheat that fell into the ground and died, has become a harvest.

Why trouble about the woman? v. 10. There are about 20,000 deaths annually in India from snake bites. From 1870 to 1882 nearly 200,000 died from this cause. Often the bite of a cobra is fatal in half an hour. We can therefore understand the vigilance of the Government in their endeavor to destroy this terrible scourge. In one year, 220,000 serpents have been killed, and nearly 12,000 rupees paid as a reward for their destruction. But there are serpents not so easy to overcome, and whose invisible bite is just as great a menace to the world's happiness. These are the criticisms, misconstructions, and unkind remarks that are continually being made on the actions of good people. There are those who see in every good deed some selfish purpose; others have faults to find in the method of its performance, or are ready to point out how something better could have been done. These uncalculated reproaches are unkind and hurtful. They trouble good people. How bitterly David complains of them! They are the snakes and serpents of the spiritual world. Let us endeavor to destroy them.

A good work, v. 10. On the borders of the sandy African desert lived a kind-

hearted man, who, every morning, took a picher of cold water from a spring and carried it to the dusty thoroughfare and left it for any thirsty traveler who might pass that way. Every such action that is prompted by sympathy for another's need or gratitude for benefits received, is a good work. We live on the borders of a spiritual Sahara. Around us are passing every day souls thirsting for the water of life. Shall we not each morning carry with us into the throng of men some sweet refreshing thought or purpose that we have found in the hour of our early devotions?

Ye have the poor, v. 11. St. Lawrence was arrested by a satellite of a Roman emperor on a rumor that the treasures of the Christian church were in his keeping. At the tribunal he was required to say where these treasures were. "In three days," he replied, "I will bring them." On the third day he collected the sick and the poor to whom he dispersed alms, and, placing them before the prefect, said, "Behold, here are the treasures of the church."

One of the twelve, called Judas, v. 14. Judas, the traitor; and yet one of the twelve most favored of Jesus' followers in the privilege they enjoyed of being always close to Him and of hearing Him teach and seeing His marvellous works day by day; one of the twelve, too, on whom the heaviest responsibilities were being laid by their Master. It may well make us pause. We have high privilege, for have we not known our Lord's ways and will since infancy? To us He has committed great tasks. Are we traitors, or are we true?

What will ye give me? v. 15. We do well to ask this question of the sins that tempt us. For every sin is its own paymaster. The brief pleasure it gives does not pay us out. There still remain the certain shame, the suffering that cannot be escaped. Behind the pleasing excitement of the first glass lies the ruin of the drunkard. The thief may enjoy his ill-gotten gain for a time; but the terror of being detected; the disgrace of discovery; the prison and the penalty—these are yet to come. What is the pay? Before we sin, let us make sure of that.

## LIGHT FROM THE EAST.

By Rev. James Ross, D. D.

The Leper—It is not likely that the host was still a leper; he had probably been healed by Christ. But the freedom with which the lepers of the East mingle with other people is surprising to us. A number of them will sometimes surround a traveler, if they can separate him from his party, and corner him up, and stretch their fingerless hands towards his face, to try and extort backsheesh from him.

Pieces of silver—By this phrase the Jewish shekel is usually meant. The Jews at this time had no silver coins of their own, but the shekel of Tyre was in common circulation among them. It had the head of the Tyrian Heracles, crowned with laurel, on one side, and on the other an eagle with one foot on the prow of a galley, a palm branch over one shoulder, a club, and the monogram of the mint master, together with the inscription, "Tyre the sacred and inviolable." Later, the Jews coined a shekel of their own, having a chalice on one side, with the date and the words, "Shekel of Israel." On the other side, it had a flowering lily and the inscription, "Jerusalem the holy." The value of the coin was about sixty-six cents; so that Judas got for the betrayal less than twenty dollars.

## SPARKS FROM OTHER ANVILS.

Lutheran Observer: The work of missions is based entirely on appreciation of spiritual values. Its motive is love of Christ and its aim is the salvation of men.

Southwestern Presbyterian: How hard it is to sympathize with one who disagrees with you. And yet there may be a thousand points in which you agree to one in which you are apart!

Central Baptist: All up and down the line of the conflict the results have been against the traffic. Some of us might have preferred a sudden and wholesale abolition of the nefarious business, but we will welcome it all the same if it comes to us by degrees.

Herald and Presbyter: No one of us can bring the whole world to Christ, but if each one of us does what he can there will be a great deal more done than if we say we can do nothing, and keep on doing it. There are a great many professed Christian people in the world, and if each one does and gives something a great deal will be given and done.

United Presbyterian: We desire to emphasize the importance, the very great importance, of committing as much as possible of the Bible especially when young. It may be said that children cannot understand the Scriptures and their minds should not be burdened with that which is above their age. To this it is enough to say that at no age is the mind more receptive of the truth than in childhood, at no subsequent time can the Scriptures be so imbedded in the memory.

Michigan Presbyterian: Two strong words they are: "Presbyterian" has a wealth of association and meaning that need not be amplified here. Possibly the magic of the name is in "Brotherhood." This is what men hanker for. There are brotherhoods in politics, in clubs, and in secret orders. There are Masonic and business brotherhoods. Its fine essence is always determined, and we may say limited, by its qualifying word. The far-off day of human brotherhood, "when man to man the world o'er shall brothers be an' a' that," may be held up as an ideal, and will, no doubt, come with the fullness of the kingdom. The "Presbyterian brotherhood" will do much to hasten the day.

Christian Intelligencer: The Gospel wheresoever it goes and is received leads men to love God, and one another; and this tends to healing, first of individual hearts, and then, with its universal spread and influence, the healing of the nations. Millions have felt its benign power, and have been constrained to devote themselves to the service and praise of God. . . It has softened hard hearts, stilled impetuous passions, conquered unreasonable prejudices, dispelled the gloom of ignorance and superstition, and removed every obstacle to real happiness. And who that has ever known its excellency; who, that has ever experienced its efficacy; who, that has been convinced of its Divine origin, its delightful nature and peaceful tendency, but joins in the prayer of the royal poet: "Let the whole earth be filled with its glory, amen and amen!"

Heaven is God's homestead for adopted children.

\*S.S. Lesson, October 28, 1906. Matthew 26:6-16. Commit to memory vs. 12, 13. Read Mark 14: 1-11; Luke 7: 36-50. Golden Text—She hath wrought a good work upon me.—Matthew 26:10. trayal less than twenty dollars.

## THE HOUR OF PAIN.

It is a man's instinct to strive for happiness. But the greater a human soul becomes, the more inevitably it puts this instinct aside, and strives toward ends which may bring, instead, suffering and even martyrdom. From seeking joy to rejoicing in tribulation—that transformation of character and purpose lies in this change of goal! Thinkers who look on this transforming ideal find in comparison something patently poor and selfish in the instinct that craves personal joy and avoids personal pain; and the desire for happiness, accordingly, has long ceased to be ranked among the high human motives.

It is man's instinct, also, to shrink from pain. But until man knows the final meaning of life—which so far remains mysterious to the wisest—he cannot know the final meaning of pain. And in proportion as we recognize suffering as a great, mysterious, ever-acting factor of life, which holds mighty lessons if we can but learn them, in that proportion pain becomes education, and not mere blind anguish. The crisis, the agony, changes from a hideous blank wall against which we beat and rave in vain, to a path which, difficult though it be for our bleeding and exhausted feet, climbs toward the light.

In the gathering shadows of His cross, Christ voiced problem and answer for us in that deep saying: "Now is My soul troubled; and what shall I say? Father, save Me from this hour. But for this came I unto this hour." For some cause every child of God comes to the hour of crisis and anguish. Christ knew the meaning of His cross; and He was sinless. We do not always know the meaning of ours; and we have not always been obedient or innocent. Yet His words show us the way. Shall we cry: "Father, save us from this hour," when it is in the purposes of God that we shall meet it?

To be saved, at all costs, from the overshadowing hour of anguish—who would ask that who fully trusts the Father of all spirits, and who deeply believes that God does not willingly afflict or grieve the children of men? Rather should the soul humbly but unflinchingly enter the gate of trial, say, "For some cause ordained of God, came I unto this hour." To escape the agony we dread might be to lose more than we understand, and to substitute weakness and willfulness for the strength to carry out God's will, through darkness and loneliness and pain, to the divinely appointed end. The natural shrinking from suffering is not cowardly; but cowardice clutches us when we refuse to accept and face our pain, and to search out its secret of purification, of atonement, of sacrifice, of growth or of power. To feel that sorrow is meaningless, and to think we can escape it to advantage is to make God's government of the world meaningless, since pain holds so large a place in it. Not to seek to be saved from the hour of anguish, but to find its hidden lesson for our souls and to work it out in our pain and weakness, with a loyal determination not to lose an iota of its meaning—there lies the perfect way that leads to the heights. And in the end blessed are those that mourn, for they shall be comforted. God is love. Pain has love behind it, shining through the darkest veil; and when, the lesson learned, that veil is lifted, we shall rejoice that we were counted worthy to suffer.—Priscilla Leonard to The Interior.

It is hard for one who is borne in the lap of luxury to become meek and lowly in spirit. The riches which make men humble are not the gifts of gold, frankincense and myrrh which are laid at the feet of Jesus, but "the gold tried in the fire." The inner treasury of the soul must hold the Pearl of great price.

To sell one's birthright for a mess of pottage is bad; to sell one's soul for a glass of beer is worse.

## A PRAYER.

O Lord of grace and glory, hear us as we pray that Thy grace may be for us all-sufficient indeed to help in every hour of need, and may Thy glory be more revealed to us in the moving of the things of this world steadily toward a recognition of Thy presence, Thy power and Thy righteous claim. Hasten the day when men may strive more earnestly to be right than to be rich; more earnestly to be good than to be great; more earnestly to be fair than famous; more earnestly to be sincere than to be successful. Drive the influences that corrupt and debase to the dens of darkness, and destroy them, O our God. And may Thy gracious name be glorified. Amen.

## A SOLEMN THOUGHT.

The one "sweetly solemn thought" that came to Phoebe Cary, and of which she sang so sweetly in her little poem "Nearer Home" was this:

"I am nearer home to-day  
Than I have ever been before."

She was nearer her Father's house, nearer the great white throne and the crystal sea; nearer the bound of life where she would lay down her burdens, nearer the crown;

"But lying darkly between,  
Winding down through the night,  
Is the silent, unknown stream,  
That leads at last to the light."

Realize it or not, it is true of us all that each day brings us one day nearer the end of life and nearer the wonderful realities of the life to come. At each week's end we draw our pay and go to our homes with the reward of our labor in our hands. We are also one week nearer the crystal sea, the great white throne.

"Closer and closer my steps  
Come to the dread abyss,  
Closer death to my lips  
Presses the awful chrysm."

So swiftly pass the years that we fail to realize that the scenery of life is changing, that our hair is turning gray, that the boys and girls of a few years ago are now the fathers and the mothers, that the lads who used to coast in the hills are now preaching the word of God, or bearing the sacred emblems to his covenanting people.

"Oh, if my mortal feet  
Have almost gained the brink—  
If I be nearer home  
Even to-day than I think!  
"Father, perfect my trust;  
Let my spirit feel in death,  
That her feet are firmly set  
On the rock of a living faith."

## LO! IT IS NIGH THEE.

The surprise of life always comes in finding how we have missed the things that have lain nearest to us; how we have gone far away to seek that which was close by our side all the time. Men who live best and longest are apt to come, as the result of all their living, to the conviction that life is not only richer but simpler than it seemed to them at first. Men go to vast labor seeking after peace and happiness. It seems to them as if it were far away from them, as if they must go through vast and strange regions to get it. They must pile up wealth, they must see every possible danger of mishap guarded against, before they can have peace. Upon how many old men has it come with a strange surprise that peace could come to rich or poor only with contentment, and that they might as well have been content at the very beginning as at the very end of life! They have made a long journey for their treasure, and when at last they stoop to pick it up, lo! it is shining close beside the footprint which they left when they set out to travel in a circle.—Phillips Brooks.

## COMMUNION WITH CHRIST.

## Some Bible Hints.

If we are in lack of comfort, do not know the Comforter. The test of religion is joy (v. 16).

It is folly to dream of knowing Christ till we are ready to be known of Him. He will give Himself to us when we give ourselves to Him. (v. 20).

Christ does not say, "Obey me, love me," but, "If you love me, you will obey me" (v. 21).

If we have doubts, it is because we have not the Spirit: the two cannot live together (v. 26).

## Suggestive Thoughts.

Communion with Christ means union with His work, His people, and His person.

There can be no acquaintance with Christ, any more than with a human friend, without the spending of time with Christ.

The more regular we are in our communion with Christ, the more we shall commune with Him also at irregular times.

The noble phrase, "Practise the presence of God," implies the truth that perfect communion comes only after much communion.

## A Few Illustrations.

God is here and it is our fault if we do not perceive Him just as the Roentgen rays have always been in existence though men did not see them.

The problem of wireless telegraphy was solved when that marvellously delicate receiver was invented; but God's heart is instantly responsive to the least impulse from earth.

Men spoil a conversation when they insist on monologues. There is no communion with God unless we will listen as well as speak.

Conversation between two friends is based on sympathy and in its turn increases sympathy. It is so with communion with God.

## To Think About.

Do I spend enough time in prayer?  
Do I allow worthy thoughts to vitalize my prayers?  
Is Christ's presence real to me when I pray?

## A Cluster of Quotations.

Master, speak! and make me ready,  
When Thy voice is truly heard,  
With obedience glad and steady  
Still to follow every word.  
—Frances Ridley Havergal.  
O Jesus Christ, grow Thou in me,  
And all things else recede.  
—J. C. Lavater.  
When prayer delights the least, then learn to say,  
Soul, now is greatest need that thou should'st pray.—Trench.  
Silent to Jesus? Think! Have you nothing to ask Him for? Nothing to praise Him for? Nothing to confess?—Anna Shipton.

## DAILY READINGS

M., Oct. 29.—Early communion with God. Gen. 3:8-15.  
T., Oct. 30.—Abraham's communion. Gen. 18:1-19:33.  
W., Oct. 31.—Moses communes with God. Ex. 33:9-23.  
Th., Nov. 1.—David and God. Ps. 149:2-3.  
F., Nov. 2.—Communion through Christ. 1 John 1:1-7.  
S., Nov. 3.—For eternity. Rev. 3:15, 20-22.  
S., Nov. 4.—Togbe—The Blessedness of communion with Christ. John 14: 15-26. (Consecration meeting).

To despise the grace of God is to forfeit his mercy. "None of those men which were bidden shall taste of my supper." It is a solemn thing to turn away from the grace of the Son of God.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, OCT. 24, 1906.

It is announced that Mr. John Charlton has given Queen's University \$50,000 to endow a Moral Philosophy chair. We wonder if there are not a number of wealthy Presbyterians who will contribute in a like liberal manner to the endowment fund of the university?

Perhaps one of the most uncomfortable habits a chairman can have, is that of referring to, and endeavoring to explain, the reason why the attendance is not larger. It never makes things any better; usually it acts like a wet blanket. If the audience be small, those present know it without being reminded; while those who caused it to be small, namely, the absentees, are not present to be rebuked. Apologizing, like nagging, is usually as the Emperor William would say, "tactless."

In connection with recent banking and insurance disclosures, much attention has been directed to directors who do not direct some of them, it is pointed out, and very elderly men, with too many irons in the fire to look after what the managers are doing in their name. They are often simply "guinea-pigs," that is, persons who get themselves on this and that directorate for the sake for the comfortable fee which goes with attendance at directors' meetings. The mere "guinea-pig" ought to go.

In view of the decision of Knox college authorities to sell the present property on Spadina Avenue and rebuild in Queen's Park. The Toronto News urges the city to buy the four-acre circle for a park. Our contemporary says, "No more perfect park site can be found in the city. It is in close proximity to a large and important residential district now unprovided with a single breathing spot. Every cent spent on its beautification would "show," and would aid in advertising Toronto, for Spadina avenue is destined to become one of the most important thoroughfares of the city."

## THE DOMINION PRESBYTERIAN.

### THANKSGIVING SERVICES.

The question has been raised whether the setting apart of one week-day annually as Thanksgiving Day, accomplishes any specific religious end, seeing that on the average only a handful of the ordinary worshippers attend the services. Our own opinion is, it would be more helpful to hold an annual Thanksgiving service on the Sabbath, when the mass of the great church-going public at least would be reached. But we would have it a real Thanksgiving Service, in which Psalm and Scripture and sermon should be redolent only of Thanksgiving. Not a nagging service; not a service revolving around a catalogue of happenings of the year throughout the world; nor a day devoted to a scolding match against society at large.

A Thanksgiving Day service should be what its name implies; otherwise, people are being called together under false pretences. There are many things in the course of fifty-two Sabbaths needing to be dealt with by a minister, but there is a proper time for all things, and the proper time to look for a service of an exclusively thanksgiving character is surely Thanksgiving Day.

Even if the present unsatisfactory and slightly observed Thanksgiving Day, set apart by the Dominion Government, continues to be observed, it would be well to have it supplemented by the higher church courts of the various denominations, by appointing the Sabbath nearest the Government day for a real Thanksgiving service such as would reach the bulk of the people. The present Thanksgiving Day finds the people everywhere but at church.

A missionary who has been twenty-two years in China (Rev. C. G. Sparnan, of England) gives a very encouraging view of the mission work there and its results as follows: "Churches are springing up all over China; idolatry has been largely abandoned; throughout the empire temples are being turned into public schools, in which for the most part Sunday is observed as a day of rest; there is a widespread feeling that the Christian Scriptures claim and deserve reverent study, and the name of Christ is mentioned with deep respect. Missionaries, whose one ambition has been to make Christ known to the people, often find themselves honored by the higher officials. The present awakening in China is very largely the outcome of the widespread evangelization of the last century, and the multitudes in China are now looking for guidance to the churches in their midst. This indicates that the main work of the missionary must henceforth be to train and guide the Chinese worker. To-day we need fully equipped Chinese pastors and evangelists, schoolmasters and teachers and teachers, doctors and nurses. This means thorough training of men and women for the various departments, and this again presupposes a good system of primary and secondary education for the children. Funds for this purpose are greatly needed."

### THE GWALIOR PRESBYTERIAN MISSION.

(By Anna Ross, formerly of Brucefield.)

For the greater part of May and June Dr. and Mrs. Wilkie, at the invitation of an old missionary friend, were up among the cool breezes of the "everlasting hills," which reared their snowy heads 17,000 feet above them, while the slopes and plains and rushing rivers stretched nearly 8,000 feet below them. Here, in the hill station of Dalhousie, Dr. Wilkie acted as chaplain to a regiment of soldiers, and had time to draw a good many deep breaths of the bracing mountain air. Mrs. Wilkie suffered much of the time from an attack of fever which she had carried up out of the intense heat of Jhansi. But she lingered among the mountains a month behind her husband, and both report to have gained greatly from the refreshing change.

The famine of last year is now a thing of the past, for ample and continuous rains have clothed the fields with crops, and filled the wells and tanks as they have not been filled for years. This is matter of great gratitude. But the helping hand held out by many kind friends in Canada toward the sufferers of last season has been much blessed. From 125 to 150 persons have been rescued from starvation, and maintained for nearly six months under constant Christian kindness and instruction while doing such work as they were able to do. Many of these will forever bless God for the famine, for they have learned to understand the Gospel of love as taught not only by words, but by deeds, which is a very telling method of teaching. These poor people were maintained at a cost of \$465. Most of them are now strong and well and able to work as coolies, though a few have not gained sufficiently for that, and are still under care, working according to strength, but fed with a view to recovery.

Those who would like to follow the course of this Mission should mark the name of Mr. James Taylor. He is proving a unique and very valuable helper. His mother was a native, but his father was a Scotchman. When he first presented himself before our Mission as a Christian worker, he was not accepted. He seemed so meek, so utterly lacking in self-assertion, that Dr. Wilkie could not believe he possessed vim enough to do aggressive work in that new and very hard field. Some of his native helpers, however, told him that they thought he would find Taylor to be a stronger man than he appeared, and advised a month's trial. The month's trial has lengthened out now to nearly a year. His salary has risen to \$7 per month, and on this he supports himself and his little boy, and indulges in incessant deeds of mercy to the poor and needy. It has been found necessary to pay him in very small instalments, or his money would all be spent on the sufferers around him, and he would cheerfully suffer himself.

During the famine, he was always on the lookout for the worst cases, and took hold of some that were, according to Dr. Wilkie's impression, past hope of recovery. But he did not lose one case. His method of treatment was original. Having noticed that Palestine was described in the Bible as a land flowing with milk and honey, he inferred that there must be peculiar excellence in these two articles of diet. So he plied his patients during the dangerous stage with milk and with the crude village honey, and his success was an astonishment to all.

Taylor is established at a village called Khailer, about four miles out of Jhansi. Here, with the help of his famine sufferers, he has built a nice native house with two rooms and a wide verandah, which does duty as church and manse and a good many other things



as well.

Cholera has been very severe about Khaillar during the rainy season, and Taylor has been frequently called out to act as doctor when all native remedies have failed. The remarkable thing is that this simple hearted man has not lost one case even of cholera. He has been supplied with some safe remedies and directions how to use them, and he works with these. But he is a man of prayer. He always goes to a case with his eye definitely fixed on Jesus Christ as the Healer, giving all the honor of the cures to his Lord. So great has been his winsome gentleness and his medical success that prejudices all around Khaillar are rapidly melting away. The grateful people have allowed him to add to his original very small plot of land until he now rejoices in a garden of nearly half an acre, and is full of bright hopes for the future.

He works with two of the new converts under him as willing disciples. One of these is Baijanath, the young Brahmin, whose parents cast him off in bitter anger at his baptism about a year ago. But two months later, in answer to daily united prayer on the part of the son and his two devoted teachers, they quite broke down, and asked to be taught the new doctrine too. They have since been received in to the Christian Church.

The other, Suraj Singh, is a Brahmin also, the brother-in-law of Baijanath. His story is an interesting one, but that must be kept for another paper.

Those who would like to follow this Mission closely should subscribe for the Gwalior Journal. Apply to Mr. Ross, 123 College street, Toronto.

#### TO UNITE W.F.M.S. AND W.H.M.S.

Editor Dominion Presbyterian:—In view of many inquiries received, would you kindly allow me space for a word in regard to the overture presented by me to the Assembly at London, looking towards the consolidation of the W.F.M.S. and the W.H.M.S. after some discussion which showed the Assembly to be strongly in favor of the aim of the overture.

The Assembly unanimously passed the following resolution: "Resolved that the Assembly receive the overture, express its sense of the importance of it and appoint a Committee consisting of Dr. Armstrong, Sir Thomas Taylor and Mr. R. G. MacBeth, with power to add two others if so advised, to confer with the parties named in the overture and report to next Assembly."

This was as far as the Assembly was asked to go. As the mover of the overture, I had no desire to press the matter with anything like haste.

The Conference authorized by the Assembly in the above motion will likely be held in Toronto towards the end of November. It will be entered upon by all parties with a full sense of the importance of the subject in respect to the work of world-wide evangelization which is the supreme duty of the church of Christ. I will only add that the overture was brought forward in response to a widespread feeling throughout the church that in the interests of the home and of the work we must have an end to multiplying organizations amongst the women of our congregations. Since the Assembly I have had abundant evidence to show that not only pastors and elders, but the women throughout the church are remarkably unanimous in favor of the aim of the overture.

R. G. MacBETH.

A Dumfries clergyman at a social meeting on the 17th ult., described his wife as an angel from heaven, but marred the compliment by adding the qualification, "slightly damaged."

The Rev. Thomas Spurgeon, who celebrated his 50th birthday on Sept. 20th, was chosen to succeed his father, Chas. Haddon Spurgeon, at the Metropolitan Tabernacle in 1894.

#### THE NORTH-WEST: MONDAY LETTER.

The West is preparing for winter, and ministers who have spent the summer looking around are beginning to give answers to emigrations. There are some correspondents from our western provinces who are very fond of expatiating on the utter lack of men, for the western fields. This is probably true of the mission stations, where it is impossible to support an ordained man, but it is not generally true of the fields that are able to support and call a man.

Your Monday correspondent would say that he has been interim moderator of two fields during the past summer, and therefore is in a position to state positively that there were sufficient men. But the status of the field had much to do in regulating the supply. One congregation was an augmented charge during the whole summer, few there were who spoke one encouraging word to this straggling band of stations. On the other hand, with a small village, only a feeble cause, with a long afternoon drive, no difficulty was met in supply or in obtaining eligible men to fill the vacancy. "Knoxonian" says there is always room in the west but for those who are too old. There seems to be a misconception in the East that age is a barrier in the west. The dead line is obliterated out here. Men want to hear ministers who have a message; and young or old are all welcome. When, however, a man who has failed to discover anything to say in the east, imagines the west is easy, let him know now and forever that we want no carpet theologians, no Presbyterian priests, who study to hold people by confessionals. We want Preachers!

Carberry, a town on the main line of the C.P.R., has called Rev. Mr. Becket, the assistant in Knox church, Winnipeg. Rock Lake Presbytery had a special meeting this last week to deal with calls. A call to Rev. Chas. C. Whitting to Rosebank. Accepted. A call from Darlington to Rev. Chas. MacKay, of Belmont. The Belmont people cited to appear for their interests. Also a call to Rev. J. A. Beattie to Miami. Rev. Robt. Paterson has accepted a call to Binscarth; while it is reported that Rev. J. W. Little has received a call to Elgin. In the meantime Rev. Mr. Robertson's resignation at Trehearne has left another vacancy in the Glenboro Presbytery. We have some splendid men who are waiting for calls, and some good congregations expecting a satisfactory minister; and before the iron hand of winter grasps the west we hope to be able to report many settlements. B. M. M.  
The West, October 8, '06.

#### QUEBEC.

The congregation of Kingsbury and Fadden has just taken a step which other congregations, similarly situated, would be well to follow. On the 1st October, inst., the congregation fell vacant, owing to the translation of their minister, Rev. J. B. MacLeod, B. D., to Martintown. On the 12th of the same month, and without hearing a candidate, the congregation extended a unanimous call to the Rev. H. C. Sutherland, B. D., Inverness, many of them having neither seen nor heard him; believing it was safer to choose a man upon his good record, than to be guided by the impressions produced, by a stranger, in the course of a Sunday or two. The congregation thus has avoided a long vacancy, and the divisions which often arise from hearing a multiplicity of men, and will in Mr. Sutherland secure a man well tried, as it is expected he will respond to their call.

The congregation of Scotstown is still vacant, and the Moderator, Rev. R. MacKenzie, Stronaway, Que., will be glad to hear from suitable men.

#### CHURCH UNION.

Dr. J. M. Harper, of Quebec, contributes to the Dominion Presbyterian a series of articles on Church Union. These articles are thoughtful and are in fine temper. Dr. Harper does not see that there is any hope of encouragement on the utter lack of men, for the western fields. This is probably true of the mission stations, where it is impossible to support an ordained man, but it is not generally true of the fields that are able to support and call a man.

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The sorrowful world has need of Christ and His light and His strong consolations; and in such a world no church, no Christian, can afford to waste precious time and opportunities in vain jangling and wrangling—in dropping buckets into empty wells and growing old in drawing nothing up.—Presbyterian Witness.

#### WINNIPEG AND WEST.

Rev. Dr. Bryce, a few evenings ago, gave a most interesting lecture to the children of St. Andrew's Sunday school on the early history of Winnipeg. Particularly interesting was the story of Dr. Bryce's arrival away back in 1871. At that time the nearest railway point was Morris, in Minnesota, 400 miles away. From there he had come by a kind of stage coach, the driver and horses being changed every sixteen miles. The prairies were very desolate in those days as the massacres perpetrated in 1862 by the Sioux Indians had driven settlers away. At a place called Dirty Mary, all the food they could find consisted of the fried pork floating in oil, some very black bread and some strong black tea. They didn't eat anything that night. Reaching the border they saw some of these old-time houses, built upon the forty-ninth parallel where in had characters found a refuge from both Canadian and American law officers. If the former came they would run into the American portion and if the latter came they retreated to the Canadian portion. At length they reached the Assiniboine, which had then no bridges spanning it, only a ferry plying across, and in due course they landed at a spot on which stands to-day the McIntyre block. He had expected to find Winnipeg pretty bad, but it was worse than his anticipations. There were only a few log buildings and one hotel in which 230 people were served on the day of his arrival. Besides Fort Garry there was a cluster of houses called Winnipeg after Winnipeg lake, a few houses at Point Douglas where the depot stands, a few houses with a store near where now stands St. John's college and a few houses along the river.

Rev. Dr. Pringle, who has for some months been pastor of Conrad, Yukon Territory, has gone to take charge of St. Andrew's church, at Dawson.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## WOMEN OF THE BIBLE.

Abraham Kuypcr, D.D., LL.D.

And these were a bitterness of spirit to Isaac and Rebekah, Gen. 26:35.

Esau likewise took to himself two wives. If Jacob had his Leah and Rachel, Esau married his Judith and Bashemath. These two young women were Hittites. They sprang from Canaanite families, and as such by birth and training they were devoted to the cult and practices of that deeply degraded form of idolatry wherewith the original inhabitants of Canaan had grievously offended the Lord. Hence marriage with them was a breach of faith on the part of Esau. He well knew that such alliances were under the divine ban, and that they went contrary to the holy calling to which his father's family had been called for God, when away from Ur of the Chaldees, they had been sent to Canaan.

There was an urgent necessity that Abraham and his family should get away from Ur. The idolatry which was in vogue in Mesopotamia was comparatively chaste. And this but made the danger all the greater, that unconsciously Abraham and his people might yield to its seductive influence. And so they were sent to Canaan where the practices of idolatrous worship had well nigh become bestial. In this fair and beautiful land of Canaan idolatry had assumed such repulsively gross and low forms that no man or woman, in whose breast there glowed so much as a spark of affection for the pure worship of Jehovah, ran the least danger of being led astray by it. In its milder form, such as it was practiced in Ur, idolatry might indeed be a menace; but not in its degraded form in Canaan. Such degradation of self and desecration of holy things could not attract; it could only repel.

And for this reason it was so grievous a breach of faith on the part of Esau that he did not hesitate to take two wives from among these degraded people; for thereby, as it were, he deliberately invited the danger, that this God-defying idolatry of the tribes of Canaan should communicate itself to the holy family.

Thus Judith and Bashemath are pitifully notorious for the fact that in the Holy Bible they are examples of young women such as a young man from a godly home should not marry. For nothing is recorded of them save that they sprang from idolatrous families; that Esau took them to wife; and that this unfortunate alliance became a cause of "bitterness of spirit" to Isaac and Rebekah. This does not mean that Judith and Bashemath were of a trying disposition, or that they were unmanageable and therefore difficult to get along with. This does not appear at all to have been the case. On the contrary we may reasonably suppose that they were attractive and pleasing maidens, who had been practically trained in all the affairs of domestic and social life. Esau was not the kind of man who, when once he had made up his mind to take Canaanite wives, would set his affections upon girls which were in the least degree repulsive. Hence there is no doubt but that all the bitterness of spirit which these two young women caused Isaac and Rebekah sprang from the fact of their idolatrous faith and the wide difference of habits and manners that went with it.

In their tent life Isaac and Rebekah had ever maintained the holy traditions of Abraham and Sarah. Their manner

of life was of that quiet, pious and sober kind to which God had accustomed the first Patriarch by the inworking of faith. And now in their old age these two young women came into their tents who had no part with them in the fear of the Lord, and who were used to the artificial and sensual style of life of the heathen who know not God. This gave rise to points of difference between the habits of godliness and the worldly practices of Judith and Bashemath. With these differences Esau sided with his wives in opposition to his father and mother. And so the evening of life of the second Patriarch went down in sorrow of soul.

In the Scripture this state of things is forbidden the church of God. In her midst the danger presents itself again and again that young men from godly homes become entangled in the net of worldly and frivolous women who knew not God, who have no love for their Saviour, and who burn incense to the idols of the world. And when his ends in an alliance the sorrow which comes to such homes cannot be estimated. With advancing years father and mother are no longer able to give right tone to the family life. The unbelieving and worldly minded women bring in their methods and practices. By their worldliness the honor of the cross of Christ is lost from view. And when from such an alliance children are born, it is only by a miracle wrought of God that the fear of his name continues itself in such a generation.

And therefore Esau and his Judith and Bashemath stand as a beacon out at sea for every godly generation. The great evil of such un-Christian alliances must be kept out from the congregations of the people of God. And this can be done, provided the godly father and mother are godly in the dealings with their children from the very start. The effort to extinguish the fire, when by their own neglect the flames are already in full blaze, will avail but little. To leave children to follow their own pleasure in early days, and later on to allow them all sorts of companions and fellowship with the world; and then to give them warning; and when the evil is born, to seek to oppose it, is like trying to pull up the weeds which one's own hand has sown. From earliest infancy the seed of the church must be reared in the fear of God, and be held back from fellowship with the idolatrous world. Then, and then only, no Judith and no Bashemath shall embitter the evening of your life.—The Christian Intelligencer.

## WHISTLING.

In boyhood when you journeyed home  
And darkness wrapped the world,  
Weird beasts and ogres lurked about.

Each bush an imp would hold.

The rocks took unfamiliar shapes.

The trees were stiff and stark,

And then to keep your courage up

You whistled in the dark.

You travel through this vale of tears

In darkness wrapped around;

You do not know from where you come

Nor whether you are bound.

Strange shapes arise on every side

More dread than goblins are,

Devourers worse than ogres grim

Your shadowed pathway bar.

And then you strike Old Hundred up

Your spunk to keep a spark,

For, after all, what is a hymn

But whistling in the dark?

A DAUGHTER'S THOUGHTFUL-  
NESS.

"Has father come yet? I haven't heard the whistles!" called Agnes, as she slipped from her pony and ran toward the veranda, where her mother was sitting.

"No, dear, it isn't quite time. Have you had a pleasant ride?" Mrs. Gifford looked up from her sewing, smilingly.

"Oh, I had such a delightful scamp-er! You can't think how lovely the river road is, mother; but I hurried back to go after father. It won't take but a few minutes to put Jack into the cart, and the girl flew upstairs to change her riding habit for a pretty pink gingham.

A few weeks before Agnes' uncle had made her a present of a pony, a cart and a saddle. How much she enjoyed the rides on Jack's back! And there was always room for two in a little cart.

The whistles were just blowing for six o'clock when Agnes drove up to the large building in process of erection on the other side of the town. The carpenters were making ready to climb down from the scaffolding.

"There's your girl with her pony-cart, Gifford!" sang out one of the men. Agnes was watching him, and she was more than repaid for her self-denial by the look upon her father's face as he turned toward her.

"Hello, daddy!" Agnes called joyously, as he came toward her.

"I don't know about getting in beside such a pretty pink pony; I might crush some of her petals," said Mr. Gifford, jocosely.

"Why, daddy, how you do compliment! Hop right in and Jack will take you home in no time; you'll enjoy the ride."

"Indeed I shall; I was just dreading the long walk. I feel pretty tired to-night; but it rests me wonderfully, daughter, to think you remembered."

And then Agnes' cheeks grew rosier, and her heart gave a quick, warm thro-  
"How glad, how very glad she was! She never thought that father would have cared so much.

## BOBY'S LILY.

Oh, dear, how queer things turn out sometimes!

You see, I had an Easter lily, and Jenny had an Easter lily, and they were both full of buds, only Jenny's buds were 'most open, and mine were only green; and I didn't want Jenny to have flowers before I did. I always want to get ahead of Jenny, 'cause—well I don't know why, but I do.

I asked mamma what made flowers open, and she said: "Sunshine and warm rain." So I set my lily on the window-sill in the sun, but I couldn't think where to find any warm rain.

Then I heard the tea-kettle singing away on the stove, and I thought what a nice, warm rain it would make to pour the water out of the spout on my lily, and so I could have flowers when Jenny didn't.

But what do you s'pose? Just as soon as it felt the water from the tea-kettle spout, that lazy old lily began to curl up and wilt and wither till it was all dead, leaves and buds and all!

I didn't cry much, 'cause I'm seven years old; but I tell you I felt bad, and Jenny said: "Don't cry! You can have all my flowers. I'd rather you would than keep 'em myself—honestly."

But that didn't make me feel a bit better, 'cause, you know, then I felt ashamed!—Youth's Companion.

## THE CASE AGAINST THE CAT.

Kipling in one of the most charming of his "Just So" stories, offers a fanciful but altogether delightful account of the way in which in remote ages, the first cat drove a hard bargain with neolithic man for food and shelter, without binding itself to yield in return any recompense in servitude, as did the less astute horse and cow and dog. "I am the cat that walks by himself, and all places are alike to me," was the oft-repeated platform from which this sagacious progenitor of the feline race refused to budge in spite of all the blandishments of our prototype, and true enough, from that day to this, Felis Domestica has never deserved its specific appellation, for, though tamed, the cat has never become domesticated in the true sense. It is this refusal to submit to restraint or to abandon its natural predatory habits that has of late so exercised the brotherhood of bird lovers. At the annual meeting last November of the National Association of Audubon Societies a resolution was adopted, in the interest of the feathered world, officially expressing disapproval of the ornithophilous propensities of grimalakin: but, though well intentioned, these resolutions will hardly we fear, appreciably reduce avian mortality from this cause. The sanitarian has, however, still more cogent grounds for discouraging the perpetuation of the cat as a household pet, and it would be the part of wisdom for the family practitioner, even at the risk of falling in the estimation of the youthful members of his clientele, to utter a serious word of warning ament the very real possibility of disease transmission through the house cat. The enumeration of scarlatina, influenza, whooping cough, measles, diphtheria and ringworm probably does not exhaust the list of diseases whose communication has been or might be ascribed to this intermediary. Even the proudest and sleekest tabby yields readily to atavistic calls; and prowls in unseemly places, reflections in strange garbage cans, and midnight conclaves with the mangy outcasts of the gutter afford ready opportunities for the acquisition of contagious materials. Practically all cats have worms, most of them suffer from catarrhal conditions of the nasal passages, and the feline method of ablation is not such as to command the respect of the hygienically inclined; while no one who has witnessed the enthusiasm with which children caress their pets can fail to realize the magnificent opportunities for infection that are afforded in this way. Cats and fleas are nearly always associated, and the importance of suctorial insects as inoculating agents has been so much emphasized of late that the possibility of danger in this direction also is not altogether remote. At any rate, it appears that the doctor, like the dog—that other "friend of man"—must in the interest of public health set his face against the "fireside sphynx" and warn parents of its possibilities for harm. He should at least see to it that no cat is allowed to enter a sick room.—Medical Record.

## HARD TO KEEP STILL.

When little Jennie, who was not quite five years old, went to visit school one day for the first time, she was as gay as a lark. But when school was over, and she returned to her home, she had a tired look upon her face.

When she was asked how she liked school, she said, "I did not like it."

"Why not?" was the next question.

"Oh, I had to work awful hard," answered the little girl.

"What did you have to do?" she was asked.

"I have to keep still like everything," she replied.

One million barrels of cured herrings have been exported from Great Britain's fisheries this season. In addition to this 98,000 barrels have been retained for the home trade.

## THANKSGIVING.

By Clinton Scollard.

Thanksgiving for God's boundless blue

Above us brooding; for the hue  
And perfumed pageant of the year;For waters singing lyric clear,  
And birds in choral refrain.

For all the varied life we view

About us burgeoning; for the clue

To happiness beyond the Here—  
Thanksgiving!

For chance the kindly deed to do

While dawn and dusk their paths pursue;

For hope and its attendant cheer;

For all that's noble and sincere;

For friends—but chiefly, love, for you—  
Thanksgiving!

## WHICH BOILED FIRST.

There is as much difference in boys as will be found in men, some being quick to observe the importance of common things and other paying no attention whatever to anything they meet from day to day. Alfred Brown is the name of a boy living in Montreal. He is interested in natural science, but cares very little for stories and poetry. He is what may be termed an original, practical boy, and is constantly on the look out for "points," as he terms it. While he is an ardent student of electricity having invented many machines and appliances for his own special use, he devotes much of his time to studying watches, clocks, engines, printing presses and other useful articles. He is not satisfied to simply read about the wonders that are to be found in ordinary things, but he is experimenting at odd times to get practical evidence. Not long ago his mother bought a new kettle for the cook, and instantly he went to the kitchen.

"Well, well," said Mary, "now what be ye wanting, Master Alfred?"

"I have something to tell you," he replied.

"About what?"

"About that kettle. If you are in a hurry, you'd better use the old one."

"Go along wid yez," said Mary laughingly.

"Well let us see," said Alfred. "Fill the old one and the new one with water and put them on the stove at the same time. If the water in the old one doesn't begin to boil first, I will give you a box of candy."

To gratify the boy, Mary followed Alfred's instructions and to her amazement and chagrin, the water in the old kettle began to boil much quicker than that in the new one.

"It bates all," said Mary. "Now why is that?"

"That's very simple," said Alfred. "It is because the old kettle is covered with soot, which not only keeps the heat in, but absorbs it quickly from the fire. It takes a new kettle of water longer to get hot because the bottom is clean and bright. Polished metal does not absorb heat, but reflects or throws it off. I read about it one night and proved it the next day when you were out."

## A QUARREL.

There is a knowing little proverb,

From the sunny land of Spain.

But in Northland, as in Southland,

Is its meaning clear and plain.

Lock it up within your heart,

Neither lose nor lend it.

"Two it takes to make a quarrel,

One can always end it."

—Selected.

The city of Stockholm, Sweden, can boast the only women's co-operative store in the world. Shareholders, management, buyers and sellers are all women. Only two men are employed; these drive the delivery waggons. Miss Anna Whitlock, leader of the woman suffragists in Sweden, was the promoter of this scheme.

## THE SALE OF DICKENS' BOOKS.

Generally speaking, Dickens' head the sale of Dickens, with "David Coppernick" so close after it that it should hardly be called second, with many people "Pickwick," I suppose, replaces the Dickens here, the mountain and crown of his writings. "Coppernick," again, is a story which is touched with his own autobiography, and there, perhaps, apart from anything else, one can see why these two books steadily, year in and year out, hold the first place in the Dickens procession. "Oliver Twist" and "The Old Curiosity Shop" come third and fourth, each selling about 3,000 copies less in the year than "Pickwick" and "Coppernick." The sales of "Nicholas Nickleby," "Dombey and Son," and "Bleak House" are mentioned together, also those of "Little Dorrit" and "Our Mutual Friend" which thus, as a copyright book, comes tenth in popularity. "Great Expectations," not long out of copyright, as we have noted, would be fourteenth. Finally the books by Dickens which sell worst are "American Notes" and the "Child's History of England," which is, perhaps, the wooden spoon.—Alfred Waugh in The Book Monthly.

## THE UNLUCKY THIRTEEN.

Last Friday, you will note the day, I received from an old friend, says a writer in The Hamilton Times, a card at the top of which was printed a copy of his wedding notice, and followed by the following: "To our friends and relatives. Greeting: The thirteenth anniversary of the above ceremony (which was performed on a Friday and the thirteenth of the month) finds the principals in good health and cheerful spirits. Here's wishing you one and all at least another thirteen years of health and happiness and freedom from the "unlucky thirteen" bugaboo." To some this may look like lying in the face of Providence—tempting fate, but it may be only the application of common sense to the affairs of life. Here's a couple, I imagine, who apparently do not bother themselves about portents and omens, have no use for a rabbit's foot, would rather walk under than go round a ladder, would without hesitation make thirteen at the table, and do not care whether they see the new moon over their right or left shoulder. They no doubt put on the first boot in the morning that comes handiest, and never think of turning back when a black cat crosses their path on their way to church. They do not jump to the conclusion that there is going to be trouble in the family because somebody happens to spill the salt; nor do they go into hysterics because somebody else in the house breaks a looking glass. With them Friday is as good as any other day, and they believe there is luck in odd numbers. They are healthy, happy, prosperous and contented, and their strong common sense saves them from all sorts of superstition and old wives' fables. Sensible couple!

## SEA TREES.

Forms of life in the sea are far more wonderful than any that exist on land. However much one may doubt the stories of sea serpents, there are probably far bigger fish in the sea than ever came out of it; and as for plant life, it has been conclusively proved that sea trees 1,500 feet in height are quite common in the ocean. These monsters trees are a kind of brown seaweed, the uppermost branches being only about a quarter of an inch in thickness. Countless blades, like miniature balloons, and about as big as a hen's egg form among the branches of the tree, and, being filled with air, buoy up the trunk and branches so that they grow almost erect. Mammoth sea animals often build their nests in these trees, as they give off several degrees of heat, which makes the surrounding water comparatively warm.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## WESTERN ONTARIO.

The congregation of Knox church, Owen Sound, will erect a Sunday school building.

The Rev. Mr. Thomas, of Toronto, a former pastor, occupied the pulpit of Doon church last Sunday.

Rev. Mr. Thomson, of Ayr, is announced to conduct anniversary services in the Clambrass church, next Sunday, 28th inst.

The corner stone of a \$25,000 church for the Berlin St. Andrew's congregation was recently laid. The new edifice will fit in every way be worthy of the prosperous town in which it is located.

Anniversary services in Calvin church, Wallaceburg, were conducted on the 28th inst., by Rev. D. Carrie, a former pastor. At the Monday evening tea meeting the pastor, Rev. J. A. Nicol, presided.

On leaving Johnson for Brooke, Rev. M. H. Bétune was presented with a fur overcoat and a complimentary address. Mr. Bétune's services appear to have been highly appreciated, and he goes to his new field of labor followed by the cordial good wishes of his late congregation.

A reception was given in the Central Church Sunday school room to Rev. H. W. Sedgwick, associate pastor. There was a large attendance. George A. Rutherford presided. Speeches were made by Revs. Canon Forner, J. K. Unsworth, S. Beverley Ketchen, R. Whiting and Mr. Sedgwick. Col. Gibson welcomed Rev. Mr. Sedgwick on behalf of the trustees, George Rutherford spoke for the Session and Ald. J. M. Eastwood for the managers.

"Ingliside," the home of S. P. Fraser, East Zorra, was the scene of an unusually happy gathering last week to say good-bye to Miss Julia Grant, B.A., daughter of Rev. Mr. Grant, of St. Mary's, who leaves in a few days for Vancouver, B. C., where she will be married to Mr. Jack Fraser, Mr. S. P. Fraser's brother. Rev. Mr. Grant has been granted a month's leave of absence by his St. Mary's congregation and will accompany his daughter to the coast, where he will also officiate at her marriage.

The resignation of Rev. G. C. Patterson as pastor of Knox church, Embro, will mean a decided loss to the congregation and to the whole community. In these days when the demand for earnest and capable men in the ministry is so great, the village congregation is fortunate indeed that has the services of a man of such recognized ability and such untiring industry as Mr. Patterson has shown himself to possess. For fourteen years he has given the people of his flock the best that was in him. The result, of course, is seen in the present thriving condition of the church, and it must be a great consolation to a man to see his labor bring forth fruit worthy of acceptance in his own time; but even in so worthy a cause a man cannot work forever and preserve his wonted tone and vigor. The demand will come in time for a rest and a change, and when the demand is made in earnest it is very unwise to ignore it. So it is that while hosts of friends in Embro and elsewhere will regret the departure of Mr. Patterson, no one will begrudge him the rest and the change of which he appears to feel the need. Probably the best that can be wished the Embro church is that it will secure as Mr. Patterson's successor a man who will be able to take up the work where he has laid it down.

Rev. J. W. Mitchell, M.A., is leaving Blackheath after six years of faithful labor. He has been offered a two years' appointment to Bancroft, a growing village on the Central Ontario Railway.

In his 88th year, Rev. Dr. Waruope continues to preach with all the fervor and earnestness of younger days. On the 14th inst. he addressed the colored people of the M. E. church, Guelph, the theme being "Christ, the Light of the World."

The women's Foreign Missionary Society of Erskine church, Hamilton, took up its annual thank offering at its last meeting, amounting to \$64.50. This is the largest thank offering in the history of the society.

Rev. Dr. Marsh, of Hamilton, was one of the speakers at the Owen Sound Teachers' Convention. At the morning session he gave an address on liquid air, with twenty experiments, and in the evening spoke on The Solar System.

The Rev. S. B. Nelson, D.D., of Rochester, has accepted the call to Knox Church, Hamilton. He is expected to preach his first sermon as pastor of Knox Church on Nov. 11th.

Rev. W. J. Clark, of the First Church, London, who recently returned from a visit to Washington, Baltimore, Atlantic City and New York, gave an interesting lecture last Tuesday evening on "Impressions of American Cities."

Referring to the induction of Rev. W. W. Crow, Ph.D., as pastor of Creemore, etc., The Collingwood Bulletin says: Rev. Dr. Crow is a young man of ability and fine personality, and we trust will have a long and successful pastorate on the field of which he is just taken charge. He is a Simcoe county boy, having been born in the manse at Hillsdale, where his father was pastor some thirty years.

In an address on Thanksgiving Day, Rev. W. G. Wilson, in St. Andrew's church, said: "A time of prosperity was always a trying time with a people or a nation. Could they continue to bear such lavish blessing? Already there were signs of moral and religious decay. Every few days brought forth some fresh disclosures of how men were selling themselves body and soul to getting wealth by the use of unrighteous methods. Only that which was grounded on righteousness could abide, and if the commercial and political world was not more freely seized of this great truth the nation would not fulfil its destiny and God would one day let the stroke come upon them as He had done on other nations before them."

## EASTERN ONTARIO.

Rev. W. Cooper, of Port Perry, was the preacher in Division street Presbyterian church last Sunday.

The spire of Knox church, Beaverton, injured by the recent storm, is in course of removal. It will be replaced by a tower.

The congregations of Springbank and Bethany have extended a call to Rev. Dr. Marsh, of Hamilton. Dr. Marsh is a noted astronomer, as well as a widely known preacher. It is hoped he will accept the call.

The Rev. J. C. Caldwell was ordained and inducted to the charge of the Presbyterian congregation at Woodlands on Tuesday of last week. The ceremony took place in the Church at Woodlands, in the presence of a large gathering. Rev. J. B. McLeod, the new pastor at Martintown, preached the sermon; Rev. Mr. McVicar, of Finch, addressed the newly inducted pastor, and Rev. N. H. McGillivray, of St. John's Cornwall, addressed the congregation.

Rev. Norman A. MacLeod, of Brockville, has been visiting friends at Watons.

Rev. F. F. Langin, of Vars, Ont., late pastor of St. Andrew's church, was coming on old friends in Martintown.

Rev. R. Mackay, of Maxville, was the preacher at Cole St. George and Dalhousie last Sunday.

Rev. G. W. Loom, who was recently inducted into the charge at Sunning, has been spending a few days with friends at Almonte.

The Rev. J. D. McKenzie, pastor of Knox church, Lancaster, has left for a two weeks' holiday at St. Agatha, and was accompanied as far as Montreal by Mrs. McKenzie and son.

Mrs. McLeod, wife of Rev. J. B. McLeod, pastor of St. Andrew's church, Martintown, arrived at the Manse on Thursday of last week from Kingsbury, Que.

At the thank offering meeting of Knox church auxiliary there was a good attendance and an inspiring address from Mrs. Ross, of Lindsay. The offering amounted to \$35, with more to be collected.

Rev. Dr. Bayne, of Pembroke, will conduct anniversary services in the Presbyterian church at New Liskeard next Sunday, the 28th of October. Great preparations are said to be going on in anticipation of the event.

Rev. F. McLennan, the Scottish evangelist, has commenced a series of special services at Maxville. Last week he held meetings at Ramsayville, which were largely attended. At the close of the Sunday evening service about thirty publicly accepted Christ.

After being in the hands of the painters and workmen for five weeks, Chalmers' church, Lansdowne, was reopened on Sunday, Oct. 14th, with special services, conducted by Rev. W. S. McTavish, B.D., Ph.D., of Cooke's church, Kingston. The church was filled to overflowing at both services. The sermons were plain, simple and strong, and were listened to attentively and much appreciated. The collections amounted to \$200. The total cost of the repairs was \$700, of which \$500 has been provided for.

At the induction of Rev. G. W. Thom, of Sundridge, Rev. Mr. Steele, of Magnetawan, preached a very practical and impressive sermon from the words, "Son of Man I have set thee a watchman over Israel." Rev. J. Becket, from Allensville, addressed Mr. Thom and asked him the necessary question in regard to doctrine. Rev. Mr. Johnston from North Bay addressed the people in regard to their duties to the new pastor. The related charges were well represented, and the settlement is regarded as a very happy one.

Rev. Dr. Snodgrass, of Canobie, formerly Principal of Queen's University, Kingston, Ont., left personal estate valued at £3,822.

Dr. Wm. Wallace (who has been appointed to succeed Dr. Charles Russell as editor of the Glasgow Herald, is a native of Culross.

At the restoration work of Macduff Castle no discovery of note has been made since the unearthing of the Colville coat of arms, quern and coins.

A copy of "The Book of Mackay" has been presented to the library at Lairg and another to the library at Farr by Mr. Donald Mackay, Kwalla, Malay States.

Mr. W. B. Ellison, a well-known Canadian resident of New York, was appointed Corporation Counsel on Monday. The position brings with it an annual salary of \$15,000.

**THE DOMINION PRESBYTERIAN.**

**SYNOD OF THE MARITIME PROVINCES.**

(Continued.)

**Dominion Presbyterian Special.**

There are two Church and Manse Building Funds in the Maritime Provinces—the Hunter Fund, which restricts its benefactions to Nova Scotia and Prince Edward Island; and the Century Fund, which is administered by a New Brunswick committee and bestows its favors upon the churches of that province only. The Hunter fund has a capital of \$39,776.72 yielding an annual revenue of about \$2,000. The capital is loaned to churches at 5 per cent. to be repaid in easy instalments and the interest is given to feeble congregations as a free donation. The Century Fund has a capital of \$21,536 and disposes of the interest on investments in free grants to weak congregations who are erecting places of worship. Both funds were reported as in a favorable condition.

The Maritime Provinces have always stood in the front rank as regards Sabbath school work. A careful and complete printed report was laid before the Synod. The latest development of this department, the Summer School, has been remarkably successful. Of this branch the report says:

"During the summer three schools were held. The following statement is of interest:

Place.	No. of scholars enrolled.	Scholars represented.	Members present.
Woodstock.	100	30	18
Glace Bay.	75	17	15
Bridgewater.	.....	20	12

All the reports call attention to the fact that the attendance was much larger than the enrollment. At Woodstock at least 225 attended, at Glace Bay 175, at Bridgewater 100. The reports are unanimous in bearing enthusiastic testimony to the excellent character of the work done in these schools. This year they were conducted largely in the interests of Teacher Training. Principal Falconer lectured on The Gospels and the Life of Christ, Professor Magill on the Character of Jesus, Professor W. C. Murray on the Mental Growth of the Child, Principal Kennedy on the Teacher and His Work, and Mr. J. B. Calkin on Biblical Geography. In addition other subjects were considered, as Jesus and His Times by Rev. Gordon Dickie, Israel Before the Monarchy by Rev. A. H. Foster, The Use of the Blackboard by Mr. S. H. McFarlane, The Supplemental Lessons by Revs. J. G. A. Calquhoun and D. A. Frame, The Sunday School, Its Organization and Management by Mr. R. Reid. The Church has thus enjoyed a rare privilege and only the generous and consecrated service of these brethren has made these schools possible. All expense has been met by local support and the grant from the General Assembly's Committee. Next year it is proposed to continue these schools. Already requests have been made to meet at Campbellton and in Cape Breton.

Rev. Mr. Duncan is indefatigable in his effort to secure for our schools a quarterly which does not contain the lesson passage. He has the unanimous support of the Synod in this, as the following vote of concurrence in his overture to next General Assembly will show.

"That the synod respectfully overture the general assembly to instruct the Sabbath schools' publication committee to issue an edition of its lesson helps which, instead of having full scriptural text printed on the help, shall simply indicate in clear type at the head of the lead the place in the Bible where the day's lesson is found."

Foreign Missions naturally occupied

the interest and attention of the Synod to a high degree. Stirring addresses were delivered by the Moderator, Rev. Dr. Grierson of Corea, Dr. Coffin and Rev. Harvey Mortan of Trinidad. The report although covering the ground already traversed in that to the General Assembly was presented in a fresh and interesting manner. The Synod's devotion to the work abroad is not waning, but growing. The home-land of Dr. Geddie and the martyred Gordons will not forget its honorable precedence in missions.

The report on Home Missions was presented by Rev. S. Sutherland of Halifax. The success which has attended the appointment of Rev. James Ross as Superintendent of missions for the Presbytery of St. John, and subsequently the addition of the presbytery of Miramichi, thus giving him the whole province for his diocese, coupled with his admirable qualifications for the work, led to a motion that the whole field of the synod should be assigned to him. Much discussion ensued. Some thought that such an arrangement would not permit of visitation by him as often as would be necessary, and the question was sent down to presbyteries for more mature consideration. The H. M. committee also proposed the revival of the probationers' list and the following motion was carried.

"That ministers without charges send their names to the home mission committee; that clerks of presbyteries furnish this committee with a list of their vacancies; that a probationers' list be kept by the agent of the church to be furnished when desired to vacant congregations when desired to vacant congregations, and that clerks of presbyteries and moderators of sessions, as far as possible, secure supply for vacancies under their care from ministers on this list."

Lieut. Governor Fraser of Nova Scotia spoke on the college report and made a forcible and eloquent plea for its liberal support. His speech was a splendid illustration of the modern parliamentary style applied to a church question—clear, logical, well-put and without unnecessary rhetorical embellishments. The speaker was forgotten in his subject. At the beginning he laid down the propositions which he intended to establish.

"First, that they believed that God is building His kingdom in the lower provinces as well as all over the world. Secondly, that they realize that He has permitted them to be co-workers together with Him in the building of that kingdom and give to the full extent of their ability. Third, that the Lower Provinces need this college and that no other college in Canada or elsewhere can supply the demands necessary for the lower provinces, except this college. No other college can and no other college, he said, must intervene to make the men to preach to us in these lower provinces."

If every congregation could have heard his address the \$8,000 asked for would be easily obtained.

The temperance report was presented by Rev. H. R. Grant of New Glasgow, who has proved himself "a terror to evil-doers" in Pictou county. He spoke to a sympathetic audience. The synod is of one mind regarding the enforcement of the Scott Act and ultimate prohibition.

The least pleasant item of business was an appeal of the veteran church lawyer and scribe, Rev. Dr. Sedgewick from a decision of the Wallace Presbytery in what is known as the Amherst case. The Doctor was not present when the finding of the presbytery was arrived at and protested against the confirmation of the minute containing it at the next meeting in the following terms:

"I protest and complain against the approval of the minute in question because such approval sanctions an action which is alike illegal and unrighteous, and if suffered to pass unchallenged, is fitted seriously to shake our people's confidence in the courts of the church."

It is a question for church lawyers, whether such an appeal is admissible. "Approving" of the minutes means simply declaring that they are a correct record of what was done, the wisdom or unwisdom of any finding can only be questioned by a motion to reconsider, or, by one in Dr. Sedgewick's position, by a memorial to the Synod. The appeal was, however admitted, and after a discussion in which youth and old age were in painful evidence as an opposite sides, the Synod came to the following resolution:

The Synod sustains the protest and complaint of Dr. Sedgewick in so far as it finds irregularity in the proceedings of the meeting at Amherst in not recalling the parties to the bar, thus depriving them of the regular opportunity to exercise their rights in the case, and also in publication of the finding before the time for giving reasons of appeal had elapsed. The Synod recognizes the desire of the presbytery to do justice in the case and to secure the best interests of all parties. The Synod in view of all the circumstances, declines to reopen the case and counsels all parties to seek peace and the highest welfare of the congregation at Amherst."

This was assented to by all parties and closed the unpleasant incident.

The report of the Aged and Infirm Ministers' fund was presented by Rev. Anderson Rozer of New Glasgow and that of the Widows' and Orphans' Fund by Dr. Sedgewick of St. John. The claims of both were eloquently presented. Judge Forbes of St. John used special attention to the former fund and regretted that so many congregations failed to appropriate its importance.

Readers of the Dominion Presbyterian will remember the petition of Mrs. Susan Campbell to the General Assembly three years ago regarding which the assembly decided that nothing could be done by it to relieve her. Certain money had been devised by her husband to the church which she thought ought to be handed over to her. This was found impossible. The Assembly was subjected to very harsh criticism by the secular press and some of its correspondents. Last year a petition was presented in her behalf and the Synod appointed a committee to consider what relief could be given her, and to open a subscription list so as to afford her sympathizers an opportunity of coming to her help. The committee reported at Moncton, that they had received nothing and, having learned the facts, did not see their way to press for subscriptions. Sympathizers sometimes talk loudly, but not always in the language of money.

The fact is there is no injustice done, nor real hardship in the case.

The Synod meets next year at Halifax.

The jubilee of Finnieston U. P. church, of which the late Dr. Andrew Bonar was the first, and for many years the esteemed minister, is to be commemorated early in December.

A large seal was shot in the Forth, near Stirling, on the 23rd ult.

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## HEALTH AND HOME HINTS.

If taken in time, a hot lemonade will often ward off a threatened cold. Take before retiring, and keep well covered during the night. Eat moderately for a day or two.

Common table salt is excellent for cleaning teeth and removing tartar from them. It also hardens tender gums. Wet the brush and anly to the salt and use, as any other dentifrice.

Rice and Eggs.—Heat cold boiled rice in a saucer, with a little water, lightly boil two fresh eggs and beat them in with the rice; serve hot, with grated cheese over the top.

Browned flour should always be kept on hand to use for thickening. Prepare it by putting a little dry flour in the oven in a dripping pan; stir it occasionally and cook until it is a light brown.

Fried Vegetable Marrow.—Pare and boil the marrow until tender; drain thoroughly, and cut into quarters. Take out the seeds and cut the quarters into smaller pieces. Brush each piece over with beaten egg, and roll in bread crumbs. Fry to a rich brown in plenty of smoking hot fat, drain and dish, season with salt and pepper, and serve very hot.

Sausage Croquettes.—Season two cups of hot potato that has been passed through a ricer, with half a teaspoonful of salt, a few grains of pepper, two table-spoons of butter, and the yolk of an egg, cover evenly, cold cooked sausages with the potato mixture, roll in crumbs, dip in egg, roll again in crumbs, fry in deep fat, and drain on soft paper.

Tomato Preserves.—Four pounds of yellow pear tomatoes, three lemons, one half ounce of ginger root. Peel the tomatoes, cut the sugar and let them stand over night. In the morning pour off the serum, let it boil until quite thick, then skin. Add the tomatoes, the lemons sliced in rounds and the seeds removed, the orange juice and the ginger. Cook until the tomatoes look clear, then put into jars and seal.

Cream of Celery Soup.—Pound a head of celery and boil it in one pint of rich chicken broth for twenty minutes (if boiled too long it loses the flavor of the celery). Mix two table-spoonsful of flour with two table-spoonsful of table butter; add this to the boiling chicken broth and celery also a half pint of cream and a half pint of milk. Season with salt and pepper to taste. If too thick, add a little more cream or broth to suit the taste. Strain and serve immediately.—By a French Chef.

Obstinate cases of malaria that have withstood the ocean voyages, mountain heights and minime dosing are said to have been conquered by systematic and continued walking. What the medical patient wants most to do is to sit indoors, nurse his aches and pains or to lie down and dose. Advocates of the walking cure maintain that fresh air is an antidote not only to the malaria itself, but t the blues, which usually accompanies it. Their advice to the sufferer is to dress up warmly if the weather is damp or rainy and go out to walk. Wear flannel next to the skin, stout shoes and simple hats. If it is warm dress lightly, but carry a wrap to throw around the shoulders against drafts and too rapid cooling off. When one comes to think of it, there are few maladies on earth that fresh air and moderate exercise are not good for.—Ex.

"The landlady" said the ingenious bar-rister, "has left his son that 'shows off' the estate which the monks should choose; these are the express words of the will. Now, it is plain what part they have chosen by what they keen for themselves. My client, then, stands upon the words of the will. 'Let me have,' says he, 'the part they have chosen, and I am satisfied.'"—Tit-Bits.

## SPARKLES.

"Who is that distinguished looking man?" asked the stranger.

"Dat man saved me a good deal of trouble once," replied the man on the corner. "He interrupted me in de middle of a something improper and—"

"Ah, I see. You were going to say something improper and—"

"Now! I wuz in the penitentiary an' he wuz governor of de state at the time."

"Maggie!"

"Yes'am."

"Why didn't you put this watermelon in the icebox as I told you?"

"'T did, mum."

"But it isn't cold."

"No, mum, you see I had to take the ice out to get it in."

Justice (sternly)—You are charged with stealing nine of Colonel Henry's hens last night. Have you any witnesses?"

Brother Swagback (apologetically)—Nussah! I s'pecks I see sawtuh peculiar do-uh-way, but it ain't never beenmuh custom t tak witnesses along when I goes out chicken stealin', sah.—Puck.

Two Irishmen, Pat and Mike, stood looking at bricklayers who were working on a building that was being erected, when the following conversation was overheard:

Mike—Say, Pat, kin yez tell me what keeps them bricks together?

Pat—Sure, Mike, it's the mortar.

Mike—Not be a blamed sight; that keeps them apart.

"You must find that impediment in your speech inconvenient at times, Mr. B.—?"

"N-no; everybody has his little peculiarity. Stammering is m-mine; what is yours?"

"Well, really, I am not aware that I have any."

"Do you stir y-your tea with your right hand?"

"Why, yes, of course."

"Well, that is y-your peculiarity; most people use a t-teaspoon."

Lawyer—"Would you believe the sworn testimony of this man?"

Witness—"Certainly not, sir."

Lawyer—"And why not?"

Witness—"Because, sir, that man hates to tell the truth. He always did. We were boys together, and he used to cry when the teacher made him say two and two made four."

Lawyer—"Anything else?"

Witness—"Oh, yes. Once he was ill, and described the symptoms so that the doctor prescribed for a sprained ankle when he was suffering from neuralgia in the head."

Lawyer—"That will do."—Tit-Bits.

An Irish priest declared to his congregation—"It's whisky makes you hate your wives. It's whisky makes your homes desolate. It's whisky makes you shoot your landlords," and, thumping the desk, "it's whisky makes you miss them when you do shoot at them!"

## LACK OF ENERGY.

**A Common Trouble Among Growing Boys — A New Blood Supply is Needed — Dr. Williams' Pink Pills Actually Make New Blood.**

There are thousands of young men just approaching manhood who have no energy, who tire out at the least exertion, and who feel by the time they have done their day's work as though the day was a week long. In some of these cases there is a further sign of warning in the pimples and disfiguring eruptions which break out on the face. These are certain signs that the blood is out of order, and unless it is promptly enriched, a complete breakdown, or perhaps consumption may be the result. All these young men should take Dr. Williams' Pink Pills. These pills actually make rich, red blood, clear the skin of pimples and eruptions, and bring health, strength and energy. Here is a bit of proof. Adolphe Roland, St. Jerome, Que., is a young man of 19 years, who says: "For more than a year I suffered from general weakness, and I gradually grew so weak that I was forced to abandon my work as a clerk. My appetite failed me, I had occasional violent headaches, and I began to suffer from indigestion. I was falling so rapidly that I began to fear that consumption was fastening itself upon me. Our family doctor treated me but I did not gain under his care. I was in a very discouraged state when a friend from Montreal came to see me. He strongly advised me to try Dr. Williams' Pink Pills. I did so and inside of three weeks I began to feel better, my appetite began to improve and I seemed to have a feeling of new courage. I continued the pills until I had taken ten boxes and I am now enjoying the best of health I ever had. My cure surprised many of my friends who began to regard me as incurable, and I strongly advise other young men who are weak to follow my example and give Dr. Williams' Pink Pills a fair trial.

There is no mystery about the cures Dr. Williams' Pink Pills make. These pills actually make rich, red blood which braces and strengthens every organ and every nerve in the body. That is why these pills cure all common ailments like anaemia, rheumatism, indigestion, neuritis, St. Vitus dance, headaches and backaches and the special ailments of women and growing girls. You can get these pills from any dealer in medicine or from The Dr. Williams' Medicine Co., Brockville, Ont., at 50 cents a box or six boxes for \$2.50.

The medical man a great discovery. It was this: If a young man will drink he must expect to come to the level of the wine.

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a 5.00 a.m.; b 8.45 a.m.; a 8.30 p.m.; b 4.00 p.m.; c 6.25 p.m.

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a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.00 p.m.

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

GEO. DUNCAN,

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

# GRAND TRUNK RAILWAY SYSTEM

## MONTREAL TRAINS

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

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

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

All trains 8 hours only between Montreal and Ottawa.

For Aimprior, Renfrew, Eganville and Pembroke:

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11.50 a.m. Express  
5.00 p.m. Express.

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

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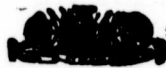
Trains Leave Central Station 7.50 a.m. and 4.35 p.m.

And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Flach	8.47 p.m.
9.35 a.m.	Corwall	6.24 p.m.
10.20 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
6.57 p.m.	Albany	8.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.20 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 trains from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 55 Sparks St. and Central Station. Phone 28 or 1180.



# THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

### ENTRY.

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

### HOMESTEAD DUTIES.

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.
- (3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land. The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

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

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

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

### APPLICATION FOR PATENT

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

### INFORMATION.

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

W. COBY,

Deputy Minister of the Interior.

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

# PRESBYTRY MEETINGS

## Synod of the Maritime Provinces.

- Sydney, Sydney.
- Inverness.
- P. E. Island, Charlottetown.
- Pictou, New Glasgow.
- Wallace.
- Truro, Truro.
- Hallfax.
- Lun and Yar.
- St. John.
- Miramichi.

## Synod of Montreal and Ottawa.

- Quebec, Sherbrooke, Dec. 4
- Montreal, Knox, 11 Sept., 9.30.
- Glenarry, Van Kleeckhill, Nov. 13.
- Ottawa, Ottawa Bank St. Ch. Nov. 6th.
- Lan. and Ren, Carl. Pl. 4 Sept., 10.30.
- Brockville.

## Synod of Toronto and Kingston.

- Kingston, Belleville, Sept. 18, 11 a.m.
- Peterboro.
- Lindsay.
- Whitby, Whitby, Oct. 16, 10.30.
- Toronto, Toronto, Monthly, 1st Tues.
- Orangeville, Orangeville, 11 Sept. North Bay, Sundridge, Oct., 9, 2 p.m.
- Algoma, Bruce Mines, 20 Sept., 8 p.m.
- Owen Sound, O. Sd., Dec. 4.
- Saugeen, Arthur, 18 Sept., 10 a.m.
- Guelph, in Chalmers' Ch Guelph, Nov. 20 at 10.30.

## Synod of Hamilton and London.

- Hamilton, St. Paul's Ch. Simcoe, Sept. 11, 10.30 a.m.
- Paris, Paris, 11th Sept., 10.30.
- London, London, Sept. 4, 10.30 a.m.
- Chatham, Chatham, 11th Sept., 10 a.m.
- Stratford.
- Huron, Clinton, 4 Sept. 10 a.m.
- Maitland, 10 Sept.
- Bruce.
- Sarnia, Sarnia, 11 Sept., 11 a.m.

## Synod of Manitoba.

- Superior, Winnipeg, College, 2nd Tues., 10-10.
- Rock Lake.
- Glenboro.
- Portage-la-P.
- Dauphin.
- Brandon.
- Melita.
- Minnedosa.

## Synod of Saskatchewan.

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

## Synod of Alberta.

- Arcola, Arcola, Sept.
- Calgary.
- Edmonton.
- Red Deer.
- Macleod.
- Synod of British Columbia.
- Kamloops, Vernon, at call of Mod. Kootenay.
- Westminster.
- Victoria, Victoria.

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