

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA, MONTREAL, WINNIPEG.

WEDNESDAY, OCT. 10, 1906.

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## ONCE IN AWHILE

Nixon Waterman.

Once in awhile the sun shines out,  
And the arching skies are a perfect  
blue;  
Once in awhile 'mid clouds of doubt  
Hope's brightest stars come peeping  
through.  
Our paths lead down by the meadows  
fair,  
Where the sweetest blossoms nod and  
smile,  
And we lay aside our cross of care  
Once 'n awhile.

Once in awhile within our own  
We clasp the hand of a steadfast friend;  
Once in awhile we hear a tone  
Of love with the heart's own voice to  
blend;  
And the dearest of all our dreams come  
true,  
And on life's way is a golden mile;  
Each thirsting flower is kissed with dew  
Once in awhile.

Once in awhile in the desert sand  
We find a spot of the fairest green;  
Once in awhile from where we stand  
The hills of Paradise are seen;  
And a perfect joy in our hearts we hold,  
A joy that the world cannot defile;  
We trade earth's dross for the purest  
gold  
Once in awhile.

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## MARRIAGES.

At the residence of the bride's mother, Seaforth, on September 26th by Rev. F. H. Larkin, Mr. Keith McNeil Melton of The Harou Expositor, to Elizabeth M., youngest daughter of the late Andrew Young of Seaforth.

At Arzyle Villa, the residence of the bride's brother-in-law, George Mason, Bowmanville, on Sept. 13 1906, by Rev. Mr. Carroll, Finlay D. McNaughton, Winnipeg, Deputy Minister of Public Works for Manitoba, formerly of Cornwall, to Isabelle, daughter of the late Joseph Wilson.

At "Castleknock," Peterboro', on Sept. 19th, 1906, by the Rev. E. F. Torrance, D.D., Georgia Nona, daughter of the late James Frederick Dennistoun, K.C., to Archibald Montgomery Russel, son of Hugh Russel, of Montreal.

On Sept. 19th, at 18 Rosebery place, St. Thomas, by the Rev. D. R. Drummond, assisted by the Rev. E. L. Pidgeon, Margaret May Hall to Joseph Mickleborough, both of St. Thomas.

In Knox Church, Mitchell, Sept. 26, by the Rev. W. M. Martin, B.D., assisted by Rev. J. W. MacIntosh, M.A., Violette Florence daughter of Mr. and Mrs. Walter Thomson to Mr. Melville Martin, B.C., barrister, Regina.

At St. John's Manse, Cornwall, on Sept. 12, 1906, by Rev. N. H. McGillivray, Henry Montgomery of Apple Hill, to Lydia, daughter of Henry Flocks of Lunenburg.

At the residence of the bride's father, Avonmore, on Sept. 25, 1906, by Rev. Lachlan Beaton, Duncan J. Cameron of Todd, to Annie May, daughter of Hugh A. Campbell of Avonmore.

At the residence of the bride's mother, on Sept. 27, 1906, by the Rev. John Enloe, father of the groom, Jean, eldest daughter of Mrs. MacIntyre, Point Edward, Ont., to the Rev. Gillies Eadie, B.A., late of Elkhorn, Man., and one of the missionary-elect for Honan, China.

At St. Andrew's Church, Broadview, Sask., on Sept. 26, 1906, by Rev. Stuart Acheson, M.A., Mr. Sydney H. Logan, Manager Canadian Bank of Commerce, Cobalt, Ont., to Frances May, only daughter of Rev. Stuart Acheson.

At Cornwall, on Sept. 26, 1906, by Rev. J. H. Paradis of Joliette, Que., father of the bride, assisted by Rev. Dr. Harkness and Rev. N. H. McGillivray of Cornwall, William W. Taylor, druggist, St. Thomas, Ont., to Miss Ethel Blanche Paradis.

## DEATHS.

At South Ste. Marie, Ont., on Sept. 19th, 1906, the Rev. E. B. Rodgers, Presbyterian clergyman, native of Alton, Scotland.

On September 17th at Snesceville, the Lieut.-Col. A. Carmichael, in the 70th year of his age.

At Tellington, on Thursday, Sept. 26th, 1906, Alexander Macpherson, in his 84th year.

At Conner Cliff, Ont., Sept. 26th, 1906, J. Gordon, aged 22 years, son of Mr. and Mrs. D. B. Cockburn, 26 Borden street, Toronto.

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## NOTE AND COMMENT.

The fools are not all dead yet! A new leader, who said he was called from the West by a vision, has arisen in Zion City and many of Dowie's erstwhile followers have flocked to his standard.

The British Weekly notes that in England the continued decrease year by year of the nation's consumption of beer and spirits is the most striking feature shown in the Inland Revenue returns.

The Rev. Dr. R. A. Torrey and Charles M. Alexander, who have been conducting revivals at East Northfield, Mass., will part company temporarily, Mr. Alexander taking his wife on a voyage to China, because of her ill health.

An anti-opium league has been formed in Hong Kong, China, to fight against the use of the drug. This movement is strengthening throughout China, and its supporters are hoping for an imperial edict forbidding government employees to use opium.

An effort is making to effect a union of the Baptist and Free Baptist churches in the United States. A national committee of Baptists has declared that the doctrinal shades of difference between the two denominations have disappeared, but the probabilities are that exceptions to this view will be quite numerous.

Tibet is going ahead. In spite of the fact that there is only one road in the whole territory, that lately built by the British, the Grand Lama has ordered an automobile. It will have to be carried from Darjeeling in sections by coolies over the frozen passes of the Himalayas and will be the first wheeled vehicle in that country.

The Bishop of Carlisle recently remarked that the most solemn fact about the Church of England today is that so small a proportion of the population and particularly of the men, attend its services. The world, he says, is too much in the Church and the Church too little in the world, and the only present choice is between reform and fresh development, or decay and certain ruin.

Eighty-three out of the eighty-seven provinces and territories of Russia are now under repressive jurisdiction, yet there is indication that the Terrorists and anti-Semites are planning renewed activity. Ratchovsky and his assistant Kommisharoff who organized Jewish massacres in Russia, have been reinstated in office by the Tsar, who has given other indications of favoring the murderous repressionists.

Rev. A. C. Dixon, D.D., a well known Baptist minister, has left a prominent Baptist church in Boston to accept the pastorate of the Moody church, Chicago. His doing so appears to have led to criticism of his course by his Baptist brethren. Dr. Dixon declares he continues to hold to the body of Baptist teaching, but as to immersion, while he believes it the "only baptism," he accords to other Christians the right to observe whatever form they may prefer for administering the rite. The implication is that he will use pouring, sprinkling, or immersion, as may be preferred by the candidate.

An unusual business venture is that carried on by the brother-in-law of the Czar, who, discovering that many people would pay largely for the privilege of having their children baptized with water from the Jordan River, has caused large quantities of it to be brought in hogsheads from Palestine to Darmstadt, where it is carefully bottled and sold at the rate of two dollars a bottle.

An interesting meeting was held recently in Westminster Cathedral, at the call of the Archbishop of Canterbury, to plan for the preservation and defense of Sunday as a day of rest and worship. Its greatest significance lay in the fact that it brought together representative Non-Conformists, Anglican Churchmen, and Roman Catholics for practical cooperation in Christian work. It is well worthy of note.

It is now finally stated that only 452 persons lost their lives as the result of the earthquake and fire of April 18 in San Francisco. Of the victims 266 were killed by falling walls; 177 burned by fire; and 7 were shot, and 2 died as the result of ptomaine poisoning due to eating emergency canned goods of impure quality. These figures are confirmed by the local health department in a formal report to the State Board of Health, says the New York Christian Advocate.

A Roman Catholic writer, says the Central Baptist, is proud to recall that in 1536 a bishop brought a printing press to the city of Mexico, and that this was the first one brought to the new world. That was a wise deed. It was full of promise. Great is the pity that our Mexican neighbors never seem to have realized much out of the promise. A printing press has a poor show in a country where a church dominates the government and the schools.

Dr. George Matheson was wont to be depressed when pastor of an obscure parish in the Highlands. He later came to regard those years as "the golden years" of his life, because of the opportunities they afforded him for culture of mind and soul. Probably there are many who are in similar depression and discouragement for similar reasons. If they make the best of their opportunities, they will estimate the years of obscurity and unappreciated effort as he did.

A remarkably rapid development is indicated in the report of the Rev. Eugene Bell, of the Southern Presbyterian Mission in Korea, concerning the work in his field, which embraces ten populous counties. While nine months before the work had comprised eleven groups of believers with a baptized membership of ninety-six, Mr. Bell was able to report at the recent annual meeting of the mission, twenty regular preaching stations, besides five or six not yet ready to report, with one hundred and sixty-three baptized believers. Work is established in all the counties but one, two of them having churches in almost every district. The believers have, during the year, built seven new churches at their own expense and bought nine dwellings to be used as churches while the congregations are growing. Eight out of ten native helpers, who assist the missionary, are supported by the native church, supplemented by what they save themselves. Five of the larger groups of believers have undertaken the support of their leaders.

Gipsy Smith, the English evangelist now in the United States to labor among Congregational churches for several months, was born in a Gipsy hut in England in 1866. He was converted in a Primitive Methodist church. He began his public work of evangelist under the auspices of Gen. Booth, of the Salvation Army. He has a fine physique, a most agreeable voice, and is a master of Anglo-Saxon speech. His personality and his methods are reported to be such as win confidence and produce abiding results.

The Philadelphia Westminster says: It has been left for the University of Syracuse to furnish an example for theological seminaries in all the denominations to follow. Tobacco-users and theatre-goers among the college students of Syracuse University must pay full tuition according to an edict issued by Chancellor James R. Day. There is no word that suggests that these two "T's" are wicked and baneful devices of Satan, but the Chancellor tersely says, "Young men who can afford to pay for needless luxuries and indulgences can afford to pay for their tuition." No more free scholarships for such young men.

A storm originating in the Gulf of Mexico swept over Louisiana, Mississippi, Alabama and Florida, Mobile, Ala., being the center of the hurricane-swept gulf coast. The loss of life in and around Mobile was estimated at 125 and the property loss at \$3,000,000. The business section was inundated, 5,000 houses and many public buildings were wrecked and many vessels were sunk. The Gulf States all suffered severely, and fruit and cotton crops were ruined in many sections. The coast was strewn with wreckage for ten miles east and west of Pensacola.

The Rev. Andrew Murray, D.D., of Wellington, South Africa, has just retired from the ministry, owing to age and failing health. Not only does this event mark the closing of a long and exceedingly fruitful ministry, but also a period in the history of the Dutch Reformed Church in South Africa. But while he has been, since 1862, a foremost figure in Dutch Reformed circles, founding for her colleges, seminaries and missionary institutes, he has become a leader of evangelical thought the world over. It is to be doubted if any writer on the Christian life of recent times has been more widely or more acceptably read by all denominations, his more than forty books having an enormous circulation in many tongues.

Prince George of Greece retires from his position as High Commissioner of Crete with the ardent good will of at least a portion of the people of that troublesome island. They tried by force to prevent his departure and only desisted when fired upon by the international troops. The war between Turkey and Greece in 1897 grew out of an attempt on the part of the Christians in Crete to throw off the Turkish yoke and unite the island to Greece. The great powers would not permit this, but made Crete autonomous, but nominally subject still to Turkey. In 1898 Prince George was made High Commissioner of the Powers in Crete. Throughout his administration there have been repeated attempts to become a part of the kingdom of Greece, and now his retirement seems to his followers the loss of all hope.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## CHURCH UNION.

By Dr. J. M. Harper.

## Article V.

In a previous article on the above topic, when referring to the objection against the proposal connected with a partial Christian Union on the plea that they did not go far enough, I was forced into saying, possibly a little too incautiously, that a wider union than that which was being contemplated by the Methodists, Congregationalists, and Presbyterians was a meantime impossibility—fully believing that there was no disposition on the part of the Anglicans or the Baptists, to take part in deliberations that had already reached a common ground of agreement. I even went so far as to say that the responsibility of proving that there is such a meantime impossibility in the way of a wider union rests with those who justify the steps that have already been taken towards a partial union. This task of proof, I claimed, would no doubt be undertaken "in extenso," if necessity demanded, before the laity had made up their minds on the details of the terms of the union that has already been under consideration by the Methodists, Congregationalists, and Presbyterians. And it may now be said that the courtesy of these three denominations, in inviting the Anglicans and Baptists to share in their deliberations on union, has imposed upon me or on others, sooner than was to be expected, the task of dealing with the difficulties in the way of an instant fuller Protestant Union than the one contemplated. My purpose in writing these articles was to examine the details of the terms of the partial union, in presence of my fellow-members of the Presbyterian Church, before dealing with the difficulties in the way of the wider union. But, now that an invitation has been issued to increase the number of negotiators, the details of the terms approved of by the Union Committee have to take a secondary place in the discussions to follow, with so much new ground to be gone over by the various sub-committees as well as the old.

The wisdom of the issuing of such an invitation, at such a juncture, has been seriously challenged, much as was challenged the neglect of including the Anglicans and Baptists in the deliberations on union from the beginning; and really, as far as one can well see, there is nothing of any great objective importance to come from that courtesy, save delay to the proposed partial union. And you, yourself, Mr. Editor, have very forcibly brought it home to us, that encouraged delay is as pernicious to a good cause as is inflamed haste. I am firmly of the belief that the wider the union the better it will be for an all-Canada; but I am just as firmly of the opinion that a partial union is the only step that is possible in the meantime, with very late events emphasizing in me that opinion. The purpose of these further articles of mine is twofold—first, to show—without the faintest prejudice in my mind against the very widest form of Christian Union—that there is a meantime impossibility in the way of organic union with our Anglican brethren; and, second, to show that the said impossibility need not stand in the way of such a union for all time.

There are several members of the Anglican communion who believe that the very widest Christian Union is a consummation devoutly to be wished for; just as there are very many more

who look upon a Protestant Christian Union as a possibility in sight. We have lately been made aware of the views entertained on union by such distinguished churchmen as the Rector of St. James Cathedral, Montreal, and the Archdeacon of Halifax. These divines have not been afraid to counsel their brethren to do what they can to preface the way for closer association with other denominations in the spread of the gospel. Yet we are just as well aware of the reception which their counsellings have been given by some of their Anglican brethren—one of whom openly accuses Dr. Symonds of having set the heather on fire, while another has been warning Dr. Armitage against inconsistency and disloyalty towards Mother Church. Indeed Archdeacon Ker of Montreal has met his clerical neighbors' invitation to join with non-Anglican ministers of the gospel, in promoting church union with words such as these, which need no comment:

"Beyond the altogether human, temporary, and accidental, the Church of England will not, cannot go, even for such a desideratum as church union. From apostolic times, she inherits a deposit of doctrine and polity which she is bound to transmit, without addition and without loss, from generation to generation—the trust including (1) episcopacy and (2) the truths enshrined in the ancient creeds."

Nor is it necessary to emphasize, as Dr. Ker has further emphasized in his late sermon, what he says of union as a meantime impossibility to be overcome by a long period being set aside for further prayer and the exercise of patience. Indeed, the only union Dr. Ker, and possibly the vast majority of Anglicans, can venture to contemplate is one of absorption.

"Lasting union," he says, "when it comes, will be the work of men who believe intensely and who are devotedly loyal to their several denominations: not the work of a vain-glorious and unreflecting enthusiasm, nor yet of a wordy latitudinarianism, that, beyond the certainty of its own infallibility, believes nothing in particular."

And how glad must be the members of the Union Committee, who have so prudently and successfully formulated a creed and polity for the proposed new church, that they have had no hand in setting hearth on fire so unfittingly inflammable!

To avoid all such incendiary argument, at least to prevent it from spreading into the camp of those who have already reached a common ground of agreement, it may be prudent to issue a gentle friendly challenge to the Rev. Dr. Ker and those of his clerical brethren who are of his way of thinking, as a test of what has so often been called "the church-pride of the Anglican." If the challenge be accepted, good and well; if it be ignored, then may the thesis, that there is a meantime impossibility in the way of a church union including the Anglicans, be looked upon as proven beyond a peradventure.

The proposed partial union of the Methodists, Congregationalists and Presbyterians is no matter of a nine days' growth. As I have already said, the history of the movement in favour of union has so far shown neither haste nor lack of courtesy to anyone. Previous to the earliest proposal pointing to union, the three churches involved had been on the most neighbourly terms with one another. They were virtually waiting as units to be added to

The pastors of their respective congregations

were never slow to occupy one another's pulpits, while the same pastors and their congregations were just as willing to stand shoulder to shoulder in any movement involving the general Christian advancement of the communities in which they were placed. On the other hand, it is no prejudiced fault-finding to say that our Anglican congregations have been inclined to keep aloof, for the most part, from any such co-operation in any general united movement. Besides there has not been peace within the Church of England's own borders between Low Church partizanship and High-churchism. Even on the question of apostolic succession, the foundation, perhaps, of all Anglican church-pride—there have been Anglicans who have set it aside as a "mere figment." And everybody knows how nearly all our Anglican pastors have continued to look askance at an interchanging of pulpits with their Christian brethren of other denominations, as if such were not to be thought of. Indeed there never has been any assured evidence of Anglican bishops, priests, or deacons seeking any very intimate association with those whom many of them have been accustomed to call dissenters. And Dr. Ker is surely astray when he accuses his brethren of being too eager for union. Nay, he is all but undeniably correct when he says "the Anglican Church is not yet ready for it; that God's time for an Anglican union with other denominations has not yet come."

Now the question remains to be answered: Why has there been this aloofness on the part of the Anglicans? Is it all a church-pride or has such keeping apart been "beyond the altogether human, temporary, or accidental," of which Dr. Ker speaks? As far as I can make out, there is at least no official warrant for the disinclination to interchange pulpits, unless the instinct has arisen from a mistaken reading of the preface to the Anglican forms on ordination: Indeed, if Dr. Ker and all other Anglicans look upon that preface as being neither "human, temporary or accidental," and as one of the inheritances from apostolic times that has to be handed down "from generation to generation without addition and without loss," we need not go one step further to find the meantime impossibility that stands in the way of a wider union than the one already contemplated.

In fact, I have read over that preface most carefully, with the help of two well known Anglican divines, to find in it at least nothing to prevent an interchange of pulpits, whatever of a stumbling-block to union there may be in it; and to avoid even the appearance of discourtesy by a premature pressing of the argument while negotiations are pending. I would confine myself to the urging of that gentle friendly challenge on Dr. Ker and his fellow pastors which may be couched as follows:

If you are ready to offer, as you say you are, your contribution to the holy cause of union for which you have prayed so long and so earnestly, what is there to prevent you from encouraging an interchange of pulpits of a Sabbath day with those with whom you would be united, as a meet preparing of the way for the peace and communion which must precede actual union with the Methodists, Congregationalists and Presbyterians?

Indeed, the acceptance of such a challenge by the Anglican Church at the present juncture would do much to prove to everybody that the movement towards the wider union is a real movement and not a mere make-believe; and, here, for the benefit of your readers, Mr. Editor,

who may not have the Anglican Prayer Book at hand, I quote the first paragraph of the said preface in full.

"It is evident unto all men diligently reading Holy Scripture and Ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests and Deacons. Which offices were evermore had in such reverent estimation, that no man might presume to execute any of them, except he were first called, tried, examined and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And, therefore, to the intent that these Orders may be continued and reverently used and esteemed, in the Church of England, no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tried and examined and admitted thereunto according to the Form hereafter following or hath had formerly Episcopal Consecration or Ordination."

Now, even if this paragraph from the rubric is to be esteemed "beyond the altogether human, temporary, or accidental," which the Church of England, as Dr. Ker says, must hand down unpaired—thus inhibiting all compromise in the matter and manner of official ordination, and thus forming a barrier to union now or hereafter,—there is, at least, in my opinion, nothing in it to prevent an interchange of pulpits among the pastors of all Protestant Churches. If the paragraph, however, be forced in its meaning to signify authoritatively that no one may occupy a pulpit of the Church of England as homilist, unless he be ordained a bishop, priest or deacon in terms of the doctrine and polity of the historic episcopate, then does it signify more than I or my Anglican associates have been able to make out, while searching for warrants for an interchanging of pulpits as a first friendly step towards union with the three bodies which have already reported progress in that direction. I contend that the words "any of the said Functions" does not necessarily mean "any of the functions of the said Orders of Ministers." If that contention be set aside, then may the courtesy of inviting the Anglicans to share in the deliberations on union be looked upon as a courtesy that can lead to nothing of any great moment,—nay, there is the first part of my thesis proven conclusively, namely, that there is a meantime impossibility in the way of Church union beyond the limits of what has already reached a common ground of agreement. All Anglicans of the Dr. Ker type must learn to distinguish between union and absorption. Church union cannot be accomplished, no more than could Confederation, otherwise than by a process of friendly compromise. Church pride has had no place in the deliberations so far. No one of the negotiating bodies expects to gain any advantage over the other. And it is hardly necessary to repeat that the possible and practical in the union proposal is not likely to be justified or prolongingly delayed on account of any impossible or impracticable there may be in the wider proposal. Indeed if the gentle friendly challenge for an interchanging of pulpits and a preliminary subduing of denominational aloofness and of all so-called churchly pride be ignored, it is safe to say that all serious meanings and real significance has gone out of the wider enterprise and the sooner it collapses the better for the partial enterprise. And yet even should such a collapse ensue, the second part of my thesis still remains, namely: Is all future wider Church Union with the Anglicans an impossibility? I am convinced it is not, though a separate article is needed to elaborate that side of the question, even should the heather be thereby set on fire.

Note.—I wish to assure my Anglican

friends that no word of any kind of Presbyterian prejudice need be searched for in the above. There is no such word to be met with in any part of my argument, since from associations, I feel as much at home in an Anglican Church as in a Methodist or Congregational, with no thought of disloyalty towards Presbyterianism, and would gladly see them all embraced within one communion, if it were possible.

#### THE PREACHER'S SATURDAY NIGHT.

Saturday night is a very quiet and gracious time to me. I will have it so. No matter what my circuit stewards say, no matter how the tea meetings rage and the people imagine a vain thing, I stick by my Saturday nights. The shadow of the Sabbath has begun to fall. Perhaps it would be better to say the dawn of the day has begun to make ready—for what is night save the messenger of the morning? If our people drive their preacher riotously to the very verge of the midnight like any weary shop-keeper, will he arise when he should have upon him the dew of his youth? So have I set my neck stubbornly to refuse the yoke. A mood will not come because the clock points to a certain hour, and if you are to be apt for the vision of God you must go apart for a season. Isaac Taylor has a charming volume of studies which he calls Saturday Evening, "which," says he, "devout persons, whose leisure permits them to do so, are accustomed to devote to preparatory meditation." You can generally find the book for a shilling—it ran through many editions and has fallen on evil times. You can get in that volume the germ of his Physical Theory of Another Life, but the book is worthy for its own sake, and should be peculiarly valuable to the preacher, as from the pen of a layman. But my point is that I stick by Saturday evening. I have had to fight many a battle about it and expect to fight many another; but it pays—it pays my people best of all. Every other night may go; they belong to Gog and Magog, to the needy and the voracious and the daring and the deaf, to Greatheart and Mr. Fearing, to Faithful and Ignorance and to all who can make any reasonable show, any claim of right or plea of pity, but Saturday night belongs to Sunday and Sunday belongs to God.—(Reviewer, in the Methodist Times.)

#### LIFE BEYOND DEATH.

"Man is made for the Infinite," says Pascal. "We desire immortality, not as a reward of virtue, but as its continuance," says Jean Paul Richter. So close is this kinship with the Divine that to lose faith in God and immortality is to lose faith in the world. Professor Le Conte has wisely said, "Without immortality this beautiful cosmos, which has been developing into increasing beauty for so many millions of years, when it has run its course and all is over, would be precisely as it had never been, an idle dream, an idle talk, signifying nothing." Sully says, "To abandon hope of a future life is a vast loss not to be made good so far as I can see, by any new idea of service to humanity." Strauss confessed that when he had lost his faith in God and immortality he lost his interest in human life, and in the world he inhabited. He saw nothing to live for. And Professor Clifford, after losing his religious faith, said, "We have seen the sun shine out of an empty heaven to light up a soulless world; we have felt with utter loneliness that the Great Companion is dead." A being thus related to God, made in His image and fitted for communion with Him, endowed with the capacity of knowing, loving and enjoying Him forever, prepared and disciplined for a career of never-ending glory and blessedness hereafter, can have its full fruition only in a life beyond the grave.—Hugh Johnson, in "Beyond Death."

#### SCIENCE FOR THE CHINESE.

It comes out that a Chinese publisher formerly an officer of high rank in the Chinese Navy, Jen Fuh by name, the father of the Chinese Secretary of Legation in Paris, has been taking the educated Chinese through practically the same course of reading that the best and most enlightened English and American reading public has been brought up on during the latter half of the nineteenth century, says the Boston Transcript. For instance, besides issuing at Shanghai The Commercial Press and the Diplomatic Review, from the publishing house of which he is one of the Directors, he has been sending out translations of the works of those great English philosophers and scientists who have most powerfully affected the views and beliefs of the modern world. The first of these issues was Huxley's "Evolution and Ethics," an old story with us now. But its success with us in our first "Popular science" days was instantly repeated in China a dozen years ago. Four hundred thousand copies were sold before the demand was satisfied, showing with what passionate eagerness the Chinese have been studying the new thought of modern Europe. The doctrine of "the survival of the fittest" produced a profound impression on the Chinese reading classes. It taught them that if they would survive as a nation and as a civilization they must bestir themselves. This was more than ten years ago, and the heaven has, of course been working at least that length of time. The Chinese ex-naval chieftain, Jen Fuh, turned publisher and educator of his countrymen, has his parallel in the great Viceroy of the capital province, Yuan Shih Kai, for some time now recognized as the most powerful official in China, turned author. Two books of his have lately been given to the Chinese world of 200,000,000 to 300,000,000. What a population would this be for any "best-selling book"! With the usual inversion, however, of the motives of action in the two worlds of East and West, these books have not been published to sell. They are circulated in semi-private fashion in the Government educational establishments. One is a textbook of patriotism, and the other a plea for the missionary and appeal to the Christian and non-Christian to live on good terms and remember always that they are both Chinese. And what says this leading statesman at present in authority in China in his "Plea for Patriotism"? The most striking of the practical counsels are those in which he touches upon the perilous situation for China rising out of her supine attitude as a quarry for adventurous foreign nations. On the subject of education, for instance, he observes:

"By the possession of knowledge our people will be able to take an intelligent interest in public business. The history of Western nations has shown that national progress and strength have been proportioned to the attention given to education. This has been proved by Japan, and will be so with China. Education, however, must be not merely literary, but military. The cultivation of the patriotic spirit and the practice of regular military drill have been a prominent feature in the educational systems of modern countries. This must be further supplemented by more advanced military training for all the people, (conscription). The conditions of modern politics require every great State to be a military power."

Dr. William Henry, an English physician, states, as the result of experiments, that, in all forms of animal life, insects included, exists the taste for alcohol. He says that fishes are the only "real teetotalers" in creation.

Feeding on the wind will not satisfy hunger, nor will a foolish man find strength in his folly.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## THE TEN VIRGINS.\*

By Rev. Clarence MacKinnon, B.D.

Ten virgins took their lamps, v. 1. It is not the beginning of the race, but the end, that tests the athlete. At the starting point, only a practised eye can tell the difference between the well and the ill trained runner. During the earlier stretches of the course the two keep side by side. But by and by one begins to show signs of distress. His breath comes hard, and his pace loses its steadiness. His rival begins to draw ahead, and, with iron muscles and lungs like a pair of powerful bellows, reaches the goal, an easy winner. How will it be with us when the stress and strain of temptation, or the sudden call to some arduous task comes in the upward course? That will depend on the preparation we are making now,—on the sort of character we are forming now; for it is only the ready who will win out.

Foolish..took no oil with them, v. 3. When the hot fight at Bothwell Bridge was at its height, the Covenanters opened their last powder cask, to find that it contained not powder, but raisins. Raisins are all right in their place, but on the battlefield it is powder that is needed; and the disappointment of the Covenanters was extreme at the discovery of this irreparable blunder. Is it not true that many are very busy preparing, but it is the wrong kind of preparation they busy about. They rise betimes that they may increase their merchandise, plough their fields and improve their fortune. They toil late that they may store their minds with earthly knowledge. These things are wise and right in their place, but they can prove no substitute for the oil of God's grace in the heart, when the Bridegroom's voice is heard and only those qualified can enter in.

"Is your lamp filled, my child  
With oil from Christ above?  
Has He your heart, so wild,  
Made soft and full of love?"

At midnight..a cry, v. 6. In large city schools with two or three storeys, they have "fire drills." An alarm is given as if a fire had actually broken out, and every one falls into his or her allotted place. The object is to test the steadiness and quickness of teachers and scholars in getting out of the building. Life is full of like tests for us. It is just when we are least expecting it that temptation comes. We should take as our motto that of an English family—"Aye Ready!" And by being prepared for lesser surprises, we shall be fitted to meet the last great surprise, when, perhaps without warning, we are summoned into the Bridegroom's presence.

Give us of your oil, v. 8. A very bad man and a very good man were near neighbors. The bad man was a very clever mimic, and entertained many a company by imitating the piety and prayers of his saintly neighbor. However, when the hand of death was upon him, it was not for his boon companions, but for the man he used to scorn, that he sent. "Be with me when I die," was his anxious entreaty. He would have given all his wit for a few drops of the oil of grace which his neighbor possessed; but it could not be loaned. The goodness of another could not serve him in his need. That grace, each must receive for himself at the Fountain of all grace, the Lord Jesus Christ. The wise will fill

their lamps with it, while they have health and opportunity to do so.

I know you not, v. 12. How dreadful these words from the Lord of love, so eager to save that He came down from heaven to seek us. It can only be through some gravest fault of ours that He shall turn a deaf ear to our cry when He comes again. But it may be that that fault may seem in our eyes now as nothing; simply to have been slack in preparing ourselves for meeting Him. It is because this slackness shows how little our hearts are with Him that He counts it so grave.

The door was shut, v. 10. A famous surgeon was standing before his class. He had just completed a very difficult operation "Gentlemen," he said, "two years ago, a simple operation might have cured this disease. Six years ago, a wise way of life might have prevented it. Nature must have her way. We are too late." The next day the unfortunate patient died. In this finite world, every door of opportunity is hung on hinges. If we will not enter while we may, the door will surely swing to and be fastened by an adamant bar. There is a moment when every one can say:

"Late, late, so late! and dark the  
night and chill!  
Late, late, so late! but we can en-  
ter still."

But there is another awful moment which will succeed the long protracted opportunity, when another Voice will be heard: "Too late, too late! ye cannot enter now"

Watch therefore, v. 13. In one of Browning's poems there is a story of two camels. Both were of great value; both gave themselves wholly to their master's service; both had precious burdens to bear for him across the desert. One did all he could to save the master expense; he ate as little food as possible, and that of the cheapest. At last his strength failed, and he fell dead in the desert. His load was stolen by thieves and his master thus lost both burden and camel. The other camel ate the best food and plenty of it—"no sprig of chevill must I leave unchewed." The result was that he passed safely through the desert with his burden. It is easy to see which of the camels best served the master's interests. And the lesson for us is plain. We should make the very most of our powers that care and watchfulness will enable us to make. Thus we shall follow the example of the wise virgins, with their carefully trimmed lamps and well-filled vessels. Wise assiduity in the day of opportunity is what tells.

## PRAYER.

O Lord, give the old man to feel that in Christ there is no old age that is not the beginning of youth, and give the least child to feel that he is in a world that is warmed by the sun of heavenly love. Enter our sickchambers, and they shall become disinfected; look upon our dying, and they shall live; smile upon our ill-understood grief, and it shall break forth into dimples of laughter and joy. Bless all holy men, all noble institutions, all blessed endeavours and enterprises to enlarge the illumination of the world and hasten its reconciliation to God. Thus may we ever be in God's temple because we are ever at Christ's cross. Amen.

No man in whom is the power of God boasts thereof. When God thus honors a disciple, that disciple is bowed down beneath an awful sense of unworthiness. Humility is a proof of power. The presence of the Spirit never makes a man vain-glorious.

## LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Midnight Cry—An eye witness describes the marriage of the commander's son at a fortress in the Arabian desert as follows: Although both persons lived in the castle, each party had to make a procession to the other's home as a part of the ceremony. The feasting, accompanied by music and dancing, began two days before, a young dromedary having been killed as a special delicacy and every one in the village given a portion. On the afternoon of the wedding day the bridal procession started out, preceded by a company of soldiers with a primitive band. These were followed by veiled women, two by two, uttering at intervals shrill cries. Then came the bride, veiled, except the eyes, swathed in a cashmere shawl and led by a lady friend on each side. The procession stopped every few rods and a fresh soldier each time danced and performed between the lines; and after an hour or more all returned to the fortress. In the dead of night, after the American spectator thought all was over, a great cry arose, and all hurried to see the bridegroom's procession, which, with torchlight, music, dancing and shrill cries, accompanied him to the tomb of a saint, where he said his prayers and returned slowly. After this he was permitted to enter the bride's apartment and see her face for the first time.

## GOD'S FORGIVENESS.

The forgiveness of sin is of God's free grace, but it must be sought. It is not enough that there is a way of salvation, we must walk in it; not enough that there is forgiveness with God, he will "be entreated of." The promise is, "Ask, and ye shall receive." He who asks not, receives not.

An old writer describes the arrival of souls at the gate of heaven, and their triumphant entrance. Satan comes also among them, but is refused.

"You cannot enter here."

"I sinned but once; these have entered who sinned a thousand times. They are forgiven; why am not I?"

"Have ye ever asked forgiveness?"

The condemnation of many a soul at the day of judgment may be put in the form of a question: "Have you ever asked forgiveness?"

Prayer is the soul's desire. The prayer of the publican, "God be merciful to me, a sinner" offered honestly and in faith, will always secure forgiveness. The publican went down to his house justified. He asked and received. The Pharisee, a much better man, asked nothing and received nothing.

I know a young man who for five years has exiled himself from home. His father's commands were just, but he rebelled, and was guilty of grievous offense. His home, with ten times the comfort he can earn for himself, is open when he asks forgiveness for his offense. He admitted that he had done wrong, and said that he had been a fool; but the natural pride of his heart will not allow him to say to his father what he said to me.

Any reasonable person will say that, while his sin was folly, his refusal to seek forgiveness is worse. So may we say of those who will not seek forgiveness of sins. The sins themselves were folly, but the greatest folly is that which refuses to ask the forgiveness of God, more just and loving than any earthly parent, is ready to forgive.—Sermons for Silent Sabbaths.

\*S. S. Lesson, October 14, 1906.—Matthew 25:1-13. Commit to memory vs. 1, 2. Read Matthew 24:1-51. Golden Text.—Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.—Matthew 25:13.

## THE EFFECT OF SIN'S EXPULSION.

By Dr. George Matheson.

"When she was come to her house she found the devil gone out and her daughter laid upon the bed."—Mark 7: 39.

The immediate effect of cure is not a sense of exultation. This is true even of physical illness; the patient is most apt to feel his weakness in the hours of convalescence. But it is supremely true in the spiritual world. This maiden had been what we should call regenerated; an evil spirit had been cast out of her. Yet the immediate effect is not encouraging. Instead of being elevated she is prostrated; she is found lying on a bed. She had lost her old energy. That energy had come from delusive desires; but it had probably made her charming. She had found that she had been chasing a shadow; but, during the chase, she had been brilliant. To find that it had been a shadow was gain; but it was gain that involved loss—not permanently indeed, but for today and tomorrow. It took away the zest from life; it dimmed for a time the sparkle of the eye; it substituted the heavy step for the wings of an eagle. A disillusioned soul is like a weaned child. When a young man first abandons the wine-cup he probably for a time abandons something more. He may lose his sparkle, his humor, his brilliancy. He may lack the genial zest, the ready rattle, the mirth that made others merry. His comrades may miss in him the laugh that brought light and the charm that gave cheer and the buoyancy that for a night lapsed care. He had had to say for his freedom, and it is no wonder if for an hour he is impoverished. It is a dreary season between Egypt and Canaan. It is well called the desert. Our treasures are often wrapped with our trespasses so that to part with the latter is to part with the former. The resurrection from sin reveals at first but an empty tomb where the spices of life are useless and there is nothing worthy to be embalmed.

And yet, my Father, such is not the rest Thou hast in store for me. Thou hast not lifted me out of the passions of sin that I may enter a life of passionlessness. I may be exhausted for a day, I may be prostrated for a night upon my bed. Yet my goal is not a couch, but a crown. There is coming to me a new passion, a fresh energy, a second youth. Hast Thou not said that the joyous things of this world are but shadows of things to come. Yes, my Father, and therefore I shall get back the equivalents of all that I have lost. Beyond these forty days of the wilderness there glimmers the light of a second Cana where the water once more shall be turned into wine. Thy latest word to every soul is this, "Arise, take up thy bed and walk!" Mine will be again the sense of morning, the glad look-out, the prospect of a promised land. Mine will be again the impulse of the young, the heart of expectancy, the blood made rapid by hope. Mine will be again the disbelief in limitations, the confidence in destiny, the faith that mountains will be removed. Mine will be again the poet's dream—the belief that somewhere there is a city paved with gold. Mine will be again the communion of brotherhood—joined by the cup that quickens yet inebriates not, that dwarfs the care without making oblivious of the joy. Mine will be again the forgetfulness of earth's decay—the trust that love will last, the hope that charity will be changeless, the sense that pity will be permanent, the faith that affection will abide, the instinct that sacrifice will survive, the assurance that between man and man devotion will not die. The fruits of Thy new world will give back the vintage of the old; he who begins upon the bed will culminate on the wing.

## HOUR BY HOUR.

Choosing "first His kingdom, and His righteousness" is not a choice that can be made once for all, else the world would blossom with saints springing into life in some moment of rapt enthusiasm. It is, instead, a daily, hourly choice—deciding for the church service through the rain this morning, instead of the quiet hour by the fire-side; for the gentle silence this afternoon, instead of the sharp retort that may be well deserved; for the unwelcome task instead of the coveted leisure; for resolute rousing of one's own care to sympathize with some other one's burden. In all these and a countless host of other little daily commonplaces, the choosing of the kingdom goes on. It is the selecting, day by day, of the threads we will weave into each day's loving kindness, self-sacrifice, faithfulness.

It does not sound like so grand a thing as "his kingdom, and his righteousness;" but the kingdom is slowly gaining territory and permanence within; and what is righteousness but doing right? The promise of "all these things" that are to be added to those who make this choice—the needed things of food and clothing, friends and home—is fulfilled in the same gradual way. Day by day, the blessing comes, as the need arises. The unexpected success, the friendly interest, the work and wage that do not fail; all the things that gladden and cheer an unselfish heart with the comfort a selfish one cannot know—these are the promises kept.—Forward.

## UNCHANGEABLE.

Time may set his finger there,  
Fix the smiles that curve about  
Her winsome mouth and touch her hair,  
Put the curves of youth to route;  
But the "something" God put there,  
That which drew me to her first;  
Not the imps of pain and care,  
Not all sorrow's fiend accurst,  
Can kill the look that God put there.

Something beautiful and rare,  
Nothing common can destroy;  
Not all the leaden load of care,  
Not all the dross of earth's alloy;  
Better than all fame or gold,  
True as only God's own truth,  
It is something all hearts hold  
Who have loved once in their youth.

That sweet look her face doth hold  
Thus will ever be to me;  
Joy may all her pinions fold,  
Care may come, and misery;  
Through the days of murk and shine,  
Though the roads be foul or fair,  
I will see through love's glad eye  
That sweet look that God put there.

Night carries our vision farther, millions on millions of miles farther, than does the day. The morning sun drops the curtain that evening has lifted. But for this long conical shadow on the earth we should never have seen one of the stars of heaven. It is the one divinely provided telescope-tube through which we can study the most stupendous of all the visible works of God. It is, in its way, a shadow of the Almighty, and it had taught us more of God, and of the infinite ranges of His power and wisdom, than a thousand added suns could ever have taught.

It is the Apostle who, describing the most dreadful sins of a heathen world, traces the whole course of sin back to its fountain head in lack of thankfulness. It is the want of this grace embitters the most favored lot. To the "cheerful heart" every condition in life presents occasion for praise; to the ungrateful, no condition.

## FAITHFULNESS.

## Some Bible Hints.

Fidelity is a habit, and must be cultivated in little things, because great opportunities come too seldom to form a habit (Luke 16: 10).

Even in what is my own, self-respect would compel me to be faithful; how much more, when I have nothing that is my own! (1 Cor. 4: 1.)

No one can be "faithful unto death" without being faithful all his life; for death may come at any time (Rev. 2: 10:).

Fidelity is the crown of life; it is the splendid flowering and climax of all our energies and talents (Rev. 2: 10).

## Suggestive Thoughts.

Faithfulness is built on faith. No man can be faithful without help from the unseen.

Faithfulness is more than a deed, it is a desire; more than doing a duty, it is loving to do it.

True fidelity is faithful in the dark. Faithfulness does not consider ease or difficulty, reward or oblivion, comrades or loneliness; it considers only the commandment.

## A Few Illustrations.

Many are satisfied with planning future fidelity, which is like making a meal on pictures of food.

Praise for faithfulness is like breaths about an engine; the engine will work without them.

The longer a tower stands the more likely it is to fall; but the longer faithfulness endures the more certain is it.

The longer a horse obeys his rider, the fewer commands he needs. So our obedience will unite our wills with the will of God.

## To Think About.

Is my chief desire to do my duty?  
Do others think of me as faithful?  
Is my fidelity waxing or waning?

## A Cluster of Quotations.

It goes a great way toward making a man faithful, to let him understand that you think him so.—Seneca.

Nothing is more noble, nothing more venerable, than fidelity.—Cicero.

By my tasks of every day.

By the little words I say,

My allegiance I proclaim—

My allegiance to a Name—

Prove my right His cross to wear.

Cross and name of Christ to bear.

—George Klingbe.

Faithfulness can feed on suffering,  
And knows no disappointment.

—George Elliot.

## DAILY READINGS.

- M., Oct. 15. The faithful Colossians. Col. 1:1-8.  
T., Oct. 16. Practical faithfulness. Tit. 2:1-15.  
W., Oct. 17. Faithful against error. Jude 1-4, 23.  
T., Oct. 18. Paul's faithfulness. Acts 20:18-21.  
F., Oct. 19. True Thessalonians. 1 Thess. 1:1-10.  
S., Oct. 20. Peter's faithfulness. 2 Pet. 1:12-15.  
S., Oct. 21. Topic.—Faithfulness. Luke 16:10; 1 Cor. 4:1-5; eph. 2:10. (Honorary members meeting.)

The home of a good man is pleasant to him that is weary; but the dwellings of sin are on the path of the lost.

For the upright man there is a smile on the face of God; but for the man who wilfully deceives his brethren there is a rod in his hand.

The fountain of life is hid with Christ. Christ has enough for us, though we see not whence he has it.—Henry.

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OTTAWA, WEDNESDAY, OCT. 10, 1906.

One of the most striking figures in the recent development of Japan, Admiral Togo, is the subject of a deeply interesting article by Mrs. Hugh Fraser in *The Living Age* for October 27.

The announcement made by Rev. Wm. Meikle, in another column of the *Dominion Presbyterian*, of his return to evangelistic work, will be interesting to many people in the Ottawa Valley. Previous to taking the pastorate some years ago of a Presbyterian congregation at Glace Bay, N.S., he did excellent work as an evangelist for over twenty years, and he also did excellent work as a pastor and preacher at Glace Bay. His varied experiences as pastor will give him added power as an evangelist. There can be no doubt, as pointed out in Mr. Meikle's circular, that there is room and opportunity for evangelistic work in many fields, and it is a hopeful sign of the times that men qualified and willing to undertake such work are coming to the front.

Rev. Mr. Moore, one of the secretaries of the Lord's Day Alliance when in Ottawa recently, made the following striking statement with reference to the probable effects of the bill passed last session: "When the act comes into force next March 4,000 stores that were now opened on Sundays would be closed. No freight trains could start out on the Sabbath, and there could be no loading of live stock on that day. Neither would construction work be permitted on Sunday. This year one railroad company alone had 9,000 men employed in construction work on Sundays. There would be no Sunday excursions, no games for prizes or rewards of any kind. 75,000 men that now had to work on the Sabbath would not have to work on that day when the act came into force, and the other 75,000 if they had to work eight hours on the Sabbath would have a full twenty-four hours rest on some other day in the week.

### "MINISTERS MADE OVER."

When a piece of machinery balks or does it work imperfectly, the difficulty is some times remedied by taking it to pieces, cleaning it thoroughly, making necessary adjustments, and putting it together again—in other words, making it over.

When a man gets out of gear physically what the wise doctor does is not to flood the inside of the patient with drugs, but as far as possible by regimen and change, make him over again.

The suggestion is being made, we observe, that the itinerant system is not the only way to furnish a congregation with variety and freshness in "supply of sermon"; that the desideratum could be met by the permanent pastorate taking itself occasionally to the laboratory to be made over. What is suggested is post-graduate studies at the nearest theological college—that is to say, to spend a few months, or even a few weeks, every few years, or every year if practicable, in getting mentally and spiritually made over.

It may be replied that a good minister will never be satisfied with his attainments, but will always be reading, and thinking, thinking and reading. There are such ministers, and they are to be found alike in country, town and city. But even the most zealous reader and thinker will find his reading and thinking accentuating themselves into ruts. What he needs is a fresh point of view. He may be making a hobby of one or two books of the Bible. He would do well to see what is contained in the books outside his hobby-preference. If he be a keen logician, delighting in the dry light of the intellect, it is possible the very thing he needs is to make himself study sympathetically the life of some great revivalist like Whitfield, Wesley or Moody, and vice versa.

We all need to be, now and then, made over, mentally and spiritually, if we would keep out of ruts and retain our freshness. No one needs it more than the minister, whose task is exacting, and who every Sabbath stands in the clear light of a concentrated attention.

### AWAKENING OF CHINA.

The greatest chapters of an unfolding world-drama will probably be furnished by China. The awakening of Japan distinctly altered the relative importance of every country in the world. But the awakening of China, whose population is equal to that of five North Americas, and whose people are of greater average ability than the Japanese—is a matter of future importance beyond the imagination of man to conceive. Christianity and English-speaking ideas will soon have an absolutely open door and a decisive test in China.

"A Negro on Efficiency," by Miss H. C. Foxcroft, which *The Living Age* for October 13 reprints from *The Fortnightly Review*, is a striking and sympathetic study of the career of Booker Washington, which, although written primarily for English readers, will be read with keen interest in this country.

### HOME MISSION COMMITTEE.

At the meeting of this committee, held in Toronto last week, the work as reported has been most effectively carried on. The great problem was the scarcity of men. The committee could have placed 53 more men if the supply had been sufficient. A call is to be made upon Christian laymen in Ontario and Nova Scotia to come to the help of the Lord in this great work. There are many laymen in our Church who have gifts sufficient to do good service in many of these fields' holding services and visiting the people. The Rev. Dr. E. D. McLaren will be glad to hear from any such workers. A feature of the meeting was the stirring address given by Dr. Kilpatrick and Dr. Neil, who had spent the summer visiting fields in the west. Some practical measures must be devised to keep missionaries in the far away mining regions—if we are to keep the people from becoming heathenized.

The Women's Home Mission Society visited the committee and gave an account of their operations. This society is doing splendid work. Their contributions during the coming year will not be less than \$15,000. There is no church in the world that has laid upon it such a great work as our church in Canada has in its Home Missions.

The Rev. George MacGregor was appointed to Aylmer; Rev. W. W. MacCuaig to Plantagenet; and Mr. Jas. Robinson to the Desert-field.

### WEIGHTY WORDS.

Archbishop Bruchesi, of the Roman Catholic Diocese of Quebec, speaking in French, recently uttered, on the subject of Temperance, according to *La Presse*, to a party on the steamer *Beaupre*, words worthy of attention by Roman Catholic and Protestant alike. "Temperance societies are agencies moral and national. Our people are sick, very sick; they deliver themselves, sometimes, to deplorable excesses. If temperance reigned among us, our country would be the most beautiful and happiest in the world. Alcohol makes people rush into insane expenses and shortens life. There are parishes that spend \$60,000 a year in drink. In a municipality neighboring Montreal, this outlay reaches the fabulous sum of \$400,000. Drink fills our prisons and asylums. Lately I visited a prison, I asked twenty-five of the inmates the cause of their incarceration. All attributed it to drink. \* \* \* The people should rise in arms against the common enemy, alcohol, with one accord. It is one's duty as a moral Christian citizen—in short, as a man—to assist the temperance movement with heartiest support."

Classes in Queen's University will resume with a full staff of professors. Six new ones have arrived: Prof. J. W. Anderson, M.A., Scotland, Latin; Mr. Allen, M.A., California, assistant professor of history; Prof. Clark, Ph.D., Maine, physics; W. T. McClement, Chicago, assistant in botany; F. O. Willhofft, Potsdam, N.Y., professor of mechanical engineering, and G. W. Mitchell, B.A., assistant professor of classics.

## MR. BOK AND THE RELIGIOUS PRESS.

Mr. Edward Bok is editor of the *Ladies' Home Journal*. It is altogether unnecessary to speak of the conspicuous success of his work in connection with that great paper. He is, without doubt, a man of marked ability and unlimited energy and resourcefulness. But evidently he is troubled with "spells." Several times now we have known him to be afflicted with what we would diagnose as church-mania. A short time ago he undertook to tell us why young men did not go to church. The sum and substance of it all was that the modern church neither understood the young man's religious needs nor knew how to meet them, while the preacher was conspicuous among all classes of men for his incompetence and failure to understand the duties or realize the possibilities of his own calling. And now it is the religious papers. For some time *The Ladies' Home Journal* has been leading in a crusade against patent medicines. It has done a real public service in letting the people know the large percentage of alcohol that many of these nostrums contain, and in calling attention to the many and manifest evils that are wrought by them. All honor to it for its fearlessness and aggression in this matter. But the editor now feels called upon to abuse the religious press for its alleged failure to help along a good cause. And the abuse is very wholesale and abusive. Here are a few sentences: "The papers of the religious press of the country are clogged with the very advertising that decent secular periodicals have refused to accept." "In the full knowledge of the contents of these medicines, these advertisements, shunned by the decent secular periodicals, are wantonly solicited." "Is it any wonder that the religious press of the country, save in the case of a few notable exceptions, has become a synonym for ridicule and disgust among intelligent and discerning people." "The newspapers are wheeling into line, and censorship of patent medicine advertising has begun. But the religious papers have absolutely stood still."

On this the *Christian Guardian* properly remarks: That all this indignation is of the cheapest and most pharisaical kind will be evident to any one who seriously and fairly considers the matter, and who knows anything about the custom of the religious press in the matter of advertising as compared with the secular papers. All religious papers are not above reproach in their advertising columns. We are not sure that our own always is, but there can be no doubt that the religious press is not lagging behind the secular in this matter, and that it has a fairly acute conscience touching the patent medicine evil.

F. M. Tidings for October contains a touching little story entitled, "A Word in Season," by our occasional contributor, "Bonnie Brae," of Ottawa. So good a writer should be a frequent contributor to the various church publications.

## THE PRESENT POPE.

It is pretty well known that the present occupant of the Papal chair was unexpectedly called to his high position and is scarcely the ecclesiastical politician and smart diplomatist that one would expect to find in these days. Still, we are far away from Rome in several respects and cannot form a clear idea of the character of the man upon whom, in these days, such great responsibility rests. The following statements taken from two leading journals of the great city which we regard as the centre of our empire are interesting, and are no doubt based upon adequate knowledge.

The *Tribune* says: "Pope Pius X is justly beloved and respected, but from the first he has shown few traces of that skill and power which have rarely deserted the Papacy in its most anxious vicissitudes. The situation which confronted him might surely have been so handled as to substitute a genuine goodwill for the restless and superficial peace which was often characteristic of the days of the Concordats. Unfortunately it has been so handled as to make the relations of church and state more bitter and difficult."

The *Spectator*, also discussing the crises in France, gives this pen picture: "The Papacy is ruled by a man who is not a diplomatist, who thinks it his conscientious duty to keep the church independent of lay control; and who, it is probable, looks as the last resort for divine assistance. The Pope is not exactly a fanatic, but he is a resolute churchman. He has been greatly affronted by the suppression of the Concordat, which he regards as a Treaty, without any negotiations with himself, and he looks upon those of the Curia who advise moderation as Laodiceans whose counsel may weaken the authority of the Church throughout the world." After showing how firmly and fiercely the majority in the French Republic stands for "laicism", and how the two opposite principles are bound to clash, this writer concludes an interesting article in the following words: "The Pope, though a man entitled to respect for his courage and for his devotion to conviction, has mistaken his era and the wishes of the French masses, who desire that the offices of the Church shall be performed in the ancient way, but who intend that, whether they are or not, the Government of France shall be controlled by lay thought, lay aspiration, and lay men."

## ELECTORAL CORRUPTION.

It is always the right thing to make it easy to do right. For that reason, nothing should be made obligatory, seeing that the bulk of bribe-giving and bribe-taking is centred around what is called "getting out the vote." Hanging back until the latter part of the day, waiting to be bribed, would be decidedly discouraged by making it every voter's legal obligation to get out his own vote.

As to knowledge and manipulation of the ballot by deputy returning officers, and the like, there would be considerable lessening of the temptation by the use of the mechanical method of voting, where the elector would need only to press a button.

## WORLD OF MISSIONS.

1599 were added on confession of faith to the Presbyterian Church in the Philippines last year.

A Persian woman, a Moslem, has given \$2,000 for a women's ward in the missionary hospital in Urumia.

The High Commission of Siam is urging the missionaries under official sanction to undertake the vaccination of all the people in the northern provinces. This will afford a grand opportunity for preaching the gospel.

A revival in Urumia, Persia, is blessing men, women, and children. A missionary writes: "The chief and primary cause of this blessed work of grace is unquestionably the presence of the Holy Spirit, manifested in answer to much earnest prayer."

A missionary in South Africa declares that the greatest fleeting missionary opportunity today is among the great Hausa people of the Central Soudan. They are ready to hear and welcome the Gospel. The Mohammedans are sending in their preachers by the score. "The faith of Islam is an advance upon heathenism and the Hausas are adopting it, thousands in a month. But Mohammedans are harder to win to the Christian faith than idolaters."

Rev. Alfred Wasson, writing from Korea of its Methodist missions, says: "The Korean church is filled with the spirit of self-sacrifice. They build their own country churches, and each circuit supports in whole or in part a native helper, who gives his time to extending the kingdom among his heathen neighbors. Many of the poorer Christians obtain money for supporting the preacher by taking out a handful from their regular allowance of rice each day and selling it. Every convert is a missionary."

The annual assembly of the delegates of the Samoan Churches in connection with the London Missionary Society was held at Malua, Samoa. There was an attendance of 324 ordained pastors and native missionaries and 247 lay members, and the meetings were of a most enthusiastic and hopeful character. Sixteen young men who had successfully passed through their probation were ordained to the native ministry. The mission has been successful in this portion of the South Seas.

## AN OPEN LETTER FROM MR. MEIKLE.

Rev. William Meikle, B.A., has issued the following letter:  
Glace Bay, C.B., Oct. 1st, 1906.

Dear Brother,—After a pastorate here of somewhat over five years I am about to engage for a time at least in evangelistic work.

It is scriptural for a minister to "do the work of an Evangelist"; it is right for brethren to assist one another in gospel services, but there is still a place and need for the Evangelist who can devote all his time to special work. I was in evangelistic work for many years, yet in my pastorates I availed myself of the assistance of evangelists with blessed results.

The demand for this work is increasing. Revival is spoken of, written about and prayed for all over the world. And it is needed. Why not have it? Let the prayer of every minister, office-bearer and member be, "Lord, give us a revival and commence in me." This prayer earnestly offered and consistently carried out would soon ensure a general and widespread revival.

I ask your prayers for the work in which I am to engage and for the efforts of all faithful evangelists. Yours fraternally,

W. MEIKLE.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## THE STORY OF A PRIZE POEM.

By Maggie C. Reid.

## Chapter I.

Johnston and I have been chums for years, and we have an unmitigated respect for each other. We were boys together, though, as a matter of fact, I was expelled from school some time after him and we lost sight of each other awhile. We met again rather strangely. At the age of eighteen I got a very junior post in the office of Totup and Graball. On the day of my arrival who should I see grinning at me from his perch at the opposite end of the room but by old chum Johnston! We resumed our friendship that day, and though we do not now work in the same place of business we have lodged together ever since. At present we are boarding, and we revel in the luxury of a double-bedded apartment and a private parlor, to which we retire after meals.

I think a literary taste in common has been the affinity in our case—not that we have done anything remarkable in a literary way, you understand! There's no doubt, though, that we have the ability. It only wants recognition. The only thing I have ever really had in print was a poem in our "School Magazine," at the age of fourteen. I was ambitious then, and very sentimental. All I got for my contribution was a severe reprimand from my father. Johnston also at that time attempted a poem in blank verse—in very blank verse, indeed! Now, though that is the sum-total of our accomplishments, our literary zeal—especially Johnston's—is unabated.

Johnston's pet hobby is competitions, particularly poetry. He buys stacks of weekly and monthly papers, and eagerly scans the pages for competitions. I don't think you could mention one for years back that he hasn't tried. I had been visiting one evening lately, and had arrived home about nine o'clock. In the parlor I found Johnston, as often before, in the throes of a composition. A pile of magazines stood at his right hand, and a bundle of manuscript paper at his left. His ears were filled with cotton wool, and the clock had been put off tick. I regret to say he greeted my entrance with a scowl.

"Hallo! old man," I said, sideling up to him in a friendly way, "are you busy?"

He grunted out something about "peace." I glanced over his shoulder, and saw that he was wrestling with the muse. The paper in front of him was ruled off in three equal divisions, and, with the perception of a Sherlock Holmes, I concluded that he contemplated perpetrating three stanzas. Beyond the figures 1, 2, 3 and the first line of the projected poem, however, the paper was blank.

"Trying to beat Shakespeare at his own game, are you?" I went on, unabashed, in that kindly way which is one of my chief charms. "What's it all about, Johnston? You might—"

"I say, Jackson will you shut up?" he growled. He was evidently in a bad mood that night. "Read that if you must know what I'm doing."

"That," was of course, a competition to which he pointed with the stub-end of his pen. There I read that the Editor was offering a prize of five guineas, and he required that competitors write three verses of poetry stating what they would do were they sud-

denly to become the possessors of great wealth and power. The last line of each verse was to be—"If I were lord of all!"

"Shouldn't mind having a shot at that myself, Johnston," I said, clapping him affectionately on the shoulder as I grasped the details of the case.

"Oh keep quiet, will you?" he rapped out testily. There's no pleasing Johnston sometimes.

"Let's have a look at your first line, then won't you?" I went on, for there's no squashing that cheery manner of mine. Bending over the neatly-spaced-off sheet of paper I read—

"I'd stride along the battlemented crags!" His maiden effort tickled me immensely, but still in a kindly manner I suggested "rags" to him as a good rhyme for the second line. The look he gave me was meant to annihilate, but didn't.

With one fell swoop he denuded that table of all its literary appurtenances and marched off with his spoil to our sleeping apartment, muttering all the road, and not in a friendly manner as I should have liked, either!

He sat late that night struggling with his three verses. I went off to bed with the easy assurance of superior ability. My last waking thought was "I'll wait a day or two yet then I'll surprise Johnston when he sees what I'd do."

"If I were lord of all!"

It was a morning a few days later. The housemaid had done me a little service, and I was offering her a shilling. To my amazement, she declined to take it. I stared in blank astonishment.

"You'd rather not have it?" I repeated as though I had not heard aright. You see, I have been lodging and boarding for years, and to have a "tip" refused nearly brought on a "stroke!" "Aren't you allowed—to—to—er?" I stammered, questioningly.

She understood, and smiled prettily. "Oh, yes; I believe so, she replied, but I'd rather not. My hand slunk back to my pocket with the coin, and while I eyed her as one would eye a new and rare specimen. She stood as though she meant to say something further. "But might I ask you," she said at length, "to lend me a book on English composition? I should like to refer to it a little. I should take great care of it."

"Most certainly," I replied, marvelling inwardly while I stepped to my bookcase to procure it for her.

"And if at any other time—" She interrupted me at this point with profuse thanks and ere I had half finished my sentence she was off like a flash, the coveted volume under her apron.

I mopped my brow, sat down, and reflected. What with boarders burning the midnight oil at the sacred shrine of poesy, and the very maids borrowing mighty tomes with a view to mind culture, there was no doubt that things were beginning to "hum."

Three mornings later, I strolled into our little parlor as fresh as a daisy. I was very early—early rising is another of my little virtues, by the way. I had left Johnston having his "last five minutes" in bed. The parlor fire was still green. A crumpled sheet of notepaper lying on the hearthrug attracted my attention. I picked it up, and, to my amazement, read thereon a verse of poetry ending—

"If I were lord of all!"

An extraordinary fine verse it was, too—a hundred times too good to be Johnston's. It might also have been mine, but that mine was still simmering in my brain. I was standing staring at it when I

heard a hurried footstep, the parlor door was unceremoniously opened, and Minnie, the maid, entered. She had come in quest of that scrap of paper, and was taken aback to find me in possession of it.

"If you please, that is mine," she said, nervously, holding out her hand. "It must have fallen out of my apron pocket when I was brushing up the fire-side."

"Is this your own composition?" I asked, still withholding it.

"Oh, yes," she answered, smiling and blushing prettily. "Please give it to me; it isn't worth reading."

"Do you write much?" I asked her, handing it over to her.

"Just a little," she replied. "I haven't really time for it, but I love it. If you please, sir, you might not mention this to anyone."

Of course, I promised, though I had been simply dying to tell Johnston that his poem had no chance with this girl's. I did not tell the maiden, either, that I knew she was writing poetry for competition. I looked over the staircase with interest at her retreating form. I was utterly amazed, to put it mildly. Hitherto, I had regarded all maids as fixtures, more or less, going along with the establishment, but this one was different. She was so pretty, too, and had such a refined and lady-like manner. I could not understand how she came to be occupying the position of housemaid.

I did not know whether she finished her poem for the competition, but I do know that Johnston's effort was finished and dispatched. Whether I entered for the competition is a matter of no moment whatever. Johnston's poem, it is true, was in a high falutin strain, but it really wasn't bad. In fact, so assured was he that it was tremendously fine that he showed me a list of all the things he meant to buy when the five guineas should come along! I think he had everything on that list from a watch-keg to an overcoat. I remember feeling relieved by the thought that that was a shopping expedition he would probably be saved, for I don't think he would have survived it.

Johnston was hilariously happy those few weeks while we awaited the result of the competition. I was treated to his poem morn, noon, and night, till I was even more familiar with his effort than I was with my—no, not that's a mistake. He would spring up suddenly from the table, strike an attitude, and proceed to recite the verses. I got so accustomed to his frenzied outbursts that I was shortly able to correct any little inaccuracy.

The result was to be published on a certain Friday in the ordinary weekly issue of the paper. Johnston was alternately jubilant and moody that day. I saw that he was in a state of suppressed excitement.

When I reached home in the evening he was seated at the table with a paper spread out before him. He made no reply to my cheery salutation.

"Well, have I to congratulate you?" I asked, pleasantly.

"I guess not," he answered in sarcastic tones.

I lifted the paper and read there—"The prize of five guineas for the best poem goes to No. 5 Shandwick Place, Edinburgh, and the winner is Minnie F. Selby." He watched while I read.

"What does that mean?" he asked, witheringly.

"Great Scot!" I ejaculated, "it means that the prize has been won by our housemaid."

"What?" he demanded, seizing me by the lapels of my coat. "Is that not your non-de-plume?"

"No, you idiot!" I answered; "you have evidently failed to grasp the fact that true genius seldom meets with recognition. The housemaid of this famous establishment has got that five guineas as certainly as—we've got the paper."

"But are you sure?" he persisted.  
"Well, my dear fellow," I said, "there's nothing sure in this world but death and taxes, but that's the name of the maid, and she writes; so, unless there's two of them—"

"Here, that'll do," he snapped out. I had succeeded in convincing him at last. In the course of the evening I received the evening mail from Minnie's hands.

"So you've been successful?" I said, looking straight at her. She seemed surprised that I knew.

"Yes, I have been successful," she answered, simply.

Then we talked a while. She told me that her parents had died, leaving her and a younger sister in very poor circumstances. Having no one to take an interest in her, she had simply "drifted" into service, as she put it, and had never been able to get out of it. Her younger sister was a pupil teacher whom she (Minnie) meant, by dint of great economy and self-sacrifice, to put through the Trinity College. The simple pathos of her life story was inexpressibly touching on me, and I rejoiced with her at the success that had come. That was the first of my pleasant talks I had with Minnie F. Selby.

I read all her literary efforts, and acted as censor for her. She had written a little story, which was simply a gem in its way, and I advised her to have it typed in our office ere submitting it to an Editor.

Minnie left the boarding-house some weeks ago, and is living now with my mother in her pretty country house. They are great friends, mother and she, and mother types her manuscript as she writes it.

I run down there most week-ends. At present we are busy discussing wall papers, and the respective merits, from a utilitarian point of view of leather v. velvet, for we are thinking of shortly "taking up house" in Edinburgh together. And a happy home it will be!

Johnston and Minnie are now great friends, and he has long since forgiven her the winning of his prize.

#### CHILDREN'S SAYINGS.

"I wouldn't cry like that if I were you," said a lady to little Alice.

"Well, said Alice, between her sobs, "you can cry any way you like, but this is my way."

"Why, Nellie, there goes Mary Smith, with two sisters, I thought you said she had had only one."

"Well, she told me she had two half-sisters, so I thought that was the same as a whole one."

Ten-year-old Fred was going to a party for the first time.

"Here's a half-dollar, Fred," said his father; "if it rains be sure you take a cab home."

But Fred reached home drenched through.

"Why didn't you take a cab?" said his father.

"I did, father," said Fred, "and I sat on the box all the way home. It was glorious."

"Now Alec, don't be selfish," said his mother, "baby is only going to play with your marbles for a little while."

"No, mother, he's going to keep them always, if he can."

"Oh, no, dear."

"I'm sure he is, mother, 'cos he's trying to swallow them."—Boston Globe.

A clever Irish woman has patented an invention called "the happy thought." It is a portable cage canopy, which, when adjusted on a cradle, will prevent the liveliest youngster from tumbling out.

#### THE CLEVER BEAVER.

Beavers do not always build houses for themselves, being content often with a burrow in the bank of the stream. As is the case with the houses the entrance to a burrow is under water, though sometimes there is an opening from the surface through which brush and sticks are carried for their food supply.

These burrows are sometimes very commodious and offer comfortable quarters for a large colony. They seem to be generally dug from the banks of a stream which is too swift to make the building of dams easy and which has a deep channel. A lone beaver who has been driven out by his fellows for some cause or other is very likely to make such a home in the bank.

When a colony of beavers is harassed by its enemies or when internal dissensions arise a part or the whole of the colony will establish a new home some distance away. They lose no time in choosing a weak portion of the river, where the banks are well wooded, and fall at once to work.

Where the river is rapid one of the slow reaches between the rapids is chosen for a dam. The wood is cut above the dam-site, sometimes at quite a distance, and transported to the water, where it can be easily moved down stream.

The sticks are placed more or less parallel to each other, so as to make a compact structure, and the continuous pile thus resulting extends directly across the stream.

Mud is continually used to fill the interstices as the dam grows in height. At some distance up stream the house is now built, also of sticks and mud, in as secluded a place as possible.

#### AUTUMN GLORY.

As one who watches from an aisle

Cathedral windows rare,  
I stand before the forest trees  
And trace the splendors there.

The robes of flame apostles wear;  
The glory round the head;  
The light so strange to those on earth,  
Which shines about our dead;

The staff of gold, the palm of green,  
The crook with blood-like stains—  
All these I see as when the sun  
Lights up cathedral panes.

And yet, with fairer face is One  
Who 'mid apostles stands,  
With crimson on His flowing robes,  
And crimson on His hands.

Ah! dearest Lord, where'er I go,  
Upon the land or sea,  
All beauty hints of loveliness  
That finds its crown in Thee.  
—Good Housekeeping.

#### A HANDSOME APOLOGY.

Ned and his grandmother are the best of friends, but sometimes the little boy's tongue is too quick to please the old lady. Then Ned apologizes after a fashion of his own, which his grandmother approves.

"I got tired lugging that wheelbarrow for grandmother while she was changing her plants," Ned said to his mother, recounting the day's events at bedtime, "and I said, 'I wish there wasn't another speck of this hateful dirt in all the world!' But then, afterward, I 'pologized."

"I am glad of that," said his mother. "Did you tell her you were sorry?"

"No, that is not the kind grandmother likes best," said Ned. "I got another wheelbarrowful, and just said, 'Don't you want some more of this nice dirt, grandmother?' And then we were all right again."—Youth's Companion.

Several London big retail drapery establishments keep daily metrological observations, so as to gauge the effect weather has upon shopping.

#### THREE MYSTERIES.

To every door there comes three mysteries. One is Life, a strange, bright, beautiful form, with gifts of gold, frankincense and myrrh, with jewels from every clime and the balm of an eternal country about him. It is a strange, profound face, sweet and fair with a blending of the serenity of heaven and the convulsions of earth. In one hand he holds blessings untold, in the other there are disappointments, pains and griefs. He knocks at our door and from either hand he makes a selection of his treasures, leaves them upon our threshold and while we are reveling in his being and beautiful gifts the second mystery sets his foot on the doorstep. His countenance is dark and we all shrink from his presence. His features are forbidding his touch is cold. We would forbid his entrance if we could, but we cannot. He too has some unseen treasures in his hand, but only one member of the home is permitted to see what they are. He takes from the family circle his choice of the home, wraps it in his dark mantle, slips out the door and is gone, and the mystery of Death follows close on the footsteps of Life. Then comes mystery the third—Eternal Life. It is of beautiful form, like the angels who came to the saints of old, and there is the odor of the gardens of God about him. His face is one that no man can look upon without seeing something of God. Every room in the old home he fills with the treasures which he has brought with him. The little cot, from which the second mystery took the child, he fills with sunshine and makes the parents hearts sing like a brook in the meadow. He tells them that the three mysteries are relatives. They are joint laborers, working the same field, cultivating the same flowers, looking to the same autumnal ingathering and joy. The first mystery supplies the seed and trains it. The second bears the bud, or the full-blown rose to the gardens of God, where the third sees to its transplanting and everlasting nurturing. They work into each other's hands, and where the first knocks, we may expect the second and ever hope for the third.

#### IMPORTANT IFS.

If you want to be interesting, don't talk much about yourself.

If we had more good hearers, we would have more good sermons.

If you are in the wrong place, your right place is empty.

If you want to be strong in trial, don't forget to pray when you are prosperous.

If there is some man you hate, begin to pray for him, and you will be ashamed of yourself, and try to help him.

If you can't be rich, you can become better off by being contented.

If the earth were covered with flowers all the year round, the bees would get lazy.—Unidentified.

#### PAID GOSSIPS.

In China elderly ladies are regularly employed as gossips, and they are well paid. It is usual for them to go around to the best houses, beating a drum to announce their arrival, and to offer their services to the lady of the house as entertainers. If their offer be accepted they sit down and tell the latest news, the choicest scandal and anything which they think may interest their hearers. Should their stock-in-trade prove very desirable they very likely go away with a handsome present in addition to their regular fee, which is at the rate of about one shilling an hour. Some of these professional gossips have a large number of clients whom they visit at regular intervals.

The half of success is sympathy. The least part of convincing men is showing them the evidence; the greatest part is getting them into the proper frame of mind to want the evidence.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

At the communion in Erskine Church on Sunday, thirty new members were received, seventeen by certificate and thirteen on profession of faith. The rapid growth of this congregation necessitates the election of four additional elders, and nominations will be asked for at an early date. Three were added to the session a few months ago, so that four more will materially strengthen the eldership of this rapidly growing congregation.

## WESTERN ONTARIO.

Rev. Dr. McCrae, of Westminster, conducted successful anniversary services at Komoka last Sunday.

Rev. John Little, of Holstein, preached anniversary sermons in Knox Church, Clifford, last Sunday.

Rev. Mr. Cochrane, of Woodstock, declines the call to St. Paul's church, Smith's Falls.

Rev. George Thom was inducted into the pastoral charge of the Sundridge congregation on the 9th inst.

At Hagersville last Sunday, anniversary services were conducted by Rev. A. Grant, of St. Mary's, who lectured on the following evening in a most entertaining manner on "Pioneer Work in Haldimand."

Rev. J. Ross, D. D., of Port Dalhousie, conducted anniversary services in St. Andrew's Church, Thamesford, to the great delight and edification of the people. The tea-meeting on Monday evening was well attended.

Rosemont, Mansfield and Everett is vacant by translation of Rev. Alex. Wilson to Airlie and Beech Bank. Rev. G. W. Rose, B.A., Mono Centre, Ont., is interim moderator of session. Rosemont will burn its mortgage on 15th inst.

The congregation of Daywood and Johnson, in the Presbytery of Owen Sound, have been united and will worship henceforth in one church. The united congregation has been added to Annan and Leith, the charge of the Rev. Dr. Fraser, who in the interests of consolidation and economy of Home Mission funds has cheerfully undertaken the additional work.

A very interesting induction service was conducted in the church at Johnson on the evening of Oct. 2nd by Rev. Mr. Matheson of Chatsworth, and Rev. Mr. MacAlpine of Owen Sound. At the close of the service, Rev. M. N. Bethune who has done good service in the field for a year and a half gave a short but impressive valedictory address.

An interesting service was held at St. Paul's Church, Brooke, on Sabbath evening, Sept. 30th, by Rev. Dr. Fraser, of Annan, who recently organized the congregation. Six members were added to the Roll by certificate and eighteen by profession of faith, making the total membership 108. One adult and two infants were baptized. Four elders were inducted and the Lord's Supper was observed. The service was held as the conclusion of a summer of earnest and fruitful work by Mr. J. L. McCullough of Knox College, who has greatly endeared himself to the people and leaves with their grateful good wishes. Brooke is a thriving village just outside Owen Sound which has had Presbyterian service this year for the first time. Rev. M. N. Bethune who has supplied Daywood and Johnson for 18 months, succeeds Mr. McCullough in Brooke.

## EASTERN ONTARIO.

Rev. James Hastie preached at Woodlands and related charges last Sunday. Mr. Hastie always gives most acceptable service.

Mr. Foote who has been in charge of St. Andrew's congregation in Smith's Falls, during the past five months, has returned to Montreal to take up his final year's studies at McGill.

The charge of Knox church, Beaverton and Gamebridge, is still vacant. The moderator is Rev. J. A. Ferguson, Glenora, Ont., with whom those desiring a hearing may communicate.

The Rev. T. G. Thompson, of Vankleek Hill, occupied the pulpit of St. John's church, Cornwall, at both services on a recent Sunday and preached two excellent sermons.

The anniversary services last Sunday in connection with the Balderson church, were conducted by Rev. J. G. Stuart, M.A., of London, a former pastor. The entertainment on Monday evening was a pronounced success.

Says the Orillia Packet: In the absence of the pastor, Mr. White, who is taking a short holiday, the Rev. George Grant, B.A., I.P.S., conducted the services in the Presbyterian church, last Sunday, with great acceptance. There was a large congregation.

Rev. A. A. Scott, and Mrs. Scott and Mr. A. A. Scott, jr., left for Toronto, the latter to resume his college course, the former to spend a few weeks holidays among friends in western Ontario. During Mr. Scott's absence the pulpit in Zion church will be occupied by Rev. Mr. Solandt, of Ottawa.

The new Presbyterian church at McDonald's Corners is well on the way to completion, and is now in the hands of the plasterer. Rev. Mr. Guy and congregation are to be congratulated upon the energy they have exerted and spirit displayed in erecting this fine new house of worship.

The congregation at Cobalt has made application to be raised to the status of an augmented charge and is now ready to hear candidates. The stipend is \$850 and a free house. Rev. J. A. Donnell, of Haileybury, is moderator pro tempore. As the distance to Cobalt might prove a hindrance, the congregation will pay candidates \$15 a Sabbath but no other expenses. Candidates will be expected to preach two Sabbaths.

The Rev. Dr. Grant preached on the afternoon of Sunday in the Ardrea Presbyterian church, in connection with the anniversary services. On Monday night the anniversary tea-meeting was held, and the Orillia Presbyterian choir lent its aid in conducting the musical part of the programme. Dr. McLean occupied the chair. Addresses were delivered by the Rev. T. R. White, Severn Bridge; the Rev. W. J. Hewitt, the pastor, and Mr. H. Cooke, of Orillia. Owing to many counter attractions in Orillia and neighbourhood, the attendance was not quite so large as usual, but the meeting was a great success and much enjoyed.

The Presbytery of Kingston met at Sunbury on the 2nd inst., specially for the induction of Rev. J. A. Stuart, B.A., into the pastoral charge of the congregation of Storrington, Glenbourne and Buck Lake. Rev. J. Fairlie presided, and after sermon by Rev. C. Houghton, conducted the induction services. Rev. Dr. Mackie suitably addressed the minister, and Rev. Mr. Fairlie, the people, followed by Rev. R. Laird, a former pastor. The day was highly favorable, the attendance large,

and Mr. Stuart received a hearty welcome from the congregation that has unanimously and harmoniously called him. A call from the congregation of Melrose, etc., to Mr. Woods, a recent graduate of Quebec was sustained, and the usual appointment made in view of his induction.

At the quarterly meeting of the Peterborough Presbytery, held at Hastings, an important question was discussed, viz., the separation of Knox church, Peterborough, from St. Paul's and the ordination of the Rev. A. Bright. The subject was discussed at length, but no definite conclusion was arrived at. The question will be finally settled at the next meeting of the Presbytery, on Dec 2, at Port Hope, and if this is agreed upon the separation of the two churches will necessarily follow. The Rev. Mr. Bright, was duly licensed by the Presbytery. The Rev. Peter Duncan, of Colborne, occupied the Moderator's chair, the Rev. D. A. Thompson being the clerk of sessions. The reports of the various mission fields were very satisfactory. Mr. Robert Harrison gave an address on the Augmentation Fund.

The Women's Foreign Missionary Society of the First Church, Brockville, held its annual thank-offering last week. The attendance was large, including representatives from all other such societies of the town. After a short musical programme composed of a piano solo by Miss Mulloy, and a vocal duet by Miss McDonald and Trickey, words of greeting were extended by the visitors. The address of the evening was given by the Presbyterial president, Mrs. Dowsley of Prescott. Her remarks were based on four reasons that missionary workers have to be thankful for: 1. Remarkable spiritual awakening in Central India; 2. Awakening in China; 3. Great missionary uprising of Canadian students; 4. The existence of Women's Home Missionary Society. Mrs. Dowsley's address was much enjoyed by all, and it was moved by Mrs. James Moore and seconded by Mrs. MacLaren, that a vote of thanks be tendered Mrs. Dowsley. To this she fittingly replied. The collection amounted to \$114. Dainty refreshments were served and a social hour spent.

The moral of the following story is quite obvious. Again it is shown that example is more powerful than precept. Dr. Andrew A. Bonar had engaged to preach at Govan, opposite to Glasgow, and an advertisement to that effect duly appeared. The shortest route from Dr. Bonar's residence was by ferry, a distance of two miles. By a longer route of four miles he could walk or drive. In that busy neighborhood vast numbers of workmen, employed in trades connected with ship-building, assembled every day. The question arose among them, would Dr. Bonar cross in the ferry or drive round, or would he walk? Those of the workmen who were sceptically inclined were ready to bet that he would cross in the ferry, others that he would not. To settle the matter they appointed two of their number to watch. Accordingly, all unknown to Dr. Bonar, when he emerged from his house, four sharp eyes, for twenty thousand workmen, were watching to see which road he would take. The question was speedily settled when they saw the good man at once proceed, with unhesitating step, on foot, by the long route of four miles. When the report of the workmen's deputies was received the men rent the welkin with cheers for Dr. Bonar. Even sceptics could not withhold his expression of honor for such an example of Christian consistency.

## YOUNG PEOPLE'S CONVENTION.

The twelfth annual convention of the Glengarry Christian Endeavor Union was held in Knox Church, Cornwall, on Wednesday and Thursday of this week. The proceedings were of an exceptionally interesting character. The following delegates were present from the congregations throughout the district: Rev. D. MacVicar, Finch; M. A. McEwen, Maxville; L. A. McEwen, D. McCulloch, Moose Creek; Rev. G. W. Mingie, North Lunenburg; Miss Cassie Grant, Williamstown; J. McL. Sutherland, A. A. Scott, Miss M. Jessie McLeod, Miss Kathleen L. Howard, Miss Bertha Wightman, Miss Charlotte Dickson, Mrs. Isaac Johnston, Miss Laurene Laventure, Miss Ida Woods, Rev. J. D. Mackenzie, Lancaster; Miss Mary MacGillivray, Kirkhill; Rev. A. A. and Mrs. Gollan, Dunvegan; Miss Harriett Baker, Miss A. Eva Palmer, Summerstown; Miss Kate McDermid, Sandringham; Miss Olive McEwen, Bloomington; Jas. T. Daley, Miss Muriel Daley, Miss Ella Robinson, Miss Lenore McEwen, Cecil Wearar, Maxville; Miss S. Grant, Laggan; H. A. Craig, Summerstown.

The convention was opened with praise and prayer service, led by the President, Rev. Dr. Harkness. Addresses of welcome were delivered by Rev. Dr. Harkness on behalf of the committee, Mayor Cavenagh on behalf of the town; and Rev. N. H. McGillivray on behalf of the clergy. The president's address followed, also addresses by Rev. J. D. Mackenzie on "Privileges of To-day," and Rev. K. Gollan, on "Responsibilities of To-day."

At the evening service, which was opened by Mr. W. Dinzwil, eloquent addresses were delivered by Rev. Dr. Harkness and Rev. Dr. MacVicar, of Kingston.

At Thursday morning's session the reports of the officers and Junior and Senior Societies were presented. Addresses were delivered by Rev. J. Sinclennes, of Cornwall, and Mr. Von Oden Vogt, of Boston, Secretary United Society of C. E.

From 1 to 1.45 Mr. Vogt held a conference meeting with the clergymen present.

President—Rev. K. A. Gollan, Dunvegan.

1st vice-president—Rev. J. D. Mackenzie, Lancaster.

2nd vice-president—T. W. Munroe, Alexandria.

Recording secretary—Mrs. Gollan, Dunvegan.

Corresponding secretary—J. McL. Sutherland, Lancaster.

Treasurer—J. J. Wightman, Maxville. Jun. Supt.—Mrs. (Dr.) Harkness.

Committee—Rev. J. T. Daley, Maxville; Mrs. D. McCullough, Moose Creek; Rev. A. Morrison, Kirk Hill; Mrs. A. F. Der, Finch; Miss S. Northeote, Vankleek Hill.

The October Tidings gives the following list of new Life Members of the W. F. M. Society: Mrs. Wm. C. S. Root, W.F. M.S., Kippen; Mrs. D. B. Armstrong, W.F.M.S., Fletcher; Mrs. John Chisholm, W.F.M.S., Kemptville; Mrs. Hugh Clark, Duff's church Auxiliary, Guelph Presbyterian Church, Donald Bryce, Westminster Church Auxiliary, Winnipeg, Man.; Mrs. C. H. Lowry, W. F. M. S., Hagersville; Mrs. J. A. Allan, Knox Church Auxiliary, Perth; Mrs. Fanny Wadsworth Moffat, Harvester's Mission Band, Toronto; Mrs. John M. Scott, Knox Church Auxiliary, Winnipeg, Man.

In that beautiful hymn of Addison's beginning, "When all thy mercies, O my God, my rising soul surveys," the poet adds that amid ten thousand mercies "not the least" is the gift of a "cheerful heart," which tastes God's other gifts with gratitude.

## QUEEN'S UNIVERSITY CONFERENCE.

The 15th annual Alumni conference will be held on October 29 till November 2, when the following programme will be submitted:

Monday: 4 p.m.—The Young People in our Church: How to Train and Use Them. Rev. Dr. MacTavish, Toronto; Rev. Alex. MacGillivray, Toronto; Rev. J. G. Potter, Peterboro.

8 p.m.—Opening of the Theological Faculty. Lecture by Rev. Professor Kennedy, Knox College, Toronto. Present Day Landmarks in New Testament Study.

Tuesday: 10 a.m.—12 m.—The Sacrament of the Lord's Supper. Rev. J. Wallace, Lindsay; Rev. J. R. Fraser, Uxbridge; Rev. D. W. Best, Beaverton. 121 p.m.—Recent Developments in Philosophy, Professor Watson.

3.5 p.m.—A Preacher's Problems. Rev. W. J. Clark, London. The New Perspective in Christian Apologetics. Rev. E. E. Welsh, Toronto.

8 p.m.—Chancellor's Lectureship, Rev. Professor Jordan. The Old Testament as a Problem.

Wednesday: 10 a.m.—12 m.—The Book of Judges. Rev. H. T. Wallace, Kingston; Rev. I. N. Beckstedt, Athens; Rev. M. H. Wilson, Hallville.

12 p.m.—Missionary Methods in the Early Church. Rev. A. S. Morton, Presbyterian College, Halifax.

2 p.m.—Annual Meeting of the Alumni Association.

3.4 p.m.—Lecture by Professor Cappon. The Interpretation of Life by Modern Poets.

8 p.m.—Chancellor's Lectureship, Rev. Professor Jordan. Archaeology and Criticism.

Thursday: 10 a.m.—12 m.—Early Religious Life Among the Hebrews. Rev. Dr. Ramsay, Ottawa; Rev. W. W. Peck, Annapolis; Rev. Ernest Thomas, Lachute; Rev. J. W. H. Milne, Ottawa.

121 p.m.—Missionary Methods in the Early Church. Rev. A. S. Morton.

3.5 p.m.—An Interpretation of the Epistle of James. Rev. Dr. Milligan, Toronto; Rev. James Anthony, Watford; Rev. J. W. McNamara, Drayton.

8 p.m.—Chancellor's Lectureship, Rev. Professor Jordan. Babylon and the Bible.

Friday: 9.11 a.m.—Chancellor's Lectureship, Rev. Professor Jordan. Assyriology and the Old Testament.

11.12 a.m.—The Programme for 1907.

Entertainment is provided for members; also lunch is provided every day in the Museum.

Annual membership fee, 50 cents.

Tickets good for all the evening popular lectures, may be obtained from the Registrar, or at the door, for 25 cents.

Rev. Dr. MacTavish, 75 Grenville Street, Toronto, President.

Rev. Alexander Laird, R.M.C., Kingston, Secretary.

Miss Berry, a missionary of the London Missionary Society, writes from Tsang Chou, North China: "The most pressing need for the women's side out here is for some one to train the Bible women, Away in the Ching-Yuen District is a wonderful little woman. She is forty-seven years of age, and has taught herself to read the New Testament. Her diligence and patience are marvelous. She goes round all the villages, teaching and preaching. Last winter we had her in Tsang Chou for a few weeks to give her a little help in study. If we had one woman like her in each place we would rejoice. On every side there is a great eagerness to know the truth. The work waiting to be done is enormous."

All these divinely ordered over-shadows in the natural world have their counterparts, and more than their counterparts, in the world of man and in the world of sacred history.—Ex-President William S. Warren.

## BRITISH AND FOREIGN.

In Fifeshire three-quarters of the soil is under cultivation; in Sutherland only one-fiftieth.

Kincardine continues to maintain its connection with the sea, for in proportion to its population it sends more sons to become mariners than any other town in Scotland.

"O love that will not let me go" was sung in most of the Scottish Presbyterian churches on the 2nd inst., and sympathetic allusion to the death of the author was made.

The West Presbyterian Church, on West Forty-second street, New York, is valued at \$450,000; St. Thomas' at \$1,700,000, and the Fifth Avenue Presbyterian Church at \$1,600,000.

An American writer in an English weekly has a poor opinion of Greenock. "I thought," he says, "I had touched bottom in Newcastle and Glasgow, but Greenock is worse."

There was inaugurated in St. Enoch's Church, Glasgow, on the 3rd inst., the churches open for a number of hours each day, and "providing a quiet, restful service for the city workers."

Someone who has been alluding to "the late Dr. Peace" is reminded that there is nothing late about the organist. He is only late of Glasgow, but is still making music in Liverpool.

Speaking at a dinner on the 8th inst. Mr. Quinn, the Mayor of Johannesburg, strongly urged the federation of South Africa, and the union of Natal with the Transvaal as a step in that direction.

The other day Mr. Cornelius Lundie, now in his 92nd year, but still wonderfully hale and hearty, paid a visit to his native town of Kelso. He remembers having seen and conversed with Sir Walter Scott.

Scotland's oldest minister, Rev. Dr. Frew, of St. Ninian's United Free Church, Stirling, has been the recipient of many congratulations on attaining his 93rd year. He was born in Perth on Sept. 8th, 1813.

An old handloom weaver named Geo. Melville, died at Cupar on the 31st ult., at the age of 96. His twin brother—Thomas Melville, baker and confectioner, St. Andrews—died there last year. The two were the oldest twins in Scotland.

Queen Alexandra has a safe full of diamonds and pearls. She owns some wonderful coloured gems, rubies, sapphires and emeralds, and the great Kohinoor, the property of the British Crown, has been reset for her. But the jewel she values most of all is her engagement ring—set with a beryl, an emerald, a ruby, a topaz, a jacinth and another emerald. The initial letter of these stones spell the name by which her husband is intimately known, and by which she has always called him.

The Orange River Colony it is believed, can be made the greatest stock-raising area in the British Empire. At present there are 4,000,000 sheep and goats in the colony, and this year the production of wool and of mohair amounted to £540,000. As regards horses, the Orange River Colony can easily carry 100,000 breeding mares as against 20,000 or 30,000 at present. As for cattle, there are at present 500,000 head in the colony, which can easily carry 1,000,000.

## INDIVIDUAL COMMUNION CUP

The only sanitary and serviceable one is the POINTED TOP VERREBALE. Does not require tipping back the head. Can be boiled and poured out of washer, and no wiping required. Also ALUMINUM TRAYS with flat top Crystal Glasses. Illustrated Catalogue mailed free. Phone Park 578.

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## HEALTH AND HOME HINTS.

In Chicago loaves of bread must bear the weight and the name of the baker. Rats and mice are usually very lively and noisy just previous to a storm.

Tough fowls will be as tender as chickens if they are steamed for several hours. Serve with white or parsley sauce.

Hysterical people are common enough, nor is the condition of hysteria confined to the gentler sex, as many people suppose. Men, too, may be the subjects of hysteria.

Many house plants are killed by too lavish watering. The best plan is to immerse the pot for two hours in luke-warm water, and not to water the plants again until the top of the earth just begins to look dry and hard.

If a tin of paint has to be left open, stir it thoroughly, so as to dissolve all the oil, and you will find it as fresh as when first opened.

A cheap disinfectant to use scrubbing or washing utensils in a sick room is made by adding a teaspoonful of turpentine to every bucket of hot water. Turpentine is a powerful disinfectant, and will dispel all bad odours.

It is an excellent plan to have some place to go to to be quiet when things vex or grieve us. There are a good many hard times in this life of ours, but we can always bear them if we ask help in the right way.

Sleeping with your window open at night is the best safeguard against the feeling of fatigue that so many complain about. Unless a current of fresh air is allowed to circulate in the sleeping apartment, the air becomes stale and stagnant, the sleeper breathing her own breath, laden with slow but none the less deadly poisons, over and over again.

Mustard.—Delicious mustard is made by first slicing an onion in a bowl and covering it with vinegar. Let this stand forty-eight hours, when pour off the vinegar into another bowl, and add a little red pepper, salt, sugar, and enough dry mustard to thicken to a cream. The proportions should be a teaspoonful of the pepper and salt and twice that of sugar, but tastes differ somewhat as to the quantity of sweet used.

A very tasty compote of grapes may be made by boiling the fruit in a syrup of sugar and water, the grapes having first been slit and seeded. Or, after the syrup has been made—using about a gill of water to each pound of sugar, and cooking the syrup until it has attained such consistency that it will become brittle when dropped into cold water—the grapes may be dipped into it and laid carefully upon waxed paper until they have dried. Another way is to dip them into beaten white of egg and cover them with powdered sugar before they have been set aside to dry.

Old boots and shoes of leather are cut up into small pieces, and then are put for two days into chloride of sulphur, the effect of which is to make the leather very hard and brittle. When this is fully effected, the material is withdrawn from the action of the chloride of sulphur, washed with water, dried and ground to powder. It is then mixed with some substance that will cause it to adhere together, such as shellac or other resinous material, or even good glue, and a thick solution of strong gum. It is afterwards pressed into moulds to form combs, buttons, and a variety of other useful objects. Prussiate of potash is also made out of old leather. It is heated with pearl-ash and old iron hoops in a large pot. The nitrogen and carbon form cyanogen, and then unite with the iron and potassium. The soluble portions are dissolved out, and the resulting salt, added to one of iron, produces the well-known prussian blue, either for dyeing purposes or as a pigment.

## SPARKLES.

Neptune—I say, Boreas, if you keep on blowing like that you'll get yourself disliked Boreas—What do I care? It isn't my business to furnish popular airs.

Dora—Never tell Flora any secrets.

Corä—Can't she keep them?

Dora—Keep them? Why that girl tells people her right age!

Dad (severely)—And look here, Ethel, you mustn't encourage that young man to stay so late every night. It's disgraceful! What does your mother say about it?

Ethel—She says men haven't altered a bit, dad.

"Why don't you get an automobile?" "My dear sir," was the answer, "I don't need it. I have a dog, three life insurance policies, and a boiler. I have trouble enough."—Washington Star.

At a Nationalist meeting in an Irish village one of the speakers exclaimed:—"Ah! and as I gaze into the invisible future I fancy I can see on the sands of time the footprints of the hands of our horny-footed sons of toil."

Paddy was summoned as a witness in an assault case, and was very unwilling to give evidence. The Judge doubted to give very much. "Now, Pat," he said, "where were you when this assault was committed that you won't say much about it?" "I was in bed, yer Honor." "In bed! What were you doing in bed?" "Sure, now, I was ill with an uncle, a very sore disease, yer Worship." The Clerk of Court—"A carbuncle he'll mean, your Worship." "Truth, right you are," says Pat. "Now we have it," says the Judge. "A carbuncle. Now, Paddy, upon your oath." "Not at all, my Lord; upon my neck!"

"Sir," said a pale young man bravely, as he stood before a wealthy financier, "I want to marry your daughter." "What!" exclaimed the father, fiercely. "Yan!" "Yes, sir," continued the suitor trembling, "but I assure you that if she had not a penny I would still want to marry her, so I—" "Stop!" interrupted the father. "That settles it. I can't have another fool in the family!"

They were talking about a friend of hers who had married a bishop stationed in Kamschatka, or some other heathen land.

"I never could understand why she married him," said the young woman. "She seemed the last girl on earth to marry a bishop. She cared so much more for theatres and concerts than she did for church work and sewing circles."

"Girls are pretty wise nowadays," said the young man, "and they generally have a good reason for marrying the way they do. A girl friend of mine married a doctor, so that she could always be well for nothing, and maybe this girl married a bishop so that she could be good for nothing."

## MAKES NEW BLOOD.

That is how Dr. Williams' Pink Pills Cure the Common Ailments of life.

Making new blood. That is just what Dr. Williams' Pink Pills are always doing—actually making new blood. This new blood strengthens every organ in the body, and strikes straight at the root of anaemia, and the common ailments of life which have their origin in poor, weak, watery blood. Mrs. A. H. Seeley, of Stirling, Ont., tells what Dr. Williams' Pink Pills did for her fourteen year old sister, Miss Annie Sager, after other treatment had failed. She says: "For some years Annie had not been well. She would take spells of dizziness and headaches that would last for several days, and her body would become dry and hot as though she was burning up with fever. Her lips would swell until near the bursting point, and then when the fever would leave her the outer skin of the lips would peel off. She doctored with two different doctors, but they did not succeed in curing her, and the trouble seemed gradually to be growing worse. Then we began giving her Dr. Williams' Pink Pills and under this treatment she has recovered her health. The headaches and dizziness have gone; her color is improved; her appetite better, and she has no further attacks of the fever which baffled the doctors. We are greatly pleased with what Dr. Williams' Pink Pills have done for her, and recommended them to other sufferers."

It was the rich red blood Dr. Williams' Pink Pills actually make which cured Miss Sager. That is why these pills cure all common ailments like anaemia and debility, headaches and backaches, indigestion, rheumatism, neuralgia, St. Vitus dance and the special ailments that prey on the health and happiness of girls and women of all ages. Get the genuine Dr. Williams' Pink Pills for Pale People, with the full name on the wrapper around each box. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50, from The Dr. Williams' Medicine Co., Brockville, Ont.

The duty of unpacking trunks after vacation should not be carelessly overlooked. Steamer trunks, or any other contrivance, used for holding clothing on sea or water voyages, should be thoroughly aired and, likewise, their contents. Clothing of tints, liable to fade, may be quite as effectively aired in shady places, or, for instance, in any open space where the wind, but not the sunshine, can reach them. Sea-smelling clothes should never be hung up with other clothes until thoroughly deodorized. By the timely putting everything in its proper place, after unpacking and airing vacation clothes, less autumnal drudgery would ensue. Start early with this work. Don't leave things unaired and banded up for later assignment to their proper places. Begin at once.

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b 8.15 a.m.; b 6.20 p.m.

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 8.50 p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, ALMONT, ARNPRIOR, RENFREW AND PEMBROKE FROM UNION STATION:

a 7.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.00 p.m.

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

Geo. DUNCAN,

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

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

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9.33 a.m.	Cornwall	6.24 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.20 p.m.	Tupper Lake	9.26 p.m.
8.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.50 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 85 Sparks St. and Central Station. Phone 18 or 118.



## THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

### ENTRY.

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

### HOMESTEAD DUTIES.

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

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

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

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

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

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1888.

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

### APPLICATION FOR PATENT

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

### INFORMATION.

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

W. COBY,

Deputy Minister of the Interior.

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

## PRESBYTERY MEETINGS

Synod of the Maritime Provinces.

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

Synod of Montreal and Ottawa.

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

Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 18, 11 a.m.  
Peterboro.  
Lindsay.  
Whitby, Whitby, Oct. 16, 10.30.  
Toronto, Toronto, Monthly, 1st Tues.

Orangeville, Orangeville, 11 Sept.

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

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

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

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

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

Synod of Hamilton and London.

Hamilton, St. Paul's Ch. Simcoe, Sept. 11, 10.30 a.m.

Paris, Paris, 11th Sept., 10.30.

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

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

Stratford.

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

Maitland, 10 Sept.

Bruce.

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

Synod of Manitoba.

Superior.

Winnipeg, College, 2nd Tues., 11-10.

Rock Lake.

Glenboro.

Portage-la-P.

Dauphin.

Brandon.

Melita.

Minnedosa.

Synod of Saskatchewan.

Yorktown.

Regina.

Qu'Appelle, Abernethy, Sept.

Prince Albert, at Saskatoon, first

Wed. of Feb.

Battleford.

Synod of Alberta.

Arcole, Arcole, Sept.

Calgary.

Edmonton.

Red Deer.

Macleod.

Synod of British Columbia.

Kamloops, Vernon, at call of Mod.

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Westminster.

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