

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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Single Copies, 5 cents.

HIS BANNER OVER ME.

BY GERALD MASSEY

Surrounded by unnumbered foes,
Against my soul the battle goes!
Yet though I weary, sore, distressed,
I know that I shall reach my rest:
I lift my tearful eyes above,—
His banner over me is love.

Its sword my spirit will not yield,
Though flesh may faint upon the field;
He waves before my fading sight
The branch of palm—the crown of light;
I lift my brightening eyes above,—
His banner over me is love.

My cloud of battle dust may dim,
His veil of splendor curtain him!
And in the midnight of my fear
I may not feel him standing near:
But as I lift mine eyes above,
His banner over me is love.

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BIRTHS.

At Thorold, on Sunday, August 16, 1908, the wife of C. James Ingles, C.E., of a daughter.

At Creighcroft, Hintonburg, Ont., on Aug. 19, 1908, the wife of Donald Hector Maclean, of a son.

MARRIAGES.

On August 19th, at Esset Toronto, Ruby, daughter of Mr. and Mrs. Elliott, to William Armstrong, by Rev. Mr. Baynes Reed.

On August 15th, at Bowmanville, by Rev. Hugh Munroe, assisted by Rev. James Hodges, Miss Edna Winnifred Jones, niece and adopted daughter of Mr. and Mrs. W. H. Williams, to John H. Cavanagh, of Strassburg, Sask.

On August 18th, at the Presbyterian Church, Agincourt, Jeannette Isabella, only daughter of Mr. and Mrs. William Young, by Rev. Mr. McArthur, of Scarborough, to Mr. Robert T. Laling, son of the late Rev. Dr. Laling, of Dundas.

At Port Hope, on August 12th, Oleva Winona, daughter of Mr. Malcolm Brand, by Rev. H. E. Abraham, to Charles S. Brewer.

On August 18, at Guelph, Jean B. Beattie, daughter of Mrs. Geo. Beattie, by Rev. E. J. M. Glassford, pastor of the bride's church, assisted by Rev. Amos Tovell, of Zion Church, and Rev. Dr. F. Louis Barber, of Preston, to Jas. D. McArthur.

On Aug. 19, 1908, at the residence of the bride's father, 266 Oxford St., Elizabeth May, daughter of Rev. Archibald Stewart, to Neil McEwen, of Phoenix, Arizona.

In St. Andrew's Church, Appleton, Aug. 12th, by Rev. G. T. Baynes, Mr. Norman E. Strong, of Carleton Place, to Lottie Belle, only daughter of Mr. Thos. A. Hueston, of Appleton.

On August 14, 1908, at the home of the bride's mother, 227 De Lorimder Ave., by the Rev. W. D. Reid, B.A., B.D., Arabella Clara, daughter of the late William Wright, of this city, to William Henry Smedley.

At 87 Nepean Street, Ottawa, on Aug. 18, 1908, by the Rev. D. M. Ramsay, D.D., Mrs. Annie McLennan to John McNaughton, of Port William, Ont.

In the Presbyterian Church, Powassan, on August 11th, 1908, John Jackson Porter to Sarah A. Pring, both of the Township of Patterson. Rev. G. W. Thom officiating.

DEATHS.

At Beaverton, Duncan B. McKinnon, son of Mrs. Archibald McKinnon, in his 42nd year.

On August 11th, at the General Hospital, Guelph, Arch. McTavish, of Nussagaweya, 80 years of age.

On August 14th, at the residence of his son, Vankleek Hill, William D. McLeod, Glenarry, 53 years of age.

Accidentally drowned at Lake St. Joseph, St. Agathe, on Wednesday, Aug. 19, 1908, Margaret McC., beloved daughter of George A. Copland, of Mount Royal cemetery.

At his late residence, 333 McLeod Street, Ottawa, on Aug. 3, 1908, James Sinclair, House of Commons staff, aged 79 years and 4 months.

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NOTE AND COMMENT

An English consul is authority for the statement that, in the last ten years alone, three millions of Africans have lost their lives in efforts to produce rubber.

Helen Keller has opened at Manchester, Mass., the first of what she expects will be a chain of shops for the sale of the handicraft of blind workmen. The display includes fine products of the loom and various house furnishings.

By act of its executive and general committees, the Laymen's Missionary Movement decided, after due deliberation, not to change its name or scope. It is believed that the best results for home and foreign missions will be attained by standing by its original idea of bringing to Christian laymen the demands of the foreign field.

There are in Paris forty-three French Protestant churches, and in the outskirts are forty-seven more, making a total of ninety churches where French Protestants worship. In three of these, English services are also held, and in four of them German services. There is also one Swedish church. The British and American churches number six in all.

The days of heroism and martyrdom are not over. One of the tribesmen who live beyond the British frontier in India became a Christian and went back to his people to tell the story of the Cross. He was told to be silent, but refused. He was seized and one hand cut off, but still told of his Lord. Then they cut off his other hand and one by one his ears and nose. Still he was undaunted. Then they silenced him in the only way possible by cutting off his head.

Many men who have become prominent in national and international leadership have frankly acknowledged their indebtedness to the Sunday school. Wales has an influence amongst the nations out of all proportion to its geographical dimensions. And in Wales, education is looked upon as a question of first importance. It is therefore worthy of note that in that country the most prominent men are fully alive to the worth of the Sunday school. Mr. Lloyd George, the Chancellor of the British Exchequer, recently said that the "best University in Wales is the Sunday school—all the best training I ever had was in the Sunday school."

At the recent Pan-Angloan Conference there was much in evidence from different quarters of the world regarding the results of purely secular education. France, Victoria, the United States, and other countries were referred to by various speakers, who were in perfect agreement, based upon personal knowledge, that "the nation which secularizes the education of its children does so at its peril." The Rev. E. A. Dawid, formerly Archbishop of Brisbane, did not hesitate to assert that "the secularization in the educational system of three important States of the Commonwealth unquestionably constituted a serious menace to the well-being of Australia." And as regards New Zealand, the Bishop of Auckland testified to the development of juvenile crime, and added that unless a change were soon made, the country would find that "character could not be built satisfactorily where the fear of God was not an element of the daily life."

To enter Canada costs a Chinaman \$500. Last year thirteen hundred and eighty paid the tax, the treasury of the country receiving from them \$699,000. "The Missionary Witness" makes the statement that combined contributions of the Christians of this country for the evangelization of heathen nations was only about half as much as the Chinese paid for the privilege of living in Canada. It asks, is it not amazing that in prosperous Canada 1,390 men cannot be secured who will voluntarily tax themselves to send the Gospel to heathen lands as much as 1,380 heathens are taxed by us to land on our shores? The love of Christ constraineth us! How much!

The Rev. Dr. A. A. Fulton, for the past 27 years a missionary in Canton, China, in an interview with the representatives of one of the papers of Honolulu, H.I., said:

The new Chinese education is progressing rapidly, tremendous strides it is making, and the results are showing everywhere. The Chinese medical college is full to overflowing and the young men are taking up the study of medicine with alacrity. The old examination halls in Canton have been torn down and replaced by new and handsome buildings. Everywhere is improvement shown and a greater civilization. He also spoke particularly of the sanitary improvements in Canton. From the old conservative city of a million souls has sprung a new thought that inspires the inhabitants to greater things and they now maintain a street cleaning department and the city is lighted by electricity. Recently there has been a waterworks established and the inhabitants will be supplied with water piped from a cool fountain stream direct to their homes. The "bund" which has been the attraction to all tourists to China and which extends along the waterfront of the city, has been vastly improved at a cost of many thousand dollars. Work on the Canton-Hankow railway is being rapidly pushed by the Chinese and the terminus is now forty miles from Canton.

As the young man's opportunities are greater than those of age, it follows that his victories should be greater. There is no age that is released from achievement, and no time of life in which great exploits may not be performed. Bryant wrote his great poem, "Thanatopsis," at eighteen, but Goethe completed his masterpiece "Faust" at eighty. Ruskin wrote the greatest of all his works, "Modern Painters," at the age of twenty-four, but Da Vinci painted the greatest picture of all time, "The Last Supper," when he was seventy-seven. Napoleon was emperor of Europe at thirty-three, but Bismark at eighty was the mightiest force in the politics of Europe. Coleridge wrote his immortal poem, "The Ancient Mariner," when but twenty-five years old, but Cromwell at the age of fifty-five refused the crown of England. While the great achievements of early manhood may be matched by some equally great work of age, still, as a rule, the powers of the young are more vigorous, their blood is warmer, their enthusiasm more spontaneous, their ambitions more impelling and their hopes more buoyant. And when these epoch-making years are directed in the way of righteousness there is the promise of untold blessing. When the young men are enrolled in the army of the King, and are by grace divine equipped for the campaign, the triumph of the cross is sure.

Fire-smitten Fernie passed an ordinance cancelling all liquor licenses and prohibiting the importation of intoxicants. Without such an ordinance order could not have been preserved. St. John did the same thing after the great fire. On this the Maritime Baptist remarks: "If prohibition of the drinkshop is good for a town after a fire, or on an election day, it ought to be equally good at all other times."

In reply to the statement, made by some of the French papers of the Province of Quebec, that the Rev. Mr. Greville had died a Roman Catholic, the Rev. A. J. Therrien, pastor of the French Baptist Church, Mance street, writes to the "Witness" that he was with him until within six hours of his death, and that he was then unable to speak. Up to that time he had reaffirmed that he died in the evangelical faith.

In the recently elected Japanese House of Representatives there are fourteen Christians—twice as many as ever before had seats in that body. Though not a large number, in a House of 380 members, it is encouraging because it shows a gain of Christian influence, and a larger percentage of Christians among the representatives than in the population of the country. It is said, too, that among the Christian representatives are some of the most active Christian workers in Japan.

With an excellent beginning in this its first session, Westminster Hall, the new college at the Coast, says West-land, is already looking forward to its arrangements for next year. The farthest-west college is fortunate in having good drawing-powers, with situation and natural advantages greatly in its favor. Two men of prominence have already agreed to come to Vancouver next year: Rev. Dr. Denney of Glasgow, who will give the full course in the New Testament, and Prof. George Adam Smith, who will give a series of lectures in the Old Testament. Besides these two strong men from across the water, Prof. A. R. Gordon, of Montreal, is to be present during the summer session, and Principal MacKay has hopes of securing one or two other men of note and ability. The second year's faculty thus promises to be one of particular strength. It is expected that a summer school for ministers will be held next year during the stay of Profs. Denney and Smith, with special rates from all parts of Canada.

The internal conditions in Persia are still unsettled. The new representative institutions, foreign as they are to all the political habits and traditions of an Oriental people, are giving the Shah much trouble and not perceptibly benefitting the country. As to Persia's foreign relations, the difficulties with Russia are practically ended, but the Turkish boundary dispute promises further trouble. Russia has exacted an indemnity for the raids of Persia border tribes in Russian territory, and the Russian force under General Svanaki, which recently invaded Persia in punishment for the depredations of the Persian bandits, is now withdrawing from the Persian frontier to Belesuar. The advance of Turkish troops against Urumiah, in Persian Armenia, still continues. The boundary dispute and the consequent question of sovereignty of certain districts are more than acute. The invaders have occupied an important strategic point near Salmas, north of Urumiah, and communication between Tabriz and Urumiah is cut off.

INDIAN MISSIONARIES AND THE BRITISH GOVERNMENT DEFENDED.

LETTER FROM REV. DR. WILKIE

Editor Dominion Presbyterian:—I see that my old friend and fellow student, the Rev. Dr. Campbell, of Victoria, Br. Columbia, with his usual sense of fair play and desire to give both sides of any story before coming to a conclusion; and perhaps also because of a suspicion that all he heard was not true and that the best way to stop all falsehood was to give it as soon as possible all publicity, has been listening to one of these characters that are doing their best to stir up ill will against the Government in India, and has given what he heard to the Press. Dr. Campbell in giving the statements publicity has done good as it enables those who know the facts to set them right; and in the interests of truth and out of loyalty to the British Government I hope all the papers will do what they can to set forth the truth, when by falsehood so much harm is being done.

Had Dr. Campbell been long in India he would not have given Mr. Kumar such a high character for honesty or intelligence; but that arises only from Dr. Campbell's desire to be fair.

Mr. Kumar says "Government statistics show more come by fifty per cent among native Christians than amongst native Buddhists, which shows that Christianity is not as strong a force as Buddhism to elevate the moral condition of the Indian."

I referred this statement to Sir Harvey Adamson, the head of the Criminal Intelligence department, and the following is his answer: "I have had to confine myself to Burma as there are very few Buddhists elsewhere. Here are the figures:—

Religions.	Year.	Convicts admitted	Popu- lation.	Ratio p.c. of Convicts to population.
Buddhists	1905	15,319		.16
	1906	15,773	9,184,214	.17
	1907	15,673		.17
Native Christians	1905	78		.059
	1906	67	130,928	.058
	1907	54		.041

It will thus be seen that the ratio of Buddhist convicts to Buddhist population is practically three times as high as the ratio of Native Christian convicts to Native Christian population. The results is due in great measure to the Karens, of whom I told you."

In our conversation Sir Harvey Adamson pointed out that the large number of the Christian convicts in Burma were from the Madrasses servant class that flocked over to Burma; and that the lower rate was owing to the superior morality shown in the Karens since they had become Christians. These Madrasses are nearly all Roman Catholics; whereas the Karens are nearly all Protestants of the American Baptist and other missionary societies.

Mr. Kumar further says: "Christian Missionaries work amongst the lowest, poorest and most ignorant class of Indians. They coax them to their meetings and to become members of the Christian religion, by offering them food, clothing and money, etc."

It is true that the largest number of the Christians in India are from the low castes. The poor have the gospel preached unto them and as in the days of our Master the greater number of the followers are from that class. It is equally true that in the famine the Missionaries did what they could for those in distress and as a result had thrown on their hands many poor starving and

neglected children, whom they fed and clothed and trained and that from these have come many an earnest true Christian.

* * *

But to give facts from our own work. We began work in our new field three years ago and have now a Christian population there of over three hundred baptized souls. Of these we last year baptized eight Brahmins, or nearly one-twelfth of the number we received were of the highest caste. The rest belong to all castes from the highest downwards. Not one of these is to-day being fed or clothed by us and not one of these was induced to become a Christian by any of the inducements given by Mr. Kumar. On the other hand they have all been subjected to persecution and in two cases, we fear, were done to death because they became our brothers. The spirit of tyranny and oppression that he attributes to the British officials is what they have shown in regard to Missionary work and I fear it is because they are no longer able to practise that tyranny as formerly that they cry out and attribute their own spirit to others.

It is true that the Christians do not in a day lose their low moral conceptions, taught them in Hinduism, in a day. I do not wish to drag you down into the low immoral cess pool from which we have to lift them but a few facts seem to be called for, and I beg of you to bear with me in stating some things I would gladly pass by. What is the commonest idol met with in India? The Lizagam. But what is it? I dare not describe it. This the children are taught to worship and in ways that I dare not describe. The Tantric worship is all prevailing in India. What is it in a word. Nothing more than obscenity in the name of religion. Buying and selling of women, divorce, all kinds of immoral practices are rampant and laughed at by all classes. A thin veneer of philosophy is adopted by the educated classes to cover up their religious practices, that they dare not openly declare and are at heart ashamed of; but that is of no value to those who are in the midst of it and have in any measure gone down into it in their attempt to save. Our Christians do not get rid of this filth in a day, as many a missionary knows to his sorrow; but a look at any Christian community tells at once what Christ has done for them and everywhere they are recognized as being infinitely higher in character than these around them.

* * *

A word about Government officials. All are not alike and some lose their heads and do foolish things; but after more than a quarter of a century amongst them I think I can speak with some confidence and I have to say that a more clever, honest, conscientious, kind, justice loving and justice giving class of men it will be hard to find anywhere. That they are not understood or loved by those unscrupulous schemers, who say and do what they think will gain their end, without regard to the result, is not surprising. I have never seen or heard, and I am sure it is not true, that every native on horseback on meeting an official must dismount or be beaten. Every day you may here see the absurdity of this statement. Again it is only in the Native States that I have ever seen the umbrella lowered in the presence of officials—and these officials were not British but Native. In British India any one anywhere carries an umbrella without any interference.

Mr. Kumar further says: "No one in the West can understand how much the people of India have to endure at the hands of the representatives, high and low, of the powers that be; and how they are crushed under the burden of taxation to replenish the Government Treasury which pays the salaries of their haughty, arrogant and cruel oppressors."

In the book of Sir John Strachey, G. C.S.I., on "India, its Administration and Progress," I find some facts as follows:—

On page 82: "In 1902 in the whole of British India there were only 864 Civil charges, ordinarily but by no means always held by members of the Covenant- ed Service. . . . Including military officers in Civil employ and others about 1,200 Englishmen are employed in the Civil Government of 232 millions of people and in the partial control of 63 millions more."

"By far the greater and a most important part of the actual administration is in native hands . . . 3,700 persons are holding offices in the superior branches of the Executive and Judicial service, and amongst them there are only about 100 Europeans. . . . Native officers manage by far the greater part of the business connected with the multifarious interests in land. . . . Natives dispose of the greater part of the magisterial work. . . . The duties of the civil courts throughout India, excepting the courts of appeal, are almost entirely entrusted to the native judge. . . .

"The salaries given to natives in posts of importance are very liberal. . . . With possibly the exception of England there is no country in Europe in which judicial and executive officers receive salaries equal to those given in the native Civil Service of India. . . . In Bengal a High Court judge, whether English or native, receives £3,200 a year. The salaries of the native subordinate judges range from £480 to £800. . . . The salaries attached to posts formerly reserved to officers of the Covenanted Civil Service, and now held by natives in the provincial service, vary from £640 to £1,600."

"In France itself the salaries of the higher judicial and executive officers are smaller than those given to the natives in India. For instance, the first President of the Cour de Cassation receives £1,200 a year. . . . The greater majority of the Prefect in France, who hold offices second in importance to hardly any in the country, receive less than native deputy magistrates in the higher grades in Bengal."

On page 89: "There is a large subordinate service. . . . this is essentially a native service, in which practically no Europeans are employed."

* * *

What follows from all of this?

(1) There are only about 1,200 Europeans all told in the Civil Service appointed from home. The greater part of the officers in even the higher grades are natives, and in the subordinate service nearly all are natives.

(2) Kumar says the people "are crushed under the burden of taxation. . . . to pay the salaries of their haughty, arrogant and cruel oppressors." As the salaries are largely those of his own people, then they must be the oppressors, that must be got rid of. Has any conquered people been given a larger share in its administration? India at least never has. Why do not these agitators state these facts?

But a second fact needs to be noticed. Is it a fact that India is being crushed under the burden of taxation?

In the last ten years 151.12 million pounds sterling of gold and silver have been absorbed. The greater part of this has probably gone into jewelry of different kinds. It is one of the most striking facts in connection with the imports of India that such a large sum should have been absorbed, and it at least shows that the country is not becoming poorer when it is able to lay aside such

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a very large sum on the precious metals. Formerly the ornaments were made of silver, but now gold is being the more largely used.

In 1898 the gold imported was £5,944,109; the silver, £2,643,855.

In 1902 the gold imported was £13,650,172; the silver, £12,970,928.

Everywhere the people are steadily improving their social conditions, and everywhere they are demanding higher salaries for all work. That surely does not indicate any special crushing.

But we are told that the taxes are enormously high.

Turning first to the land revenue; for most of the people in India are farmers. We find that the Government is largely the land owner in India, and so what is called land tax is really rent for the use of the land. Were the land owned by private persons the rent would be as high or possibly higher than now, and the £17 millions now received by the Government and by it used for the good of the whole community, would go into the pockets of private persons and be of service to them alone.

But is the land rent high? It is on the average 7 1/2 per cent. of the gross produce. The Marathas took 50 per cent; the native rulers of Bengal usually took 54 per cent.; the Emperor Akbar in what was regarded as a very wise moderation took one third of all that was grown and most of the Mogul Emperors took from 50 to 60 per cent. of the gross product. The assumption even at the present time in many of the native States is that the cultivator is entitled to subsistence and that everything else belongs to the State.

There has never been a Government in India that has taken so small a share in the profits of the soil as is taken by us

But you will be told that the land revenue has doubled in amount since the middle of the last century. That is true, but it is equally true that there has been in the same time a gradual diminution of the burdens of the people. The increase of revenue from the land is wholly due to the large increase of land under the control of the Government in that time, at the same time that the amounts charged for the use of the land has been gradually reduced.

The amount charged per acre on the average for the whole of the United Provinces for the past year was about 50 cents. Is that high rental for the use of land for a year?

But turning to the taxation, proper I am able to give you some figures:

United Kingdom	£2.64
France	3.29
United States, America.....	1.44
This does not include State taxation in the U. S. A.	
Italy	1.80
Russia	1.04
India	0.17

The charges for the civil departments alone in India is £0.11, or say 35 cents per head of the population.

But imports exceed the exports by £14,000,000. That is true, but it also ignores the fact that first there are heavy imports of manufactured articles that India cannot produce, such as for railroads and bridges, which are built largely with foreign iron.

£260,000,000 have been expended on railroads and irrigation. This is almost wholly English money. The gross earnings last year were £22,500,000. The amount sent to England as interest on the borrowed money was £6,000,000 and the amount expended in India was £16,000,000. The payment to England of the £6,000,000 was no drain on India but a transaction that confers enormous advantages to the country.

Were it not that already the article is too long it would be easy to show the

enormous progress India has been making in the past few years in almost every department excepting perhaps agriculture, and even here it would be a revelation to you were I able to show all the efforts Government has put forth to relieve this class, that by its conservatism so strenuously resists all efforts to be bettered.

What then becomes of the charges of Mr. Kumar? It is only a further illustration of the ignorance or deceit of him and the others that follow the same course of unscrupulous misrepresentation. He either did not know and if so was unqualified to speak; or he did know and if so wilfully misrepresented the facts.

But too much prominence has been given to a self-seeking pervertor of facts, who tries to sail under the garb of a teacher of Morality, whilst trampling on every principle of the same. The British Government needs no apology from me, and I would not have thought of writing were it merely to correct such a babbler as Mr. Kumar whose very extravagance would sooner or later bring its own correction. But some of his statements have so often been made that some may believe that there is something in them; and as I know that my beloved land is thoroughly loyal and as we want your co-operation in this crisis, I have felt it well to give you the facts above.

Now a word as to the cause of the so-called unrest in India. In the first place it is confined to a very few and these the disgruntled ones who want office. The great mass of the people know nothing of it and care less. So far as tradition has handed down the facts of the past they know only too well their terribly sad condition when under the rule of the fathers of these same gentlemen and have no desire to exchange the justice and fairness of the British rule for the tyranny and self-seeking of the past. All this agitation is in no sense to remove the burdens from the people but to get the spoils for the few. It is true there is a growing sense of their powers and so a demand for a greater share in the administration of the country; but this the British Government is as anxious to meet as the wise ones amongst them desire, and is going in this direction in the opinion of some of us much faster than is good. The ordinary natives feel that in character, the British officials are far above the average Native officer and so in too many cases the giving of power to educated Natives is only causing discontent amongst the great mass of the people in too many cases. The Natives will always prefer an English judge to a Native one, save when they think they can gain an unjust favor from him.

But what is the cause of the trouble? At bottom it is a religious one. The Brahmins see that British Justice to all classes means that those they formerly treated as slaves are by education rising into what they for ages regarded as their own special preserves. Their ancestral rights and dignity are at stake. British Justice and fair play; British equal rights for all; British refusal to pander to one class, as it did before the Mutiny; British determination to give to all men as such as their rights, and to defend them from tyranny and oppression; all these are the cause of the uprising today of the few of the pampered class, that in the past cared neither for character nor justice but as Brahmins, claimed the worship of all. As they see the growth of the other classes they feel that now or never they must strike, and as the British Government is the cause it

must be got rid of, and as Christianity is the chief cause of these great changes; as Christian missionaries seek the well-being of their converts and see to it that they get even justice the Missionaries are under the ban and are misrepresented as was their Master. Think of them printing a picture of our Saviour as a pig hanging on a cross. Of course they call us pigs, and many other bad names; but it does not hurt us, provided those at home when they hear such things, as these so called reformers utter, will but do as Dr. Campbell has done—make their statements public and give us a chance to show you the truth.

India needs Christ as its only means of salvation, and we are glad to say that He is winning enormous victories even in the teeth of all his opposition. She may well cry "Save me from my friends," when they are such as Mr. Kumar.

One statement made by Sir Harvey Adamson was that, "before the missionaries came the Karens were a degraded criminal lot, with every one's hand against them and their hand against everyone. The American Baptists and others have made a nation of them, with no crime comparatively, and now they are nearly all Christian." In North India nearly all the Lal Begis have become Christians. In place of being supported they are supporting and spreading abroad the work at such a rate that the whole districts there have now become Christians, and under the Christian influence are rapidly becoming the leading class in their community from being the lowest. From being cringing slaves you find them as men standing up for their rights and seeking to win these for others. The whole standard of manhood has changed, and now a man to get respect requires something more than the Brahmins' sacred cord or the begging bowl; and for this these gentry are angry; but for this we are glad, as we know you would be were you here.

Out of regard for that Government we all love and out of a sense of British fair play will not the papers in Canada give the facts as wide a circulation as possible and so stop the agitation at home by the unscrupulous cunning gentlemen from India who are trying from that side to increase the difficulties of the faithful British officials here.—Yours faithfully,

J. WILKIE.
Gwalior Mission, 6th July, 1908.

DISTRIBUTING THE REVENUE.

The reports of the various departments of a great Railway system would, if made public, often surprise the readers of current news. It has been gathered that the Grand Trunk Railway System has spent, within the past few years, not less than fifteen million dollars in double tracking the main line, and that the pioneer Canadian Railway now operates the longest stretch of double track under one management, in the world.

In addition to this they have spent other millions in stations, shops and other improvements, thus increasing the carrying capacity of the road contributing to the upbuilding of the country, and at the same time affording added security to the lives and property of its patrons which the installation of block signals on a single tracked line could never secure. By the expenditure of all these millions in Canada, they are distributing the Revenue, or a good share of it, among the people.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

SAUL AND JONATHAN SLAIN IN BATTLE.*

Saul became the King of Israel under the most auspicious circumstances. He had a rich kingdom, a powerful army and a numerous family. In the space of a few years, however, what marked changes occur in his career! He forsakes God, becomes a curse instead of a blessing to the people, troubles multiply about him, envy rankles in his heart until, forsaken of God, surrounded by hostile forces and racked by torturing passions, he takes his own life on the field of battle, when the flower of the army of Israel lay dead on the slopes of Gilboa, three of his own sons among them, and the Philistines whom he had once so gloriously conquered, again hold the territory over which he had reigned. A reign which opened so brightly closed thus in dishonor and ruin; and, in the short space of sixteen years, only one member of the royal family of Saul could be found, and this sole survivor was a poor cripple. Sad commentary on the mutability of worldly glory and grandeur! Yet how eager is the race after earthly distinctions! The greatest of all dramatists put the true conception in the familiar lines:

"All the world's a stage,
And all the men and women merely
players.
They have their exits and their en-
trances,
And one man in his time plays many
parts."

On the bloody field of Gilboa it is not easy to recognize in this defeated and despairing man the brave soldier by whom at Jabesh-Gilead "the Lord had wrought salvation in Israel" (chapter 11th). However, the valiant deeds on that day of his victory are not forgotten now in this day of his shame, but are gratefully remembered. The wear of time sometimes effaces from the memory the record of benefits bestowed. But true and loyal hearts never forget, and are ever ready to show their appreciation of favors received by grateful returns, even at the hazard of life. We have an illustration of this in the valiant men of Jabesh. Saul had delivered them when they were in great trouble. Many years had passed since then, and Saul's later life had been of a character to efface rather than perpetuate the recollection of his acts of bravery when he completely vanquished the Ammonites, yet their gratitude and courage were equal to the occasion, and made the only bright spot in this dark picture. They rescued from dishonor Saul's dead body, which the Philistines had "fastened to the wall of Bethshan."

This calamity, as many another, involved both the innocent and the guilty, the good and the bad. One man, at least, who fell at Gilboa, was innocent of the sin which brought the dreadful judge. Whatever may have been the character of the others who fell on that bloody field, Jonathan's fate was not the result of his personal transgression, but of his father's iniquity. In this world this is often the case. The innocent suffer because of the sin and guilt of others. While Jonathan's death is a sad illustration of this truth, he is at the same time a cheering demonstration of the fact that though a son may suffer on account of his father's character, he need not walk in his father's

footsteps. He can, by the help of God, order his life in righteousness. This Jonathan did, hence David's great love for him.

We have in this history a beautiful example of true friendship—that rare creation which has been defined "one soul in two bodies." It never existed in greater purity and ardor than between David and Jonathan. If there ever was friendship in this world, pure unalloyed, disinterested, free from envy, with no trace of selfishness, incapable of harboring a suspicious thought, and capable of rejoicing in another's gain, even to his own loss, it glowed in the bosoms of these two men. Man never could boast a friend such as Jonathan had in David, and such as David had in Jonathan, and lost when Jonathan fell in battle and lay cold on Gilboa's mountain. It is not to be wondered at, when David's thought turns to Jonathan in composing his song of lamentation, that his tones should quiver with touching pathos: "How are the mighty fallen in the midst of battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of woman." Thus the stricken heart of David bewailed the death of his dearest friend.

Though the JOYS of this deep, pure, noble friendship ceased with the death of Jonathan, yet the FRIENDSHIP itself was not buried in Jonathan's grave; it did not die with his death. For we find David, so soon as he becomes established on his throne, inquiring: "Is there yet any left of the house of Saul, that I may show him kindness for Jonathan's sake?" True friendship is everlasting.

NEW LIFE.

A fire swept the forest growth away—
All the green thicket deeds of tender
Earth;
And every sapling Hope had given
birth
Burned red, then white, and crumbled
to decay;
While blackened trees stood stark in
mute dismay.

So, like our lives, consumed by some
distress,
When trusting hearts, blithe in the
spring of youth,
Are blasted by the flames of Sorrow's
truth
And withered in Pain's fire of faithless-
ness—
Until where Beauty bloomed no man
can guess.

Yet, lo! a miracle when time is told:—
As trees and flowers shall bless that
sod again
And lift their fervent lips to sum-
mer's rain,
So may our hearts arise from ashes cold,
To give new growth to God a thousand-
fold.
—Edith Livingston Smith, in The Out-
look.

Calm soul of all things; make it mine
To feel, amid the city's jar,
That there abides a peace of Thine
Man did not make, and cannot mar.
The will to neither strive nor cry,
The power to feel with others, give!
Calm, calm me more; nor let me die
Before I have begun to live.
—Matthew Arnold.

Be charitable. What you think to be
tares may be God's wheat.—H. H. Jes-
sup, D.D.

"GREAT JOY IN THAT CITY."

Luke tells us that when Philip went to Samaria, preaching and healing, "there was great joy in that city." So there has always been "great joy" where the gospel of Christ has gone. To appreciate our blessings we should not compare our condition with that of those in heathen lands, for then our eyes rest upon the incidental. The abolition of slavery, the elevation of woman, the growth of a true philanthropy, the purification of family life—these are not the essence of Christianity, but incidental, though not accidental. The essence of Christianity is rather its message of forgiveness and salvation to dying souls. The essence of the gospel is what it brings to us individually as sinners needing salvation. Hence the true comparison is not with those far away, but it is nigh us, in our home town, perhaps our own family. It is with those who are without Christ, who have no true source of strength, and what a wondrous strength it is for us.

It is a strength in illness and when troubled with bodily weakness. There were in Judea and Galilee blind men to whom Christ gave sight, deaf to whom He gave hearing, dumb to whom He gave speech, and lepers to whom He gave soundness of body. Christ is not now present upon earth to perform such miracles of healing, but He performs among us even yet as great wonders of healing. Is not he blind who is sensible to the world of truth and beauty around him? Is not he deaf who cannot hear the voice of conscience and the call of duty. Is not he dumb who cannot speak any message of comfort to a troubled world? Is not he living in a leprosy worse than physical who lives in the living death of sin? For each Christ has His message of good cheer. Each He heals of his disease. He helps us bear our ailments, which are merely physical, because we know that health is not all of this life.

It is a strength in trial and sorrow. No sorrow is too great to be borne in His strength. It may be, when our friends leave us, that we have not the grace to rejoice in this that they are in greater glory with Christ; but this much we do owe to Him, though we cannot rejoice in their separation, we know they are with Him. We have seen many young lives cut off seemingly before their time; but there has been a triumph in their translation. It has seemed not so much the blighting of the hopes and promise of a glorious victory as the unexpectedly early coming of the victory itself in all its glory. Only because of Christ's message can we write upon the tombstones of our departed: "Thou livest in Him." Among those who are "without hope and without God in the world" there are only rebellion and despair. It was only when Christ came that men could call the day of the death of their friends their "birthday"—into a higher, freer and more gladsome life.

It is a strength in joy and in success. Not trial but success is after all the truest test of character. In trial and failure men feel their own weakness, and wish to rest upon something stronger. But in success there is the temptation to self-trust and self-confidence. Their character is severely tried. In our sorrows we keep them to ourselves as long as possible, and when the heart is overflowing with the burden we go to our friends at length for comfort. But our pleasures we wish to share at once with our friends—the more intense the joy the great this desire to share it with our best friends. With strangers we share only the trivial things of life. Yet

*S. S. Lesson, Sept. 6, 1 Sam. 31:1-13.
Golden Text—Pregare to Meet Thy God.
Amos 4:12.

how strange it is that so often, while we share our sorrows at once with our Saviour, we do not for a long time share our joy with Him! It is not selfishness, it is thoughtlessness. We forget our joys become more rich in the sharing, the more so as our Saviour is the greater.—(The Rev. James C. Coleman, in New York Observer.

GOD'S LOVE FIRST.

By Rev. A. M. Gordon, B.D.

At an evangelistic meeting, one of the workers asked a thoughtful-looking man, "Sir, do you love Jesus?" "I hope so." "But don't you know you love Jesus?" "I know something far better than that." "What! something better than that you love Jesus?" "Yes I know that Jesus loves me."

The man was right. God's love comes first. As the apostle John said long ago, "Herein is love, not that we loved God, but that He loved us"; and, "we love, because He first loved us." The command, "Thou shalt love the Lord thy God," asks only for common gratitude. Our love can only be the response to the divine appeal. The statement of the Authorized Version, "We love Him, because He first loved us," is true. But it is equally true, as John actually says, that, in every case, we love, we are capable of loving, because He first loved.

We love the animals; but God loved them first. He had pity on heathen Nineveh, the arch-enemy of Israel; for it contained a vast number of innocent children, "and also much cattle." God doth "take care for oxen." Therefore they were not to be tantalized by being compelled to thresh the grain, without being allowed to eat a mouthful: "Thou shalt not muzzle the ox when he treadeth out the corn." Hosea, tenderest of the prophets, likens God's care for His people Israel to the care shown by a considerate teamster for his beasts.

God teaches us the love of friend for friend. He called Abraham to be His friend. Our Lord called His disciples "friends." Between true friends there must be love. Christ went further: "I say unto you, Love your enemies." But He asks us to do only what He already does. While we were "enemies," Christ died for us.

Pass from the wider circle of friends to the narrow circle of the family, and again God's love comes first. "As one whom his mother comforteth, so will I comfort you." "Like as a father pitieth his children, so the Lord pitieth them that fear Him." "When ye pray, say, Our Father." Sometimes, when God takes the little ones home to Himself, parents vex themselves with the question, "Was God jealous because we loved the children too much?" As if God our Father were a second Juggernaut, and would be angry because parents loved their children even as He Himself does. There cannot be too much love.

"Beloved, let us love; for only thus shall we behold that God who loveth us."

Lethbridge, Alta.

DON'T CHERISH GRIEVANCES.

One of the worst things in the world is a disposition to cherish grievances. The one who does this is sure to be loaded down with trouble. The fifth petition of the Lord's Prayer not only states a condition of salvation, but a condition of happiness in this life. For our own peace we need to forgive and forget. The present should be loaded down neither with trouble of tomorrow nor with the grievances of yesterday.

THE NEW IN THE OLD.

By Rev. W. R. Wood, B.A.

The true student when he hears a familiar thought expressed, will not meet it with the attitude: Yes, I have always known that. There is nothing new in it. His attitude will rather be: Shall I be able to apprehend this a little more clearly than before, and to make it more fully my own? Shall I be able to see what I have seen before, from a different view point, and in a somewhat different light and relationship? May I not hope that there will be something new for me in this which I may call old?

The mind's fullest satisfaction is attained, not in the planting of new seed-thoughts, great and real as that satisfaction may be, but in the growth, through blade and ear, to the full corn, of thoughts, which, in their earlier and more elementary forms, have long been familiar.

One should cultivate the spirit of expectation and of wonder; and ever, anew, as he moves amid the common and familiar possessions of his mental environment, amid the pages of old-world and oft-thumbed volumes, and amid the ordinary lives of ordinary men around him, there will flash into his consciousness new understandings of truth, and in the progress of his life he will find, as a continuous experience, that old things are passing away and all things are becoming new.

A PRAYER.

Thou, O God, art better to us than our own hearts have desired; more faithful than our loyalty, more far-seeing than our own prevision of the wisdom needed for the years. When we are tempted to be impatient with Thy ways, help us by the indwelling of Thy Spirit to rejoice in Thee more than in all Thy gifts. Why should we seek to hurry Thee, who hast such patience with our listlessness? Make it our crown of blessing day by day to do Thy will. Let not Thy denials be a veil to hide Thy face from us. Teach us to find Thy presence in the little blessings, the unregarded gifts, the common experiences of our lives. Enable us to go without complaint and with all joy of childhood's faith and love along the road which Thou hast chosen for us, in the companionship of Him who bore our trials in His life on earth and died to bring us pardon, peace of heart and joyful hope. And to Thy name be praise! Amen.—The Westminster, Philadelphia.

GOD THE PERMANENT FACTOR OF

The passing of the world is a matter of every man's experience. Friends have died, conditions of living have changed, bodily powers have waxed or waned. The world to-day is not the world we knew ten years ago. There are buried hopes and aspirations. There are fashions, thoughts and purposes, which meet us as a man meets travelers face to face upon his journey, and then pass by. The world goes by in ceaseless, picturesque procession; but so also goes the lust of it. Desire shall fail. At last we weary of the show. We tire of the excitements of our life. The zest of pleasure dies. It seemed incredible that we should change, except to grow old, which is the shadow of death upon all merely worldly pleasure. There is no permanence in any condition or relation of our advancing or declining life. It comes up like a flower, but unless it takes hold on some enduring force outside itself it dies like a flower, to make room for other lives as fleeting as itself.—Congregationalist.

CHURCH ATTENDANCE.*

Some Bible Hints.

The only real church-going is when the heart goes, and not merely the body (Ps. 26. 8).

The church-goer stands on an even place or on the up-grade; the non-church-goer stands on the down-grade (Ps. 26:12).

No one can be as good alone as he could be with others to help him; this fact is a strong reason for church-going (Heb. 10:24).

Forsake the assembling of yourselves together, and how much forsakes you!—help, warnings, comfort, instruction, and many other good things (Heb. 10: 25).

Suggestive Thoughts.

Church-going is a habit, easily formed, and still more easily broken.

Young people should go to church more than their elders, as they are less often sick, and their religious education is in process.

No other institution of the church so emphasizes the duty of church-going as the Christian Endeavor Society.

Christian Endeavor is training the church of the future; and it will be a church-going church.

A Few Illustrations.

How much we should gladly pay if the sermon were a lecture and the church music were a concert!

We cannot support any organization, such as a debating club, or a political party, without attending meetings.

Religion is a business, and needs the conference of partners, or a political party, without attending meetings.

Numbers count for enthusiasm. An army, straggling through a wilderness, broke into loud cheers and rushed forward against the foe as soon as it came out into the plain and saw itself together.

To Think About.

Is church-going a habit with me?

Have I ever persuaded any one to go to church?

Do I look forward to the church with longing?

A Cluster of Quotations.

There ought to be such an atmosphere in every Christian church that a man going there and sitting two hours should take the contagion of heaven, and carry home a fire to kindle the altar whence he came.—Beecher.

If there are truth, purity, sound morals, and right aims anywhere, you may find them in the Christian church.—J. P. Thompson.

The church of Christ, the school of grace,

The Spirit teaching by the Word; In these our Saviour's steps we trace,

By this His living voice is heard. —Montgomery.

Thy best type,—desire Of the sad heart,—the heaven-ascending spire! Sir E. B. Lytton.

DAILY BIBLE READINGS.

M, Sept. 7.—Waiting on God. Ps. 52: 8, 9. T., Sept. 8.—Old and young. Ps. 148: 11-13.

W., Sept. 9.—Good listeners. Eccl. 5: 1-3.

T., Sept. 10.—Singing. Ps. 98: 4-6.

F., Sept. 11.—Edifying. 1 Cor. 14: 26-28.

S., Sept. 12.—The ordinances. 1 Cor. 11: 23-26.

Sun., Sept. 13. Topic: Commending our Society.—I. By church attendance. Ps. 26: 1-12; Heb. 10: 21-25.

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C. BLACKETT ROBINSON,
Manager and Editor.

OTTAWA, WEDNESDAY, SEPT., 2, 1908

Prof. R. E. Welsh, D.D., of the Presbyterian College, Montreal, returned from the Old Country after a brief holiday outing.

Mr. Archibald Campbell has been appointed assistant classical professor in Queen's in place of George Mitchell, recently resigned. Campbell is a young Scotchman, who, after a course of six years at Fettes college, Edinburgh, spent four years at St. John's college, Cambridge, where he took very high honors in classics.

Contracts for the insertion of certain advertisements about Unitarian doctrines and beliefs have been placed with 32 daily papers by the American Unitarian Association. Such advertisements have been appearing in Ottawa papers for the past year or more. This method of advertising in the secular press is condemned in certain quarters.

It ought to be true, remarks the Canadians Baptist, that whenever two Christians meet they give to each other the hand of Christian fellowship. That is done in a thousand instances, and it ought to mean more than it does. The hand of Christian fellowship is for every lover of the Lord Jesus, no matter what his church affiliations.

The appointment of Mr. N. B. Colcock, of Niagara Falls, Ont., as Provincial Immigration Inspector in London, England, has been most favorably received. If all the Ontario Government's appointments are equally unobjectionable their would be little room left for complaint. Mr. Colcock is an old newspaper man, and brings to the discharge of his new duties intelligence, ability to deal with men and things, and social qualities that will make him a favorite wherever he goes.

AID ASKED FOR FERNIE CHURCH.

The following earnest cry for assistance from our friends at Fernie has been received by The Dominion Presbyterian from Rev. Frederick B. Duval, D.D., Moderator of the General Assembly.

Dr. Duval says: Having made careful inquiry into the loss sustained by our church at Fernie, B. C., in the late conflagration that swept the town, along with the adjacent forests, by advice of men of the West who are fully informed of the situation, we feel constrained to set before the whole Presbyterian Church in Canada the urgent need of quick relief.

The loss of church and manse. \$8,500.00
Less insurance 3,500.00

Leaving a balance loss \$5,000.00
Debt on manse 800.00
(Which a homeless, ruined people have no way of meeting.)

The pastor's loss of personal effects 2,000.00

Funds necessary for ordinances for a year for a people in personal distress 3,200.00

\$11,000.00

Eleven thousand dollars is the closest estimate to rescue this suffering congregation from destruction. This takes no note of the personal losses of the members or their homeless condition. We urgently, tenderly call upon all presbyteries, sessions, pastors and individual members of our beloved church to take the quickest means of responding to this call.

Presbyterians do not require scripture quotations to impress the duty of bearing one another's burdens and so fulfilling the law of Christ. No service is dearer to God, nor sweeter to men. Send contributions from east of Lake Superior to Rev. Dr. Somerville, Presbyterian agent, Confederation Life building, Toronto; from west of Superior to Rev. Dr. Farquharson, Presbyterian agent, Winnipeg. Send as quickly as you get congregational or private contributions.

The marriage took place on August 5th, at St. Paul's Presbyterian Church, Westbourne, Grove Terrace, London W., England, of Lucy M. Harrington, youngest daughter of the late William H. and Charlotte Geddie Harrington, of Halifax, grand daughter of Dr. and Mrs. Geddie, the New Hebrides pioneer missionaries, to Maurice Gustav Roux, of Paris, France.

It is pleasant to read of a minister—Rev. Mr. Hall, of Otterburn, Man.,—who from a farm of one thousand acres has just completed threshing thirty thousand bushels of wheat. This has been sold at \$1.10 per bushel, delivered at Fort William.

Rev. A. E. Mitchell, of Knox Church, Hamilton, passed through the city on his way home after a few week's rest at Kirk's Ferry. Mr. Mitchell expressed himself as having become accustomed to his new environments and says the church at Hamilton, which has over a thousand members, is in a prosperous and thriving condition, and the late change is proving in every way propitious.

STILL THEIR CREED.

The spread of Mormonism in England has been so great during the past year or two that one of the large daily papers sent a representative over to Salt Lake City to gather first-hand information about the cult as it exists in its own land. His investigations were particularly in regard to the practice of polygamy and are of some interest to Western Canadians inasmuch as we have the Mormon problem in our own midst.

The writer characterizes the Mormon religion as follows: "A religion that has remained almost a mystery to all who are outside its direct influence, and one that does not deal gently with any of its members who leave the fold. There is no creed that is more brutal, more terrible in its vengeance; none that is more savage or smiling in its woeing."

As to polygamy he says: "It has, over and over again, been denied by Mormons, or Latter Day Saints, as some prefer to call themselves, that polygamy exists in any shape in their colony in Utah, but it is nevertheless true that polygamy does exist, and is at the present time their religious creed."

The journalist secured an interview with a very affable Mormon merchant who, while off guard for a moment, disclosed a hint of the true situation: "If you knew the great religious value of plural marriage you would not talk so lightly of it," he said almost heatedly. "Our creed is not one that can be twisted to suit any law Congress cares to pass nor will we give up what to us is a great duty, to please any Government. Plural marriages is a covenant—He broke off suddenly, and changed the conversation with the diplomacy that is an art with Mormons, and, do what I could, I was unable to bring him around to it again. What he had said made me determined to find out whether in reality polygamy was still a part of the Mormon creed, and I am satisfied now that it is. The Mormons now take it as a clever thing to conceal their polygamy. They deny it without a twinge, but the usual thing is to have two houses. In one case that came under my notice there were a Mormon and his three wives in one house, and two of the three were Englishwomen, who had been taken over from England in ignorance of the true state of affairs.

"The kindest thing—from the Mormon standpoint—that Gentiles could do to Mormons and Mormonism would be to let them and it alone. They do not desire to be talked about, especially by any one who knows them or has any intimate knowledge of their creed, and one cannot be long in Utah before one feels that their silence on the subject of polygamy springs mainly from the hope that some day the practice may be too strong for any opposition to break down."

A man may be lowered in the opinion of men by the sins of others, but it is only his own sin that lowers him in the sight of God.

After, "What must I do to be saved?" comes the great question, "What can I do to serve?"

THE CHURCH AND SOCIAL WORK.

The old controversy as to the attitude of the Church to social work has broken out anew. The recent trend of things made that inevitable. For the Church, in her corporate capacity, has done a great deal of social work in Scotland within the past few years. The Church of Scotland is definitely committed in the matter. That side of her work grows steadily, yet without crippling or hindering any other activity. And there is a widespread conviction within her bounds that this is a right sphere in which to exercise her energies or service. If there are those who dissent from this view they keep silent. But it is otherwise in the United Free Church. That Church has been much too busy with the repairing of her losses and the rebuilding of her walls to do a great deal in the way of definite social work. The crisis, however, is past, and urgent voices are crying to her to begin. Some of the most ardent social workers in Scotland are in the membership and ministry of the United Free Church. And they wish their Church in her collective capacity to choose this path of service. The example of the Church of Scotland counts for something. It is thought by many that the action of her neighbour commits the United Free Church. She cannot allow it to be supposed that one Church cares more for the dependents and defectives and delinquents of our social organism than the other. The success of the Labour and Rescue Homes and Farm Colonies of the Church of Scotland is a fact beyond question. And members of the United Free Church naturally ask, "Way do we who are equally solicitous for the social needs of our country not get an opportunity similar to that afforded to our brethren of the sister Church? It is surely a Christlike work."

These arguments might seem to settle the practical question, were it not that a deeper question emerges and claims to be settled first. Is this the work for which Christ sent His Church out into the world? Mr. Clow, the well-known Glasgow United Free Church minister, thinks not, and he argues the matter at length in the columns of the "Scottish Review." His title, "Church or Parochial Board," indicates something of his position. He thinks the work is good work, but not for the Church to do. "The premises of all its message," writes Mr. Clow, "is that the one urgent need of men is to be brought into the faith and fear of God, and when that has been done all else in life will become pure and strong, and the relationships of man to man shall be brotherly, helpful, true." There follows from this, in Mr. Clow's view, a principle that he claims to be the watershed of the discussion. "The Church's first concern is not the relationship of man to man, but the relationship of man to God." And, therefore, says Mr. Clow, "it has no mandate from Christ to study the problems of poverty, or of unemployment, or of single-roomed houses, or of the relations of capital and labour." Three reasons are adduced in support of this position. The first is that these questions

lie beyond the Church's function, and the example of our Lord's earthly life and the example of the early Church are cited in order to show what that function is. The second reason is that social betterment will be sooner and more wisely realized through other agencies. And the third is that the distinctive work of the Church is the most imperative need of the time. "What," asks Mr. Clow, "is the most imperative need of our time from a Christian point of view? Is it higher wages, larger houses, a greater share of the profits, wider and cleaner streets—the dealing with that 'environment of vice and squalid misery,' to use the overdrawn phrase? God forbid that I should say one word against any attempt to right such wrongs, but there is a more appalling evil. It is the lost sense of God, the lost sense of sin, the craving for material good, the lust for pleasure, the lowered ideal of holiness, the forgotten secret of prayer. I know nothing which would more swiftly and wondrously heal the sores of society than a renewed sense of God's nearness and power and care for men. That would send a flood of energy through State and city; that would open men's eyes, the eyes both of the rich and the poor; that would cleanse the squalid misery of every back court, and purge out the vice of every den of iniquity. And that is the business of the Church at home and abroad. To men who call on the Church to deal with social betterment the answer should be, 'I am doing a great work; I cannot come down.'"

LITERARY NOTES.

Current literature for September at first glance looks more like a sporting journal than a literary magazine. Its opening pages are devoted to vividly illustrated accounts of the Olympic Games in London, the New York to Paris automobile race, the speed contests between British and American motor-boats, and the rivalry between the inventors of four nations in the conquest of the air. Magazine readers need to be reminded that Current Literature despite its name, covers every field of human activity, including sport, politics, religion, music and drama. The "Literature and Art" department opens with a fascinating article on Andreyev, the youngest and most original of the Russian writers of to-day. He is sometimes called "the Edgar Allan Poe of Russian literature." "Albert Ryder's Mystic Art" is the subject of another rarely interesting article; and the account of "Bernard Shaw's Discovery of a Supertramp" reads like a romance. Under the heading "Religion and Ethics" appear articles entitled "The Two Sides of Bishop Potter's Character," "The Crucial Stage in a Boy's Ethical Development," "Mr. Balfour's Latest Ruminations on Religion" and "The Greatest Modern Discovery"—this last an exhaustive and penetrating study of the influences underlying the rapid spread of "New Thought" and Christian Science. The Salon of Poetry which the magazine holds each month has an unusual number of splendid exhibits; and the issue concludes with two stories entitled "The Soul of the Mirror—A Legend of Japan" and "The Man Who Never Talked Politics."

A unique occurrence is reported to have taken place in mid-ocean on board the White Star liner Cedric—namely, an operation which was performed for acute appendicitis on a Mrs. Trebelli, a New York lady. Urgency meant saving her life, and the vessel was brought to for three hours so that the vibration would not affect the operation, which is said to have been perfectly successful.

SPARKS FROM OTHER ANVILS.

Morning Star: At times, our strongest efforts to do a good work seems to us to be utter failures. We grieve over them. We feel ashamed of our work. It is far below the standard which we had set for ourselves. And yet we afterwards have perhaps learned that the very work which we had despised and lamented over was so used by God as to be far more effectual in the welfare of some person than other work of ours which which we had thought was much better adapted to do good. God has surprised us by the use that he has made of our self-condemned labors. He has glorified himself by the use of our pronounced failures.

Herald and Presbyterian: Christianity is not a mere collection of moral teachings or adages; not a mere stimulus to good nature and kindness of heart and charity; not a mere form of emotion or hopefulness. It centers around and proceeds from that Divine Person who is historically presented to us in the Gospels. To deny his divinity, his incarnation, his virgin birth, his miraculous power, his resurrection and ascension is to discard, uncrown and dethrone him. We may not do this and have God's blessing. We may not do this and attain to spiritual life and hope for the future.

United Presbyterian: A "fair local option law" is the kind that the liquor people want. That is the kind that would kill off the water-snakes and tadpoles and leave the big blacksnakes, the rattlers with their poisonous fangs, and the deadly moccasins at large under the protection of the state. Clear out all the snakes! Give the venomous brood no quarter. We want a local option that will destroy and not one that will preserve the liquor interests.

Lutheran Observer: The talk about the devil never taking a vacation, and that, therefore, the preacher never should, is entitled to no consideration. It does not follow that because the pastor takes a brief vacation from work the congregation must take a vacation from the Christian life in which he has been seeking to lead and instruct them. It is a poor commentary on the spiritual vitality of any congregation to imply that the devil will ruin it unless the preacher is on the ground, and that no Christian forces will be marshaled to oppose the wiles of the vacationless devil. That is reducing the world's moral and spiritual struggle together too much to a series of single combats between the pastors of our churches and the devil.

N. Y. Christian Intelligencer: A real revival penetrates to the heart of things and deals with causes. Strictly speaking, it is no revival at all, when only some of the dismal surface effects of sin are removed from sight. The true revival begins within, and works to the circumference. What is first needed is a spiritual conception of the causes of evil, and of the Divinely provided remedy. Now this must be based on knowledge. And here comes in the duty and importance of education. In the eternal verities concerning sin and salvation which are at the heart of the only Gospel capable of saving men, the children and youth and all the people must be taught with dependence on the Holy Spirit to guide all into the truth as it is in Jesus.

The Guelph Mercury speaks in high terms of the pulpit efforts of Rev. Mr. Arnold, B.D., of Petrolia, who was the preacher in Knox Church in that city recently.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE SENIOR PRESIDENT.

A wood road, a golden and glorious October sapphire sky above, a fairy haze along the hill line, the swish of drifted leaves underfoot, and two girls who walked unseeing, because of the things they were saying and thinking. Lily was willowy and slim in the long brown ulster swayed by the wind; her bare blond head was set light and straight as a flower's. But who could tell Lily's thoughts?

Beside her, stocky and thick-set, Theresa trudged with heavily platted steps. Her shoulders showed square under the gray sweater. There was that about even the back of Theresa's black bullet head that suggested power, and Theresa had made up her mind to something that afternoon.

Now and then, as she spoke, she flung out an impulsive hand and clutched Lily's arm for emphasis; but Lily did not move or turn, walking with light, lithe grace, and looking straight ahead at the wind-whipped clouds that scudded the blue above the hills. It needed no pounding of Theresa's emphatic little fist upon her arm to make her understand Theresa's meaning.

"You know all the girls think the same thing, and have talked and talked about it, but of course no one has ever talked to you. You're rather dignified and distant, you know, my dear."

"But when it came to a matter as big as this election for senior president, I felt as if some one must speak. It wasn't fair to you not to speak. So I undertook it, being a courageous soul. All the girls know that I'm telling you all about it today. I'm not exactly delegated, you understand; still, they all know that I'm telling you. They're waiting to know what you'll say before—before—before they vote to-night. I must say, it's a pretty delicate matter to speak to a girl about her best friend—but you don't mind my going on!"

Lily turned her head with a little quick smile, non-committal, amused. "Oh, no; you may go on," she said. "Frankly," continued Theresa, bluntly, "you'd have been class president long ago if it hadn't been for Millicent Harlow."

A sharp little wince of pain touched the self-control of Lily's lips.

"She's stood in your way from first to last. At first, in freshman year, we thought you couldn't be a nice girl if you had a friend like that, however fine you seemed. So we left you both alone. Then afterward we saw that you were just as lovely as you looked, and we wanted to know you; but, my dear, how could we? How could we? We simply couldn't stand Millicent, and there was no getting hold of you without Millicent. Millicent is always with you. She'd be here this minute if I hadn't carried you off bodily. So we just haven't known you, gone with you, been friends, all on account of Millicent."

"Perhaps you haven't noticed, or minded, but we've minded, my dear."—here Theresa's arm went about Lily's shoulders in a sudden compelling affection that caught at Lily's heart—"and we want you now. Will you?"

Not noticed! Not minded! Did any of them guess how proud Lily was? And how friendly, and how exquisitely fastidious, too? Under her bright self-sufficiency no one guessed with what intensity she had longed to know them all, these girls who were really her kind, who elected her to many an important office, complimented her thus on her executive ability, looked at her, too, with frankly congenial eyes, but somehow never came any nearer, somehow elusively slipped away from any

real acquaintance, any genuine friendship. Was not Lily keen-witted enough to know that for three years she had missed the best thing in college, and keen enough also to guess the reason, without Theresa's telling?

And here at last, for her last, best, brief year at college, the class was offering her its highest honor, and with that, she knew, its friendship—on only one condition.

So far Lily had not turned upon her fiercely, as Theresa had half feared. Lily had let her go on, and Theresa felt her waver, so she thought, ever so little. With her arm still about Lily's neck, she went on:

"You know we just must have the finest girl in the class for president. Except for Millicent, Anne Brower doesn't stand one chance against you, for you are the finest girl in the class, Lily."

The wistful paleness of Lily's lips relaxed to a sudden little laugh of pure incredulity and amusement. It was laughable, of course, but still it was sweet to hear Theresa say it. It was something for a lonely girl even to be walking with Theresa Jacobs, the most influential girl in college.

Theresa was growing quite bold now. She meant to say it all; she meant to have Lily Meyrick for senior president. But Lily was very still as she listened.

"You know, Lily, what a position the senior president has in the college, socially, as well as every other way. Why, she's a part of everything. You can see how"—here even Theresa, the bold, stepped for a breathing space—how it would look if you were always with a girl like Millicent, a great uncouth, ill-bred thing like that."

The color surged to Lily's delicate face, but still she did not speak. "You understand, to be very clear," concluded Theresa, "we want you for senior president, Lily, to represent us on all occasions—but we do not want Millicent Harlow to be made prominent thereby." And here Theresa's voice sharpened. "We will not have her, either!" She finished more gently: "But you do understand, don't you, Lily?"

"Oh, yes," said Lily, "I understand." "It really is very easy to break off a friendship," Theresa continued, in a brisk, matter-of-fact way. "It doesn't need a quarrel or anything horrid and disgusting like that. You just stop going to the girl's room, and always have an excuse for not going with her to things, and lots of times don't see her at all. You do it all gradually, and at last it dawns upon her that you've changed, and after that the rest is easy. I've done it several times."

The clouds were never more white against the blue, but Lily did not see them, for all her intent eyes.

"Of course," Theresa went on, "I'm not asking you to promise to give up Millicent Harlow—not exactly that. Only before the election to-night all the girls will be wanting to know how you've taken our—well, our suggestion. If before the class meeting at eight you could do some little thing to show that you see—say—the wisdom of being less intimate with Millicent—it would be a very good thing. If for instance, after chapel, instead of putting your arm round Millicent and trotting off to the reading room with her, as you always do, you put your arm round some of the rest of us, and trotted off with us instead, it would seem to indicate your frame of mind. Please, silent lady, you need make no promises, but am I forgiven for all I've said? There's one thing you might think of in this connection: In a choice between your friend and your class, isn't some of

your duty due to your class?"

"I am thinking," answered Lily.

"Lily," Theresa brought her hand down sharply on Lily's shoulder, "how in the world did it ever happen, anyway? How in the world did a girl like you ever have anything to do with a girl like Millicent? You're so sweet, so dainty—and she! It isn't only that she's so plain and so terribly untidy—how do you stand that awful hair!—but she's so ill-natured and rude. You might think, with all her physical disadvantages, she'd at least try to be polite and agreeable to people, but the outrageous things she says! Why, if she treated even you decently it would be easier to see her absorbing all your time and preventing our ever getting at you. To think that you and she are friends! Lily, how did it ever happen?"

"I guess it just happened," said Lily. "I've known her always, since we were very little girls."

With valiant resolution to keep itself calm during the half-hour before election, the class surged out of chapel. One thing it must know before eight o'clock, and so it crowded about the chapel door, waiting for Lily Meyrick, and watching her. A crowd of girls surged round her. It was so easy to encircle her and separate her from Millicent, pressing up all unwitting for her usual place by Lily's side. All about Lily were faces, before often cold, but now bright with friendship. Warm hands were pressing hers; eager voices were speaking their hopes of their candidate. Theresa had given the class to understand that she had won. Her words now were light enough, but meant much.

"Coming up to my room for a bit, Lily!"

Resolution made Lily's face white for an instant, made icy cold the hands they were clasping, but her voice was even and sweet, eyes and lips were smiling as she said:

"No, I'm going down to the reading-room with Millicent." Her eyes sought the unkempt head, the ungainly shoulders that she loved. "Where is she? I want her."

Instantly they had separated, so that Millicent stood by Lily's side. Lily put her arm about her, while her slim figure in the white muslin gown swayed just a little as she stood there.

"I hope you'll excuse me," she said to Theresa. "Thank you for asking me." The words were addressed to Theresa, but they were meant for all. Meant for all, too, were the proud uplift of her golden head, the shining sweet defiance of her gray eyes, the resolution of her wistful lips, the proud, protecting tenderness, as she stood by Millicent. The crowd melted away silently, each girl knowing that the finest girl in the class had put aside their highest honor, and had chosen instead—Millicent Harlow!

It is etiquette that nominated candidates shall stay quietly in their rooms during an election. A little before eight Lily parted from Millicent at the reading-room door.

"I don't honestly believe you'll get a dozen votes, Lil," said Millicent, with well-meant comfort.

"I know I shan't get one," said Lily, laughing.

"Oh, yes, one!" cried Millicent.

"Yes, one," corrected Lily, her eyes tender as they watched Millicent's awkward stride up the corridor.

In her own room Lily did not turn up the gas. She was tired and thought she would lie down a little while. To that end she removed Millicent's coat that sprawled on her couch. Lily dearly loved order. Millicent used Lily's room as if it had been her own, also

Lily's books and Lily's note paper, and Lily's manicure set. Lily sank down, pressing her hands to her tired head.

She smiled as she looked at Millicent's coat on a chair. It looked so big ungainly, so like its owner. Poor, dear old Millicent! The other girls did not understand.

Lily knew that Millicent would go through fire for her; then a bit of a smile touched Lily's lips. It probably would never be necessary for Millicent to go through fire for her, whereas a little everyday amiability, a little pleasantness on Millicent's part would be very grateful to Lily's patient nerves.

Steps came flying down the corridor, the door burst open, in the light of the hall Millicent's face was radiant.

"Theresa wanted to come, but I wouldn't let her. I'd have killed any one who tried to tell you before I did—and I let them know it, too! Anne Brower got up and made such an odd speech—about loyalty and friendship and sacrifice, and a lot more. I didn't understand what she meant at all. But the girls clapped. Oh, how they clapped! And then they took the vote. Lily it's you! And unanimous! I never heard of such a thing in college before! Unanimous! I can't imagine how it happened, can you?"

"No," said Lily, humbly, "I can't."—
Youth's Companion.

THE BALANCE SHEET.

Not as an answer to its critics, or with the hope of satisfying the constant persistent demand for lower rates, but just as a matter of news, the interesting fact has been given out that the Grand Trunk has, within the past few years expended \$15,000,000, in double tracking the main line from Montreal to Chicago, that they have now over a thousand miles of double line—the longest continuous double track under one management in the world.

At the same time they have been laying down 80 pound steel where in former days there was 65 and 72 pound rails. And now, having set a new and heavier standard, they are replacing the 85 pound steel with new rails weighing 100 pounds to the yard. In other ways they are bringing the system up to a standard which will make it, in all respects, a first-class railway. Every new bridge put in is made to carry the heaviest load.

All this money, or the most of it, finds its way back to the pockets of the people, for the work is done largely in Canada, and the materials entering into the work, are largely the products of Canadian mills and Canadian hands.

And all over the vast system, from Niagara on the south, North Bay at the north—from Portland to Chicago, they are building new shops, round houses, stations and other buildings. In the double track alone the company have provided additional safety that no mere block system could secure. No doubt as business justifies other lines will be double tracked especially the lines leading down from the Great Lakes, the outlet for the wheat of the Northwest.

He who calls on the Lord to help him up must himself struggle to get onto his feet if he would have his prayer answered.

Caddie (to golfer, who had been lifting the turf all the way round the course)—"You'll be a stranger in these parts, I suppose?"

Golfer—Well, not exactly a stranger. I was born here, and all my folks are buried hereabouts.

Caddie (as the golfer lifts another piece of turf with his driver)—I doot you'll no' get deep enough with your driver; you'd better tak' your iron.

THE MAGIC TOUCH.

(By Pauline Frances Camp)

On the edge of the Black Forest,
'Neath the mountain's frowning brow,
In a tiny little cottage
Lived a tiny little frau.

All day she cooked, and swept, and scrubbed,
Without a thought of rest,
Until the sun had gone to bed
Down in the crimson west.

Perchance, you think, she lived alone,
Among her pots and pans.
Oh, no! for there were Elsa, Gretchen,
Carl, and little Hans.

But you will feel a sadness,
If you have a heart that's kind,
To learn these little people, every
One of them, were blind!

They never saw a bowl that needed
Washing, nor a cup;
They never saw things lying round
That should have been picked up;
They never saw how fast their mother's
Hair was turning gray;
In fact, these children were in quite
A melancholy way.

One day the fairy Good-Will came
A wandering through the woods,
And peeped in through the window,
As a proper fairy should,
She saw the little blind ones, and
Of children being fond,
She touched each eyelid gently
With the shining silver wand.

Behold a marvel! First, the children
Look with startled eyes;
Then Elsa seizes broom, and achi! the
Dust, how swift it flies!
Carl sees the empty wood box—never
Saw the thing before!
And hastes to fill, his wooden shoes
A-clattering on the floor.

And Gretchen mends the fire,
And she turns the pancakes too;
And chubby little Hansel looks
To see what he can do.
Then the little fairy Good-Will went
A smiling on her way,
Well pleased to see the miracle

Her magic wrought that day.
On the edge of the Black Forest,
'Neath the mountain's frowning brow,
In a cheery little cottage
Lives a cheery little frau;
And her needles click-clack gaily, for
Her work is lessened much
Since the children's eyes were opened
By the fairy's magic touch.

"I HAPPIED HIM UP."

Agnes is a little girl with such a bright, happy face that it is a pleasure to look at her.

One day, in answer to her mother's call, she came running home from a neighbor's, two or three doors away.

Her eyes were bright, her lips so smiling, that her mother smiled too.

"Do you want me, mother?" asked Agnes.

"No, dear," said her mother. "Not for anything important. I missed you, that is all. Where were you, daughter?"

"At the Browns. And oh, mother, Walter was cressed, but I happied him us so that he got all over it; and then the baby cried, and I had to happy her up; then, someone stepped on the kitchen's tail, and I was just going to happy her up when you called me."

The mother laughed.

"Why, what a happying time you had! It must make you happy yourself to happy up little boys, and babies, and kittens, for you look as happy as possible."

And this is true. The more we try to make others happy, the happier we shall be ourselves. Then put away frowns and pouting lips. Try to "happy up" those who are troubled, cross or sick, and soon you will find yourself so happy that your face will shine with smiles.

CHINA'S KITCHEN-GOD.

By Belle Sparr Luckett.

In a gay mixture of red, green, orange and purple, on a square of thin paper, are printed the pictures of a number of people, all Chinese. There are men and women, the wives and servants of the principal figure, the kitchen-god of China. The large, pleasant-faced Chinaman with the fibe hat on his head and the long tail-like mustach is said to be a picture of Chang Kung, a wonderful man, who lived ten or twelve hundred years ago. The thing that made Chang Kung so wonderful was that he lived inside of one yard with nine generations of his kin-folks, without a single quarrel. This wonderful man also had a hundred wonderful dogs, all of them the most peaceable and polite dogs in the world, for it is said they even waited for one another if any of them were late at meal-time.

The emperor, hearing of this remarkable man and his remarkable family, sent for him and asked to know the secret of such household harmony. For answer, Chang Kung simply wrote the word, "Forbearance."

Having a desire that all the people might imitate Chang Kung's example, the emperor made him a god, and had his image and that of his wives placed in Chinese homes to be worshipped by the whole family. So Chang Kung became the kitchen-god, who was supposed to bring peace and put an end to discord.

A kitchen-god of thin paper, covered with red, green, orange, and purple pictures, can be bought for half a cent, though others, with pictures of fruits and food and animals and people, all beautifully cut out and pasted on sheets of thin paper, are much more costly. But always as the chief figure is the kind-faced Chang Kung and one or more of his gentle-looking wives.

They fasten the picture over the little brick kitchen range where the god rules with watchful eyes over the doings of the household. Twice a month, when the moon is a tiny, new crescent and again when it is round and full, the family meet to worship this god, and four times each year they have a feast in his honor.

The sins of each member of the family are supposed to be known to him, especially the stealing and misdeeds of the cook.

On the twenty-fourth of the twelfth month the dirty, smoky, greasy god is taken down from his chimney-corner, and sugar or molasses smeared on his lips and face while they beg him to tell only sweet things about them when he goes on high to make his yearly report of all he has seen and heard.

After smearing his face, the little picture is put into a lamp-stand and covered with red paper to look like a sedan-chair. This is supposed to be the way the god travels on his long journey: Rice-straws are cut into small pieces, which are to be the watermelon seeds he loves to eat when he is hungry. Just outside the door is a pile of rice-straw, on which the little sedan-chair is placed, and then the whole thing is set on fire, and away goes the kitchen-god to tell the Pearly Emperor, up in heaven, all about the family affairs and the sins of the cook. His presence in the kitchen has not brought peace to the household or made the cook honest. But just at the beginning of the Chinese New Year, he is supposed to come back again to take up his watch, for a new picture is bought and again fastened over the stove against the dirty kitchen wall.—Sunday School Times.

Without labor there is no arriving at rest, nor without fighting can the victory be reached.—Thomas a Kempis.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. J. A. McFarlane, of Levis, formerly minister of Mackay Street Church, has been holidaying at Norway Bay.

Rev. W. A. McIlroy, of Stewarston Church, has returned from spending a month in Chicago, Toronto, Kingston and Winona Lake.

Rev. W. C. Nichol, of Sherbrooke, has been preaching in Bank street Church; while on a recent Sunday Rev. W. Shearer, of Ploton, officiated in Stewarston Church.

Rev. Dr. Ramsay has been spending a few days at Norway Bay. The interim moderatorship of Erskine Church claims some of his attention these days, the congregation still asking to hear candidates.

Rev. P. W. Anderson, wife and family, left last week for a month's holidays. Mr. Sully, a theological student of Queen's University, will fill the pulpit of McKay Street Church during Mr. Anderson's absence.

The recent anniversary services at Bristol Brick Church, conducted by Rev. Robb, a former pastor, were large attended. On Monday evening the annual lawn social was held, and was a great success, about 400 being presents. After supper a good programme was rendered. Mr. Fred Hodgins, of Shawville, acted as chairman.

Rev. Dr. Bayne, in the absence of Rev. Dr. Armstrong, was the preacher in St. Paul's last Sunday. Dr. Bayne is gradually recovering from an illness which compelled his resigning the charge at Sudbury, but his many friends look forward to his complete convalescence at an early date, and his resumption of pastoral work.

WHAT WILL MAKE YOU GLAD?

When the years have slipped by and memory runs back over the path you have trodden you will be glad you stopped to speak to every friend you met, and left them all with a warmer feeling in their hearts because you did so.

And you will be glad that you were happy when doing the small, every-day things of life, that you served the best you could in life's lowly round.

You will be glad that men have said all along your way, "I know I can trust him; he is as true as steel."

You will be glad there have been some rainy days in your life. If there were no storms, the fountains would dry up, the sky would be filled with poisonous vapors, and life would cease.

You will be glad that you stopped long enough every day to read carefully, and with a prayer in your heart, some part of God's message to those he loves.

You will be glad you shut your ears tight against the evil things men said about one another, and tried the best you could to stay the words, winged with poison.

You will be glad you brought smiles to men, and not sorrow.

You will be glad that you have met all the hard things which have come to you with a hearty handshake, never dodging one of them, but turning them all to the best possible account.—Ex.

To be able to bear our own troubles is the secret of our ability to help those who are troubled.

EASTERN ONTARIO.

Rev. John Hay and family, of Renfrew, have returned from their summer home at Norway Bay.

Rev. N. H. McGillivray, of Cornwall, has been visiting Rev. J. U. Tanner, of Lancaster.

Mr. Laphorne has resigned as organist of St. Andrew's Church, Carleton Place.

Rev. G. Weir, Mrs. Weir and children of Glencoe have been the guests of friends in Lancaster township for some days.

Rev. D. Fleming, of Strathcona, Alta., has resigned. The Harrowsmith congregation will invite him to accept again the pastorate of that charge.

The Hamilton Times says that Rev. J. L. Monds, of St. Andrew's Church, Carleton Place, has been preaching in that city with much acceptance.

Rev. H. J. Keith, B.D., of Knox Church, Peterboro, preached on Sunday in Crescent street Church, Montreal. Mr. Keith is east on a holiday trip.

At a congregational meeting of St. Andrew's Church, Arnprior, held last week, the salary of the pastor, Rev. W. W. Peck, was increased from \$1,200 to \$1,400.

Rev. A. C. Wishart, M.A., of Brussels, preached in Melville Church, Fergus, on a recent Sunday; and has also been visiting friends in Beaverton and vicinity.

Among those who attended service in Salem Church, Summerstown, on a recent Sabbath from Fraser's Point were Rev. Mr. McIntosh of Malone, N.Y., and Rev. Mr. Fraser of Champlain, N.Y.

"Children's Day" was appropriately observed in St. Andrew's Church, Appleton, last Sunday. The pastor, Rev. G. T. Bayne, gave a special address, and the children furnished suitable music.

The Rev. Joseph Hamilton, now of Lindsay, Ont., author of "Our Own and Other Worlds," etc., and a welcome contributor to the Dominion Presbyterian, is spending a month in Montreal.

Rev. J. A. McMullen, of Merrickville, has been called to Macdonald's Corners and connected charges in Kingston Presbytery. The stipend promised is \$900.00 and a manse. Rev. Dr. MacTavish moderated the call.

Rev. Norman MacLeod, of Brockville, who recently returned from a prolonged trip to Britain, Palestine and Egypt, has been lecturing to a delighted audience at Woodlands. His subject was, "On Horseback Through the Holy Land."

Rev. John Inkster and Mrs. Inkster of London, Ont., were the guests of Mrs. James Rayside, South Lancaster, last week. Mr and Mrs. Inkster have just returned from their wedding tour, which was spent abroad.

The recent picnic at Barr's Settlement was a great success. Rev. D. H. Hodges presided and announced an attractive program. Speeches were made by Rev. A. Mackenzie, of Douglas, and Mr. S. H. Stakes, of Stockholm, N.Y. The receipts amounted to over \$250.

The Presbyterian social at Monkland last week was largely attended and gave unalloyed satisfaction to all who took part. Refreshments were abundant and deftly served. The musical and literary part of the programme was varied and appropriate. Rev. James Hastie presided and very warmly thanked all for assisting so heartily to make the social a success. The proceeds will go to the manse fund.

James Potter, representing the Uppet Canada Tract Society of Toronto, in connection with work among the sailors, spoke in Knox church, Lancaster, last Sunday evening. He also addressed St. Andrew's congregation during the day.

The manse at Watson's Corners was completely destroyed by fire on the morning of 20th August, the pastor, Rev. J. A. MacLean, and family barely escaping with their lives. The greatest loss, of course, was the minister's library, which contained several rare and valuable books, some of which are now out of print and cannot be replaced.

A lawn social given by Mrs. Esrom Anderson, on Thursday of last week, was a very enjoyable affair. The spacious verandah was artistically decorated; and the refreshments were plentiful and palatable. Music—instrumental and vocal—formed a prominent feature of the entertainment, to which the Silver Cornet band contributed largely and pleasantly. The proceeds were in aid of the Spencerville Presbyterian church choir.

We find the following in a recent issue of the Alexandria Gleaner: Rev. Mr. Stewart, of Morewood, Ont., was the preacher in the Presbyterian church last Sunday, morning and evening. His morning subject was the Disciples at the Transfiguration, and the evening, Josiah, The Young Reformer. The sermons were much appreciated by the audience, as demonstrated by the favorable comments, which one would hear, as homeward he took his way. Mr. Stewart has a voice of great power, is a good singer, and imparted much heartiness to the service.

Rev. James Sieveright, M.A., that indefatigable builder of churches and manses, who has had charge of the mission at Seabright and Uphill for the past year, was the preacher in St. Andrew's church, Beaverton, on a recent Sunday. Although well advanced in years, Mr. Sieveright is still able and willing for strenuous work; and in the difficult field which has been the scene of his effective labors for several months he is now engaged in the erection of a manse, which will soon be ready for occupation. It would be interesting to know how many churches and manses Mr. Sieveright has been instrumental in building during his long and very active life!

Much regret is felt in St. Paul's Church, Port Hope, at the removal of Miss Moir to Lindsay. She had taught a Bible class of forty young ladies and was also instrumental in organizing the Young Ladies' Guild; and so previous to her departure it was decided to show in a tangible way appreciation of her work and the esteem in which she is held by all. This took the form of an address presented to Miss Moir at the manse along with a gift of a beautiful sunburst of pearls with eight extra large whole pearls set in relief in knife edge gold setting. The border and bars were paved with smaller pearls and a solid gold chain was attached.

Mrs. Jonathan Goforth, wife of the well-known missionary at Honan, China, with her family, will take up residence in Toronto.

Mrs. T. B. Caldwell has presented Zion Congregational church, Lanark, with a bell. It weighs 517 pounds, is handsomely mounted, and bears an inscription done in raised letters.

Rev. Dr. McCrae, of Westminster, has been lecturing at Glenworth on "Right-Hearted and Left-Hearted People," and made his subject quite interesting.

WESTERN ONTARIO.

Rev. C. H. Cooke, of Bradford, is moderator of the vacant charge at Bondhead, Ont.

Rev. W. N. Kannawain and family, of Strathroy, are on a holiday to Shelburne and Brookville.

Rev. Wm. Russell, of Central India Mission, has been the guest of Rev. J. Burkholder, of Mandaamin.

Rev. Mr. Wallace was inducted into the charge of Corunna, Mooretown and Courtright, on the 18th ult.

The Rev. Robert Knowles and family of Orillia, have removed to Toronto, where they will take up their residence.

The Rev. D. C. MacGregor, of Orillia, spent several days at Geneva Park during the past week, in camp with six of his old classmates.

Rev. A. L. Howard, of Cayuga, has been preaching at Bishop's Mills and East Oxford, in the absence of the pastor, Rev. N. McLaren.

Rev. Dr. McRobbie, of Nelson, has been preaching in St. Andrew's Church, Hamilton, the pastor, Rev. J. A. Wilson, conducting anniversary services at Nelson.

Rev. S. W. Whaley, B.A., pastor of the Brookdale Church, has gone for his holidays. Rev. J. D. Cunningham, M. A., of Welland, will have charge of his pulpit for the next four Sundays.

The death is announced of Rev. James A. Grant, of Richmond Hill, after a lingering illness, extending over two years. Deceased was greatly esteemed, both in the congregation and throughout the community.

The annual picnic of Knox congregation, Owen Sound, held last week at King's Royal Park, proved an enjoyable event for old and young. A well organized program of games, and fish pool competition for the young folks, provided attractions for everyone.

At the annual garden party of Cooke's Presbyterian Church, Caradoc, there was a large attendance, fully 2,000 people being on the ground. Hon. R. F. Sutherland, Windsor, speaker of the House of Commons, occupied the chair and gave an address.

Rev. J. R. Mann, of Auburn, Ont., writes us to correct an error in our issue of 12th August in which it was stated that Rev. J. S. Mann, Sturgeon Falls, preached at Woodville. Mr. Mann, who was recently of Sturgeon Falls, occupied his own pulpit at Auburn.

In the absence of Rev. Dr. Dickson the pulpit at the Central Church, Galt, was occupied by the Rev. Mr. Wilson of Acton, both morning and evening, on 15th ult. His discourses were edifying and the services were enjoyed by the large congregations present.

Rev. Professor Jordan, D.D., of Queen's University, has been preaching in Mc Nab Street Church, Hamilton, and in the Orillia Presbyterian Church. His many friends in both places were greatly pleased to hear him again and to see him so fully restored to wanted health.

On Sabbath last Rev. James Buchanan, convener of the Home Mission Committee of the Synod of Toronto and Kingston, preached in Dover Court Road, Toronto, and it is safe to say that no one in the congregation slept. Mr. Buchanan, by a direct and forceful presentation of the truth, compels the attention of his hearers.

The induction of Rev. William Morris of Bond Head, as minister of St. Andrew's Church, Orangeville, took place on 28th ult. The sermon was preached by Rev. Mr. Matheson, of Caledon East, while Rev. Mr. Milne, of Ballinastad, addressed the minister, and Rev. Mr. Davey, of Mono Mills, addressed the people. The new minister is a graduate of Toronto University and Knox College.

At Knox Church, Galt, the pulpit was occupied by the Rev. Dr. Jickie, of Chalmers' Church, Woodstock. In the evening he preached on the subject of talents and after reading the parable of the talents he illustrated their applicability to every day life. The doctor, who is a preacher of exceptional ability, pointed out the need of developing any talents one possessed, for even the dullest had attributes that could be of great value if developed aright.

The Rev. W. J. Dey, of Simcoe, accompanied by his family frequently spends his summer holidays in Sundridge, says The Echo, and although here for a rest is always willing to conduct the services in Knox Church on one or two occasions during his stay, to the great delight and edification of the congregation. For the second time during his present visit he occupied the pulpit on Sunday evening and preached an able and helpful discourse from the text, "My God shall supply all your need according to his riches in glory in Christ Jesus." The discourse was a masterly exposition of the subject well fitted to stimulate comfort and cheer the Christian on his journey through the wilderness to the Heavenly Home.

TORONTO.

Rev. M. T. Talling and Mrs. Talling, 148 Berkeley street, have returned from British Columbia.

Rev. Dr. Manson, of Chicago, has been preaching in the Deer Park Church; while on Sabbath last the pulpit of Cooke's Church was filled by Rev. W. G. Reagle, D.D., of Philadelphia.

The death is announced of Mrs. R. A. Dunton, of Montreal, eldest daughter of the late Rev. R. H. Warden, D.D., at the home of her mother, Mrs. Warden, Roche's Point, Lake Simcoe. The exact nature of her malady is not known, but it is thought to have been heart disease. Mrs. Dunton was a member of Erskine Church, Montreal, where her activities will be greatly missed. She was also prominent in the work of the Women's Foreign Missionary Society. Three children, one boy and two girls, survive her.

The ordination and induction of Rev. B. S. Black, B.A., as pastor of Kew Beach Church, took place under favorable auspices. The induction sermon was preached by Rev. Alexander McMillan, of Mimico, from I. Cor. iii: "Paul planteth, Apollos watereth, but God giveth the increase." Rev. Dr. Parsons delivered the address to the minister, and took occasion to refer to the consideration and respect of the people for their late minister, Rev. J. W. Bell, in appointing him pastor emeritus. Rev. Alexander McGillivray, of Bonar Church, addressed the people. The formal induction by the Moderator, Rev. Dr. Gilray, of College Street Church, and the laying on of hands, in which there also took part Rev. Dr. Somerville, Rev. D. W. Christy, Rev. W. J. West and Rev. R. C. Tibb, clerk of the Presbytery, was a most impressive ceremony. Dr. Gilray and the rest afterwards extended the right hand of fellowship to Mr. Black.

Before leaving Strathroy to take up residence in London, Mr. Thompson Smith, after being manager of the Trader's Bank for over 35 years, was waited on by a deputation of old friends and members of the Board of Management of St. Andrew's Church, who presented him with a handsome walking cane, as a small token of the esteem entertained for him in Strathroy.

The Rev. William Frizzell, Ph.B., the late pastor of Queen Street East Church, who is now a resident of Redlands, Cal., is visiting friends in Toronto, where he will remain for a month. Mr. Frizzell has very much improved in health since he left in October last.

BRITISH AND FOREIGN.

General Booth left London last week for South Africa. The veteran, who looked cheerful and well, had a hearty send-off.

The death took place suddenly at the Manse, Orphir, Orkney, of the Rev. David Gillies, minister of the congregation there. Deceased was a native of Bannockburn.

Lord Roberts and Lady Aileen Roberts arrived in England on their return from the tercentenary celebrations at Quebec. His Lordship, in answer to inquiries, stated that he was quite strong again.

The actual number of Bishops who took part in the recent Lambeth Conference was 241, and the attendance throughout at the various sessions was very large.

Dr. Francis E. Clark sails for England early in the fall where he fills numerous engagements in the British Isles. He is gradually recovering his strength after a long illness and devotes a brief period each day to his office duties.

An examination of the list of Moderators of Synod in the "Official Hand Book," of the English Presbyterian Church, shows that of the thirty three ministers who have "passed the chair" since 1876, only thirteen are now living, the oldest five of these being the Rev. Dr. MacEwan (1886), Rev. Principal Dykes (1878), Rev. Dr. Monro Gibson (1881), Rev. Dr. George Johnstone (1882), and the Rev. Dr. Walter Morrison (1895).

The British Museum has acquired, the report issued last week states, a lexicon containing the collection of Latin shorthand symbols, the invention of which is attributed to M. Tullius Tiro, the freedman of Cicero. Other acquisitions include a wooden book and a ruled tablet dating from the third century A.D., for teaching schoolboys in Egypt Greek grammar.

The death is announced of Rev. Donald Sage Mackay, pastor of the collegiate church of St. Nicholas, New York City. He was a well known clergyman, and had been in ill-health for a long time. President Roosevelt when in New York attended services in Dr. Mackay's church, and Miss Helen Gould and Mrs. Russell Sage are members of it.

The Jewish Chronicle announces the death in Jerusalem, at the age of seventy-two, of Mr. Moses Zangwill, father of Mr. Israel Zangwill, the novelist. The deceased, who was a pious student of Hebrew literature, removed to the Holy Land from this country many years ago. He was noted in Jerusalem for his charity.

The death occurred last week in Edinburgh of Rev. Edward Rankine, who, for a period of thirty-five years, was the esteemed pastor of the congregation at Shields, Belhelvie. Mr. Rankine was ordained minister of Shields, which was a United Presbyterian Church, on June 10, 1875, and the whole of his active ministerial life was spent among the people there. His health broke down seriously in 1892, and he then retired from his ministerial duties to Edinburgh, where he has since resided.

The Rev. Dr. Armstrong Black has been called to the pastorate of Silverhill Presbyterian Church congregation, St. Leonards, and has intimated his willingness to accept the call. Dr. Armstrong Black is the son of the late Rev. Mr. Black, of Newcastle-on-Tyne and his first charge was at Waterbeck, Dumfriesshire. He afterwards was minister at Palmerston-place, Edinburgh. From there he passed to Kilreggan, and subsequently to Egremont, Birkenhead, as colleague and successor to the late Rev. Dr. James Muir. Then he crossed the Atlantic, and after a pastorate in Toronto, returned to Britain a few years ago. Since then he has been occupying pulpits in London, Liverpool, and elsewhere.

HEALTH AND HOME HINTS.

Oilcloths will last twice as long if a layer or two of wadded carpet-lining is placed under them.

Don't try to prevent colds and illness by coddling. Create a vigorous healthful body by proper eating, proper exercise, proper clothing, proper bathing, and by proper medication if ill.

If any person who is liable to poison with poison ivy will take pure olive oil after being exposed to it he will feel no bad effects, and the oil will neutralize the evils of the poison if a few drops be taken even after the poison has broken out.

The addition of three-fourths of an ounce of borax to a pound of soap, melted in without boiling makes a saving one-half in the cost of soap, and three-fourths the labor in washing. It also improves the whiteness of the fabric. It is also excellent to make the hands soft.

COOKING FOR THE CHILDREN.

Simple Pudding.—Half cup of rice, one quart of milk, two eggs, half cup of sugar, teaspoonful of salt. Boil until it is entirely smooth then add the eggs while it is hot, and slowly beat in half cup of sugar and a little salt. Put this mixture into a mold. When cold cut in slices and eat with cream and sugar or maple syrup.

Grandma's Hard Gingerbread.—One and a half cups of molasses, half cup of sugar, one cup of melted butter, one egg, two heaping teaspoonfuls of yellow ginger, one teaspoonful of baking powder and just flour enough to roll very thin. Roll and cut in small square pieces; lay them on a sheet or tin, or on the bottom of a new well-greased baking pan, and bake until crisp and brown in a very quick oven.

Prune Sandwiches—Stew a pound of the best prunes with a very little of the New Orleans molasses added to the water, and when the prunes are quite soft allow them to stand a few minutes, then remove the stones and lay the prunes (drained from all juice) between slices of buttered bread. This is a suitable sandwich for school children.

Egg Sandwiches—Hard boil some fresh eggs, and then when very cold remove shells, cut in thin slices, and lay them between some very thin slices of buttered bread. Remove the crusts from the bread and cut the slices in long strips or in three-cornered pieces. Season with celery salt or plain salt and a little pepper. Sometimes a leaf of lettuce added to the egg makes a pleasant change.

Virginia Batter Bread.—Two eggs, 1 teaspoonful of salt, 1 quart of sour milk, 3/4 of a teaspoonful of soda, 1 pint of cornmeal. Beat the eggs, stir the soda in the milk till it foams, sift the salt with the meal, stir the meal into the milk, adding the eggs. Beat hard for five minutes, pour into a greased china baking dish, and bake in a moderately hot oven till brown.

Let the man who has the blues take a map and census table of the world, and estimate how many millions there are who would gladly exchange lots with him, and let him begin on some practicable plan to do all the good he can to as many as he can, and he will soon forget to be despondent.—O. S. Marden.

Doubt and incoherence, which are the maladies of the man of thought, rarely afflict the man of action.—William J. Dawson.

Genuine patriotism sees and acknowledges the faults of our native land and honestly seeks the remedy.

SPARKLES.

"Jones is always wasting his time, isn't he?"
"How?"
"Arguing with his wife."

Irate Wife (to bibulous husband) — "Where have you been until this hour?"
Bibulous Husband—"Been out shopping, m'dear."

Irate Wife—"Then why didn't you have your purchases sent home, instead of trying to carry such a load yourself?"

Mother—"Just run upstairs, Tommy, and fetch baby's nightgown."
Tommy—"Don't want to."

Mother—"Oh, well, if you're going to be unkind to your little sister, she'll put on her wings and fly back to heaven."

Tommy—"Then let her put on her wings and fetch her nightgown."

The Bachelor—I wonder why they call the boys about a hotel "buttons?" Do you know?

The Benedict—I suppose it is because you can never find 'em in the places where they should be.—Yonkers Statesman.

"Gracious!" exclaimed Mr. Swellman, "the baby has eaten a lot of that dog biscuit!"

"Never mind, dear," replied Mrs. Swellman; "it just serves Fido right, for he's taken the baby's food many a time. Yes, Fido, naughty! naughty!"—Philadelphia Press.

"Johnny, why don't you be a good boy like your brother, Willy?" the mother was sternly admonishing her naughty son. "Willy here may be president some day, while you will have to dig in the sewer."

"But, mother," wailed Willy, "can't I dig in the sewer sometimes, too?"

"When shall I call again with this bill, Mr. Ardup?"

"I think, young man, as a concession to the conventionalities, you'd better not come any more till I have returned at least one of your calls."

"Are you aware," said his parent, "that, according to the statistics of this newspaper, no less than £15,000,000 is expended yearly on cigarettes?" "Yes," replied his offspring with the double collar and a small allowance; "why, my last week's cigarette bill worked out at over the sevenpence halfpenny, and I am positive I smoked only a fifty box of 'June Blossoms.'"

Here's another tale of the canny Scot. The American had discovered a fine collie dog, and he at once tried to induce it owner, an old shepherd, to sell it.

"Wad ye be takin' him to Ameroo?" inquired the old Scot.

"Yes, I guess so," said the Yankee. "I thocht as muckle," said the shepherd. "I couldna pairt wi' Jock."

But while they sat and chatted an English tourist came up, and to him the shepherd sold the collie for much less than the American had offered.

"You told me you wouldn't sell him," said the Yankee, when the purchaser had departed.

"Na," replied the Scot; "I said I couldna pairt wi' him. Jock'll be back in a day or so, but he couldna swim the Atlantic."

A crossless man, whatever else he may be, is not a disciple of Jesus. The sign of discipleship is a cross: the mark of Christianity is a cross. When we come to the last scene, when the nations are assembled before the throne of God, God will not ask about our creed, or emotions, or if our names are on the church roll, but if we bear the mark of the nails in our hand.—Samuel Chadwick.

ST. VITUS DANCE

A Severe Case Cured by Dr. Williams' Pink Pills.

St. Vitus dance is a disease of the nerves brought on by a morbid condition of the blood. It is a common disease with children and attacks females oftener than males. The only cure lies in plenty of pure blood, because good blood is the life food of the nerves. Dr. Williams' Pink Pills cure even the most severe forms of this trouble because they enrich the blood supply, thus carrying the necessary food to the nerves. In proof of this we have the statement of Mrs. Alex. Cameron, Summerside, P. E. I., who says: "Some years ago my daughter Lena, then a child of ten years, became afflicted with St. Vitus dance. At that time she was attending school, and the first indication I had that something was wrong was that she appeared easily discouraged in her studies. She was naturally a spirited child, not given to tears, but she would cry over what I thought should be easy work for her. The disease progressed so rapidly that in the course of a few weeks she became unable to hold anything in her hands, and we were obliged to take her out of school. She became so afflicted that she could not hold a cup to her lips without suddenly losing hold of it. I knew from the first by the symptoms that her ailment was St. Vitus dance, and despaired of seeing her cured, as it was looked on as such a hopeless ailment. She became so bad that she could not hold herself still for the space of ten seconds. Her hands or feet were continually moving, and last of all she would contort her features so that she was losing her natural expression. At this stage I chanced on a paper containing a testimonial in favor of Dr. Williams' Pink Pills, describing the cure of a little girl afflicted as mine was. I hastened to get a couple of boxes of the pills, and by the time she had used them I noticed a decided change for the better, and purchased a further supply. By the time she had taken seven boxes she was entirely cured. Although she seemed thoroughly cured I was afraid the disease might return again, but it never did, and she has since enjoyed the best of health. I cannot thank Dr. Williams' Pink Pills enough for what they did for my child, and I hope my experience may be of benefit to some one afflicted as my daughter was."

Dr. Williams' Pink Pills are sold by all medicine dealers or may be obtained by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams Medicine Co., Brockville, Ont.

HOW MANY MILES TO BABYLON?

By Anna Marion Smith.

How many miles to Babylon?

Threescore miles and ten.

Can I get there by candle light?

Yes, and back again.

How shall I go to Babylon?

Who will tell me true?

Oh, there are trains and there are boats,

And automobiles, too.

And one may ride a bicycle,

Or go in a balloon;

Or one may travel on his feet

And get there 'most as soon.

For trains go off the track, you see,

And boats go down below;

And automobiles go to smash

In ways that none may know.

And tires of bicycles go pop,

Balloons will go and balk;

So, taking all in all, I think

If I were you, I'd walk.

The greatest truths are the simplest, and so are the greatest men.

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1.30 a.m.	Brandon	6.34 p.m.
1.55 p.m.	Winnipeg	7.45 a.m.
4.00 p.m.	Winnipeg	9.50 a.m.
11.30 p.m.	Superior Lake	9.35 a.m.
4.07 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	2.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	3.45 a.m.
9.00 p.m.	Buffalo	2.35 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.35 p.m. Mixed train from Ann and Nicholas St., daily except Sunday. Leaves 6.00 a.m., arrives 1.00 p.m.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Dam at Latchford" will be received at this office until 4.00 p.m. on Monday, September 21, 1908, for the construction of a dam across the Montreal River at Latchford, and dredging channel at Pork Rapids, District of Nipissing, Ontario, according to a plan and specification to be seen at the office of J. G. Sing, Esq., Resident Engineer, Confederation Life Building, Toronto, on application to the Postmaster at Latchford, Ont. and at the Department of Public Works, Ottawa.

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

An accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for two thousand five hundred dollars (\$2,500), must accompany each tender. The cheque will be forfeited if the person tendering declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By Order,
R. C. DESROCHERS,
Asst. Secretary,
Department of Public Works,
Ottawa, August 21, 1908.

Newspapers will not be paid for this advertisement if they insert it without authority from the Department. 46-2



MAIL CONTRACT

SEALED TENDERS addressed to the Postmaster-General will be received at Ottawa until noon on Friday, the 9th October, 1908, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, 3, 2, 3, and 3 times per week each way between Byng Inlet and C.P.R. station, Parry Sound and C.P.R. Railway station, Point aux Barils and C.P. Railway station, Shawanaga (winter) and C.P. Railway station from the Postmaster-General's pleasure.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank Forms of Tender may be obtained at the Post Offices of Byng Inlet, Point aux Barils, and Parry Sound, and at the Office of the Post Office Inspector at Toronto.

G. C. ANDERSON,
Superintendent,
Post Office Department, Mail Contract Branch, Ottawa,
21st August, 1908. 46-3

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

**PLENTY OF GOOD WARM AIR
AND OF A PURE MILD QUALITY**

The Kelsey Generator

Produces better air than the ordinary heater

THE KELSEY Generates air somewhat in the same manner as the sun.
THE KELSEY does not produce a burnt, bitrated air that is not fit to breathe

The peculiar construction of the zig zag heat tubes enables The Kelsey to generate an enormous quantity of air at a moderate temperature rather than a small amount of air intensely hot and really poisonous.

Fergus, Ont., March 30th, 1908.
The James Smart Mfg. Co. Ltd.,
Brockville, Ont.

Gentlemen: The Kelsey furnace placed in my residence last summer is an ideal heater. The only place it does not heat is the cellar in which it stands. The warm air passing into the rooms is remarkably free from gas and dust. Its economy of fuel is one of its many strong points. Considering everything I may say no one can make a mistake if he puts in a Kelsey furnace.

Very truly yours,
A. GRAVES, M.D.

**THE JAMES SMART
MFG. CO. LIMITED.**
Winnipeg, Man. Brockville, Ont.

THE QUEBEC BANK

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

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

BOARD OF DIRECTORS:

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geon Falls, Ont.

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



**Synopsis of Canadian North-West.
HOMESTEAD REGULATIONS**

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

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

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

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

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

W. W. CORY,
Deputy of the Minister of the Interior.

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

Ottawa River Navig'n Co.

Mail Line Steamers.
OTTAWA AND MONTREAL.
Shooting Rapids.

Steamer leaves Queen's Wharf daily (Sundays excepted) at 7.30 a.m., with passengers for Montreal.

Excursions to Grenville Tuesdays, Thursdays, and Saturdays, 50 cents.

To Montebello every week day, 50c.

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

Ticket offices:—Ottawa Desgatch and Agency Co., 75 Sparks Street; Geo. Duncan, 42 Sparks Street; A. H. Jarvis, 57 Bank Street; Queen's Wharf (Telephone 242).

WHY A TRUST COMPANY

is the most desirable Executor, Administrator, Guardian and Trustee:

"It is perpetual and responsible and saves the trouble, risk and expense of frequent changes in administration."

The Imperial Trusts

COMPANY OF CANADA
Head Office 17 Richmond St. W.

WANTED, LADIES TO DO plain and light sewing at home, whole or spare time; good pay; work sent any distance; charges paid. Send stamp for full particulars.—National Manufacturing Co., Montreal.