

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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THE LONG LAST MILE

BY MACLEAN WATT

Carry me over the long last mile,
Man of Nazareth, Christ for me!
Weary I wait by Death's dark stile,
In the wild and the waste, where
the wind blows free,
And the shadows and sorrows
come out of my past,
Look keen through my heart,
And will not depart,
Now that my poor world has come to
its last!

Lord, is it long that my spirit must
wait?
Man of Nazareth, Christ for me!
Deep is the stream, and the night is
late,
And grief blinds my soul that I
cannot see.
Speak to me out of the silences
Lord,
That my spirit may know
As I forward go,
Thy pierc'd hands are lifting me over
the ford!

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MARRIAGES.

On Saturday, Sept. 28th., at Westminster church, by the Rev. John Neil, D.D., Corinne Watson, widow of the late John L. Woods and daughter of Mrs. Kennedy, Bloor St., to William A. Ingram, elder son of Alexander Ingram, Castle Hill, Cambellford, and grandson of the late Dr. John Brown, and nephew of Captain Robert Cleugh, Royal Navy, Glasgow, Scotland.

At Toronto, on Sept. 28, by Rev. Jas. Murray, William Love of Toronto to Jean Stratton, third daughter of Mrs. G. P. Harrison of Parkdale.

At Bangor, Michigan, on the 25th of September, by the Rev. John Thomson, M.A., of Knox church, Ayr., Ont., Maude Rebecca, fourth daughter of Norman Maclean, Esq., London, to Dr. Wm. N. Meldrum, New Durham.

At 60 Howland Ave., Toronto, by the Rev. G. R. Fasken, Miss M. E. MacGregor of Salem, Ont., to Mr. J. A. Strang, of South River, Ont.

On Sept. 18th, 1907, at St. Andrew's church, Grimsby, Ont., by the Rev. I. A. Ballard, M.A., Roland, John Mortimer Halle, only son of Mr. and Mrs. Wallace Halle, of "King's Castle," Oakville, to Julia Margaret, eldest daughter of Mr. and Mrs. Edmund H. Read of Grimsby.

At the residence of the bride's father, 129 Bold street, Hamilton, on Wednesday, Sept. 25th, 1907, by Rev. Alexander MacLaren, father of the bride, assisted by Rev. Samuel Lyle, D.D., and Rev. Principal MacLaren of Knox College, uncle of the bride, Emily MacLaren to Martyn Roger Caldwell, Denver, Colorado.

On Thursday, the 19th inst., at residence of the bride's mother, by the Rev. Alfred Gandler, B.D., assisted by the Rev. Canon Dixon, Allison Mary Gertrude Aude, daughter of Mrs. Hiercules Robertson, to George Francis son of Frank Clare, Esq., of Otterville, Ont.

On Wednesday, Oct. 2nd, 1907, at London, by the Rev. A. L. Goggie, Mrs. Dora Douglas, eldest daughter of Mr. and Mrs. J. Kessack, 255 North Lisgar St., to Mr. M. L. Roos, son of the late Henry and Mrs. Roos, Waterloo, Ont.

At St. Andrew's church, Westmount, on Sept. 25, 1907, by Rev. J. G. Clark, John R. McIntosh of Edmonton, Alta., to Grace Elizabeth, daughter of the late George McBain of Montreal, formerly of Glenkerry.

On Wednesday, Oct. 2, 1907, at 2:30 o'clock in the afternoon, at 40 Harvard Ave., Parkdale, the residence of Robt. B. Noble, by Rev. A. L. Goggie, Margaret B. Stephens of Toronto to John R. Hanson, Toronto Junction.

In Winnipeg, on Oct. 1, 1907, by Rev. C. W. Gordon, Dr. Angus MacKinnon of Guelph to Via MacMillan of Toronto Junction.

DEATHS.

At the residence of her son, Mr. Daniel Waters, 78 Madison Ave., Toronto, on Sunday, the 29th September 1907, Agnes widow of the late Rev. David Waters, D.D., LL.D., aged 74 years.

W. H. THICKE

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NOTE AND COMMENT

It is encouraging to note that there has been a steady decline in the consumption of spirituous liquors in Great Britain for the past seven years. This applies both to beer and distilled liquors.

A Chicago judge recently warned a physician that if he ever again prescribed liquor for a man on parole he would go to the county jail. The court threatened him, not for prescribing liquor, but for prescribing it without a knowledge of the case, and for a prisoner on parole.

Perhaps the next best linguist to the King of England among those sitting upon European thrones, says London "Tit-bits," is the Kaiser, whose French is extraordinarily pure and idiomatic and who also speaks excellent English, although he has never been able to rid himself of a strong German accent.

China is winning her way to recognition in various parts of the world. For the first time the University of Berlin has conferred a degree upon a Chinaman. The fortunate recipient is "Dr." Ma Do Yuen, a Chinese student of presumable talent—as he must be to receive a doctoral degree from such a famous institution.

Sir John Thomas, of Brook House, Woburn, Bucks, one of the most recently-created knights, has a record which, the Star thinks, is probably unique among similarly honored personages. He has been a total abstainer for over twenty years, and no one in the country has done more in championing the cause of temperance.

What can Sunday school teachers do to get ready for the revival? They can prepare the way for the revival by faithful teaching as to the lost condition of all who have come to the years of accountability and are still without personal faith in Christ. Do teachers in the Sunday school understand that their teaching means heaven or hell for those under their care?

A correspondent writes to a London paper apropos of the approaching marriage of Princess Marie Bonaparte to the son of the King of Greece, and a nephew of our own Queen. It is of interest (he says) to mark the fact that there is still living at Lienvy, in Belgium, a woman who actually spoke to the great Napoleon ninety-two years ago, on the battlefield; and at Writtle, near Chelmsford, a lady named Brooks is living who saw him on H.M.S. Belterophon, in Plymouth Sound, when she was four years old.

William Bardell, American Consul at Bamberg, Germany, has reported to the bureau of manufacturers the discovery of Dr. Radard, a Geneva dentist, that blue rays of light can be used as an anaesthetic in the extraction of teeth. Dr. Radard says that a complete narcosis can be obtained if the rays of a blue electric light are brought to bear on the human eye while all other rays of light, particularly of daylight, are kept off to it. The narcosis thus obtained is so complete that dental operations, such as pulling or filling teeth, etc., can be executed without causing the patient the least amount of pain.

The Medical Society of Jefferson County, Alabama, has placed itself on record as opposed to the indiscriminate prescribing of alcohol by physicians, and suggests, in order to limit such prescriptions, that every prescription be recorded in a book open to inspection by the county health officer, the record to show the prescriber, date, amount, kind of liquor, etc.

Opportunity must be taken by the foollock because it is held behind, and can not be seized after it has passed by. A German proverb holds it to ridicule the man who sits in an arm-chair with his mouth wide open waiting for a roast pigeon to fly in. A Chinese adage points out the folly of one who, finding a hare asleep, first wakes him and then attempts to run him down. "Four things come not back again," says an Oriental proverb: "The spoken word, the spent arrow, the past life, and the lost opportunity."

The German Government propose to enforce Sunday rest much more strictly than heretofore. Factory inspectors (says the "Daily Telegraph") have been making inquiries into the possibility of closing the factories in various branches of industry which until now have been accorded permission to work seven days a week. The result of their activity has been that the Minister decided not to renew the permissions at their expiration in a large number of cases. Shops are already closed on Sundays in both town and country during church hours in the morning, and the whole afternoon and evening.

To obey the laws must be the first rule of the home, the first rule of the school, the first rule of the citizen in his dealings with his fellows. Law is of God and who resisteth the law resisteth the ordinance of God. In this connection, how impressive are the words of Lincoln: "Let reverence for the laws be taught in schools, in seminaries and in colleges; let it be written in primers, spelling books and almanacs; let it be preached from the pulpit, proclaimed in legislative halls and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, and grave and the gay of all sexes and tongues and colors and conditions sacrifice unceasingly upon its altars."

There are at least 10,000 Italians living in Detroit and the colony is increasing at the rate of about 1,000 a year. This statement is made in a report in the Michigan Presbyterian on evangelistic work among Italians. These people are hard workers, thrifty and temperate. As to the religious side of their character, a Roman Catholic lady is quoted as saying: "The relation between the Roman Catholic Church and the mass of the Italians in this country is a source of grief." Whether her severe strictures are accepted or not, the fact is beyond question that great multitudes of the Italians have lost all interest in the Roman Catholic Church. They believe the Roman church tried to prevent Italian unity and liberty. Many of them upon coming to America abandon all connection with that church and yet are accessible to Evangelical Christianity. There would seem to be room for evangelical work among the Italians who are coming to Canada.

In Nottingham, England, a few weeks ago, a teamster loaded his wagon so heavily that the horses could not start. He began lashing them and swearing, and a crowd gathered, but no one would take a lift at the wheels and help the horses get a move on the wagon. The driver was still lashing away when a grocer's horse standing across the road rushed at him with open mouth and seized him by the arm and bit him so savagely that he had to go to the hospital for treatment. Sensible horse! We can find abundance of work for him in Ottawa.

There is no adequate support for the impression that the early morning hours are in any way more wholesome or healthy than later periods of the day. Except in summer time they are apt to be damp, foggy, chilly and among the least desirable hours of daylight. It is quite true that during the summer there is a sense of exhilaration about being abroad in these early morning hours, but this evaporates with the dew and is apt to be succeeded by a corresponding depression and loss of working power later in the day.

It was asserted by Aristotle that no animal dies near the sea except at the ebbing of the tide. Such a notion (writes a practitioner in "The Hospital," in an interesting article entitled "A Curious Bit of Folklore") I find still exists at Gravesend. An old salt, who used to sit by a dying man in an ale-house on the shore of the Thames, told me he noticed my patient was always worse at the turn of the tide, and then got better after the tide had turned. Readers of Dickens cannot forget the account in "David Copperfield" of Mr. Barkis "going out with the tide."

The Spirit and Wine Circular gives voice to this discouraged wail: "With more than one-half of the geographical limits of this great country under laws prohibiting the sale of alcoholic beverages; with Tennessee passing through her Legislature a bill that almost amounts to State prohibition; with the West Virginia Legislature passing a measure to submit the prohibition of the manufacture and sale of wines and spirits to a vote of the people; with Texas providing that express companies transporting wines and spirits shall take out a \$5,000 license; with the Illinois Legislature considering a county unit local option measure and Indiana a \$1,000 license for the few saloons that the Remonstrance law will leave in that State; with Kentucky almost a dry State and facing probably a legislative session that will submit a prohibitory amendment; and with an organization opposing us and sworn to our destruction that seems to lack nothing in the way of money or brains, enthusiasm or persistent, untiring work—what, may we ask, is the wine and spirit trade doing to arrest the current of events or to alter in any way the radical conclusions which are being forced upon the people in every State, county and precinct? If there is one thing that seems settled beyond question it is that the retail liquor trade of this country must either mend its way materially or be prohibited in all places save the business or tenderloin precincts of our larger cities." The hand-writing on the wall has no comfort for the liquor traffic and its sponsors.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

A LITTLE LEAVEN.

By Ulster Pat.

Because of desecration of the Lord's Day and drunkenness this land mourneth. In the midst of material prosperity luxury, and self-gratification, there is a strong undercurrent of uneasiness, a fearful looking for of judgment, undefinable, yet tangible. When some shocking deed is done by the frenzied victim of the Drink Devil, or some appalling "railway disaster" occurs, people exclaim, that it is no wonder such judgments come upon people who disregard the command to rest one day in seven, or who will not obey the law for the regulation of the liquor traffic. But let us examine a little in the light of God's written word, and place the blame where He will put it in that day—nay, is now putting it, as I believe.

Canada has admittedly "the best Lord's Day observance law on the statute book of any country," and yet, since the first of last March, when that law came into effect, until now, there has been more open desecration of that day than in any other six months in the history of the Colonies which now compose the Dominion. Why? Because God's people willed it. Let those who regard this as a false or uncharitable assertion ask the Holy Spirit to open their eyes that they may see the truth, and accept it as revealed.

I could tell of a right-reverend bishop signing a petition for Sunday trains, of reverend canons preaching in support of such accommodation, of ministers and people hiring horses, boats, bicycles, etc., on the Lord's Day, but for the present will confine myself to one instance connected with the church of which this journal is a representative. In Northern Ontario, and it may be in the country West of that, the preaching stations of some missionaries are so arranged that the appointments can be fulfilled only by using the Sunday trains. This is admittedly done in order to save money. "Economy" it is called; but to me the most woeful waste in the world, pulling down with one hand while building up with the other. And not only can the destroying hand accomplish more evil than the building hand can repair, but the former has the whole forces of sin willingly and zealously assisting it and extending the undoing of the good wrought by the latter. Let the professing people of God cease travelling on the Lord's Day, and not a passenger train or tram car would move on that day throughout the broad Dominion. And then, the Church, holding up holy hands and praying with clean lips, could pray effectively to the Lord of the Sabbath to bare His mighty arms for the total extinction of all other methods of desecration, and those statute laws, upon which Christians now-a-days rely so much, would become a "dead letter" for lack of "lawless" ones for whose restraining they are designed.

It has been said: "The Bar would destroy the Church if it could; the Church could destroy the Bar if it would." It is true; and it is a solemn truth. Men blame the politicians, the government, the officials, for the evils flowing from the law-protected liquor traffic. It is all nonsense. Governments and political parties are the people—and largely the Christian people, commonly called "the church,"—in organized action. When a majority of those people is willing to give up indulgence in a "social glass," to forego any supposed trade advantage from the licensed hotel, any convenience or gain believed to

flow from licensing "the trade," legislators will vie with each other in hastening to carry their wishes into effect. Meanwhile the denunciation of the people's servants for not doing what their masters will not support them in, is hypocrisy that might well put to shame the Pharisees of old. Sir John MacDonal spoke truly when he told a Presbyterian minister that he would give Prohibition as soon as the people wanted it. "But we want it now," exclaimed the late Dr. Mackay, of Woodstock. "Then send to Parliament men who will support it," replied the statesman. Until that was done it would be madness for a government responsible to Parliament to introduce—or even as a government, to advocate such a measure.

And yet Christians are puffed up, pointing to the good resolutions of Conferences, Synod and Assembly, to the sermons and platform utterances, when they ought rather to mourn their inconsistency, purging out the old leaven of indolence and self-indulgence, which now leaveth the whole lump, hindering that righteousness that alone can exalt our nation, and paralyzing in a large measure the extension of Christ's Kingdom among the heathen. When the church keeps the feast of Christ our passover with the unchanced bread of sincerity and truth, the evils which afflict our land will flee before her, as shadows before the rising sun on a morning without clouds.

Orillia, Ont.

LINDSAY NOTES.

The Presbytery of Lindsay is gathering before these lines are printed. Mr. Wm. L. Findlay will be ordained and inducted at Cannington on Oct. 25th. Rev. Gustavus Munro, Jr. is to be inducted at Oakwood on Oct. 11th; these will be followed by the induction of Rev. C. S. Lord, at Fenelon Falls on Oct. 15th, and then according to one of our members, we shall have established a "world's record" with three inductions in one week! However, we are not so much concerned about the record as we are elated to have our vacant congregations supplied with good ministers and we are thinking with pleasure of the good work that is sure to be done in each place, and of our happy presbyterial relations with our new friends.

Rev. J. W. MacMillan, B.A., of St. Andrew's, Winnipeg, who has been spending a few days with friends in Lindsay, left a few days ago for New York, where for six months he will rest his voice and seize the opportunity for post graduate study in Union Seminary. We hope that he will return to Winnipeg with the use of his voice fully recovered.

The Annual Convention of our Presbyterian S.S. and Y.P.S. association will be held at Bobcaygeon on Nov. 5th. A good list of papers and discussions has been prepared and with the assistance of Revs. J. C. Robertson, and A. E. Armstrong of Toronto, there is good promise of a successful meeting.

Presbytery has agreed upon a plan for the payment of the railway fares of her commissioners to the Assembly. It seems reasonable. The extent of our country and the growth of our church are making the cost to the church of meetings and Assembly, a matter of increasing gravity. No matter how the expense may be met—and it is a question that sooner or later must be seriously faced—unless indeed, "Church Union" comes and aids us of it.

THE MINISTER'S READING.

The following is an extract from a paper on the above subject, read by Rev. Dr. Dickson at the last meeting of the Galt Ministerial Association.

Let me in closing append this note on some small books which were once very popular, and showing by their popularity the sentiment that obtained among the people. They were widely read and highly prized, and became religious classics among the godly. They were thoroughly evangelical, carrying a massive treasure of scripture truth. Their atmosphere was exhilarating, of a tonic quality, like the sea breeze or the Alpine air. When we read them to-day we cannot help marking the great, strong, searching elements that have slipped out of our grip—"the words" and "the phrases" and "the sentences" that belonged to the language of Canaan, that were current and common, but which now are very rare—discovering to us the dip of our defection from a vigorous, virile manner of speech—a speech that took up into it more of revealed truth than is spoken or written to-day. These books show how far away we have drifted from the sources of our strength.

Let me mention a few of their honored names: "Sibbes' Bruised Reed" and "Soul's Conflict," Goodwin's "Return of Prayers," Brook's "Precious Remedies for Satan's Devices," Hoge's "Blind Bartimeus," Andrew Bonar's "The Gospel Pointing to the Person of Christ," Horatius Bonar's "God's Way of Peace," and "God's Way of Holiness," Reid's "Blood of Jesus," Boyan's "Jerusalem Sinner Saved," Purvis' "No Condemnation," Saphir's "Christ and the Scriptures." These and others were found in the homes of the people once, they were read and conned, and their contents went into the thoughts of men and women and young people—but where are they now?

They have disappeared, and we have no-books of a kindred nature that take their place. No books charged as these were with evangelical salt and spiritual force and converting power. And we have not done, a fear, anything to supply their place. Baxter advises the pastor to sow books of that kind all over his parish. And it will pay him a hundred-fold to do it.

As it is now their place is taken by the novel of to-day, with its faintly veiled vice, its impure life, its low standards of action, its evil surprises, its intense reality, till these seeds grow and produce a vile crop of their kind. And withal we wonder that it is hard to preach, hard to arouse the conscience, hard to touch the heart, hard to save the soul—and we have taken no prior pains to break the spell of the wicked enchantment by sowing the home soil with small books of another sort.

Knox students have not yet solved the problem of their dining hall which was closed by the board of the college because it could not be run to the students' satisfaction. The students think they could obtain permission from the authorities to conduct the dining hall themselves, but having two stewards in the place might result in complications. Meanwhile a large number of Knox men are eating at the University Dining Hall, which is crowded as never before.

THE TEMPERANCE SITUATION IN ONTARIO.

From reports received at the office of the Ontario branch of the Dominion Alliance in Toronto, it is learned that there is likely to be another strenuous Local Option campaign in the Province of Ontario this fall and winter.

The secretary of the Alliance, Rev. Ben. H. Spence, has handed out a list of 89 municipalities in which campaigns are more or less advanced, and it is likely that this list will yet be added to.

During the past few years there has been a great advance in the movement for bar-room abolition by the Local Option method in the Province of Ontario. Within the past six years, 191 municipalities have polled a majority for Local Option By-Laws. Last year the three-fifths requirement prevented coming in to force 44 of these municipalities, and in some other places the by-laws were quashed in the courts, but there are at present in the province 153 municipalities in which the law is operative, and there are 133 other municipalities in the province in which no licenses are granted for various reasons.

According to figures furnished by the Alliance secretary, a striking feature of the Local Option movement is that when Local Option By-Laws are passed in a municipality they stay passed. There seems to be an almost unanimous approval of the measure by municipalities that have adopted it. Last year there were 34 municipalities where by-laws had been in force for three years or more, and where, therefore, a repeal vote could have been brought on. In 8 places repeal was tried, but in only one instance was it successful, and there (the town of Steeltown), the temperance people claim that the circumstances were exceptional.

During the past six years, out of 150 chances to repeal Local Option By-Laws by a simple majority vote, there has been only one successful, and that Steeltown.

On the face of it, there would, therefore, seem to be good ground for a contention that the condition of Local Option is a much more permanent one than that of license.

The Alliance officials are making preparations for a big campaign. There is a big staff of workers in the office, and the services of many very prominent speakers have been secured. One feature of this fall's campaigns is the large number of incorporated towns and villages in which a vote is being taken. Of the 89 places in which campaigns are in progress, 35 are incorporated towns or villages. There are at present 297 licenses granted in these 89 municipalities.

In the following table are given the names of the municipalities where campaigns are now on, and also, to show the sentiment of these municipalities, figures are given showing how they voted on the question of Provincial Prohibition in the Referendum. The number of licenses in each municipality is also given. This list is of course incomplete as petitions may be filed with the clerk of the municipality on or before November 1st.

Here is the list:—

Municipality.	Referendum		No. of Licenses.
	Yes.	No.	
Aldborough.....	646	230	*6
Ancaster.....	410	103	4
*Bayfield.....	42	14	3
Beverley.....	550	113	3
*Brookbridge.....	305	92	5
Brant.....	352	168	4
Brighton.....	375	41	0
*Brighton.....	154	36	2
Brook.....	468	128	3
Brooke.....	511	66	1

Burleigh and Anstruther	50	18	2
Caistor.....	269	29	0
Camden East.....	494	33	8
*Campbellford.....	294	66	6
*Cannington.....	120	44	2
Carrick.....	204	486	8
Charlottetown.....	303	140	2
*Chatsworth.....			1
*Colborne.....	120	22	3
*Creemore.....	68	27	3
Culross.....	290	184	2
Dumfries South.....	353	126	2
*Durham.....	147	54	3
*East Toronto.....	79	60	5
Elora.....	95	57	3
Eldon.....	336	67	5
Erin.....	535	70	3
*Erin.....	48	32	2
Etobicoke.....	355	239	6
*Fergus.....	132	72	4
Flamboro East.....	349	89	4
Flamboro West.....	349	144	4
Flos.....	388	185	4
Foley.....	38	28	1
*Forest.....	147	63	3
*Goderich.....	177	17	9
*Grand Valley.....	107	28	3
*Gravenhurst.....	218	67	3
*Hagersville.....	112	29	3
Hamilton.....	437	80	5
*Harriston.....	200	72	4
*Hastings.....	61	11	4
Holland.....	479	86	3
Howick.....	583	104	4
*Huntsville.....	258	48	4
Kennebec.....	156	13	1
Kinloss.....	304	98	1
Loughborough.....	212	73	2
Luther West.....	281	64	1
*McKellar.....	79	25	1
Malahide.....	493	34	2
Medonte.....	489	173	6
Medora and Wood.....	37	45	3
*Mount Forest.....	242	112	5
Mulmer.....	447	56	2
Murray.....	379	44	2
Nelson.....	366	82	1
*Newcastle.....	51	33	1
*Newwood.....	125	19	2
*Orillia.....	514	185	8
Oso.....	66	74	2
*Paisley.....	139	24	3
*Palmerston.....	179	94	4
*Perry Sound.....	253	88	3
Percy.....	363	93	2
Pittsburgh.....	220	85	5
Plympton.....	459	44	1
*Port Perry.....	138	87	3
Roxborough.....	490	212	4
Salftleet.....	292	143	5
Scarboro.....	315	170	5
*Schrieber.....	49	19	2
Seymour.....	500	52	1
Sidney.....	543	105	4
Somersville.....	124	40	2
*Stirling.....	81	91	3
*Streetsville.....	43	28	2
Tay.....	450	254	2
Thorold.....	205	68	3
Thurlow.....	527	139	4
Toronto.....	505	289	4
*Trenton.....	263	82	9
*Tweed.....	157	39	4
Wainfleet.....	285	81	2
Walpole.....	463	148	5
Wollaston.....	83	6	0
*Wroxeter.....	55	27	2
York.....	322	362	12
Zorra East.....	374	206	2

Municipalities marked "*" are incorporated towns or villages.

The October number of the W.F.M. Tidings contains the following names of new life members: Mrs. W. D. Armstrong, St. Paul's Auxiliary, Ottawa; Mrs. F. W. Nisbit, St. Andrew's Auxiliary, Sarnia; Mrs. R. S. Laidlaw, St. Andrew's Auxiliary, Belleville; Mrs. Geo. Storey, MacGregor Auxiliary, MacGregor, Man.; Miss Martha Smith, B. E., presented by ladies of Erskine Church Auxiliary, Toronto; Mrs. J. T. Taylor, presented by Collingwood Auxiliary, India; Miss Kate Belle Reid, Burns Church, Hulet, and Knox Church Auxiliary, Londesboro, Harlock.

DEATH OF REV. ARCHIBALD STEVENSON.

The Rev. Arch. Stevenson, pastor of Beach Ridge congregation, in the Presbytery of Montreal, died suddenly at the manse on the 8th October (1907) and was buried on the 10th in the cemetery adjoining his late church, where he had buried his son, William Edward, a little more than a year ago. The funeral service was held in the church. The Presbytery of Montreal was represented by Revs. A. Bowman, of Ste. Therese, a fellow student of the departed; G. F. Kinnear, of Montreal, who presided; J. McC. Kellock, of Howick; J. M. Macallister, Russelltown; G. Whillans, of Georgetown, and C. Haughton, of Hemmingford, all of whom took some part in the service. Rev. J. R. MacLeod, Three Rivers, of the Presbytery of Quebec, for years an intimate friend of the deceased and his family, was present, and by request of the family preached the sermon. There was a large attendance of the congregation, friends from a distance, and the public generally.

The Rev. Arch. Stevenson was a native of Scotland, being born in the charming town of Stirling, 29th July, 1841. He took his arts course at Glasgow University, entering in 1861, and studied theology at New College, Edinburgh, entering it in 1865 and graduating therefrom in 1869, and was licensed by the Presbytery of Stirling in the same year. For some time after graduating he served as army chaplain in England. Under commission from the Free Church of Scotland he sailed for Canada, and arrived in Toronto in 1873. In 1874 the congregation of St. Vincent, in the Presbytery of Owen Sound, extended him a call, which he accepted. For ten years he served this congregation, and while there married Selina Hall, daughter of the late Dr. Hall.

Leaving St. Vincent he was called to Sunderland, where he was settled, but owing to illness of a member of his family he resigned shortly. In 1885 he was called to Molesworth, where he remained till 1893. His next charge was at Danville, in the Presbytery of Quebec, where he was inducted in 1895. At his own request the presbytery accepted his resignation, which they did with regret. The same presbytery then appointed him to Grand Mere, as ordained missionary, where he served till 1904, in which year he was called to Beach Ridge, where he served an attached people till death put a period to his labors. The congregation feel their loss keenly. Mr. Stevenson leaves a widow, two daughters and three sons, viz., Dr. Robt. H. of Danville; James, of the Eastern Townships Bank, Danville, and George, a science student of McGill University. Mr. Stevenson was a man of much guilelessness, of great kindness and tenderness, of a most frank and genial disposition, and was highly esteemed by his brethren. He was a warm hearted evangelical preacher and a diligent pastor.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE CAPTURE OF JERICHO.

By Rev. Prof E. A. Mackenzie, D.D.

Joshua had spoken unto the people, v. 8. Bushnell, the famous New England preacher of the middle of the last century, has a notable sermon on "Duty not Measured by Ability," his text being Christ's command to the disciples to feed the multitude (see Matt. 14:15-21 and parallel passages). Jesus is still bidding us do the impossible. Take the evil passions, selfish desires, hurtful habits, so entrenched in our hearts, that to overcome the least of them is as far beyond the strength, as the capture of Jericho was beyond the might of Israel. But each difficult task our Lord bids us undertake should fill us with joy rather than dismay. For He who commands with divine authority, also promises omnipotent help. What we ought to do, by His grace we can do.

"So near is glory to our dust,

So close is God to man,

When duty whispers low, "Thou must"

The youth replies, "I can."

Armed men..priests..with the trumpets..reward after the ark, v. 9. It is faith that is to conquer the world for God, but faith working through organization. The walls of Jericho fell, not before an irregular mob, but before a well disciplined army.

"Not a step was out of tune,

As the tides obey the moon."

We serve a God, not of confusion, but of order. Planning is needed as well as prayer. These two are like twin engines, driving the great movement forward to the goal of certain success. Organization will certainly fail unless God is at the head of it. The secret of Israel's victory was their having the ark, the symbol of God's presence, in the central place. Nothing can stand before intelligent, well directed effort, inspired and sustained by humble and confident trust in God.

Compassed the city once..so did they six days, v. 14. It is not in sunny southern climes, which require little toil from their peoples, so easily and abundantly does the ground produce its fruit—not in such countries, that men grow, who are strong of muscle and vigorous of mind. For the most sturdy and stalwart races we must look to the colder northern regions, where men must wring their living from the soil by hard and steady work. A stern climate, requiring patience and self-denial, is the best, alike for brawn and brain. It is in such a climate, too, that heroes of faith grow and reach their highest development. As we see the host of Israel marching round Jericho day after day, apparently to no purpose, we see them stronger and stronger in faith, until, at last, they can rely, without a tremor of doubt, on the naked promise of God. Then, with a mighty shout of triumph, they sweep everything before them.

Rose early in the morning..about the dawning of the day, vs. 12, 15. The Jericho region is hot, of course. It is a deep, narrow, sun scorched valley, far below the level of the sea. Prudence, therefore, and convenience, suggested the early morning hour for the march. But there was eagerness, as well—each morning early, and the seventh earlier

*S. S. Lesson, October 20, 1907.—Joshua 6:8-20. Commit to memory vs. 20. Read Joshua, chs. 5 to 8. Golden Text—By faith the walls of Jericho fell down after they were compassed about seven days.—Hebrews 11:30.

still, because it was to be the day when the task was to be gloriously ended, that apparently impossible task which they had undertaken at the Lord's command. It was the eagerness of faith. The day dawn cannot come too soon for him who believes himself called of God to some great duty. The longest years of the missionary whose life has been consecrated to some need abroad, are the necessary years of preparation; and no day ever seems long enough, in any work, to him who believes that that is the work for which he is held responsible by the divine Master.

The seventh time..the Lord hath given you the city, v. 18. There are three periods in the life of every plant, one very slow, another much more rapid, and the next of whirling rapidity. First, is growth by the root—obscure and very slow. Then follows growth by the stem, much faster. Last of all comes growth by the flower and fruit, which comes with a rush. Christianity, for centuries, has been growing by the root, but that long period of delay is past. It is now growing by the stem and making haste. We are on the eve of the last period, when with celerity the gospel shall blossom and bring forth fruit, and "a nation shall be born in a day." The world over, missions seem to have taken on a new life. Revival, as for example in India, has been rife, and great nations, as China, are awaking from the sleep of centuries.

Keep yourselves from the accursed thing, v. 18. "His strength was as the strength of ten.

Because his heart was pure."

The ancient scriptures and the modern poet agree as to the source of real strength. They both alike find it in purity of heart. Picture a man walking amidst the evil in this world and keeping himself undefiled: like a ray of light passing through an atmosphere filled with disease germs and yet keeping itself free from the poison. When such a man speaks out against evil or in support of good, his words fall upon the ears of all with immensely greater weight because of the character behind them. To be pure is to be powerful.

Long, long centuries

Agone, One walked the earth, his life

A seeming failure:

Dying, he gave the world a gift

That will outlast eternities.

PRAYER.

I have sinned greatly, O God, and in many things; but in nothing do I perceive myself so sinful as in this, that I bear my sins so easily. I am not stricken at heart for them as I ought to be. I am not duly concerned because of my repeated transgressions. My heart is cold and untroubled, though I endeavor to repent. Lord, this also must be Thy gift to me. I have no worthy penitence to offer Thee. I beseech Thee to bestow upon me a greater sensibility of conscience, a heart that can feel, a soul that can be moved. I pray Thee to make in me a holy fear, a purifying shame, a sorrow that worketh life. I have no hope of this, except in the gift and power of Thy Holy Spirit. Put forth Thy mercy by Him, O God, to take the stony heart out of my breast; and to give me a heart of flesh, that I may walk in Thy statutes and keep Thy ordinances. Through Jesus Christ our Lord. Amen.

ONE PERSON'S WORK.

By C. H. Wetherbe.

There are far too many people who underestimate the value of the work which they are quite capable of doing. They possess a retiring disposition. They have but little confidence in their ability. They feel ignorant and weak. If I have any such readers I want to stimulate them to do the very best that they are capable of doing. History shows many instances in which only one person did a work that was of great value to God and humanity; and they had on a very ordinary talent.

A retired minister, in a religious paper makes the following remarks: "One person is not many, but if he is just where God wishes him to be he may do a great work, as Moses before Pharaoh, Elijah on Mt. Carmel, Jonah at Nineveh, or Paul in Europe. One woman was left as the only member of a little Indiana church. She absolutely refused to be dissolved. An evangelistic committee came and held a meeting and nearly fifty persons were converted and added to the church, so that it was greatly strengthened, and remains a good church to-day. And this was much better than dissolving it."

It is evident that that woman did not perform any difficult work in connection with her church. Nothing is said about her ability, nor her standing in society, but she just determined to hold fast to what remained of the church, hoping for brighter days. Her work seems to have been mainly that of waiting, praying and watching. It was a very quiet work. It was a patient steadfastness in the work of holding on where others would have let everything go down in gloom and failure. And what a worthwhile work it was! How well she was repaid for it! Reader, you may be of vastly more use to your fellows than you imagine that you can be.

"When the shadows gather,
Hasten to the Father
Every day."

Do not hang all your mottoes on the wall. Hang some of them in your heart and in your life.

It is not success, but obedience, that is the measure and condition of a Christian's joy.—Rev. James Millar.

The man who admires the gospel, but refuses to accept it, is in the position of one who is in favor of what he doesn't want.

In the long run, they who find the soft spots in life and the easy things to do are those who in the beginning chose the rough ways and hard tasks.

Wrong relationship to God is wrong relationship to man. Ungodliness is the growth. Unrighteousness is the fruit and foliage of the tree.

Jesus contains in himself the sum of all helpfulness, because he touches humanity at all points, and because he is "familiar with and can touch every chord of human experience. To the afflicted, he comes with healing; to the blind, he gives sight; to the dead in trespasses and in sins, he brings life; to the seeker after truth, he shows forth knowledge; to turbulent seas of passion, he imparts stillness; for the bereaved, he has the calm assurance "I am the resurrection and the life."

WHAT TO PRAY FOR.

The great apostle ventured to say: "We know not what to pray for as we ought." He puts himself in with us, saying, "We know not." In view of such a statement from this eminent servant of God, what must we say concerning ourselves? We realize the ignorance and poverty of our prayers. The fact often comes to us as a great burden and an occasion of deep humiliation.

The unenlightened soul, the soul that has not been taught of the Spirit of God, is in gross darkness. It does not know God, or itself, and has no conception of the holiness of God, or the sinfulness of self. The Pharisee stood before God with brazen impertinence, and boasted of his own righteousness, confessing the sins of other people, which is a favorite occupation of sinners.

How, then, shall one so ignorant undertake to pray? The first real prayer is the cry of a soul wounded by sin. The publican, feeling the hurt of sin, cried out of his pain and anguish: "God be merciful (exist) to me a sinner." It was a short cry, but reached all the way to the throne of grace and brought the answer of justification. The cry that rises out of truly discovered necessity is prayer.

The soul that has received the answer of pardon, and with the love of God shed abroad in the heart, now turns with compassion and entreaty for the lost ones about him. He is learning to pray. He has discovered that it is easy to pray, that prayer is the loving breath of the soul. Children can cry out of their distress to earthly parents. The children of God can cry to the heavenly Father. This renewed life having entered the school of prayer is to be a learner all the way up into the very presence of our Lord.

As the wider interests of the work of redemption open up to the praying soul, more and more we need to utter the petition of the disciples, "Lord, teach us to pray." The reasons are not far to seek. First, we are in danger of wanting what we do not need; and as we are at liberty to pray for what we think we want, it has to be written of us again and again—we know not what to pray for. Paul wanted that thorn in the flesh removed. He imagined it would be more comfortable for him, and perhaps he would be more useful. We do not always know what will most conduce to our usefulness. With Paul's view of what he thought he needed in the removal of his trial, he says: "I besought the Lord thrice that it might depart from me." He did not get what he wanted, but what he needed. He got the reply first, "My grace is sufficient for thee"; second, "My strength is made perfect in weakness." The manifestation of the grace of God and of his power was better for the apostle than some comfort to the flesh whatever that was. "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." He did not say he would submit to his infirmities, but he gladly gloried in them. It was he who wrote for our learning, and possibly out of this deep experience of the grace and power of Christ, "We know not what we should pray for."

On the other hand, in our ignorance we often fail to pray for the things we most need. That is always and everywhere true of a backslidden people. They fail to cry for the things which are needful. They satisfy themselves with past experiences, with the life of the former days when they first knew the Lord. They have lost that conscious fellowship with God that once kindled and directed their prayers. They are now engrossed in the material things of life, and their petitions do not rise beyond the things of sense. They have fallen into the Laodicean state, are neither cold nor hot. They think they are rich and increased in goods and have need of nothing, and know not that they are

wretched and miserable and poor and blind and naked. They know not how to pray for what they need, because they have lost the knowledge of their need. Low views of the spiritual life are the basis of our ignorance of what we need.

Our ignorance as to what we should pray for should not be a hindrance to our efforts in prayer, but rather ought to stimulate us to come to God with a more teachable spirit, with more faith and an unyielding purpose to know the mind of God and his will concerning us.

Our Lord taught his disciples what to pray for in that comprehensive yet brief formula in Matt. vi. 7. That prayer covers all the interests of God's kingdom, and human needs.

Everything within that wide range is a legitimate subject of petition. We may be importunate when we plead for the Church of God, that he will visit his people with his searching spirit, with the reviving and quickening power that has kept his people in all times of depression. He has given us exceeding great and precious promises of what he will do for his people, exceeding abundantly above all they ask or think. Yet for this he will be inquired of to do it for us. The cry of God's servants who have toiled in all the past has been: "Wilt thou not revive us again, that thy people may rejoice in thee?"

The present is a time when there can be no mistake in seeking unto God for the enlargement of the faith and the life of the Church of God. As individuals, ministers and people, we can make no mistake in dealing most faithfully with ourselves. And that can only be accomplished by the aid of him who hears and answers prayer. It is the revealed will of God concerning us as individuals that we should be more perfectly separated unto God and to the work to which he has called us. And we have the assurance that while "We know not what to pray for as we ought, the Spirit himself maketh intercession for us with groanings which can not be uttered." These desires, aspirations of the Spirit are to be kindled in the hearts of God's people, and then shall the time to favor Zion come.

—Herald and Presbyter.

IN GALILEE.

By Margaret E. Sangster.

The Master walked in Galilee,
Across the hills and by the sea,
And in whatever place He trod,
He felt the passion of a God.

The twelve, who deemed Him King of men,
Longed for the conquering hour, when
The peasant's robe without a seam
Should be the purple of their dream.

Yet daily from His lips of love
Fell words their thoughts as far above
As wisdom's utmost treasure, piled
Upon the stammering of a child.

Like frost on flower, like blight on bloom,
His speech to them of cross and tomb;
Nor could their grieving spirits see
One gleam of hope in Galilee.

What booted it that He should rise,
Were death to hide Him from their eyes?
What meant the promised throne divine,
Were earth to be an empty shrine?

Low dropped the skies above the band,
Too dull the Lord to understand.
Alas! as slow of heart are we,
Abiding oft in Galilee.

Many Christians live and do in this world as if religion was but a by-business and this world the one thing necessary, when, indeed, all the things of the world are but things by the by, and religion only the one thing needful.—John Bunyan.

THE DUTIES OF THE DAY.

It is a blessed thing that we do not need to live more than one day at a time, and that, indeed, we cannot even live a whole day at once, but can only live moment by moment. This makes living a possible thing, bringing it within the reach of each of us. All the strength we have can be applied to each present duty, and all our attention can be fixed upon that. The more strength and attention we manage to apply to each present duty, that more we shall have for every future duty.

There are, in every life, hard memories of the past, of unkind words spoken, of disobedience that can never be repaired, of mistakes and sorrows. Even after we have done all we can to make the past right, the memories abide with us. The only thing to do is to busy ourselves in present duty. "I have not leisure," wrote a great man after the death of his wife, "to indulge the disabling and discouraging thoughts that press on me. Were an enemy coming upon my home, would I do my best to fight, although oppressed in spirits? And shall a similar despondency prevent me from mental exertion? It shall not."

The only way to prepare ourselves for future larger work is to more impressively duties is to do faithfully our present everyday duties. If we neglect them, the habit of negligence will grow up and spoil our duty-doing in the future. For each act enters into character. What we are in each moment is not only what we are at that moment but it also is what we are becoming for the next moment. What we would ever be in our dreams of the future, that is what we ought to be now in each moment's acts.

It is by God's goodness that we have to bear so little responsibility at a time, that life is so minutely divided up that no one of us has any more at any one time than we can live, bravely and faithfully. And if we could and would live just one day so, we should find that we had learned the secret of living all days in the life of God.

"If I could live to God for just one day,
One blessed day, from early dawn of light,
Till purple twilight deepened into night—
A day of faith unflinching, trust complete,
Of love unfeigned and perfect charity,
Of hope undimmed, of courage past dismay,
Of heavenly peace, patient humility—
No hint of duty to constrain my feet,
No dream of ease to lull to listlessness,
—Within my heart no root of bitterness,
No yielding to temptation's subtle sway,
Methinks in that one day would so expand
My soul to meet such holy, high demand,
That never, never more could hold me bound
This shrivelling husk of self that wraps me round?
So that I henceforth live to God away."

Character, like a coral reef, is made bit by bit.
A great life-work is wrought out of true life in small duties.

Daily Readings for Preceding Week.

Mon.—Trust God for today (Exod. 16: 10-14).
Tues.—Seek divine wisdom daily (1 Kings 22: 5-7).
Wed.—Praise him daily (Psa. 96: 1-13).
Thurs.—Work today (Matt. 21: 23-31).
Fri.—Repeat today (Heb. 3: 7-13).
Sat.—Live carefully (2 Pet. 3: 12-14).
Sun.—The Duties of the Day (Prov. 24: 30-34; Rom. 12: 1).

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C. BLACKETT ROBINSON,
Manager and Editor.

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The engineers confess their ignorance as to the cause of the fall of the great Quebec bridge. They say no defect of material has been discovered, and there is no defect in design. The bridge was just a little longer than the Forth, the longest completed cantilever bridge in the world. Possibly we have reached the limit in the length of a clear span. At all events, difficulties increase rapidly with every increase in length. The probability, however, is that in the case of the Quebec bridge there was some weakness in material which as not been discovered. But this of itself warns us of danger. If the cause of weakness is discovered, it, perhaps, may be corrected. If there may be structural weakness in the material, which can not be detected, the danger is evident.

Farmers have always considered that hogs should be turned loose in an orchard. By picking up the windfalls they destroy many insects, whose presence is often the cause of the fall. It is stated on good authority that they are very destructive to the larvae and pupae of the codling moth, and will grow fat in an infested district.

The announcement may be made very soon of the decision of the Manitoba Provincial Government to make it compulsory for every person committed to the jails of the province on the charge of drunkenness to take the "gold cure." This policy has been adopted in Quebec and is reported to have done a great deal towards advancing the cause of temperance. Many confirmed drunkards having straightened up for fear they might be committed and forced to take the cure, while others could not restrain themselves were put in jail and the "cure" was administered.

SAFETY IN ABSTINENCE.

An impressive and needed warning against the evils of intemperance was sounded last week at Toronto by Rev. Canon Welsh, who is one of the most fearless preachers in the Anglican denomination. Speaking to the troops of the local garrison, he urged them to be careful of their own habits. If a man was in danger the only safety lay in the path of abstinence. He did not say that the duty of all men, without exception, was to be total abstainers. That was a matter which every man must settle in his own conscience, between himself and God. But it might be the duty of every one in that hall. Finally he urged them to beware of doing nothing. The evil had not got so far that it could not be checked and he would not have their visitors suppose that Canada was a drunken country. "We know it is not yet," he proceeded; "and yet it might become so, and it is because prevention is better than cure, and because we desire that there shall never be a Kibroth Hattaavah in Canada and a people buried in graves of lust, that I have dared to utter this note, not of denunciation, but of warning."

SCOTTISH CHURCH UNION.

An important step towards Church union in Scotland was taken a couple of weeks ago, when at a meeting of the Established Presbytery of Aberdeen the Rev. Dr. MacDonald moved—"That the Presbytery appoint a committee to cooperate with any similar committee of the United Free Church Presbytery with the view of having united action in all matters of common interest to their respective Churches, and to the religious well-being of the community." Dr. MacDonald mentioned, that the motion did not originate with him, and that he understood that at the United Free Presbytery a corresponding motion would be submitted. He added this was not, so far as he regarded it, a mere question of the forestalling or anticipating of union. It might be the national preparation for what in God's providence he did believe would ultimately come to pass, but meantime this was a matter of common sense with a view of arrangement. One of the most clamant questions, they had to consider was that the religious life of Scotland, as represented at any rate by its Church life, was not what it had been, and further they must have witnessed with pain the struggle with regard to education in England, and the disastrous tendency towards secularism in the public schools; and it was for them to bring the whole force of the Presbyterian Churches to bear on this great question of the religious training of the young.

The motion was accordingly adopted, and a committee appointed.

The rapidly increasing sales of British newspapers and magazines in Canada since the lowering of the postal rates on second class matter are most gratifying to all who are desirous of Britons and Canadians being kept in close touch with each other. During the months of July and August 5,569 bags of British mail of this class were brought to Canada, as against 2,120 bags in the corresponding months of last year, which represents an increase of 261 per cent. Toronto 171 per cent., and Montreal 132 per cent.

THE WORLDLY SPIRIT.

Every Christian knows that religion and worldliness are hostile. He has heard the minister say so many times, and, even if the Bible did not tell him that we cannot serve God and mammon, his Christian instinct makes it plain to him. Nobody, if he were determined to devote himself to piety, would claim the right to be worldly. He would expect to renounce whatever claim of the kind he made previously. In the Church he would expect to be spiritual. His conversation would be in heaven. If therefore, a believer, or one professing to be a believer, is worldly, it is not because he believes worldliness is a good thing, or that it is reconcilable with a right consecration to G. d. If he is conscious of his disposition, he admits at once that he is wrong; if he is not conscious of it, he is of course deceived, and needs to be taught his delusion.

We are accustomed to speak of people who have money as being worldly above all others. So fixed is this feeling that some persons conclude that every man who succeeds in active trade is carnal in his tastes, without the devout experiences which belong to the truly converted. Good dressing, comfortable homes, a fine carriage, and a dinner that is a feast all look to certain religious critics like so many signs of the life that is lived to the flesh. There is certainly a danger in money-making and luxuries are hard on the soul, but they who have them often exemplify some of the noblest virtues. But the fact is that each person, if he be worldly, has a world of his own, and there is as great variety in the styles of the sin as there are objects of the selfish devotion. When the mind of anyone is more absorbed by an earthly interest than by the things of the kingdom of heaven; when, also, it is indifferent toward piety, even though it be without a temporal passion, it has the same character. The worldly spirit is one that enters poorly into the spirit of the cause of Christ, and which permits itself to be occupied with affairs that belong wholly to the secular life. It exists among people of all classes, and always with the same baleful result.

Under the heading, "A Catholic Message," the Sydney Messenger writes: "The Roman Catholic Bishop of Goulburn has been writing, in a pastoral letter, upon the necessity of Catholics supporting and encouraging the Catholic papers. By merely substituting the word 'Presbyterian' for the word 'Catholic,' the following will form an admirable message to our people:—'No Catholic family, even in the remotest corner of the bush, should be without some one or other of our well-written and well-conducted Catholic papers. Speaking for ourselves, as we journey on our tours of visitation through the diocese, we feel that something is wanting, that there is a loneliness and void, that we are not altogether at home, no matter how kind and Catholic in every other respect the home may be, if we cannot have a "read" of the Catholic paper of a Saturday afternoon when the labors of the day are done. The Catholic press has an apostolate, especially in Australia. Let us help it—by every means in our power, by encouragement, by patronage, by contributing original matter—to do well the duties of the apostolate—to correct error, to spread truth, to illustrate the beneficent influence of our holy religion in every age—for the advancement of learning, for lessening the ills that life is heir to, for the elevation of the masses, for the safeguarding of well-balanced freedom, for the instruction, enlightenment, and salvation of mankind.'"

AN INTERESTING REMINISCECE.

At the jubilee celebration of Westminster church, Mount Forest, Senator McMullen told how the site for church and manse was secured. Our older readers will recognize in Dr. Burns, Rev. Robert Burns, first minister of Knox church, Toronto, whose inspiring missionary visits to many weak churches in Ontario is still remembered by the surviving pioneers. Senator McMullen said:

"We went to Toronto, there were no railways then, narrow gauge or broad gauge, via Guelph, and to the best of my recollection I think the Grand Trunk was then finished as far as that point. When we landed in Toronto we went to Dr. Burns' house and found the old Doctor at breakfast in his dressing gown. After finishing he came into the parlor and Mr. Jas. Reid introduced us to him. He remained in the parlor while Mrs. Burns adjusted his tie and prepared him to go out to see the Commissioner of Crown Lands. When he was in shape we started off. Of course there were no street cars in those days and we had not thought of taking a carriage for the Doctor. On the way to Mr. VanKoughnet's office we thought he would surely be run over, when we approached a corner or went to cross a road he rushed straight ahead, thinking every one knew Dr. Burns and would stop for him, but we reached Mr. VanKoughnet's office at last and found the ante room full of people waiting to see the Commissioner of Crown Lands. The Doctor looked round and came to the conclusion that if we would have to wait until these people were all attended to it would be a long time, so he handed his card to a messenger and said, "Tell Mr. VanKoughnet that Dr. Burns wants to see him." The messenger came back in a minute and said that Mr. VanKoughnet would see him. When we entered his office Mr. VanKoughnet got up and gave Dr. Burns his chair and shook hands with the rest of us, and the Doctor lost no time in telling him our business. He asked if we had made a selection and when told the lot, etc., rang a bell and set to see if the lot were taken up. We found that Mr. Traynor, of the O.S.R. had made application for it, but Dr. Burns said, "You know it is a lot to build a church on and it must be a becoming lot and this is the only place in the town that would suit. Mr. Traynor will be paid for any trouble he has had. Mr. VanKoughnet said he would have to comply with his request and cancelled the lot to Mr. Traynor and entered it to the Presbyterian Church of Mount Forest as a gift from the Crown. After he had done that, Dr. Burns said, "You know Mr. VanKoughnet, when you have a church you have to have a manse too." So we got the site for that also.

UNION OF CHURCHES.

A notable gathering was that at City Road Wesleyan Chapel, London, England, September 17, when 700 delegates and officials of three Methodist bodies met to give effect to their agreement for union. The bodies thus brought together were the Methodist, New Connection, the Bible Christian Church, and the United Methodist Free Church. Previously there had been held a reception to the visitors, and after the important meeting of the 17th a thanksgiving service, a great missionary demonstration and a young people's rally were held in City Temple. On Wednesday the lord mayor and sheriffs of the city of London attended in state and extended a civic welcome to the united body. This is the largest Methodist reunion that has ever taken place in England, and the new organization, which is to be known as the United Methodist Church, begins its work strong in membership and in the best of spirit.

AN APPEAL TO THE SOBER-MINDED.

(Concluded.)

The position of the Methodist ministry is slightly different. John Wesley did not empower any of his preachers to dispense ordinances. It is true that he did ordain some individuals to the presbyterate, but his doing so only makes it clearer that the great mass of Wesleyan preachers at first received no recognition as ministers of the Gospel in the full sense of the term. It is well known that Wesley censured very severely those who attempted to discharge what he termed priestly functions, i.e., the functions of presbyters. It was not until 1836 that the conference began to ordain, and by that time all who had been clergymen of the Church of England had passed away. Whether Wesley really possessed the power he claimed, as a New Testament bishop, to ordain those whom he thus set apart, is a very debatable question. He was a clergyman of the Church of England, and under vows of obedience to his bishop and ecclesiastical law. He had no right, without renouncing these authorities and separating himself from that church, to perform functions which were forbidden to him by the discipline to which he owed submission. His action was, to say the least, entirely irregular. It is simple historic fact that Wesleyan orders as conferred to-day were self-assumed by those who inaugurated them in 1836, and those of the Methodist Episcopal Church of the United States rest upon the doubtful action of Wesley and those presbyters of the English Church who united with him in ordaining the superintendent and "elders" who organized that body.

On the other hand, Methodists do not hold the low views of Congregationalists in regard to the ministerial office. They would, I believe, willingly concur in all that our standards teach regarding its sacred functions. In uniting with them we would receive a reinforcement of spiritual life and energy, and the union would not be ungenial. Congregationalism stands for latitude of belief and a minimum of authority, but Methodism gives no uncertain sound on the cardinal truths of salvation, and loyally maintains the close articulation of church courts and the subordination of all to a supreme court.

I am very far from regarding our evangelical brethren as "intruders" whose "ecclesiastical acts" are "so many impious nullities." I gladly receive them as honored brethren in the Lord, called by the Holy Spirit to their work, and as fully and effectually ministering to the edification of the Body of Christ as the saintliest Presbyterian. I have no hesitation in exchanging pulpits with them, for I believe that Christ has accepted them, and therefore I have no right to refuse them the most complete fellowship consistent with the affirmation of my own belief. My attitude towards them is analogous to that of the Baptist towards them and us. They fail to conform to one of our Saviour's institutions, and so I cannot but regard their orders as irregular. That, as far as we can see, the Master's presence and blessing rests with them as really as with us, does not prove that the original constitution of the ministry has been abrogated. The Holy Spirit does not surely intend to throw discredit upon the order He Himself established by the hands of the Apostles. It only proves that the gospel is always the power of God unto salvation to every one who believes, no matter by whom it is preached, much more when godly men, full of faith and the Holy Ghost, act as the stewards of God's mysteries of truth and blessing. As a Baptist considers that we have not obeyed what he believes to be a divine ordinance, namely, believer-baptism by immersion, and therefore while accord-

ing to us all love and honor as brethren in Christ, conscientiously declines to admit us into ministerial fellowship, so do I regard, and similarly would I act towards those brethren of the Methodist and Congregational communions who have not the necessary continuity of office.

When forming corporate union with these bodies, the form of ordination might be dispensed with. Recognition of their "de facto" standing would be sufficient. They already have all that is symbolized in the rite, and their amalgamation with us would engraft them into the historic stem. Ordination is superfluous, and could not but be misunderstood and regarded as humiliating; moreover, the mere outward rite would receive an undue emphasis. But unless the doctrine of our standards becomes that of the united church and there is an explicit stipulation in the union contract that for the future the practice of the church shall conform to it, I do not see how any Presbyterian, of the Westminster type, can come into the union. Very many much more important questions may be left open because they treat of inferences drawn from statements or facts which all parties acknowledge to be true. But this concerns the doing, or not doing a certain thing. If our standards rightly formulate the teaching of the New Testament, no one may assume the office of a presbyter without presumption, and no one may confer the office upon another unless he has himself received it. What possible room for compromise is there in the case?

Mr. Editor, I feel very deeply the importance of raising this question now. The views I have expressed I have held for over thirty years. I would never have become a Presbyterian minister if I had not found the church's doctrines in accordance with what seemed to me the clear teaching of the Bible. I have never pressed my opinions upon the notice of my brethren before because there was no special reason for doing so. But now I must speak, when the banner is proclaimed, or forever hold my peace. Silence would be unfaithfulness to my convictions, and would bar me from the action which I must take in the event of a union on the suggested basis. This is my apology for these lengthy letters which trespass upon the patience of your readers and the indulgence of yourself. Hoping that what has been written will interest many of your readers and convince some that the doctrine of our standards must be expressed in our procedure, and that it must not be permitted to go by default in the union negotiations, and also thanking you very much for the opportunity you have given me of laying the matter before the public of our church, I beg to bring the subject to a close.

PACIFICUS.

"THE CALL OF THE WILD."

There is not another place on the continent of America to compare with the "Highlands of Ontario" for deer and moose hunting. This part of Canada still forms a portion of that small remnant of the world's pristine wilderness—not yet the abode of man and his mighty civilization.

Northern Ontario with its rich resources is regarded as the richest deer and moose country in the world.

Moose season in the Moose country opens October 16th for 31 days. Deer season in the Deer country opens November 1st for 15 days.

These sections of Ontario are the places to hunt and valuable information as to how and when to get there and all particulars can be had free by addressing, J. Quinlan, D.P.A., Grand Trunk Railway Station, Bonaventure Station, Montreal.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

DESK-MATES.

Dave was several weeks late in starting to school, for the family had just moved to the town. There was only one empty seat on the morning when he first appeared, and that was beside a big boy by the name of Nathan Groves. The seat beside Nathan was generally empty, if the teacher could possibly manage it; everybody said that Nathan was the worst boy in town.

However, this morning there was no help for it; there was no other place for Dave. The teacher looked at his small, rosy, new scholar, and his face said very plainly that he did not like to trust the little fellow to Nathan. That is, it said so very plainly to everybody in the room but Dave. Dave did not see that anything was wrong. He took his seat, cheerfully, with a shy but thoroughly friendly smile at his new desk-mate. Nathan pretended not to see it; he knew that all the eyes in the room were on him.

Many times before recess the teacher looked over at their desk, but everything was quiet. This did not satisfy him. He was always afraid of Nathan's quiet times; they usually meant trouble ahead.

As soon as the bell rang, Dave held up his diminutive history to Nathan.

"What do those two words mean?" he said, pointing out first one and then the other. Nathan explained.

"They are as easy as anything to you, aren't they?" said Dave, admiringly. "It must be nice to understand all kinds of words just by looking at them. I thought you could tell me; but I couldn't ask in school, you know."

"Oh!" said Nathan, and he laughed; "couldn't you?"

He strolled away with his hands in his pockets, and it was not until he had reached the middle of the playground that he saw that Dave was at his heels, with his hands in his pockets.

"Hello!" said Nathan; "aren't you going to play with the other youngsters?"

"I guess I'd rather stay with you," said Dave. "You see, I know you."

Nathan winked at some of the others who were standing by.

"All right. Birds of a feather flock together. Only I think you'll change your mind and prefer fellows of your own size, even if they aren't such kindred spirits just now."

"I guess so, when I get acquainted with them," agreed Dave, in good faith. "I say," he went on, "I brought four oranges in my lunchbox to give away. Do you like oranges? Shall I get them?"

It was an embarrassing question. Nathan happened to know better where those oranges were than Dave did.

"You stay here," he said, briefly, after a pause. "I'll bring them. I can go faster."

He winked again, over Dave's head, before he set out, a rather shame-faced wink this time.

On the second morning Nathan was ready to find a change in the attitude of his small companion. But the same smiling good will looked out of the blue eyes as on the day before. This was Friday. After school Dave said to Nathan:

"Do you go to Sunday school?"

"Yes," he answered. Nathan was the scourge of the school on Sundays, even as on week days.

"May I go with you?" Dave continued. "Mother meant to take me, but she's sick. And I told her that you could do it all right. Will you?"

Nathan promised. There was nobody

near to share the joke with; perhaps that was why he did not laugh now.

Two or three weeks passed. When Dave went downstairs to his classes, Nathan managed to be prankish and provoking enough to bring up his average, and distract attention very successfully from the fact that he was really well behaved when his little desk-mate sat beside him.

But there came a morning when Dave did not appear, nor did he on the second morning. The first news was that he was sick; then that he was very ill. Then followed days of great quiet at the school, when the boys gathered in groups during recess and talked in low voices of the jolly little chap who had made such a warm place for himself among them. Nathan wandered from one of these groups to another and listened in silence. He gave up all pretence of mischief and sat at his desk beside the empty place, gazing out before him or else studying with a furious industry, to ease his mind.

One morning, at the opening of school just before prayers, Mr. Arnold announced that Dave had had a good night, and that the danger was over. Then he said, "Let us pray," without waiting to read any Bible. Nathan was glad, for he did not wish his face to be seen just then. It was a very short prayer; I think that Mr. Arnold could not trust himself to make it longer. But it seemed to Nathan that there "was more prayer in it" than in any he had ever heard; it seemed to him that he had never thanked God before in his life, and he found it good to do.

Three or four days later a note was brought to Mr. Arnold, and a few minutes before school was out he called Nathan to the platform.

"Dave has asked to see you after school," he said. "You would better go at once and not keep him waiting."

Dave was propped up in bed among a sea of pillows. The roses were quite gone from his face, but not any of the beaming good fellowship.

"You are my first visitor," he said; "mother let me choose. Of course, I wanted you. You are my desk-mate."

Nathan laid the thin hand, which had been held out for him to shake, gently down on the counterpane, and tried to swallow the choke that was in his throat. A shade of anxiety flashed into Dave's eyes.

"They haven't given my place to anybody else, have they?"

"Oh, no," said Nathan; "not they couldn't; it's yours."

"It's just ours together, isn't it?" said Dave, with a gay but a weak little laugh. "I'd rather sit there than anywhere. I like all the other boys, too, but I like you the best. I like you a lot! And, besides, it is safer for me to sit by you."

"Safer?" echoed Nathan.

"I mean I can remember more to behave. Because you expect me to be good, don't you?"

"Yes," said Nathan. It was the very truth itself, but it made him feel like a hypocrite.

"I guess once I almost died," Dave went on. "So then I asked God if He wouldn't put our seats close to each other in heaven, if that would be all right."

"But you are getting well fast," said Nathan, and he plunged into a description of school doings, which amused Dave immensely, until his mother came back and sent Nathan away.

As Nathan walked away slowly down the street homeward, he said to himself, "He thinks I'm good. Nobody else does.

I wonder whether I could manage to fool the rest and—and not cheat him."

Now, six months later, when Mr. Arnold hears a disturbance in his school-room the last seat that he looks at is Nathan's—one of the results of what Nathan calls "trying to live up to Dave."

NO MORE HOUSE-CLEANING.

The upheaval which occurs in the spring and fall house cleaning can be entirely done away with and infinitely better results obtained. The best plan is to take a room at a time whenever it seems very dusty, and clean its walls and woodwork, as well as carpet or hardwood floor and rugs. The day this is done the other cleaning need not be so thorough. A room at a time in this way does not inconvenience the entire household, and, too, prevents the great accumulation of dust which comes with waiting for spring and fall cleaning. Closets may be cleaned once a month, thus leaving no chance for disorder, and promoting cleanliness as a steady, not an occasional, feature of home life.

Everything relating to the kitchen and the storeroom should be kept as free from dust as possible. Many careful housekeepers nowadays in the insistent warfare against the contamination of food by germs insist on the wise precaution of washing all the shelves in the kitchen cupboards twice a week with a solution of permanganate of potash. Linings of newspapers, or even white or kitchen paper, are a mistake, as these only collect dust and lead to carelessness in the matter of cleaning. It is always best in the first instance to cover the shelves and all the woodwork with a good enamel, which can be washed again and again without losing its polish.

THE POT ROAST.

Great care and an "infinite capacity for taking pains" are needed to cook these cheap cuts, but the result will be an ample justification. A few general rules which must be observed in carrying out the following recipes are these: 1. Wipe the meat with a clean damp cloth. 2. Have the fat or water hissing or boiling hot before the meat goes in. 3. Add a tablespoon or two of good vinegar to the water in the beginning, not afterward. This cuts the tiny fibres in the meat before the heat has time to harden them, and insures a tender roast. The taste is imperceptible in the finished gravy. 4. Do not salt, or pepper till the meat has cooked at least an hour. It would draw out the juices, just as cold water would at the start. 5. Keep the pot closely covered. 6. Do not let the pot boil hard. A gentle simmer is all that is needed. 7. Do not hesitate to cook it a half an hour or more longer than it actually requires to be "done."

The best seasonings for pot roasts are, of course, salt, black and red pepper, bay and sage leaves, onion and tomato juice, mustard, mace, cinnamon, cloves, parsley, and spearmint, either fresh or dried, a "kitchen bouquet" of summer savory, sweet marjoram, and thyme, garlic, paprika, celery, either the fresh stalks and roots or the salt, and a dash of either tobacco or Worcestershire sauce, if liked very "hot."

The best cuts for the pot roast are the round, at 12 1/2 to 15 cents a pound, and the chuck and shoulder roast at 8 to 10 cents a pound.

THE CANADIAN ROCKIES.

By Rev. W. H. G. Temple, D.D.

Just as at Niagara the Canadian Horseshoe Falls far surpass the American Falls, so when the traveller approaches the Canadian Rockies, he gazes upon a sight stupendous, majestic, awful in its sublimity, far surpassing any view he can get of this range of mountains from the southern and American routes. There is nothing in the Old World so startlingly rugged and at the same time of so vast expanse. Thrown up vertically at various slant angles, and lying in vast plateaus of grandeur, with the most exquisite lakes nestling in their rugged basins, this magnificent mass of variegated rock defies description. Its altitude overtops, and its gorges underspan, the same range after it leaves the national line in its southern trend.

This fact impresses the mind all the more forcibly, when travelling on the Canadian Pacific Railway, because of the much sharper contrast between the long stretch of level plain and the abrupt upheaval. The horizontal monotony gets to be almost unendurable, when lo! the "Gap," and the mountains are all about you.

After leaving Medicine Hat the faintest outline of the peaks becomes visible. At Calgary—a beautiful site and sight—after a gradual and deceptive ascent the coming glory seems more substantial. Then the approach is along the banks of the beautiful Bow River, past Cochrane well among the foothills, on toward an apparently impassable barrier of rock, suddenly through the gateway, when the surprise is as great as if one were instantly lifted in a balloon and deposited among the peaks of the Rockies.

Then twenty miles of bewilderment. The crags are tossed up multifariously. Near by is the Three Sisters—surely they must be Amazons—a trinity of warlike austerity. Over there behold Cascade Mountain. The sky-line is jagged. The facets overlap each other. Peak is lifted upon peak. Mountain seems to be flung across mountain. It is tumultuous tumbling in all directions. Then Banff.

Banff is a climax. It is also an introduction, for the Canadian National Park has its headquarters here. It is the largest national park in the world, being nearly half as large again as the Yellowstone. The scene from the Hot Springs Hotel is perfectly entrancing. The Bow River basin, as seen from this height, is a verdurous depth through which the river undulates like a silver thread coveting with the wind. The giant masses of gray rock stand guard over it on all sides. The colors on the mountain-sides and in the valley shade into one another, as if an artist's hand had intermingled them. The clouds soften them. The clear blue of the sky behind and above brings out in relief the frieze of grandeur at the top of this marvellous picture-parlor. Banff is without doubt the superlative point among the Rockies.

At Laggan we leave the Bow River, and between Stephen and Hector reach the summit of the Rockies and the Divide. Here the altitude is 5,296 feet. A rustic arch marks the spot. A single stream here branches into two, the waters of one finding the volume of Hudson Bay, and the other emptying into the Pacific Ocean.

Now the Rockies merge into the Selkirks, and Glacier becomes the chief point of interest; for but a mile away is the Great Glacier, in which the Illi-cillewaet River has its source. It is enormous in size, being greater than all the glaciers in Switzerland put together. Under the rays of the sun the prismatic effects are wonderful, and in the moonlight the silvered crystals make one think of fairy land itself. The abruptness with which the fine

peak, Sir Donald, rises to a height of more than ten thousand feet makes the scene all the more wonderful.

And all along we have been surprised, astonished, sometimes dumbfounded at the ever-changing and never-lessening interest of the mountains which keep close to us, until we sit on the veranda of the Canadian Pacific Hotel in Vancouver, and look upon a picture of mountains and sea which seems to out rival all that we have ever seen before.

THE MAPLE.

In the April-time how red it glowed,
To caressing winds its tassels freeing,
All its veins astir with glad young life—
Flushing with the ecstasy of being!

Now the Autumn comes, with saddened eyes,

Takes her weary way along the edges
Of the forest; turning here and there,
Just to hush a bird-song in the hedges.

On the tossing trees she lays her hand,
Stilling veins too quick a rhythm keeping;

But the maple, thrilling at her touch,
Flashes once again—for joy of sleeping!

—Zion's Herald.

AUTUMN NECKWEAR.

The fashionable separate waist of the autumn and winter is to be tailored and, in all instances, finished with a little collar-band, and to meet the need this awakens a multitude of washable and removable collar shapes are on the market. There are silk and duck and pique stocks and linen forms among them. All are a little higher than the collar forms of the spring and early summer; also, in some instances, more elaborate, though severely plain in others. In the embroidered turnover collar combinations of eyelet and solid embroidery are the newest, while many deep lace flaps are appearing arranged on a half stiff collar-band. These are to be worn with stocks. Again, there are standing collars embroidered almost to the upper edge, but without flaps, and an entirely new "winged" collar which has little rounded wings turning back from the centre of the front. The embroidery on these is all concentrated upon the wings, which are the feature of this style of collar. All the shapes that appear embroidered may be had, too, in fine, plain linen. Now, the tie worn with these is, of course, visible, as it bands the neck. What will it be? Ribbon, a made long tie, or (and this is said by merchants to be the real winter tie), the Windsor, which comes in innumerable varieties, in check, plaid, and plain.—Harper's Bazar.

A CHILD'S PART IN THE HOME-MAKING.

"Small a child have prescribed duties in the home?" foolishly asks one of our magazines.

Certainly. We love only that in which we have an active part; hence the child's present and future good demands that it, regardless of age or sex, have its share in the home-making. It is not a question of expediency, but of proportion.

Just what and how large that part shall be cannot be decided by an outsider, for in no two homes are conditions the same. But this we know; the child's part should bear a certain proportion to the mother's. The child will be happier for taking a real and active interest in the care of the home.

A woman without servants should have more help from her children than those with servants. And, in allotting this, the child's age, health, and, to a certain extent, its tastes, should be considered. As a girl grows older her share should be gradually enlarged or changed until she understands something of the whole realm of housekeep-

BABY'S HEALTH.

Baby's health and happiness depends upon its little stomach and bowels performing their work regularly. If these are out of order Baby's Own Tablets will cure the trouble quicker than any other medicine, and the mother has the guarantee of a government analyst that this medicine is perfectly safe. Mrs. Frank Neill, Marksville, Ont., says "I have used Baby's Own Tablets for stomach and bowel troubles, breaking up colds and destroying worms, and always with the best success." Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

ing. She will bless her mother for it some day. Even the boy should have enough insight into "mother's work" to make him, one of these days, a sympathetic, helpful husband.

It is the spirit of helpfulness, of unselfishness, more than the actual work they can do, that is of value. For this reason it is sheer nonsense to pay them for their regular home duties. If it is desired that they earn money in order to know the value of it, let the pay come from unusual outside tasks. As neither father nor mother receives money for the daily home work, neither should the child expect it. This plan fosters a selfish love of gain which simply submerges the small amount of good it may do.

Whenever possible, a child's tasks should be those in which some pride may be taken for this makes labor a joy. Along with this is the habit of doing things right and doing them thoroughly. The success of after life depends almost wholly upon the formation of habits like these, and earliest lessons last longest.

Indeed, early beginning is the secret in all training. Teach the baby industry, system and neatness by requiring him to put away his toys in a certain place whenever his play is over. By and by he will put away his tools, books and belongings from sheer force of habit, and we will have a man with a neat office-desk, an orderly bedroom, and a well appointed workshop.

Let a child's constructive talent be put to use in the home-making. Things to make and beautify the house will develop a practical love of the beautiful and endear that particular spot to the growing boy or girl. A bit of landscape gardening, a pot of paint for the fence or out-buildings, a little carpentering will be better for a boy than several spelling lessons; while a girl's opportunities, from the making of sash curtains to the embroidering of a door panel, are simply innumerable.

But neither the richest nor the poorest home can afford idle children. It is simply a question of what and how large shall be the child's part. Each home is the hub of the world, the center for which all the circumference exists. Love of home and love of work are absolutely necessary to good citizenship, and, fostered in youth, make happy, useful, contented people of us, whether we be large or small.—Lee McCrae, in Mother's Magazine.

RENOVATING OLD SILK.

Old silk renovated in this way will retain its lustre and look as well as when new: Put two ounces of alcohol, a tablespoonful of mucilage or strained honey, a rounded tablespoonful of soft soap (dissolve a small piece of good quality in water), and two cups of soft water in a bottle, and shake until well mixed. Sponge the silk on both sides with the mixture, rubbing well, and then shake up and down in a tub of cold or cool water, neither rubbing nor wringing. Hold by the edge and flap off the water, pin the edges to the line, and while still damp iron between cloths or paper with an iron only moderately hot.—From Harper's Bazar.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The thank offering of the W. F. M. Society of St. Andrew's Church amounted to \$100.50.

The Young People's Association of Knox church has made a good start. It was decided to carry on the work of the young people along four lines: Biblical, Educational, Missionary and Social. Dr. Ramsay presided at the business meeting.

In St. Paul's Church, Rev. James Cormack, was the preacher, in the absence of Rev. Dr. Armstrong, who was conducting anniversary services in Brockville; and in Erskine church, Rev. Charles Bayly of Almonte, exchanged with Rev. A. E. Mitchell, the pastor.

The Bank street W. F. M. Society had an enjoyable meeting last week, when Mrs. MacGregor, of Aylmer, gave an interesting address on Thanksgiving. The Thankoffering amounted to \$74.69, which amount will be considerably increased by subsequent givings.

Reports presented at the annual meeting of the Bank street Young People's Association indicated funds on hand to the amount of \$578. Of this \$250 were allocated to missions; \$25 for Sailor Mission libraries; \$10 to Queen's University; \$30 for church furnishings, and other amounts. The officers elected are: Hon. president, Rev. J. H. Turnbull; President, Mr. B. McGiffin; vice-president of the social department Miss Grace Tanner; Vice-president of the devotional department, Mr. H. C. Ellis; Treasurer, Mr. Allan Grant; Secretary, Mr. William Bailey; Executive, Miss W. Ross, Miss S. Turnbull, Messrs. A. D. Stewart and F. O. C. Hutchison.

At the annual meeting of the Glebe W. F. M. Society, the following officers were elected: President, Mrs. J. W. H. Milne; 1st vice-president, Mrs. W. Smith; 2nd vice-president, Mrs. A. E. Shuttlesworth; 3rd vice-president, Mrs. G. H. Watt; secretary, Mrs. J. Buchanan; treasurer, Miss Back; Northwest Supply committee, Mrs. Daubney, convener; Mrs. J. Johnston, Mrs. Conroy, Mrs. W. Smith, Mrs. Finlayson, Mrs. McElroy; Tidings committee, Misses B. Colburn, E. Daubney, J. Finlayson; Scattered Helpers, Mrs. H. Wood, Miss Milne. Rev. J. W. H. Milne conducted devotional exercises. The sum on hand to be sent to the Presbyterial is \$106, a large increase over that of last year. The thank offering amounted to \$40.

At a recent executive meeting of the Ottawa Presbyterian Women's Foreign Missionary Society arrangements were made for the twenty-first annual meeting, which will be held in Stewarton church on the 5th and 6th of November. Afternoon sessions will be held on Tuesday, the 5th, and also in the evening of that day, when Miss (Dr) Chone Oliver will address a public meeting on her work in Central India. On Wednesday evening Miss Craig of Toronto, secretary of supplies for the Northwest and British Columbia, will give an account of a visit of inspection made by her to the Indian schools in the West. This will be illustrated with lantern views and is sure to be very interesting. Besides these two main features there are others which it is hoped will make this a memorable meeting. As it is the twenty-first anniversary of the Society, the officers and members are anxious that it be so profitable to all as to give a great forward impetus to the work.

The communion service in Stewarton church, last Sunday was largely attended. The additions to the membership were 24 on profession of faith, and 23 by certificate, 47 in all.

The annual thank offering and business meeting of the Women's Foreign Missionary Society of Knox church was held last week. The attendance was very large and the thank offering amounted to \$87, but it is expected this will be supplemented as a number of the members were absent. The delegates to the Presbyterial are Mrs. W. T. Urquhart and Mrs. Robert Masson.

The officers for the ensuing year are: President, Mrs. Alexander; vice-presidents, Mrs. Hay, Mrs. Jarvis, Mrs. McKeen; recording-secretary, Mrs. Forsyth; corresponding-secretary, Miss Evans; treasurer, Miss Jamieson; Scattered Helpers, Miss E. Masson; secretary for Tidings, Miss Etta Macpherson.

At the initial meeting of the Presbyterian Ministerial Association, Rev. A. E. Mitchell was elected president, and Rev. Geo. MacGregor, of Aylmer, secretary, for the ensuing year. The following ministers were appointed to visit the different public institutions: General hospital—Revs. P. W. Anderson and Robert Eadie; St. Luke's hospital—Revs. Dr. Ramsay; Old Men's home—Rev. J. phans' home—Revs. Dr. Armstrong and Dr. Ramsay; Old Men's home—Rev. J. W. H. Milne; Parley home for incurables—Rev. Dr. Herridge; Home for friendless—Rev. Robert Eadie; Men's Rescue mission—Rev. Dr. Ramsay; Children's Aid Society—Rev. J. H. Turnbull; county jail—Rev. Dr. Armstrong.

At the annual meeting of the Women's Foreign Missionary Society of Mackay street church, there was a large attendance, with the president, Mrs. P. W. Anderson, in the chair. The reports presented were most encouraging, and the offerings for foreign mission work much in advance of previous years, and an increase in membership was shown. The officers elected were as follows:—President, Mrs. P. W. Anderson; 1st vice-president, Mrs. R. Ralph; 2nd vice-president, Mrs. W. Girard; 3rd vice-president, Mrs. W. Cherry; treasurer, Mrs. Holt; corresponding secretary, Mrs. A. E. Stitt; organist, Mrs. R. Ralph; president senior mission band, Mrs. R. Ralph; 1st vice-president, Mrs. B. Sherwood; president junior mission band, Miss E. Rankin; 1st vice-president, Mrs. P. W. Anderson; librarian, Miss J. Rankin; distributor of tidings, Mrs. B. Slinn.

Rev. John Milloy, who died at his home at Midnapore, Alta., on Saturday, Sept. 21, had reached the ripe old age of 85 years. He was educated at Glasgow University, and was one of the earliest graduates of Knox College, Toronto. His ministerial life was spent in two charges, those of Lingwick, Que., from 1855 to 1871; and Crinan, Ont., from 1871 to 1901. In 1862 Mr. Milloy married Henrietta, a daughter of the late Dr. Grant of Martintown, Glengarry. Mrs. Milloy and three daughters live at the home near Midnapore. The sons are Dr. Milloy of Vancouver, B.C.; James of Lloydminster, and John of Regina. In 1901 Mr. Milloy resigned from active work and has since lived a retired life.

A great falling off in Jewish immigration is noted at Boston. A European steamer which arrived lately brought more Mormons than Jews.

The scarcity of curates in the Church of England is causing a considerable feeling of anxiety.

EASTERN ONTARIO.

Mr. Cleff, of Montreal College, occupied the pulpit of the Newington church on a recent Sunday.

Rev. J. McNichol, B.A., of Toronto, conducted anniversary services at Blackstock last Sunday.

Rev. D. A. McLean, of Toronto, occupied the pulpit in Zion church Carleton Place, Sunday week, and preached two good sermons.

Successful anniversary services were conducted by Rev. E. W. MacKay, M.A., of Smith's Falls, in St. Andrew's church, Almonte, on 6th inst.

Anniversary services were conducted in St. Andrew's church, Thamesford, last Sunday morning and evening by Rev. A. H. McGillivray of Chatham.

The diamond jubilee of the Vernon congregation was observed last Sunday. Rev. W. H. Cramm, of Malotock, conducting the services. On Monday evening a successful social was held.

The Rev. H. J. McDiarmid, whose last two charges were Kemptville, Que., and after that St. Lambert, Que., was inducted into the pastoral charge of Bathurst and South Sherbrooke last week.

The Orono Presbyterians raised the handsome sum of \$165 for the Pointe aux Trembles schools. The good work might be largely extended if this excellent example was more generally followed.

The new Mill street church, Port Hope, will be opened for worship next Sunday, when Rev. B. B. Nelles, the former pastor will preach morning and evening. On Monday evening there will be a tea meeting when a special musical programme will be provided.

SUDBURY NOTES.

One of the most prosperous and hopeful congregations in New Ontario is that of St. Andrew's church of the growing town of Sudbury. When the charge became vacant last spring, through the removal of the Rev. H. S. Graham to Madoc, the congregation with rare courage and enterprise, at once extended a unanimous call to the Rev. G. D. Bayne, B.A., Ph.D., of Pembroke, offering a stipend of \$1,700 with manse, etc. Dr. Bayne had an established reputation as a preacher, pastor and church lawyer. He had a record, too, as "a young people's minister." On the 19th of June last he was inducted at Sudbury and ever since the church services have been crowded—rain or shine. It not infrequently happens that many fail to gain admission to the church on Sunday evenings. A new and larger church building is now an absolute necessity.

Sudbury is fast becoming a notable railway centre. New buildings of superior quality are springing up in all parts of the town. It is also the County Town and the centre of the new Judicial District of West Nipissing. It is confidently expected that in a few years Sudbury will be one of the cities of the growing North.

The congregation ministered to by Dr. Bayne is one of the most alert and brainy in the country, young men of the best type forming a large proportion.

In the early days the Presbyterians of Sudbury acquired a valuable holding in the town and vicinity—some 12 acres in all—which is likely to be turned to good account in the future. Altogether the outlook for Presbyterianism in this rapidly growing centre is particularly bright and promising.

WESTERN ONTARIO.

Rev. G. W. Richardson, of Wyoming, has been called to Arthur and Gordonville.

The Rev. W. J. Hewett has resigned the charge of Severn Bridge and Ardrea.

Rev. J. M. Whitelaw, of Fairbank, is called to the congregation of Bethel and East Normanby.

The next ordinary meeting of Saugen Presbytery will be held at Palmerston on 10th December.

Rev. John T. Hall, of Rockwood, is called to Morningside church, Swansea, salary \$900 and a manse.

Rev. T. A. Watson, B.D., Thamesford, was the preacher in Chalmers' church, Woodstock, on the 6th inst.

Rev. Mr. Cameron, Harriston, has been appointed to declare the pulpit of Westminster church, Mount Forest, vacant on October 27.

Anniversary services were conducted in St. David's church, Campbellville, last Sunday by Rev. Prof. Ballantyne, of Knox college.

Rev. J. A. Brown, B.A., of Agincourt, is called to St. Andrew's church, Fergus, vacant by the recent resignation of Rev. J. B. Mullan.

Rev. W. T. Ellison, of Carluke, on a visit to his brother at Ayr, preached on a recent Sunday in Stanley street church to large congregations.

On Sunday last anniversary services were conducted in Knox church, Woodstock, by Rev. Alfred Gandier, B.D., of St. James Square church, Toronto.

Rev. W. T. Allison, B.A., B.D., pastor of the congregations of Stayner and Sunnidale Corners, has tendered his resignation and will likely go to a charge in the Eastern States.

In Saugen Presbytery Messrs. Farquharson, Little, Dobson and McNamara, ministers, and Messrs. Phillips, Crow and Blackwood, elders, were appointed a committee on Church Union.

The First Presbyterian church, Eramosa, better known, perhaps, as Barrie's church, time honored and ever aggressive in Christian work, celebrated its 75th anniversary on Sunday last, when Rev. Prof. Kilpatrick, D.D., took charge of the services.

Referring to the Brantford pastor to whom the First Presbyterian church, Galt, has extended a call, the Expositor says: "Rev. Mr. Pritchard has been in charge of Alexandra church in this city for the past six years. He is known as an eloquent and inspiring preacher and a most popular and energetic pastor. He is particularly successful in his work among the young people.

Col. McQueen, of Woodstock, has been lecturing to the congregation of Knox, South London, on "Canada." The lecturer dealt with the history of Canada, its growth and development, its marvelous resources, and its great men. The loyalty of the Canadians was the subject of a very eloquent tribute. During the lecture patriotic songs were rendered, including "The Maple Leaf" and "Soldiers of the King." A hearty vote of thanks was tendered the speaker. Rev. J. G. Stewart, pastor of the church presided.

The Rev. David Smith was inducted into the charge of West Luther and Woodland at Gons on Thursday last. The Rev. John Little, of Holstein, who had been moderator of session during the vacancy, presided. The Rev. Mr. Cameron, of Harriston, preached, the Rev. Mr. Farquharson, of Durham, addressed the minister, and the Rev. Mr. Kendall, of Dromore, the people. After the induction a reception was held for the minister and a social tea was given by the ladies. Mr. Smith enters upon his work under happy auspices.

TORONTO.

The new organ for Victoria Presbyterian church, will be installed at an early date, and will cost about \$4,500.

After a long illness Rev. J. A. Grant, of Richmond Hill, is making progress towards complete recovery.

Rev. Mr. Bach, of Maple, accepts the call from Eglinton congregation, and his induction will take place on 22nd October.

Rev. John Gray, of Kalamazoo, Mich., an old York county boy, has been preaching in Emmanuel church, East Toronto.

Emmanuel Church, under the ministrations of Rev. Mr. Rogers, the pastor, is making the most substantial and well merited progress.

Rev. Dr. John Neil has resigned the chairmanship of the committee on Downtown Work; and the committee was instructed to appoint its own chairman.

St. John's congregation was granted leave by Presbytery to place a mortgage of \$30,000 on its church property for the financing of the new building, which is expected to be opened about New Year's.

Rev. A. Allan, who comes well recommended by the churches in the Motherland, is now carrying on a series of special services in Cooke's church. They promise to be largely attended and highly profitable.

After serving twenty-five years as pastor of the Queen street Church, Rev. W. Frizzell preached his farewell sermon Sunday night. Mr. Frizzell has been ill for some time, and has not occupied his own pulpit for a year. Rev. J. W. Bell, M.A., will act as interim moderator.

The committee appointed by Toronto Presbytery on work among the foreigners in the city was authorized to engage G. N. Atlas to work among the Macedonians and Bulgarians throughout the city, and they were also authorized to appeal for money for the work to the congregations throughout the presbytery.

A sudden death occurred at Knox College on Sunday, 6th inst. Mr. D. C. MacKenzie, student in divinity, died after an illness of only thirty hours. He was born in Pustineh, and graduated with honors at Toronto University last year. He was about to enter on the second year of his theological course, when he was struck down with a cerebral affection, and remained unconscious until his death, which has caused an intense gloom over the College.

The Witness says: The Presbyterian congregation of Joliette, Que., had to part recently with their esteemed pastor, Rev. J. H. Paradis, (formerly of Cornwall). Mr. Carswell in a well-voiced address, expressed the feelings of the congregation at parting with so devoted a pastor, and presented him with a purse of over \$40 as a small token of their esteem and appreciation. The great popularity of Mr. Paradis is due largely to his discretion and tact, and great regret is expressed that family circumstances have compelled him to give up his charge.

We find the following in the Vancouver World of 27th October: Rev. Dr. Barclay of St. Paul's church, Montreal, left to-day for the east after preaching at the dedication services at St. John's Presbyterian church on Sunday. In his brief trip to this city and back, Dr. Barclay has established something of a record. A week ago yesterday he conducted the services at his own church in Montreal, then he travelled west, and next Sunday he expects to be back again in his own pulpit, so evidently he does not believe in wasting time.

Life is without meaning if without a mission.

Righteousness gives rejoicing all the way in the race.

We have the strength of Christ for the service of Christ.

BRITISH AND FOREIGN.

Ireland's natural increase of population excess of births over deaths was 2,909 last year. The loss by immigration was 35,344.

In Cape Colony 24,731 jackals—one of the greatest pests to farmers—were destroyed in that state during 1906, making a total of 227,840 killed in the past years.

London's death rate in four weeks recently averaged 11.8 per 1,000, being 4.5 per 1,000 below the mean rate in the corresponding periods of the five years 1902-6.

Many motor-cars in South Wales have been obliged to stop owing to the horns being choked with flies.

A split in the Primitive Baptist Church of Georgia is threatened over the question of having organs in the churches and paying the ministers a stated salary, the more progressive element favoring these.

Siberia is now complaining of the Chinese. Many have gone there since the war because they can earn more money than at home, and they are taking most of the work away from the Russians and sending the money they make back to China.

The Prince of Monaco has issued a decree establishing divorce within the principality. The new law admits as ground for divorce insanity, epilepsy, and other diseases, including those resulting from the excessive use of alcohol.

The annual report of the registrar-general of births, marriages and deaths in Scotland published recently shows a slight decline in the births, marriages and deaths in 1905 compared with 1904 but there is practically no change from the average number.

Exeter Hall, London, is now in the hands of the housebreakers. The only part of the famous building that will be allowed to remain is the front entrance, in the Strand. The work of demolition is not easy, as the walls are three feet thick, and there are 200 tons of iron in the structure.

One hundred Ursuline nuns, whose convents at Quimperle and Carhaix have been closed by order of the government, are about to establish themselves at Beaconfield, near Plymouth. There they will carry on a girl's school, with the assistance of two English professors.

The Indians of Johannesburg are watching the situation in British Columbia with intense interest, being confident that the Imperial government will be forced to consider the position of all Orientals in the British colonies. Meanwhile the Indian traders are restricting their business operations, and the white wholesale merchants are refusing to give them credit owing to the uncertainty of their position.

Prince Umberto of Piedmont, the heir to the Italian throne, the third anniversary of whose birth Italy is now celebrating, it a strong, sturdy boy, brought up by English methods, going barefooted when at the seaside, and wearing sandals in Rome. Already, the "Telegraph" states, he speaks Italian and a little French and English, and of the last two languages understands English best.

The "Grand Old Man" of the City of London, Sir Andrew Lusk, two weeks ago attained the venerable age of ninety-seven. Early in life he left Ayrshire and settled in Frenchchurch street as a merchant and shipowner. Taking an active interest in civic affairs, he became sheriff in 1860 and alderman three years later retaining the latter office until 1895. From 1865 to 1885 he sat in the House of Commons as Liberal member for Finsbury. While occupying this position he was elected Lord Mayor of London, and for his services received a Baronetcy.

HEALTH AND HOME HINTS.

Tropical Salad.

Pare, slice and core one small pineapple. Peel and slice one large sweet orange, and one large ripe banana. Lay in alternate layers, with a tablespoonful of sugar between each. Cover closely and set on ice to chill. Serve plain in small sauce boats with a little crushed ice on each.

Raspberry Cream.

Rub one quart of ripe berries through a fine sieve. Mix with three pints of rich cream and sweeten to taste. Whisk to a froth and add one half ounce dissolved gelatine and chill. When jellied a little it is ready to serve. Serve in sherbet glasses.

Pineapple Mousse.

Cook together one cup of graded fresh or canned pineapple, one cup of water and one cup of sugar for ten minutes. Then add one tablespoonful of pulverized gelatine. When it begins to jelly beat in one cup of whipped cream. Then chill on ice and serve daintily in small cups or glasses.

Compote of Peaches.

Peel, stone and cut into quarters one dozen ripe peaches. Cook in water to cover until tender. Remove and add one cup of sugar to a pint of juice, and cook to a rich syrup. Pour over the peaches while hot, and cool before serving.

Stewed Figs.

To one pound of dried figs add one pint of cold water and stew until the figs are very tender. Then carefully remove them and add one fourth pound of loaf sugar and a thin piece of lemon rind to the juice. Cook this syrup quite thick, add the juice of a lemon, then the figs, and stew ten minutes longer. Cool and serve plain or with cream.

Cherry Puffs.

Sift, with one pint of flour, one and one half teaspoonfuls of baking powder and a little salt. Then add gradually enough sweet milk to make a soft batter that will drop from the spoon. Butter as many cups as needed, set in a steamer over boiling water, and into each cup drop a tablespoonful of batter, then a layer of pitted cherries. Cover this with another tablespoonful of batter and steam, tightly covered, for twenty-five minutes.—Trained Nurse and Hospital Review.

If ingratitude toward men be a base sin, what shall we say of ingratitude to God?

Do not talk about another man's meanness till you have a clean record of your own.

You may depend upon it that he is a good man whose intimate friends are all good.—Lavater.

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SPARKLES.

Some one asked Whistler if he was acquainted with King Edward. He said, "No," "I have not that pleasure." "But the king says he knows you." "Oh, well," responded Whistler, "you know he's always bragging."

"I know something," observed Jack. "I know why they call idols idols. It's because they sit upon pedestals all day long, not doing a thing."—Harper's Bazaar.

A young teacher, whose efforts to inculcate elementary anatomy had been unusually discouraging at last asked in despair:

"Well, I wonder if any boy here can tell me what the spinal cord really is?" She was met by a row of blank and irresponsive faces, till finally one small voice piped up in great excitement:

"The spinal cord is what runs through you. Your head sits on one end and you sit on the other."

Little Ethel: Mamma, don't people ever get punished for telling the truth? Mamma: No, dear, why do you ask? Little Ethel: Cause I just tooked the last three tarts in the pantry, and I thought I'd better tell you.—Cleveland Plain Dealer.

The Denver National Bank not long ago received the following letter from a lady well known in social circles:

Gentlemen: Please stop payment on the check I wrote out today, as I accidentally burned it up. Yours, Mrs. Blank.—Denver Post.

HER GRACE.

A Washington divine, says The Star, tells a story of a certain clergyman's family in which it was the custom that each of his children repeat a Bible verse at the beginning of every meal in place of the more general formula of grace before meat.

One day one of his little girls found out in some small sin, had been sentenced to a much-curtailed dinner, to be eaten at a table by herself. When the family was seated around the dining-room table the usual little ceremonial was performed, and when her brothers and sisters had each repeated a text her father called upon her, sitting solitary at a wee table at the other side of the room. At first she demurred on the ground that, being debarred from the family circle, she saw no reason for joining the family devotions. Her father insisted; she remained silent for a moment, thinking, then spoke out clearly: "Thou preparent a table before me in the presence of mine enemies."

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"I was utterly helpless with sciatica. I could not move in bed without aid. Doctors treated me, but I did not improve. I used Dr. Williams' Pink Pills and to-day am a well woman." This tribute to the merits of Dr. Williams' Pink Pills is made by Mrs. Chas. F. Haley, of Yarmouth, N.S. Two years ago she suffered most severely from an attack of sciatica, and for a number of months was an invalid confined to her bed. She further states: "It is impossible for me to describe the pain from which I suffered. I endeavored to continue my profession as a music teacher, but was forced to give it up. The doctor said the trouble was sciatica, but his treatment did not help me. I could scarcely take a step without the most acute pain shooting through my back and down the limb. Finally I took to my bed and lay there perfectly helpless, and could not move without aid. The pain was never absent. I consulted an other doctor, but with no better results, and I began to think I would always be a sufferer. One day a friend who was in to see me asked why I did not take Dr. Williams' Pink Pills, and on her advice I decided to do so. The result was beyond my most hopeful expectations. All the pains and aches disappeared and I have never since been troubled with sciatica. I have no hesitation in recommending Dr. Williams' Pink Pills for the trouble from which I suffered."

When the blood is poor the nerves are starved then comes the agony of sciatica, neuralgia, or perhaps partial paralysis. Dr. Williams' Pink Pills actually make new, rich, red blood, which feeds the starved nerves, drives out pain and restores health. It is because these pills actually make new blood that they cure such common ailments as rheumatism, anaemia, backaches and headaches, heart palpitation, indigestion and the painful irregularities of growing girls and women. You can get Dr. Williams' Pink Pills from any medicine dealer or by mail at 50 cents a box or six boxes for \$2.50, from The Dr. Williams' Medicine Co., Brockville, Ont.

SIMPLICITY IN MEALS.

Have a variety, but do not discuss the food at the table, is what Mrs. Rorer advises. It is better to have a lively conversation, so that the children will eat that which is put before them without thinking about it.

Cooking is drudgery for most persons because they do not use the same intelligent care that they would in any other profession or business. One must not employ a low-grade person to do good and easy cooking. In the large cities the individual house is fast disappearing and we are living in underground, ill-ventilated quarters, or in sky-scraping buildings in apartments called "flats," we are cliff and cave dwellers. Even persons in moderate circumstances speak with pride of dining once or twice a week at some first-class hotel, where they pay more for one meal than they should spend for five if they were living in their own well-regulated homes.

Do not forget that brains count in the kitchen more than in any other part of the house. The kitchen causes more trouble in this country than the parlor.

Cooking is drudgery to most women because they do not understand it. It is difficult for any one to do unfamiliar work.

Better a great heart in a frail body than a frail heart in a great body.

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12.53 p.m.	Kingston	1.42 a.m.
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12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 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.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

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

Synod of Toronto and Kingston.

Kingston.
Peterboro'.
Lindsay.
Toronto, Toronto, Monthly, 1st. Tues.

Whitby, Whitby, Oct. 15th, 10 a.m. Orangeville.

North Bay, Magnetawan.
Alema, S. Richard's bldg.
Owen Sound, O. Sd., 3rd. Dec., 10 a.m.
Saugen, Drayton.
Guelph, Knox Ch., Guelph, 19 Nov. 19.30.

Synod of Hamilton and London.

Hamilton, Knox Ch., Hamilton, 5th Nov. 10 a.m.
Paris, Woodstock.
London, First Ch London, 3rd. Dec., 10.30.

Chatham, Chatham.
Huron, Clinton.
Maitland, Teeswater.
Bruce, Paisley.

Synod of the Maritime Provinces

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

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd. Tues., 11mo
Rock Lake.
Glenboro', Cyprus River.
Portage-la P.
Dauphin.
Brandon.
Mellta.
Minnedosa.

Synod of Saskatchewan.

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

Synod of Alberta.

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

Synod of British Columbia.

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

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SCOTCH TARTAN SKIRTS**In the principal Clan Tartans. Price 42/-
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will soon see how splendidly,
how easily, and how thoro-
ughly it cleans.Of all chemists, in tins, 6d., 1s., and 1s. 6d.
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geon Falls, Ont.AGENTS—London, England, Bank of Scotland, New
York, U. S. A. Agents' Bank of British North America,
Hanover National Bank of the Republic**Synopsis of Canadian North-
West.****HOMESTEAD REGULATIONS****A**NY even numbered section of
Dominion Lands in Manitoba,
Saskatchewan and Alberta, ex-
cepting 8 and 26, not reserved, may
be homesteaded by any person who
is the sole head of a family, or
any male over 18 years of age, to
the extent of one-quarter section
of 160 acres, more or less.Entry must be made personally
at the local land office for the dis-
trict in which the land is situated.
Entry by proxy may, however, be
made on certain conditions by the
father, mother, son, daughter,
brother or sister of an intending
homesteader.The homesteader is required to
perform the homestead conditions
under one of the following plans:(1) At least six months' resi-
dence upon and cultivation of the
land in each year for three years.(2) If the father (or mother, if
the father is deceased) of the
homesteader resides upon a farm
in the vicinity of the land entered
for, the requirements as to resi-
dence may be satisfied by such
person residing with the father or
mother.(3) If the settler has his per-
manent residence upon farming
land owned by him in the vicin-
ity of his homestead, the require-
ments as to residence may be sat-
isfied by residence upon the said
land.Six months' notice in writing
should be given to the Commis-
sioner of Dominion Lands at Ot-
tawa of intention to apply for
patent.

W. W. CORY,

Deputy of the Minister of the In-
terior.N. B.—Unauthorized publication
of this advertisement will not be
paid for.**NOTICE TO THE PUBLIC.****T**HE competitive drawings sub-
mitted in connection with the
proposed new departmental and
justice buildings in this city, will
be on exhibition in the railway
committee room of the House of
Commons, from September 4th to
September 15th., inclusively, each
day, except Saturday, and Sunday
from 10 a.m. to 4 p.m., and on
Wednesday and Friday evenings
of each week, from 7 p.m. to 10
p.m. On Saturdays the hours will
be from 10 a.m. to 1 p.m.

By order,

FRED. GELINAS,

Secretary.

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