

Dominion Presbyterian

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OTTAWA, MONTREAL, WINNIPEG. WEDNESDAY, OCTOBER 3, 1906.

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Evening Hymn

From the German of Johann Gotfried Von Kinkel.

It is so still about us!
The evening wind breathes low,
And list! among the grasses
Soft angel footsteps go.
Through all the darkening valley
Fall twilight shadows deep—
Cast off, O heart, thy trouble,
And hush thy fears to sleep!

The world in silence resting
Forgets her clamorous fears;
Her voice of joy is silent,
And hushed her sorrow's tears.
Has she with roses crowned thee,
Or brought three thorns to reap?
Cast off, O heart, thy trouble,
And hush thy fears to sleep!

And was thy day a failure?
O, prithee, look not back;
Breathe in the glad, free Spirit
Of Grace thou canst not lack.
The Shepherd from His watch-tower
Beholds the wandering sheep—
Cast off, O heart, thy trouble,
And hush thy fears to sleep!

Look up to heaven's high circle,
Where glow the kingly stars,
In steadfast courses moving
Like gold triumphal cars.
And He who guides the planets
Thy nightly way shall keep—
Cast off, O heart, thy trouble,
And hush thy fears to sleep!

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BIRTHS.

At 55 Mackay street, Montreal, on Sept. 19, 1906, to Mr. and Mrs. G. W. Grier, a daughter.

At Innesville, P. Q., on Sunday evening, Sept. 16, 1906, the wife of David G. Steele, of a daughter.

At Laggan, on Sept. 13, 1906, the wife of J. N. McCrimmon, of a daughter.

At Morrisburg, on Sept. 18, 1906, the wife of J. W. LeB. Ross, formerly of Cornwall, of a son.

At New Glasgow, Que., on Sept. 15, 1906, to Mr. and Mrs. George Guthrie, a son.

At Springfield Cottage, Howick, Ont., on Sept. 7, 1906, a daughter to Mr. and Mrs. Matthew Roy.

MARRIAGES.

On Sept. 20, 1906, at the residence of the bride's mother, 42 St. Paul street, Ottawa, by the Rev. Dr. Armstrong, D.D., youngest brother of the late Alex. Tappan, to Thomas McLennan of Ottawa.

On Sept. 19, 1906, at 18 Dufferin place, St. Thomas, by the Rev. D. R. Drummond, assisted by the Rev. E. T. Pidgeon, Margaret May Hall to Joseph McLaughlin, both of St. Thomas, Ont.

On Sept. 19, 1906, at the residence of the bride's mother, 111 E. 10th St., by Rev. Mr. Anderson, Margaret Evelyn Finkle to Garret Douglas, both of Ottawa.

On Sept. 19, 1906, at Ottawa, Ont., by the Rev. S. H. McNeil, Margaret Russell, daughter of Mrs. James Bennett, to the Rev. George Bell McLennan, of Hantsville, Manitoba.

At Ottawa, on Sept. 18, 1906, by the Rev. Dr. Howidge, Duncan Graham, of Newburg, to Helen, daughter of the Rev. W. J. Hewitt, Seven Bridge.

On Sept. 20, at the residence of the bride's father, 20 Wilmer road, by the Rev. W. G. Wallace, D.D., Ella, youngest daughter of Mr. Samuel Crane, to Mr. George William Black of Hamilton.

DEATHS.

At Aurora, Ont., on Sept. 10, 1906, John Ross in his 66th year.

At Berlin, on Sept. 7, Donald Ross, formerly of Ayr., aged 74 years.

At Innesville, Ont., on Sept. 3, 1906, Jessie Menzies, wife of Mr. Robert Graham, aged 75 years.

At Sunnyside, Leaside, on Sept. 23, 1906, James Norval in the 79th year of his age.

At the residence of her son-in-law, Mr. S. J. Haney, Darlington, Sept. 16, Edith, wife of the late Samuel McMurtry, aged 69 years.

At her daughter's residence, Mrs. Frank Finlay, 188, Humboldt avenue east, Toronto Junction, Sarah Charlton, widow of the late Thomas Charlton, in her 84th year.

At the residence of his son, Geo. McLean, 558, Stone St., Toronto, on Thursday, Sept. 20, Alan Ewan McLean, formerly of Oshawa, in his 74th year.

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FRED. GELINAS,
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NOTE AND COMMENT.

Earthquakes were recently felt in Sicily for three days, and the persistence of tremors have caused a panic among the inhabitants.

The Presbyterian Deaconess Home and Training-school in Baltimore, Md., is so well endowed in the beginning that it is able to offer training without cost to young women of the church who will enter the deaconess service.

At a meeting in St. Petersburg, attended by thousands of students, it was resolved to re-open the universities, thus putting an end to the paralysis of the educational system of Russia which has endured for the last two years.

Many railroads in all parts of the United States have obtained permission from the Interstate Commerce Commission to reduce their freight rates. Their applications were filed voluntarily. How long will it be before our Canadian Railway corporations take similar action?

Temperance has its friends yet in Maine. Honest effort at doing duty as duty is revealed to one is not allowed to go unrewarded even in Maine. Governor Cobb was a stern insister that the laws regulating the liquor traffic in Maine should be enforced. The liquor interest tried to discredit him. But Maine made him Governor for a second term and he will still stand for the enforcement of law.

Bible in the World says: Eleven new languages were added to the Bible Society's list during the year ending March 31, 1906. Five of these have been undertaken since 1906 began. This accession brings the number of languages in which the translation, printing or distribution of the Scriptures has been promoted by the society up to four hundred. Four of the new editions belong to Asia, three to Oceania and one to America. The total number of volumes issued last year was just under 6,000,000.

It is good to know that though the Minister of Public Instruction on Worship practically instructed the Chancellery of the Legion of Honor to elect Sarah Bernhardt for the cross of the Legion of Honor, they declined to do so. It was later officially insisted upon and again refused, on the ground that she was an actress and without official status. If the Legion of Honor is to stand for "honor," and if honor is to have any connection with morality and the sanctity of the home, the great French actress, with all her fame, would have no fitting place in its ranks.

Mavor Dempsev, of Cincinnati, a Roman Catholic, who some time ago brought severe criticism on himself by refusing to allow Salvation Army lassies to collect money for charity on the streets of the city, has ventured to give his police strict orders to stop all gambling at Catholic fairs and picnics. It was a bold thing for him to do, in view of the almost universal custom of the churches of his faith to utilize gambling schemes to fill their treasuries, and the open defence of gambling by priests, but it sets an example that officials in other cities would do well to follow. Church gambling, whether by chances, "guesses," riddle-wheels, or cards, is just the same before the law as any other gambling and far more dangerous in its moral influences.

The Salvation Army has been able to offer some substantial aid to the Japanese peasants of the northern provinces who have been suffering from famine on account of the failure of the rice crop. The army in Japan now has a force of one hundred officers. There are students' homes for men and women, rescue homes and lodging-houses maintained by the Salvationists in the large cities. The Japanese authorities have been kind to these slum workers, giving them free access to the jails, although the prisoners are supposed to be under the spiritual direction of the Buddhist priests.

A colporteur of the American Bible Society in making a recent tour in the Philippines in company with two priests of the Independent Catholic Church, reports a significant incident. In confirming the many candidates who presented themselves, the bishop handed each one a copy of the gospel instead of the usual candle used upon such occasions. The people said for the Bible what they would otherwise have expended for the candle, and at the end of the tour the colporteur found that there were left but few of the 18,000 Bibles with which he was equipped at the beginning in his possession.

The work for the child widows of India which was begun by Pandita Ramabai seventeen years ago, has now grown from the original home into a populous village where 1,500 child widows are sheltered and trained. No effort is made to gain proselytes from Hinduism to Christianity, some of the teachers even still adhering to their Hindu faith. Ramabai is acknowledged to be the most learned woman of her race as the title Pandita signifies—a title which she alone of all the women of India bears. "A statesman-like servant of God" and "one of the great personages of her generation" is the characterization which Dr. Charles Cuthbert Hall gives to her personality.

A recent visitor to Canada, writing to the "Speaker," deprecates the high rate of British postage "as playing into the hands of the publishers in the United States, to the serious injury of our own trade with an interest in the Dominion." He further notes the fact that flooded with United States literature instead of British, the spirit of the former must be more or less imbibed by the readers; while convinced apparently, that were the conditions equal, British serials would have the preference. He pleads for the "binding together" still more firmly the chain of Empire by affording an equal opportunity to the publications of the Mother Land.

Ninety-five per cent. of the Cubans do not habitually attend any Church, says Bishop Warren A. Chandler, of the Methodist Episcopal Church South. Of the remainder who go to Church the bishop is inclined to believe that their sympathies are more nearly with the Protestants than with the Roman Catholics. But Protestantism, upon a general and permanent basis, is of so recent establishment (dating practically from the year 1890), that there are not enough places of worship on the island to meet the demands of the situation. When the Protestant missionaries began their labors they found the island filled with religious indifference in which there was a considerable amount of downright and outspoken infidelity of the Voltaire type. Very much the same state of things continues, though there are tangible results to be observed for the seven years of missionary effort.

Lord Curzon, during his coming tour on this continent, is contemplating a visit to the headquarters of the various missionary societies whose representatives have accomplished much for India's betterment. As viceroy of India he has had an opportunity to witness the far-reaching results of the work of the missionaries, and this public expression of his appreciation of their labors, especially in connection with the famine relief, refutes his views on this subject as voiced in his book on the Far East, written some years ago.

After the Church has had an opportunity of explaining itself to the labor unions, the Assembly's "Department of the Church and Labor" should be done away with, says The Michigan Presbyterian. The gospel is no respecter of persons. It has no special message for one class that it does not have for another, and the attempt to reach men by classes is not according to the divine plan and can never yield the best results. The ideal congregation will include the employer and employee, capitalist and workman, rich and poor, learned and ignorant, old and young, and the gospel will offer the same bread of life to all. The only two classes which the Church should recognize are the saved and the unsaved. When Phillips Brooks was once asked to preach a sermon to workmen he said: "I like workmen and care for their good, but I have nothing to say distinct or separate to them about religion; nor do I see how it will do any good to treat them as a separate class in this matter in which their needs and duties are just like other men's."

It would be well for Canada if our people were to cultivate, with downright earnestness and pluck, the spirit of honest and fearless independence, which so much impressed the Premier of Ontario on his recent visit to England. We wish for peace with all men; but there can be no truce with dishonesty. The wretched spirit of avarice, which so readily leads to over-reaching and fraud in dealing with others, should be checked. A clever and unscrupulous man, who has large means, is ever a source of danger to the community. Especially so when he holds a position of trust. We want more men in public and private life who will come to the defence of the community against the perpetrators of fraud, be it public or private. Men who are willing to make personal sacrifices for the cause of truth and for the good of their fellowmen. Such men will have their reward in the consciousness of standing for the right; of faithfully aiding their fellowmen, and in the knowledge that they are setting a good example to others, an example which is bound to be followed, an example of honest dealing in an unselfish and disinterested fashion. The type of man we need is not the self-glorifying, self-advertising, self-seeking demagogue, who is always only too ready to rush to the front of any movement for the improvement of public morals. Of this type there is enough and to spare. Rather let us have quiet, determined men of upright life, men staunch and true in all the relations of life, men who have helped to make and keep their own homes pure and sweet, and who have the noble desire, dauntless courage and requisite skill in these modern days to venture forth, as did the knights of old, to battle for the weak and the oppressed and to smite the powers of darkness with might and main.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE THICKNESS OF THE EARTH'S CRUST.

Further information of a valuable character concerning the thickness of the earth's crust, and the intensity of the heat of the globe's internal fires, has been obtained as the result of a series of investigations continued over a prolonged period by the Hon. R. J. Strutt, F.R.S., the well-known British scientist and son of Lord Rayleigh. Since the first discovery of radium by Madam and Prof. Curie, this scientist has been engaged in a continued and deep study of its various and peculiar phenomena, and has contributed to our scientific literature an excellent work on this new element. Simultaneously he has been engaged in a careful computation of the average amount of radium contained in the various representative igneous rocks to be found on the external surface of the earth.

The rocks have been gathered from all parts of the world, and comprise granites from Cornwall and Rhodesia, basalt from Greenland, the Victoria Falls, and Ireland; svenite from Norway, lenticite from Mount Vesuvius, the object being to extract and ascertain the proportionate amount of radium present in each.

The fragments of rock were decomposed by means of chemicals, thereby breaking up the various constituents, the yield of radium present being determined in a quantitative manner by the extent of its emanations. Owing to the slow decay of these emanations, they may be safely stored with a mixture of air in a suitable holder, thereby enabling the photographic and electrical action to be investigated at a later date. Strutt stored the dissolved rock solutions until the emanations had developed to the required extent, at which point they were extracted by boiling and measured in a specially-designed electro-scope, by which process it was possible to ascertain the extent of the radium present. In order to render his calculations absolute, and to establish a standard of measurement, a similar process was carried out with a uranium mineral, with which was associated a known radium content.

As the result of these prolonged investigations, Mr. Strutt has been able to determine the percentage of radium present in the earth's crust. He has ascertained that the presence of radium, whether it exist in minute or large quantities, can be easily denoted in all rocks of igneous origin, but the percentage is highest in granitic formations while the basaltic rocks contain the minimum proportions of the element. He has also provisionally calculated the total quantity of radium present in each mile of depth of the globe's crust, from its uneven distribution, and estimates on this basis that not more than one-thirtieth of the total volume of the earth is composed of rocks which are to be found on the surface. As a result of his mathematical deductions, he estimates that the depth of the earth's rock crust is approximately forty-five miles. This deduction coincides to a certain degree with the calculations of Prof. Milne, the well-known seismologist, who has been engaged in investigations to the same end by the observation of the speeds of earthquake tremors. Prof. Milne concludes that at a depth of thirty miles below the earth's surface exist rocks whose physical properties are similar to those to be found on the exterior.

Mr. Strutt has also advanced interesting data regarding the temperature of the internal heat of the globe at the base of the rock crust forty-five miles

below the surface. This he computes to be approximately 1,500 deg. C. Such a heat indicates the melting point of iron, but it is considerably below the melting point of platinum, which Dr. Harker has fixed at 1,710 deg. C.

Furthermore, as a result of his researches Mr. Strutt is in agreement with the assumption advanced by several astronomers, more especially Mr. Pickering, that the moon is not a "dead" sphere, but that it continues to possess volcanic energy. And moreover, he makes the startling statement that he is of opinion that the internal heat of that body is far in excess of that obtaining within the interior of our own globe.

ALLEGED KINGUSSIE CHURCH
EVICTION.

Editor Dominion Presbyterian:—In your issue of Sept. 5 the following item appears:—"An event in connection with one of the evictions which has taken place through the Church crisis in Scotland is worth noting. The Rev. A. Bain, the minister of Kingussie, was at the end of July evicted from his manse by the legal Free Church. Mr. Macintosh, a former provost of the town, very generously placed at the disposal of Mr. Bain a very comfortable house free of charge. The building was formerly used as a shooting lodge, and has only recently been purchased by Mr. Macintosh, by whom it has been thoroughly renovated and put in order. What is most interesting to learn is that at the disruption this house was the manse from which the Free Church minister was evicted, and now, after a period of sixty-three years it once more becomes the home of a Free Church minister."

A few things in this item need some explanation.

(1). The manse from which Rev. A. Bain moved in the end of July was not his manse, but as is shown by the full name carved on the stone above the front door, it was and is the "Free Church Manse." It was built in 1884 at a cost of about £2,000 by the late George R. McKenzie, Esq., a native of the district, and a staunch Free Church man, who emigrated to New Jersey and became president of the Singer Manufacturing Co. Mr. McKenzie presented this beautiful manse to the Free Church for the use of the Free Church minister. The minister of any other church, even though he might secure admission into it, could not claim it as "his" manse.

(2). Rev. A. Bain is not a minister of the Free Church, but of the United Free. He is one of many ministers who left the principles of the Free Church, and, through uniting in 1900 with the United Presbyterians, formed the U. F. Church.

If a minister of the Presbyterian Church in Canada had, in 1900 joined the Methodist Church and still continue in the Methodist Church it would be absurd and untruthful to say that he is still a minister of the Presbyterian Church in Canada. It is equally absurd and untruthful to represent Rev. A. Bain as a minister of the Free Church. Many who write on the Church case in Scotland deserve the rebuke which the sub-commissioner, when conducting an inquiry at Kingussie, gave to one of the U. F. Church people who was claiming to be a Free Church man. "Surely at this time of day you know better than that,—the differences between the two churches."

The Presbyterian Church in Canada and the Methodist church have different creeds; the Free Church and the United Free have different creeds although many in the U. F. Church imagine they are in the real

Free Church. Such deplorable ignorance is due, at least in part, to wilful misrepresentation.

(3). Rev. A. Bain was not evicted from his manse by the legal (better legal than illegal) Free Church. It was not his, it belonged to the Free Church as decided by the House of Lords on August 1, 1904. The Royal Commissioner appointed in accordance with the Churches Act, August 11th, 1905, after a careful investigation intimated on April 11th, 1906, that it along with the other church property fell to be allocated to the Free Church. It was through the instructions of the Royal Commissioner that Rev. A. Bain, a U. F. minister, was asked to leave the Free Church manse. It is therefore not in accordance with facts to assert that he was evicted from his manse by the legal Free Church. A Mackay.

Kingussie, Sept. 19th, 1906.

YORKTON PRESBYTERY.

The regular September meeting of this Presbytery was held in Saltcoats. The Rev. James L. King was elected moderator for the ensuing year.

The Home Mission report was presented by Mr. Frazer. Twenty-three fields have been supplied with services during the summer, on each of which there are from three to six preaching stations. Six of these fields were opened this season in order to meet the needs of a rapidly increasing population. It is a matter of much regret that a few fields will be without regular services during the winter owing to the scarcity of missionaries, and Christian homes are reminded that on them lies the responsibility of supplying recruits for the church's work. The matter of giving to home mission work received considerable attention and arrangements were made by which both self-supporting congregations and mission fields should be visited for the purpose of having the claims of home missions fully presented. Dr. Carmichael, general superintendent of missions, agreed to visit in this connection the fields along the line of the Canadian Northern railway.

The report of the general assembly's committee on church union was discussed on the following motion: "That inasmuch as the reports of the committee on union are not complete, and the feasibility of union not yet declared, the Presbytery lay the report on the table in the meantime, and instruct all mission fields within the bounds not to proceed toward union in advance of the decision of the Church, but to secure for themselves the largest measure of growth and influence consistent with what they believe to be the mind of the Master."

Temperance work received more than ordinary attention and a strong resolution was passed calling first upon the homes to make special provision against the influence that would draw the boys away to the saloon by fostering hospitality to those who are without homes in the district. The establishment of reading rooms and gymnasiums wherever practicable was strongly recommended, and all the means of instruction in temperance at present in use, were strongly urged upon all who are in a position to use them.

A call from Binsearth and Foxwarren in favor of Rev. R. Paterson, late of Glenboro', was presented and sustained. Mr. Paterson is the unanimous choice of both congregations and is guaranteed a stipend of \$1,000 with free manse and one month's holidays. There is reason for much gratification that the congregation has the prospect of an early settlement by securing the services of a minister of Mr. Paterson's standing. The next regular meeting of Presbytery will be held in Yorkton in February.

ALLOY IN RELIGION.

Belfast Witness.

We are all familiar with the fact that pure gold does not work well, it must be mixed with an alloy of harder metal in order to stand the wear and tear of practical every-day use. Now is there anything similar in the realm of religion? Let us see. From the earliest times in the Church's history schools or sects have arisen, such as the Montanists of the second century, founded on the principles of abstract purity. There were Puritans long before the seventeenth century, there were reformers long before the Reformation. Time and again a few earnest souls endeavored to restore a rigorous life. All of them had a certain success. Those movements for Apostolic faith and worship, plain living, and humble holiness, drew after them a considerable following, and helped to keep alive the ideals of New Testament religion. But as they tried to work with pure gold, the gold of an ideal without alloy, they never obtained world-wide success, nor a permanence in human history. These purist schools and societies and communions were gradually resorbed into the prevalent Church which contained sufficient practicable and human alloy to render it workable in every-day life amongst average people.

Just look at a few facts. Every traveler in Italy who knows his Bible knows and sees that the Waldenses are much nearer the pattern of primitive Apostolic Christianity than the Romanists. But Romanism has mixed in with the Gospel a great amount of other elements, both good and bad. In the result Rome captures and holds the aristocracy and the peasantry, politicians and professionals, fine ladies and village maidens; it has great corporations and large funds; it has architecture, music, and painting; it recognizes the many-sided human nature; while all these years the Waldenses are a scattered remnant, a select few, believing what St. Paul believed, and practicing what St. John would have them practice. Nor does there appear to be any probability that these conditions will be reversed, so that pure Christianity may prevail, and the great basilica of St. Peter ring with Gospel preaching, and the Vatican be the home of a poor but pious Pastor. Come nearer home. When George Fox started his mission the Church of England was dead or dying. Many of the clergy lived worldly lives—some worse than worldly; spiritual religion had ceased to operate, and was scarcely visible in one parish out of a hundred. Fox and his Quakers, with all their limitations, endeavored to restore spiritual life and practice, and they made their mark on England and the United States. But they excluded music, the regular ordained Ministry, and the symbolic Sacraments. So they never gained ascendancy, and are now a fast dwindling minority. It might be supposed that the Presbyterian Church would long ere this have won universal acceptance. It finds on the Word of God both as to faith and worship, as to polity and practice. Its ambition has ever been to keep the most true gold pure from all admixture of other elements. It holds the great doctrines of Catholic truth; it preserves, or at least endeavors to preserve, the primitive worship of the Apostolic age. Mr. Bryce, historian and Irish Secretary, said the other day that a visit to the Catacombs would convince anyone that no existing modern Church entirely preserves the features of primitive Christianity. That may be admitted, and partly it is because no modern Church can perfectly reproduce the earliest conditions. But an unprejudiced observer must confess that Moravians, Waldenses, and Presbyterians are much nearer to the original Christian society than (for example) the Greek Church in Russia to-day, or the Latin Church in Italy and Spain. He would be a hardy controversialist who should at-

tempt to defend the opposite. Yet neither the Moravian nor the Presbyterian Communion commands half the adherents of the Greek or Latin Religion. In Ireland at one time the Presbyterian Church was the largest Protestant Communion here; it is not so now; why? If we visit the United States of America, that free field, with no favor to any, with no State Establishment or endowment, where every system has enjoyed an equal chance to work out its own success, there Presbyterianism stands indeed high—morally and intellectually very high—but in numbers and popular vogue it is only third in that country. In England, as we showed recently, Presbyterian offers many attractions to Englishmen who like an educated and ordained Ministry, with simple Scriptural worship, with a Christian atmosphere of clarity and good works. Yet Presbyterianism has a hard task in England, and makes way rather slowly. As with Churches, so it is with religious literature, worship, and other things. Every man with a poetical faculty and literary taste knows and feels that Sankey's hymns are very inferior, and in some cases quite unfit, for use in Christian worship. Yet in most places these songs have displaced not only the Psalter, but the best hymns of Wesley, Toplady, and Day Palmer. The pure hymn, like the pure gold, does not get into such wide use as that which is mixed with a considerable alloy.

The conclusion seems to be something like this—The world at large is not yet able to appreciate the pure gold, the pure gold is not yet workable amongst the masses of mankind. High music is not enjoyed in the majority of populations, nor lofty poetry, nor correct and thoughtful preaching, nor a simple Scriptural Church Order, nor a pious, sane and practical, without sensationalism. Well, the Church of Christ cannot consent to any mingling of that which is evil. We must not admit, as the Roman Church has admitted, mixtures of sheer Paganism and Judaism. The Church must continue to keep on the lines of New Testament teaching and Apostolic practice. The task of the modern Church is therefore, a very difficult one. But the best things are always difficult, and difficulty is a spur to noble natures. The Church's task is to hold up before the people the purist and highest ideals of religion, and yet win the consent and adherence of the general population. That can only be done by a holy sagacity and sanctified adaptation to the conditions of the problem. If the Church lays itself out to meet the wants and religious instincts of mankind as mankind, it will become the church of mankind; otherwise it becomes the religious preserve of a sect or limited society. Christianity itself was in danger of becoming a limited Jewish sect, that was averted by the universalism of St. Paul, who wisely taught its adaptation to be the religion of the world. Some persons there are who seem much too ready to accept such a limitation; they talk of "the little flock," and that "Many are called, but few are chosen," and such like. But if Christ set before us the ideal of a world evangelized and saved, the Church must never sit down satisfied with any lower and less result. The very least we can do is to make sure that the universal expansion of the Church is not hindered by any want of adaptableness and human workableness in the means and methods of all our Christian effort. That is evidently a lesson which the Evangelical Churches of the world (including our own) have got to learn. A broader sympathy, a wider humanism, concession in things non-essential, the holy and wise guile of Apostolic fishercraft that "catches men," winning all classes and all races, and building them up into a living temple in the Lord.

If you are a Christian, the devil will never get in front of you unless you turn round.

THE SADDUCEES.

By Rev. Robert Johnston, D.D.

The fundamental characteristics of the Sadducees, was that they stood, as a party, opposed in doctrine and practice to the Pharisees. It is altogether likely that they had their origin, as a party, in a revolt from Pharisaic practice and teaching. This revolt was originally social and political, rather than religious; and the Sadducees formed, therefore, at first, a political party, not a religious sect. The influence of Greek thought and life in, and subsequent to, the time of Alexander the Great, was powerful in Israel, while wealth flowed into the land, with its temptation to luxury and ease. The stricter Jews urged a policy of resistance to everything that savored of foreign influence; but others, both from a desire of rest and quiet, and, perhaps, from a desire to enjoy much that foreign life brought to them, urged a policy of non-resistance to their Gentile conquerors and to their methods of life. To this latter party the Sadducees belonged; indeed, it may be said this party they formed.

Politics and religion are always (appearances sometimes to the contrary), and were particularly in Israel, closely associated. It became, therefore, necessary for this new political party to find a religious warrant for its position. The Pharisees appealed to tradition and the teaching of the rabbis; the Sadducees, therefore, developed, as one of their outstanding doctrines, the rejection of oral tradition, professing to base their beliefs directly on the written word of God, though, as our Lord showed, they sadly misinterpreted its teachings and spirit.

In carrying out this principle, perhaps also in their sympathetic study of Greek philosophy, and in their desire to emphasize their opposition to their opponents, the Pharisees, they developed three distinctive doctrines, all of them negations: (1) They denied the resurrection, personal immortality, and retribution in a future life. (2) They denied angels, spirits and demons,—in general, a spirit world. (3) They denied predestination, as it was taught by the Pharisees, and asserted the freedom of every man to choose good or evil, and to work out his own happiness or the reverse.

The influence of the Sadducees in the state was due to their social position, rather than to their numbers. Their disciples belonged chiefly to the aristocracy of Israel, and were in sympathetic association with the court life. They praised morality, but ridiculed the religion that found its life in ritual. Their own religion was negative rather than positive, and, therefore, lacked the life and warmth and power that make for growth and permanence. In their protest against Pharisaic narrowness, they had gone to the other extreme, and had abandoned that simplicity and separateness of life belonging to their character as a peculiar people, as God's chosen representative nation on earth. They mingled freely with the heathen, affected the culture of their conquerors, adopted their luxurious habits, and were prepared to submit without protest to the subjugation of their land to foreign powers. With a decline of religious fervour had come also a decline of patriotic zeal. The Sadducees, in a word, formed a party among the Jews, characterized by scepticism, indifference and worldliness; a party whose interest in religion was speculative rather than real, of the intellect rather than of the heart. It is not surprising that in the hearts of such men the words of Christ, characterized as they were by earnestness and reality, awakened no response.

A great office cannot cure a contemptible nature.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE TWO GREAT COMMANDMENTS.*

The Lord our God is one Lord, v. 29. In the shastras of India is found a parable about three blind men who, on one occasion, made their first acquaintance with an elephant; but they were puzzled to form an idea of his shape. One who had seized its trunk was of the opinion that an elephant was like a plaitain tree; the second having felt its ear, was sure that the creature resembled one of the fans with which the Hindus were wont to clean rice; the third believed an elephant to be a kind of snake, for he had touched its tail. The parable well illustrates our different views of God. Some have felt the divine power, and have bowed themselves in humility before God's majesty; some have realized His just judgment on sin, and have trembled at His word; others have been touched by the story of God's love, and have rejoiced in His grace. But these are only different ideas of God which men have formed from their different experiences. God Himself is not thus divided. He is one, and blends together these different attributes, as the various colors of the rainbow are blended together in one pure ray of white light.

Thou shalt love, v. 30. Love is like fire; it is active. From the central fires of the sun comes the energy that throbs through all the pulses of nature, making possible its wondrous life and growth. It was the heat of some buried volcano that threw to the surface that island in the South Pacific, now covered with verdure and bloom. The fire in the locomotive forms the steam that gives power and motion. In like manner, love, from its centre in the heart, sends its energy through countless channels into every part of life, supplying the force for every duty to God and to men.

Love—God, love thy neighbor, vs. 30, 31. Love to our neighbor is the miner's lamp; love to God is the sun in the heavens. We cannot love our neighbor too much, or exert ourselves too strenuously for his good. But, as the sun is greater than the lamp, so should we love God more than we love any earthly person or object. And, indeed, we shall find that the intenser our love to God, the more eager we shall be in seeking the good of those about us.

Not far from the kingdom of God, v. 34. How near the people of Christian countries are to God's kingdom, compared with those of heathen lands! They are not ignorant about God; they know how holy, how wise, how loving He is; they know that Jesus is His Son, and that He died for their sins on the cross; they know that, if they believe on Him, their sins will be forgiven and they will receive everlasting life; they know too, that His Spirit will make them wise and good like the Saviour Himself. Is it not sad that many should know so much, be so near to the door of the kingdom of God, and yet refuse to enter? What is it that they still need to do? Just to surrender their lives to Jesus, and acknowledge Him in all things as their Lord.

Beware of the scribes, v. 33. There are certain plants called parasites, which live on other living plants or on animals. The plant on which the par-

*S.S. Lesson—October 7, 1906, Mark 12: 28-34, 38-44. Commit to memory vs. 30, 31. Read Matthew 22: 34 to 23: 39. Golden Text—Thou shalt love the Lord thy God with all thy heart—Mark 12: 30.

asite lives is called the "host." Now, the parasite gets all it can and gives nothing in return. Nay, in the end it injures or kills its host. That is the spirit of the scribes. They were all for themselves. If others suffered for their gain, it was nothing to them. There is no meaner or more hateful spirit. It should be hunted out of our hearts without mercy. Left there, it is sure to destroy everything lovely and good.

A farthing, v. 42. It may not look as if a quarter of a cent can do very much. Yet it can buy a tract, and a tract converted a chief of Burdwan, who hastened to Rangoon, a distance of two hundred and fifty miles and brought back with him a basket of tracts. He was the means of converting hundreds to the knowledge of God. So great was his influence that people flocked from all sides to hear him. In one year, fifteen hundred natives were received into the church. This all originated from one tract, and that tract did not cost so much as a cent. I wonder who put that cent into the collection plate!

Hath cast more in, v. 43. In the New Zealand diocese of Bishop Selwyn, it was decided to give the first choice of seats of a new church to the largest donor. But when the question arose as to who had given most, and the ready answer was the presentation of the subscription list, the good bishop immediately referred to the poor widow who had only contributed two mites, but who Jesus said had given more than the rich men. Our Lord teaches us to measure gifts to His cause, not by the dollars and cents they include, but by the spirit of self-denial they reveal. Rich and poor alike should act out, in their giving, David's principle (see 2 Sam. 24:24). "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing."

All that she had, v. 44. This is the principle of God's giving to us. Look at the sun. How its whole light and heat come down upon us without stint or reserve. And, as in nature, so in grace. All the love and wisdom and power in the Godhead have been poured out upon us in the gift of Jesus Christ. Our giving, if it is to be God like, must hold nothing back.

LIGHT FROM THE EAST.

By the Rev. James Ross, D.D., London.

Treasury—In the temple built by Herod there was provision for collecting the free will offerings which the people were expected to give in addition to the compulsory half-shekel for the support of the temple service. Thirteen trumpet-shaped boxes were set along under the colonnade which surrounded the court of the women. Six of these were to receive free, unsuspected gifts; the other seven were marked for distinct purpose, such as to pay for certain sacrifices, to provide incense, wood, and other supplies. The amount thus contributed by the whole people of Israel, may be inferred from the statement of Josephus, that, at a certain period, the treasury contained in money nearly two and a half millions of dollars, and precious metals valued at ten millions.

Mite—was the smallest coin recognized by the Jewish state, and two of them constituted the smallest sum that it was lawful to contribute to the treasury of the Lord. The two mites together were worth about a quarter of a cent of our money, but their purchasing power then would be equal to about two cents of today.

CONCERNING REST.

By Rev. J. H. Turnbull, M.A.

Rest, like all other good gifts of God, is something to be possessed in the present, as well as anticipated in fuller measure in the future. One of our well-known hymns has this suggestive line, "Fixed on that blissful centre, rest." This is a true idea well expressed. There must be in every life a centre of rest; and this is true in several aspects. In the normal, healthy, physical life, there must always be a restful centre to give poise and coherence to all the life forces. Under severe strain or nervous breakdown, we have seen this centre disturbed. Everything is unchained and agitated. All the forces of the body have escaped from control, and assert themselves in all their distracting activity, much to the detriment of the life generally. There is no balance to the nature, no rallying place for its forces; its powers have become a disorderly rabble, and the battle it was wont to wage, a confused rout.

Rest is the foundation of everything. The warrior must first possess himself in peace, before his presence can be anything but a distraction. We all know what an advantage that man has in any contest, who, in common language, "keeps his head." An opponent, though stronger and wiser, allows himself to become agitated. There is no zone of quietness in him; he expends his energies in wild and fruitless demonstrations, his tongue speaks rashly and inadvisably, and he is soon at the mercy of his restful antagonist. We demand of a public speaker animation, energy, enthusiasm, but if he has no restful centre, which holds every power and utterance in check, he is counted little less than a mad-man. Where restfulness is absent, we become physically weak, or intellectually, raving lunatics.

Now, it is to supply in our spirits this poise and restfulness that Jesus comes. In Himself He manifested this quality in a marvelous degree. A thousand distractions and oppositions and persecutions He experienced, but He held calmly on His way. In parting with His disciples, He said, "My peace I give unto you." To them He would impart a portion of the same spirit which had kept Him calm and undisturbed in the midst of the world's strife. The sense of His presence could make them sure and confident. Even a human presence can work marvels. Here is a child, tired and discouraged with some very real problem of school life; something he has been unable to do, and thinks it useless to try again. He comes in, and cries it all out to his mother. She is a wise, sympathetic woman, and dries his tears and strokes his head, until the smiles come instead of the tears and his agitation and discouragement pass. Then he sits down and solves his problem. The touch of sympathy made the task possible. The problem has become easier, because his heart has grown stronger.

It is the sense of Jesus' presence that gives us rest. We have the Strongest by our side. The One who has "overcome the world" walks with us. He casts about us the spell of His glorious personality. He gives us that sense of restitude and strength which makes us restful in the midst of strife. He holds us up and makes us stand. "We can do all things through Christ, who strengtheneth us."

Ottawa, Ont.

The best part of water is thirst; and the best part of the Bible is an earnest, inquiring soul.

THE POEM OF LIFE.

By Rev. F. H. Larkin, B.A.

"If Herder was not a poet," said Jean Paul Richter, "he was something more—a poem." A richer compliment could not have been paid. It was a sentence of enthronement.

All are invited towards the resplendent goal, and all should accept the invitation. Idealism is the only true atmosphere of thought and purpose, and ideals should be brought from cloudland to earth. They should be actualized. It is thus that life becomes artistic—and it was meant to be artistic. Paul, writing to those who were aspirants after righteousness, reminded them that they were God's workmanship, literally, God's poem, for this is what the Greek word *poema* signifies.

Man is an observer and admirer of whatsoever things are lovely. But he insists on nearer acquaintance and more positive relations. From observation he passes to creation. Words, sounds, colors and forms are used and correlated to gratify the heart's quest after elegance and pleasure-giving quality. The cathedral is a poem in stone. The painting is a poem in colors. The symphony is a poem in tones. But the noblest poem of all is man himself—a poem in life. Who would not covet such a fair summit of experience? Who would not enter into hearty oneness with the spiritual hunger of the Japanese student, who, on being ushered into the minister's study, broke out into the instant request, "Can you tell me, sir, how to live the beautiful life?"

The materials used in the making of this poem are the holiest things of God. It is a composition in divine attributes. It is the music of the spheres imported into the common task. It is "earth crammed with heaven." The realities of love, purity, wisdom, patience, temperance, faith, joy, gentleness, forbearance, courtesy, humility, humanity, godliness—these are the structural ingredients; and in point of charm no human effort equals that of their combination and outshining in the living man.

Nor need they be floating abstractions eluding our grasp; or, like the rainbow, spanning the sky, but forbidding the intimate touch. Every day is an opportunity to live poetically. It is a page on which may be inscribed thoughts, purposes, desires and deeds that will lift the life to a higher plane of artistic adornment than a sonata of Beethoven or Dante's Paradise can boast of. With the sum of the years thus beautified and glorified, time's masterpiece has been produced. Aesthetic effort has reached its finest flower.

Seaforth, Ont.

LIFT YOUR EYES.

A Scotch peasant and his wife emigrated to Canada, cleared a bit of forest, built their log cabin, and sowed their crop in the small clearing. One evening, when the husband returned from his work in the woods, he found his wife sitting on the doorstep weeping bitterly. "What's wrang wi' ye, my woman?" he asked.

"I can not see out," she answered. "No," he replied, with sympathy in his voice, "but you can see up!" and he pointed her to the circle of heaven that, like a great blue eye, looked down upon her from above.

Oh, if you are straightened in your life, your outlook narrow and despiriting, look up! Look up to the New Jerusalem, to your Father's heaven, to your future home, to your coming destiny. There is always room to see up—a great world of thought and blessing in which your soul can dwell.—Ex.

The newest and most vital questions we can ask about God have been answered already from the beginning of history.

HER ONE TALENT.

Margaret E. Sangster tells of a woman neither young, nor beautiful, nor robust, nor accomplished, nor educated, who became a bride. She realized that she was extremely unlike her brilliant husband. "I have not even one talent to fold away in a napkin," she said. But the husband loved her, and she loved him, and would, please God, make him happy. "There is one comfort—I can keep house," she said. So she planned the delicate, dainty, healthful meals, and kept the home clean, but not forbiddingly spotless. It invited the tired husband to rest, to litter it with books and papers, if it pleased him to bring work home from the office, while she sat beside him ready to smile or speak as he looked up. The husband said one day: "There's one talent you have, darling, beyond any one else in the world—the talent of having time enough for everything." His home was a suburb of paradise, and he went forth to the competitions of life steadily successful in all his enterprises. And the quiet wife, who had time to love him, to share his hopes, listen to his plans, and make his life supremely happy, was an element in his success which counted more largely than even the husband knew.

It is rare to find in this hurrying world a being who works with an air of repose; who can pause to listen to another's story; who has a heart touched to so responsive a key that sympathy in a friend's good fortune is as ready as pity for a friend's calamity. This woman, who had the one talent of doing fully and blithely every home obligation, by degrees became a social power. A large class of girls each Sabbath bent eagerly around her while she unfolded the lesson to them, and upon stated occasions she entertains the poor, pale, fagged-out girls of the down-town factories, and keeps them by kindly word and helpful ministry and a Christian example, from places of temptation, for she believes it as much a Christian work to keep young girls pure as to save the poor remnant of their ruined lives after they have fallen. Telling the life story of this woman, Mrs. Sangster says: "Altogether, when I think of the sick beds this little woman sits by, the heartaches she soothes, the confidences of which she is the trusted recipient, the happy home-life which is hers, and the good she is doing, silently, I am quite sure her talent is bearing interest for the Master."

THE CHRISTIAN'S PRAYER.

By I. Mench Chambers.

I do not covet needless gifts
Dear Lord, but simply pray,
To see my duty and be true
To Thee throughout this day.

Help me to search with quiet mind
The deeper truths of life, and trace
Thy steps, until along my path
The world shall see Thy face.

Give me to catch through love the plaint
Which sin and sorrow raise,
And send my life in ministry
For Thee, in noiseless ways.

Ministers must remember that unless it is "the word of the kingdom" that is sown, "the good ground" itself can not "bring forth fruit."

There will never be a better religion than Christianity until there has come a better founder than Christ was. The least flower with a brimming cup may stand,
And share its dewdrop with another near.

—Mrs. Browning.

The "law of development" in nature is not so great a discovery as "the law of the Spirit of life in Christ Jesus," which gives development.

FOOLISH OR WISE?

Some Bible Hints.

No one is wholly foolish or wholly wise; but which is the balance and trend of your life? (v. 2.)

The highest wisdom always has regard for the future; the deepest folly lives only for the present (vs. 3, 4).

We are our brothers' keepers so far as we can help them, but the final issues of life and death must be met by each soul alone (vs. 8, 9.)

Wisdom may be summed up in three words: "Ready for death" (v. 13).

Suggestive Thoughts.

The foolish man does not think himself foolish; if he did, he would not be a foolish man.

Wisdom is a slow growth, but to come in touch with the source of all wisdom is the work of an instant.

What the world calls wisdom God often calls folly; which shall we choose?

There is no better way to become wise than by living with wise men; or foolish, than by living with fools.

A Few Illustrations.

No artist is a good critic of his own picture, whose faults he has worked upon till he ceases to see them; nor is any man a good observer of his own folly.

A writer who would judge his composition wisely must lay it aside for a time. So we must stand apart from our immediate lives if we would estimate our characters.

No copy of a copy is good, but we always prefer to go back to the originals. Base your life on Christ, and not on even the best of men.

"By the street of By-and-By one arrives at the house of Never."

To Think About.

Is my life wise by the world's standard or by Christ's?

Do I recognize my folly, and struggle against it?

Are my companions men of wisdom or of folly?

A Cluster of Quotations.

Letting down buckets into empty wells,

And growing old with drawing nothing up. —William Cowper

The greatest of fools is he who imposes on himself, and thinks certainly he knows that of which he is most profoundly ignorant.—Shaftesbury.

Wisdom is to the mind what health is to the body.—Rochefoucauld.

True wisdom is to know what is best without knowing, and to do what is best without doing.—Humphreys.

DAILY READINGS.

M., Oct. 8.—Christ our Bridgeman. Rev. 19:5-9.

T., Oct. 9.—Our old. Zech. 4:1-6.

W., Oct. 10.—The church asleep. Room 13:11-14.

T., Oct. 11.—"None other name." Acts 4:5-12.

F., Oct. 12.—The door we shut. John 10:1-9.

S., Oct. 13.—Watching and praying. Mark 13:32-37.

S., Oct. 14.—Topic—Who are foolish, and who are wise? Matt. 25:1-13.

Canadian Baptist: The ministry, let us say it with emphasis, is worthy of its hire; worthy of far more than on the average its members have received or are receiving; worthy of what we believe our laymen before long will see that it is paid; but the ministry is not mercenary, and its ministers will labor on, spending and being spent, if need be, at the cost of inadequate support.

You cannot help men spiritually who do not love you.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, OCT. 3, 1906.

The fifteenth Alumni conference of Queen's University is announced for October 29, November 2. An interesting programme has been prepared, which will appear in next issue.

"Knoxonian" needs no introduction to Presbyterian readers. As writer, lecturer and preacher, he has been before the public for many years; and in every capacity he is always wise, humorous and pointed. His contributions to the columns of the Dominion Presbyterian will be looked for with interest. Number two appears in another column.

The suggestion is made by the Edinburgh Scotsman that the Reichstag should pass a law which will apply to the speeches of the German Kaiser in the same manner that *lese majeste* now applies to the utterances of his subjects, and it adds: "Kaiser Wilhelm II. enjoys the proud distinction of being alone, among all the monarchs of Europe and the world, privileged to make provocative speeches without being called upon to explain them."

The influx of Jews into Palestine during recent months has been remarkable. Five thousand of them from Russia landed at Jaffa a few weeks ago. The Daily Mail says that the Jews are regaining possession of the land by degrees, and should the present quick rate continue, in a few years the whole country will belong to them. This, remarks the N. Y. Christian Advocate, will be considered by some a fulfilment of prophecy and a sign that the second coming of Christ is at hand; yet those familiar with the history of the last eighteen hundred years know that many signs have been seen and many times fixed—and still the centuries roll and the Master cometh not! He foretold that none can foreknow when He will come, saying, "But of that day and hour knoweth no man, no, not the angels of Heaven, but My Father only."

THE DOMINION PRESBYTERIAN.

PROF. KILPATRICK AND THE CONFESSIONAL.

The other day the newspapers contained the statement that Professor Kilpatrick, at the recent Knox Alumni Conference, had expressed his admiration for the Confessional as exercised in the Roman Catholic Church. No wonder that it is added that he "rather startled the clergy and laity with some comments on the Confessional.

"There was one phase of the Roman Catholic system, which had been the cause of much wrath, and rightly, but he admired it more than all the ceremonies of the denomination. That was the Confessional. The Roman Catholic Church knew full well the value of the personal work of confession. Work centered round it. It was not a mere little wooden box, but the act of two souls—two souls opposed in the presence of the Spirit of God." "It was a blessed thing to preach the gospel, but, to get along side of a soul which was defiant and obdurate, this was the thing that meant the burden, the passion, the toil of the minister." "We talk about ministers getting back to theological college. That would be a good thing, but I sometimes think that ministers have too much theology, let them study something else." (Report in daily papers of Sept. 26, 1906.)

There is no need to deal with this subject in a controversial spirit because there is no prospect of the confessional becoming a danger to the Presbyterian Church. That subject has been pretty thoroughly thrashed out; that battle has been fought and decided. Our Anglican brethren in England have now to face the question again; and in another issue we will show the view that is taken of it there by an intelligent, broad-minded Church dignitary. A Presbyterian is quite at liberty to admire the Confessional, but he must admire it afar off. With us it is not a burning question and Toronto is not the place that we would look to for any Romeward movement. We do not care to criticise the public utterances of a professor on the strength of a brief newspaper report, but we would certainly expect a teacher of young men in a Protestant institution to show to the students that it is possible to get near to men, and to grapple with souls at close quarters, without having recourse to anything like the Roman Confessional. Protestantism has a right to live only as it possesses that which is essential in a purer and more spiritual form than is found in Romanism.

That, we take it, was the meaning of the Reformation. The Reformers did not wish to deny any great truth or to destroy any noble institution; but they did wish to be free from a spiritual slavery against which the noblest men had struggled for centuries. They saw that intimate spiritual relation between ministers and people, between teachers and disciples, was one thing, and that confession to a priest as a rule and an institution was another thing. No doubt Professor Kilpatrick could and would say all this better than we can, but in that case we are driven to the conclusion either that the reports of his speech are misleading or that he has used a highly rhetorical device for the purpose of carrying out his idea. That kind of exaggeration we would expect from a popular

preacher, striving after immediate impression, but not from a gentleman of Dr. Kilpatrick's reputation for profound scholarship and well balanced judgment.

As we have said, there is no need to become excited over this question, because there is no one proposing to introduce the Confessional; but we still venture to think that Professor Kilpatrick's admiration is misplaced. We can understand admiration of the way in which some particularly wise and noble priest conducted the confessional, but we confess that we cannot understand a man who takes the Protestant standpoint, and who is well read in history, expressing his admiration for this peculiarly Roman institution in this unlimited fashion.

The same love of paradox is shown in the reference to theology; it is a strange thing for a professor of theology to think that our ministers get too much theology. That, of course, depends on what you mean by "theology." We cannot touch that big subject now, but we conclude by expressing the belief that neither theology rightly understood, nor modern methods of criticism, need hinder men from getting near to their fellowmen. The real student of God, man and nature will be prepared to sympathize with varied forms of thought, and to draw near to men in their hours of temptation, need and sorrow.

CHEERFULNESS.

Some remarkable experiments have been lately made at the Smithsonian Institute, Washington, by Prof. Elmer Gates. His conclusions are as startling as they are important. Prof. Gates says: "I have discovered that sad and unpleasant feelings create harmful chemical products in the body, which are physically injurious. Good, pleasant, and cheerful thoughts create products which are physically beneficial. The products may be detected by chemical analysis in the perspiration and secretions of the individual. For each bad emotion there is a corresponding chemical change in the tissues of the body, which is depressing and poisonous, while every good emotion makes a like promoting change. Every thought which goes into the mind is registered in the brain by a change in its cells. The change is a physical one, and more or less permanent."

BOGUS PUBLIC OPINION.

Discussion has been caused over the propriety of newspapers inserting paid advertisements under the guise of letters apparently from disinterested citizens. The object is to create real public opinion, by first putting forward a bogus public opinion. The idea is to buy the correspondence columns of daily newspapers—which is but an indirect way of buying up the newspapers themselves. Charles A. Dana, of the "New York Sun", one of the greatest journalists the United States ever produced, always insisted that everything that was an advertisement, and therefore paid for, should be plainly so marked and indicated. That is the only honest method.

QUADRENNIAL CONFERENCE.

The Quadrennial Conference of the Methodist Church at Montreal is now history. It has been a strong, progressive, creditable conference. Among its important doings the following deserve special mention: Reorganization of mission department, executive staff being more than doubled, extension of Sunday school and Epworth League work by appointment of two associate secretaries; doubling executive of temperance and moral reform movement and of education department by the addition of another secretary in each case; recognition officially of young men's clubs; forward movement in city mission work and in young people's work for missions; decision to establish new paper for the West.

On the question of Church Union, there was not much open discussion, nor was there any gush; but rather a self-respecting attitude of willingness to proceed with the negotiations in good faith. Following the example of the late General Assembly at London, the conference invited Anglicans and Baptists to take part in the Union negotiations along with Presbyterians, Methodists and Congregationalists. We have already expressed the opinion that it would have been wiser to go on with the original negotiations, leaving the proposal for a still wider union until a subsequent period. However, the other view has prevailed, and the only thing to do now is to bring the five denomination negotiations to a head as quickly as possible; then, if the Anglicans and Baptists practically drop out, go on with the original negotiations between Presbyterians, Methodists and Congregationalists.

THE WAY IT WORKS.

Regarding the working of Local Option in other places, just that afternoon the Pioneer had talked with Rev. Dr. Somerville, of Owen Sound. The doctor is known throughout Canada as one of the strong, level-headed thinkers and leaders in the Presbyterian Church, and certainly a man who does not form hasty conclusions, but carefully weighs all matters that come before him. He has lately been appointed Clerk of the General Assembly, one of the highest and most responsible positions in the gift of the church. Dr. Somerville was most pronounced in his opinion as to the unqualified success of Local Option in Owen Sound. He said that 90 of the leading business men of that town, taken promiscuously, had been asked for their opinion as to the effect of Local Option upon their business. Eight thought it had a prejudicial effect; 10 had not noticed any difference, and 31 declared that their business had been materially increased.

Dr. Somerville further said that the Chief of Police of Owen Sound had made the remarkable statement that in his opinion there was not one case of drunkenness since the first of May to 100 before that time. He further said that before Local Option came into force from six to one dozen cases per week were reported to him of trouble and abuse in the home through drunkenness, but from the 1st of May to the 31st of August he had had only one such complaint.

A FATAL MOTIVE POWER.

By Knoxonian.

In his essay on the Earl of Chatham Macaulay tells us that the execution of Admiral Byng for an error in judgment was "altogether unjust and absurd." It was not only unjust and absurd, it was highly dangerous to the Empire because the fear of being shot might paralyze any admiral or commander and cause him to lose his head at the supreme moment in battle when his head was most needed. "We cannot conceive anything more likely to deprive an officer of self-possession at the time when he most needs it than the knowledge that, if the judgment of his superiors should not agree with his, he will be executed with every circumstance of shame." The principle here laid down by Macaulay is sound. Fear as a motive is worse than useless. Fear paralyzes most men. Many a good speech has been hashed in the delivery just because the speaker was afraid he might fail. Hundreds of good sermons are made feckless every Sabbath because the preacher has not a sufficient amount of self-possession. Sir John Macdonald defined a good speaker to be a man who can think on his legs. Few men, either on the platform or on the battle field, can think quickly, clearly and effectively if they are afraid of being punished.

One of the Yale lecturers on preaching seems to think that fear of being turned out of his parish should have a rather salutary effect on a pastor. In effect he says many times, Do this and you may remain in your place as long as you please. Do this second thing and you will have a long pastorate. Endure this trouble and you will not be turned out on the road. Well, perhaps New England and Canadian voluntarism have brought many ministers into such a condition that the fear of being turned out on the road is ever present with them. Possibly they are haunted day and night by the dread of homelessness and semi-starvation. Far be it from us to deny that this is true with regard to a good many ministers. Quite likely this dread paralyzes the efforts of many a good pastor both in his pulpit and in his study. Just try and imagine how a pastor continually dreading Admiral Byng's fate in a pious and ecclesiastical sense will go about his daily work. He sits down at his desk at, say, nine o'clock in the forenoon and as he begins to work on his sermon he says to himself, "Now, if I do not make a good sermon on this text I may be turned out on the road." Sermons ought to be prepared for the purpose of awakening the unsaved and comforting, quickening and strengthening God's people. But this man must prepare his message with the object mainly of keeping his place! In the afternoon he goes out on his pastoral rounds. The dread of the road and the probationers' list still haunt him. His object ought to be the spiritual welfare of the families he visits. To promote this object he should read the Scriptures and pray with the family, and if he finds them careless with regard to their higher interests, give them a word of admonition. But with what heart can he do all this if he knows that

taffy and a fixed up professional smile, compliments and a half hour's gossip will do more to keep him in his place than any religious exercises he can conduct.

We might follow this unfortunate man on his whole round of duty; and see that the fear of losing his place unites him for the proper discharge of any duty. The subject is painful and we do not care to say how it must effect a man when he leads his people in prayer. Are there many ministers so sanctified that they can dispense the Sacrament of the Supper in a proper spirit to people who are just waiting to turn them and their families out on the turnpike? If voluntarism in New England or any other place has made fear the main motive in a pastor's work then voluntarism has a good deal to account for. An Anglican from England or a Kirk man from Scotland might give voluntarism a deadly thrust at that point.

Happy, thrice happy is the pastor who can go about his daily work without any fear of the turnpike or the probationers' list. And we might add, happy, thrice happy, is the congregation that can do some better work for the Lord than turning his servant out on the road.

After all there is not much reason why a Canadian minister of reasonable resources should allow this horrible dread of the road to destroy his usefulness. There is always room and work for fairly good ministers in Canada. Somebody told Gladstone once that the English Liberals had not a single question to go to the country on at the next election. The old man replied, "Ireland is always there." Manitoba and the North West are always here. There is plenty of room and plenty of work in the great lone land and no doubt three meals of some kind every day. A minister and his family never starve. They may come very near the starvation line, but they never cross.

The real pinch comes with ministers who are too old to go on the prairies. There is no remedy in their case except more religion in the church. Whether any more may come or not is a question not easily answered.

In the September fortnightly (Leonard Scott Publication Co., New York), Mrs. Hugh Fraser has a charming little article on Admiral Togo. Boswell's Love Story, as told by Augustin Filon, is most interesting; the colossal conceit of the man was never more clearly shown than in his long letter to Belle de Zuylen, when he tries his best to induce her to declare her love for him, which he takes quite for granted, while all the time he is telling her very plainly that he does not love her and would not think of marrying her. The story is told in Professor Philippe Godet's new book on "Madame de Charriere et ses amis," Madame de Charriere being the married name of the charming Belle de Zuylen. Other attractive subjects discussed are: "Three American Poets of Today;" "The Triumph of Russian Autocracy;" "France, England, and Mr. Bodley;" and "The Future of Cricket."

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE GAP IN THE HEDGE.

With a whoop of joy the little curly headed boy next door came rushing out into the sunlit garden. In one hand he held an old walking-stick of his father's, his favorite steed; in the other a tiny whip. The walking-stick had a piece of string tied round it below the handle for a bridle.

He had got astride his fiery steed, and was on the point of careering off, when he caught sight of me. With great difficulty he curbed the creature's restlessness while he stayed to speak an occasional flick of the whip and a stentorian shout being necessary to keep it in anything like subjection.

"Having a gallop before lessons begin?" I asked, when we had exchanged "good-mornings."

"Haven't got any lessons today: I've got a holiday!" he cried gleefully.

"Oh, how is that?"

"Daddy isn't well, and Jane sent me out to play. I've got to be not very noisy, daddy says; Jane said, 'very quiet,' but Jane is cross."

"I am very sorry daddy is not well," I said gravely; "aren't you?"

"Oh, yes," he said, "but I am very glad of a holiday." "Poor daddy!" I sighed, half reproachfully.

"Oh! but daddy is glad too," he said quickly; "daddy is always glad when I am glad, and I am not glad if daddy isn't. Good-bye, next door lady," and away he galloped.

All the morning through he played happily in the sunshine, first at one game and then at another; but when afternoon came I noticed that his gaiety flagged. At last, when he drew near the hedge, I asked him if he would not like to come in and have tea with me in my garden. He ran off delightedly to ask leave, and returned evidently prepared to stay.

"I tidied myself," he explained proudly, and I tried not to see the high-water mark on his chubby face and wrists. After tea I told him stories and we sang nursery songs together, but suddenly, as we came to the end of "Three Blind Mice," he slipped off his chair and held out his hand.

"I think I will go in now," he said, with just a faint quiver in his voice; "I want to see daddy. Good-bye, and thank you very much for having me."

The next morning he was out again alone, grasping his beloved "horse" by the neck. "Good-morning, next-door lady," he shouted, with his usual bright smile.

"Good-morning," I said, "how is daddy?"

"Not very well, thank you," he said, gravely. "I've got another holiday today."

"So you are very happy, I suppose?"

"Yes, but I wish daddy could come out with me. I don't like it by myself—not very much."

I recalled, with a pang I could not account for, the grave, delicate looking father and the little son strolling about the garden, as they did every morning, taking long walks together, or spending long summer days on the lawn, when "daddy" lay in his long chair with a book in his hand, watching his small son more than he read, or holding the boy in his arms, while both looked through some picture book. Always together.

He galloped away on his steed presently, but I noticed it was not so fiery as usual, and before very long was hitched up by its bridle to a bush that it might have a "feed" while its master

dipped into a book for a change. After I had watched him for some time turning the pages listlessly, while his eyes wandered everywhere as though he could find no interest in anything, I called to him.

"Shall I look at your book with you?" I asked.

He agreed gladly, and, unhitching his steed, brought it with him through the gap in the hedge. By and by he looked up at me, coloring faintly, and whispered very shyly, "May I have tea with you to-day? Jane won't let me have it with daddy, and—I don't like having it with Jane. Do you mind?"

"I am delighted, darling," I said, kissing him; "and if daddy will let you you shall have it with me every day until he is well again."

"Thank you," he said, gratefully; "I think daddy will be quite well tomorrow. Oh! with a sudden delight, "and then I'll bring daddy, too—shall I?"

"Yes, darling, please," I said, but I had to gain control of my voice before I could reply.

There was no one at all in the steed the next day; it came trailing along behind its master in the most dejected manner possible. "Lady-next-door," he called, when he caught sight of me in the garden. "daddy won't be able to come to tea to-day. When I told Jane you had asked him, she said, 'Rubbidge, don't talk nonsense, it's too bad.' But she said I might come."

"That is nice. Are you going for a gallop now?"

He looked at his steed indifferently. "I don't think so." Then, after a moment's silence, "I would rather come and talk to you. May I?"

He spent all the day with me, very quietly. At times I managed to cajole him into a game, or he would help me with any little task I had, but he liked best to clamber on my lap and "be cuddled and talk," as he said. So I held him close; and we talked of all manner of things. Now and then his baby laugh would ring out for a brief spell, but he was mostly very quiet and grave, and I, fearing what might be happening behind those darkened windows, felt jarred and troubled when the laugh rang out, even though I longed to see him merry. I carried him home that night in my arms sound asleep, but the fiery steed, I am sorry to say, spent the night tethered to the bush, forgotten.

The next day and the next were wet, and I did not see my little neighbor; but, suddenly remembering the neglected steed, I went out in the rain and darkness and brought him in, and as I placed it in a cozy corner of my room a tear or two fell on the poor old battered walking-stick and the toy whip still thrust through its bridle.

The next day broke warm and sunny after a dry night, and I went out early, hoping to see my curly-headed neighbor. He came at last, but not running to inquire for his steed, as I expected. He was walking dejectedly, and his eyes, as he turned them up to mine, were misty with the tears he was fighting back.

"Good morning, dear," I said wondering, for he looked at me but did not speak.

"Morning, next door lady," he said, absently. Then as if he could contain himself no longer, "Daddy's gone-away, and he—and he—" the tears getting the mastery—"never said good-bye, nor nuffing."

"My poor darling," I cried. "come to me." He pushed his way through the hedge and crept into my arms. From his blouse he produced a tiny, very grubby handkerchief and mopped his eyes,

while I for the moment was stricken silent.

"Daddy's gone to meet mummy, Jane says, but mummy went away and didn't come back, and I don't believe daddy will—do you?"

The young mother had died just six months ago, and he had not forgotten her. I lifted him up and strolled down to where I could see the front of the house. The blinds were all down! With a cruel ache at my heart I went back again to the summer-house where we loved to sit. "Darling, if he does not come back you will go to him and mummy some day, if you try always to be a good boy, and do what daddy and mummy would wish. You will try, won't you?"

"Yes," he said, gravely; "I—I didn't hit Jane to-day when she put soap in my eyes, because daddy told me not to. That was good, wasn't it?"

"Yes, for a beginning," I said, surreptitiously dabbing my own eyes with my handkerchief. He looked up sharply. "Next-door lady, you are crying. Is it 'cause daddy's gone away? Do you love daddy, too?"

"He has always been a very kind neighbor," I said; "I shall miss him dreadfully."

"I wish," he said, presently, laying his curly head on my breast—"I wish I could come to live with you till I meet daddy again."

"Oh, so do I, so do I," I cried, with a longing almost unbearable, as I pictured the days and weeks before me when there would be no little neighbor, no grave, kind smile from the sad-faced father, no fiery steed.

The next day strangers came and filled the house over-flung into the garden. The little son, the "chief mourner," was kept indoors, as being more becoming and respectful to the dead. Then they all went away, taking him with them.

But before he left he came in for a moment—in the charge of a grim aunt—to say good-bye. He was very unhappy, poor mite, but he cheered up once, when he whispered, "I am going away like daddy did; perhaps I shall meet him quite soon."

"It is the first step on the way, darling," I answered.

As he was leaving I whispered again to him, as he hung on to me that I had his fiery steed—would he like to take it?

"No," he whispered back; "you keep it, please, till I come back. I don't want them," nodding towards his aunt, "to see it—they might laugh—and please will you keep this, too—they might take it away."

"This," was the stem of an old pipe, one of his greatest treasures, because it had been "daddy's." Then he left me. "Good-bye, next-door lady," he cried, as he was taken away. "Oh, I want to stay, I do want to—"

"Do be more respectful child," said his aunt, "and call people by their proper names."

I put up my hand to stop her. "Please let me keep my name," I begged.

Strangers fill the next house now, and the gap in my hedge is mended. I sit in my garden still, but I have had my seat moved, so that I may not see the changes. But, wherever I am, I have "the fiery steed" fastened up "to feed" the baby whip still thrust through the bridle, and sometimes—very, very often—I feel that I shall surely presently hear that baby

voice calling gleely. "Mornin', next-door lady, mornin'!"—Mabel Quiller-Couch, in *Christian World*.

LONGEST BRIDGE SPAN.

Six miles above Quebec, near the point where the St. Lawrence at low water is somewhat less than 2,000 feet wide, a cantilever bridge is being built. It is of the American pattern and steel. As Brooklyn Bridge had to yield the palm to the Forth Bridge in 1890, so now the Forth must yield it to the St. Lawrence. The central span of the Canadian bridge is 1,800 feet long, stretching almost from bank to bank. The central suspended girder is 675 feet long and 150 feet deep at the center. The width of the anchor spans is 500 feet; of the approach spans, 210 feet. Two tracks will carry the railroad traffic. There will be roadway for road and street car traffic. So our Canadian cousins are to have "the longest bridge span in the world."—"With the Procession," *Everybody's Magazine* for September.

TALK IT OVER WITH YOUR WIFE

There are thousands of families homeless, or living in poverty and wretchedness to-day, who could have been living in comfort, in good homes, if the husbands had confided their business affairs to their wives.

Women are very much better judges of human nature than men. They can detect rascality, deception, and insincerity more quickly.

I know business men who would never think of employing a manager or superintendent, or a man for any other important position or of choosing a partner, without managing in some way to have their wives meet the man and get a chance to estimate him, to read him. They invite the man, whom they are considering for an important position to their home for dinner, or to spend a Sabbath, before deciding. They want the advantage of that marvelous feminine instinct which goes so directly and unerringly to its mark.

I have known of several instances where a wife had cautioned her husband against having anything to do with a man with whom he was thinking of going into business, but the husband ignored the wife's opinion as silly, and disregarded her advice to his great sorrow later, as the man turned out exactly as the wife had predicted.

If you are considering taking any great risk on an investment, if you are in doubt as to whether you can quite afford a certain thing or not, talk it over with your wife.

How many men who have made a failure of life wish they had talked their affairs over with their wives!

Many men think that because their wives have never had any experience in business that it would be foolish for them to talk business matters over with them. But, no matter how much experience you may have, you need the swiftness and the accuracy of woman's instinct to keep you from making foolish investments, from making alliance with bad men, and from foolish things generally.—Success.

Canadian cheese manufacturers are now turning their attention to the color of their product, as it has been noticed that certain districts have a preference for particular shades. Lancashire demands a white cheese, while Yorkshire, especially the Leeds district, prefers a pale yellow. The Midlands ask for a white cheese, except around Leicester, where deep-colored cheese is used. Derbyshire demands a white cheese, or just the palest tint of yellow.

In Lapland the crime which is punished most severely, next to murder, is the marrying of a girl against the express wish of her parents.

THE GIRL WHO SMILES.

The wind was east, and the chimney

smoked,
And the old brown house seemed dreary,
For nobody smiled and nobody joked,
The young folks grumbled, the old folks

croaked,
They had come home chilled and weary.

Then opened the door, and a girl came in;

Oh, she was homely—very;

Her nose was pug, and her cheek was

thin

There wasn't a dimple from brow to chin,

But her smile was bright and cheery.

She spoke not a word of the cold or damp,

Nor yet of the gloom about her,

But she mended the fire, and lighted the

lamp,

And she put on the place a different stamp

From that it had without her.

They forgot that the house was a dull old

place,

And smoky from base to rafter,

And gloom departed from every face,

As they left the charm of her mirthful

grace,

And the cheer of her happy laughter.

Oh, give me the girl who will smile and

sing,

And make all glad together!

To be plain or fair is a lesser thing,

But a kind, unselfish heart can bring

Good cheer in the darkest weather.

AS OTHERS SEE US.

"There goes a young man whom I saved from going to the dogs through drink," remarked a court stenographer. "He is a tip-top fellow, and has plenty of ability, but two or three years ago he began to let red liquor get the better of him.

"He had a good position at the time, and I don't think he exactly neglected his work, but it got to be a common thing to see him standing around bar-rooms in the evening about two-thirds full and talking foolishly. A few of his intimate friends took the liberty of giving him a quiet hint. As usual in such cases, he got highly indignant, and denied point-blank that he had ever been in the least under the influence of liquor. All the same, he kept increasing the pace until it became pretty easy to predict where he was going to land, and it was at that stage of the game that I did my great reformation act.

"I was sitting in an uptown restaurant one evening, when he came in with some fellows and took a seat without seeing me. He was just drunk enough to be talkative about his private affairs and on the impulse of the moment I pulled out my notebook and took a full shorthand report of every word he said. It was the usual maudlin talk of a boozey man, and included numerous candid details of the speaker's daily life.

"Next morning I copied the whole thing neatly on the typewriter and sent it to his office. In less than an hour he came tearing to me with his eyes fairly hanging out of their sockets.

"Great heavens, Jack!" he gasped, "what is this anyhow?"

"It's the stenographic report of your monologue at —'s last evening," I replied, and gave him a brief explanation.

"Did I really talk like that?" he asked faintly.

"I assure you it is an absolutely verbatim report," said I.

"He turned pale and walked out, and from that day to this he has not taken a drink. His prospects at present are splendid. All he needed was to hear himself as others heard him."

The elephant has so delicate a sense of smell that it can scent a human being when the latter is a thousand yards off.

BABY NEARLY DEAD.

Mrs. John Cuddy, Killaloe Station, Ont., says:—"My baby was so nearly dead that I had to place my ear close to his breast to know that he was breathing. He was in this condition when I first gave him Baby's Own Tablets and I hardly dared hope that they would save him. But they helped him almost at once, and soon made him a well child. He is now two years old and weighs forty-five pounds and has never known a sick day since I first gave him the Tablets. Baby's Own Tablets cure constipation, indigestion, diarrhoea, teething troubles, break up colds, expel worms and give little ones natural healthy sleep. And the mother has a guarantee that this medicine contains no opiate or poisonous soothing stuff. Sold by all medicine dealers or sent by mail at 25c. a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

CHEERFUL PEOPLE.

How life is refreshed by the presence of cheerful people—those who manifest constant sweetness of spirit, and who are uniformly joyous! They are graceful because of their very gladness, and beautiful because they are bright. Sicken cords of love twisted together draw us whether we will or not. Some people make you forget life's burdens and the rippling wave of their laughter is sweet music to the soul; it soothes and quiets. Better than a cloudless day for cheer, sweeter than the flowers of fragrance, pure as the lily, the mountain streams singing songs clearer than the nightingale, lark, or linnet, their lives are full of rapturous joy, a very song of gladness, a hallelujah chorus, a shout of praise.

Especially is its spirit helpful in old age. It makes even the wrinkles smile. The brow of beauty may fade, but the radiance of sweet contentment makes a perennial halo of glory. "At eventide it shall be light." Brighter than the sparkle of her crown was the lustre of the character of Victoria, England's noble Queen—in old age beloved by all for the beauty of her womanhood, and in death mourned by all for the nobility and sweetness of her life. Who does not shun crabbed age, with shriveled-up souls as well as bodies, and living on in perpetual gloom? Such lives have failed to gather any honey for this time of life, and sit repining and morose. Not so those who have met life's duties bravely and conquered its difficulties. To such lives the birds of peace and contentment are constantly singing melodies of perfect harmony. Heaven's portals are not very far distant, and some of its celestial music steals into the life. Like Moses on the mountain, their faces shine with a radiant beauty; and, like Stephen, "looking up steadfastly," they "see the heavens opened," and there is their eternal home.—Rev. A. C. Welch, in "Character Photography."

THE HASTY WORD.

To think before you speak is so wise an axiom, says Margaret Sangster, that one would hardly think it needful to emphasize it by repetition. And yet in how many cases the hasty temper flashes out in the hasty word, and the latter does its work with the precision and the pain of the swift stiletto! Singularly enough, the hasty word oftenest wounds those who love one another dearly, and the very closeness of their intimacy affords them opportunity for the sudden thrust. But though the hasty word may be forgiven, it is not at once forgotten. It has flawed the crystal of our friendship; the place may be cemented, but there is a shadowy scar on the gleaming surface. Oh, if the word of haste had but been left unspoken; if the strong hand of patience had but held back the sword as it was about to strike.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. Dr. Armstrong is taking holidays. While away he will attend meetings of the H. M. Committee and of the B. and F. Bible Society. Next Sunday Rev. D. J. Craig will be the preacher in St. Paul's church, and on the following Sunday Rev. M. McGregor.

Rev. J. W. H. Milne, in the Glebe church, preached a very practical sermon on "The Book of Life." Life was a book, with each page a day, said the preacher. For the purpose of illustration he had a book with its pages written in red, in blue, in invisible ink, and with some pages also blotted. The pages in red represented red-letter days, when good acts were performed; the pages in blue were for those days in which the life was sad, and the blotted pages for those days which one wished to blot out of the memory. In the day of judgment the pages in invisible ink and the blotted pages would both be legible. Rev. A. E. Mitchell of Erskine church was the speaker at the afternoon service, when he spoke on "The Three Things." The home, the church and the school were the great needs of the boys and girls.

On Sunday last Rev. T. Albert Moore, secretary of the Lord's Day Alliance, spoke earnest words in two of our city churches in advocacy of the important work he so ably represents. He was glad to tell them that the conduct of the Canadian people towards the Sabbath was rising. Managers of street car systems in certain places in Ontario had told him that not half as many people were taking street cars on Sundays this year as had taken them on Sundays in preceding years. The manager of the company had told him that instead of doubling the service this year on Sundays as they had to do others years, they had used the same service that they used on week days. The sentiment of the people was rising in reference to Sabbath observance. They were realizing more and more that they were their brother's keeper and had no right to force him to work on the Sabbath and rob him of his right to worship and rest.

Children's Day was observed in all the Ottawa churches last Sunday with the signal exception of St. Andrew's, where it was observed on the 23rd ult. At St. Andrew's church there was a large attendance, 326 scholars being present, besides a large number of visitors. In the audience were several pretty babies who are members of the cradle roll. The popular superintendent, Mr. W. H. Fitzsimmons, presided. Bright addresses were delivered by the minister, Rev. W. A. McIlroy, and by Mr. J. G. Pelton, the latter speaking on "Looking unto Jesus." The opening prayer was made by Mr. R. McConnell. The collection was a record breaker, \$26.18 being received. In St. Paul's the attendance was very good. The scholars assembled in the school room and afterwards marched to the church, nearly all carrying large bouquets, which formed a most pleasing picture to the eye. The bouquets were afterwards hung in festoons about the pulpit. Mr. J. McNab, superintendent of the Sunday school, carried the prescribed service out. Rev. Dr. Armstrong, pastor, delivered a suitable address on "Looking Unto Jesus."

At the annual meeting of the Ministerial Association Rev. A. D. Cousins, rector of Emmanuel Reformed Episcopal church, was unanimously elected president. A hearty vote of thanks was tendered the retiring president, Mr. Milne, for his able services during the

past year. Rev. G. I. Campbell, pastor of Bell street Methodist church, was unanimously elected vice-president, and without a dissenting voice, Rev. F. W. Anderson, minister of MacKay church, the genial and obliging secretary-treasurer, was re-elected to that position. A committee was appointed to prepare a programme for the season. It is composed of Revs. J. T. Pitcher, J. T. Turnbull and J. W. H. Milne. Rev. Mr. Milne introduced the question of house to house visitation for the purpose of securing a religious census to be used in Sunday school work, and outlined a scheme for taking the census. On motion of Rev. J. F. Salton, the association heartily endorsed the movement and decided that the work should be begun at once. Mr. Thomas Yeloweles, secretary of the Ontario Sabbath School Association, will be asked to take charge of the work.

The general service in Bank street church was held in the morning, when the pastor, Rev. J. H. Turnbull, preached on The Voyage of Life. In the afternoon, Mr. W. B. Morgan, boys' secretary of the Y.M.C.A., gave a short talk previous to the distribution of the year's awards. At McKay street church in the morning, Rev. P. W. Anderson illustrated his subject, Poison, with a very interesting series of chemical experiments. The church was prettily decorated and filled to the doors with scholars and members of the congregation. In the morning service at Erskine, Rev. A. E. Mitchell, the pastor, spoke of the object-lesson conveyed by flowers and weeds. In the afternoon, Rev. Mr. Milne addressed nearly 600 scholars and their friends upon "The Book of Life."

The annual meeting of the Women's Foreign Missionary Society of St. Paul's church was held last night and was a most successful meeting. The president, Mrs. J. Thorburn, presided, and there was a good attendance of members. The reports were of the most encouraging nature. The treasurer's statement, which was presented by Mrs. W. J. Irvine, showed that \$180.50 had been contributed to missions during the year. Of this amount \$18.50 was raised by the Scattered Helpers. The membership was given at 44 and 11 meetings were held during the year. The president and Rev. Dr. Armstrong gave short addresses, and Miss Laura Watters presented an interesting report of the Mission Band. Miss Eva Bourne sang very sweetly. The election of officers was then proceeded with and resulted as follows: President, Mrs. J. Thorburn; vice-president, Mrs. W. D. Armstrong; and Mrs. Gallagher; recording-secretary, Mrs. J. Hill; corresponding secretary, Miss Annie Elmhut; treasurer, Mrs. W. J. Irvine; executive committee, Mrs. J. McNabb, Mrs. Blackett Robinson, Mrs. Henry Watters and Mrs. W. H. Taylor; superintendents of Scattered Helpers, Mrs. T. W. Anderson for the city, and Mrs. J. D. Anderson for the country; secretary of "Tidings," Miss Margaret Watters. A programme committee was appointed to assist the president. It consists of Mrs. J. R. Hill, convener; Mrs. Blackett Robinson, Mrs. C. H. Thorburn and Miss Bennett. Last year the St. Paul's society, in common with other societies in the Ottawa Presbytery, sent a bale of clothing and other household necessities to Bombay, India, where it was distributed among the hospitals and orphanages.

The devil's salve for sin is self-pity; God's cure for it is self-renunciation.

WESTERN ONTARIO.

Rev. Dr. McCrae, of Westminster, has been elected president of the London Ministerial Alliance.

Rev. Dr. Kilpatrick, of Knox College, Toronto, preached anniversary sermons in Knox church, Guelph, last Sunday.

On a recent Sunday, Rev. Prof. Kilpatrick, of Knox College, conducted the twentieth anniversary services of Division street church, Owen Sound.

The young members of King street Presbyterian church, London, have organized a Young People's Society, with an excellent staff of officers. An active winter's campaign has been planned.

At the Eglinton Home Mission Society meeting last week it was stated that enough funds had been collected to furnish two hospital cots for the Saskatchewan District Mission.

Rev. Wm. Robertson, who recently resigned the pastorate of Duff's Church, Puslinch, has been offered and has accepted an editorial position in connection with the MacLean Publishing Company, Toronto.

With the completion of three churches which are to be dedicated within two or three weeks Presbyterians of New York will have spent in one year \$2,500,000 on new church buildings and their sites, a record which leaders say has never been surpassed in the history of the Presbyterian Church in that city, and may never have been surpassed by any other denomination.

Mr. R. B. Cochrane, who has been assistant minister of Knox Church, Woodstock, is wanted by several congregations. He has been called to Owen Sound and Smith's Falls, but will probably remain in Woodstock—the resignation of Rev. Dr. McMullen, after a long pastorate, making a vacancy which the people unanimously desire Mr. Cochrane to fill. He is a son of the late Dr. Cochrane, of Brantford, for so many years a prominent figure in Canadian Presbyterianism.

The Young People's Society of Division street congregation, Owen Sound, gave a good send-off to Rev. A. Thomson and bride on the eve of their leaving for Honan, China. The meeting was held in the church and was largely attended. Mr. Thomson was presented with a very elegant and serviceable travelling bag and umbrella, and an appreciative address. Mr. Thomson grew up in the congregation and since childhood has been interested in missions. At the same meeting Mr. J. B. Paulin, who has been assistant pastor for six months past was also presented with a "bag of gold" as a token of the appreciation of his services by the congregation.

The Presbytery of London met at Port Stanley and inducted Rev. N. T. C. Mackay, B.A., into the pastoral charge of St. John's Church, to succeed Rev. J. H. Courtenay, who resigned last June, after a pastorate of eleven years. There were present Rev. W. H. Geddes, of Ailsa Craig, the moderator; Rev. Alex. Henderson, of London, the stated clerk; Rev. George Weir, of Glencoe, who preached the induction sermon; Rev. H. W. Reede, St. Thomas, who addressed the newly-inducted minister, and Rev. E. L. Piddison, who addressed the congregation. The ladies of the congregation entertained the Presbytery to a very appetizing repast. Mr. Mackay has been heartily received by the people and enters on his work with good prospects for a useful pastorate.

EASTERN ONTARIO.

Rev. T. G. Thompson, of Vankleek Hill, occupied the pulpit of St. John's church, Cornwall, the pastor, Rev. N. H. McGillivray, preaching in Knox church, Vankleek Hill.

Rev. N. H. McGillivray, of St. John's church, Cornwall, gave a most interesting lecture on "The Grand Canyon of Arizona," in Knox church, Vankleek Hill, last Monday evening.

The Rev. Prof. E. A. MacKenzie, of Montreal, has been visiting the Rev. D. MacVicar, of St. Luke's, Finch, and preached for Mr. MacVicar at Finch and Crysler last Sunday.

Rev. W. W. Peck, of St. Andrew's Church, Arncliffe, has resumed work after an enjoyable trip to our new provinces, where he saw great changes and improvements since his first visit a few years ago. During Mr. Peck's absence, Rev. D. J. McLean, the previous pastor, most acceptably took all the services.

Early on the morning of the 26th ult., the Presbyterian manse at Omemee, was badly damaged by fire. Rev. Mr. Whitelaw and his family were awakened by the smoke and had narrow escapes, most of them getting out in their night-clothes. The fire was confined to the kitchen, which was destroyed. The loss is about \$1,500; insured in the Northern.

Rev. Mr. Mingie and bride were given a hearty reception by the Wales Ladies' Aid Society and members of the congregation. It was a very pleasant affair. Suitable addresses were given by Rev. C. O. Carson, M.A., Wales, Rev. A. E. Hazar and Rev. James Hastie, Monlineite. The subjects discussed were Matrimony and Thanksgiving. Vocal and instrumental music of a high order gave added interest to the occasion.

How would it do for Canadian Magistrates to deal with a too numerous class of our population in manner following? Cleveland, Ohio, has adopted a new method of dealing with the drunkard. Instead of sending him or her to jail, the prisoner is placed on a farm owned by the city and given a chance to work. The work is real, the hours are long and the air is pure. When the sentence is up the prisoner is better off physically, and if he is of the tramp class has made up his mind to steer clear of Cleveland in the future. Other places might follow Cleveland's plan with profit. The Cleveland plan should be worth a trial.

SAUGEEN PRESBYTERIAL.

The nineteenth annual meeting of the Saugeen Presbyterial was held in Arthur on Tuesday. Devotional exercises were conducted by Mrs. Ridd, of Arthur, and Mrs. Dyce, of Fairburn, and the Presbyterial reports were received. The following officers were elected: President, Mrs. Hanna, Mt. Forest; 1st vice, Mrs. Little, Holstein; 2nd vice, Mrs. Gunn, Durham; 3rd vice, Mrs. Scott, Clifford; 4th vice, Mrs. Robson, Conn; secretary, Mrs. Barber, Arthur; treasurer, Mrs. Aull, Palmerston; secretary of supplies, Mrs. McKay, Harriston; secretary of tidings, Miss Lochhead, Drayton.

It was decided to change the time of the annual meeting to the second Tuesday in June. The president, Mrs. Hanna, gave a very helpful and encouraging address. Greetings from sister societies were received, and a solo was sung by Miss Ethel Anderson, which was much appreciated. Dr. Nugent, of India, gave very interesting addresses on the work there. Papers on "Membership, its responsibilities and duties," were read by Mrs. Blackwood, of Harriston, and Mrs. Wright, of Mt. Forest, followed by discussion. A song was rendered by the Mission.

A resolution of condolence was passed to Mrs. (Rev.) John Morrison on her bereavement since last meeting. The next meeting is to be held in Holstein.

WINNIPEG AND WEST.

Messrs. William Hunter and Joseph E. Wallace have been elected elders in Knox church, Winnipeg. Their ordination and induction took place on a recent Sunday.

The new synod of Saskatchewan formed out of a portion of the synod of Manitoba and the Northwest Territories, will hold its first regular meeting in Regina on Nov. 6, Rev. J. Leishman, of Fleming, presiding and preaching the opening sermon.

At a meeting of the presbytery of Yorkton at Salcoats on Tuesday and Wednesday of last week, Rev. Mr. King was appointed moderator for the next year. The call to Mr. Patterson, late of Glenboro, from Binscarth and Foxwarren, was sustained and Mr. Patterson has accepted.

Vegreville, Alta., is to have a new hospital, the gift of Mrs. Roland J. Boswell, Elora, Ont., and to be known as the "Boswell hospital." It is built under the auspices of the Women's Home Missionary society of the Presbyterial church, of which Mrs. Boswell is a member. The cost will be about \$6,000. The aim will be primarily a mission hospital, but at the same time will be a public and general hospital for those of any creed or race.

Manitoba college has secured the services of R. J. Richardson, B.A., to take charge of the department of philosophy. Mr. Richardson is a Canadian by birth and a distinguished graduate of the University of Toronto in this department. After completing his undergraduate course he studied in Clark university, Massachusetts, and later spent a year in further prosecution of philosophic work in Germany. Mr. Richardson has proven himself a capable teacher, and he comes to Manitoba college with the reputation of having one of the clearest minds, one of the strongest personalities, and one of the most effective styles of presenting truth of any of the younger Canadian professional teachers.

Speaking of the progress of church work within the bounds of the presbytery of Qu'Appelle, of which he is the clerk, Rev. Thomas McAfee, of Indian Head, stated that an excellent new frame church had been opened during the month of August at Springbrooke, the dedicatory service being conducted by Rev. A. Robson, of Abernethy, one of the pioneer ministers of the district. A new church is also being built at Qu'Appelle, which will be dedicated within a few months. Rev. F. A. Clare, a recent graduate of Manitoba college, who has been supplying the church at Ellisboro, will give up the work there and will assume charge of the Indian work on the reserves known as Pasqua, Muscowpetung's and Piapot's.

A report of the inspectors of lunatics in Ireland was issued on the 21st inst. It shows that the proportion of insane to the total population in 1901 was 56.2 in 1,000, compared with 15.2 in 1851. The number of patients in public asylums rose from 8,667 in 1880 to 15,532 in 1895, and 18,094 in 1903.

The list of statesmen who have lost their wives in recent years is a sadly long one. Within quite a brief period Earl Spencer, Lord Curzon of Kedleston, Lord Tweedmouth, Viscount Althorpe, Viscount Knutsford, Sir Edward Gray, Viscount Goshen, Marquis of Salisbury and Sir Campbell-Bannerman.

The Primitive Methodist denomination is one of the largest and most influential in Great Britain. Next to the Wesleyan, it is by far the most important branch of Methodism in the United Kingdom. This year it reports an increase of 122 Endeavour societies in the senior section, with an addition of 4,576 in the active membership.

NORTH BAY PRESBYTERY.

At the recent meeting of this presbytery at Powassan, the report on Augmentations showed increased giving and the following persons were appointed to visit the augmented congregations:—Rosseau, Messrs. Childerhose and Hackney; Calander, Powassan and Burks Falls, Messrs. Johnston and Mann.

The Home Mission Report was very satisfactory showing thirty fine fields and eighty-eight preaching stations. The following recommendations were adopted:—1. That as Cobalt promises \$550 per annum, it be raised to an augmented congregation, and we ask for a grant of \$250 and that a condition of proving that the title to its property is satisfactory, we ask for a grant also of \$200 to aid the building of a church.

2. That the following fields be visited with a view of being raised to the status of augmented congregations:—Aspind by Mr. McLennan; Magnetawan by Dr. Findlay; and Mattawa by Mr. Johnston.

3. That this presbytery make a special effort to raise \$1,000 for Home Missions, inasmuch as our contributions are not growing in proportion to our demands on the fund.

4. That special prayers be made in our Sabbath services, that God would thrust laborers into his field and that supply be given to Bonfield, Carling, Charlton, Dunchurch, Katrine, Orville, Milberta, Markstay, Spruceclade, Ravensworth, Mining and Lumber Camps.

An adjourned meeting of presbytery was appointed to be held at Sundridge, October 9th to induct the Rev. Geo. Thom, Dr. Findlay to preside, Mr. S. G. Steele to preach, Mr. Becket to address the minister and Mr. Johnstone, the people.

In accordance with a circular from the General Assembly it was agreed to call the attention of ministers and congregations to the observance of Sabbath, October 28th as a Thanksgiving Day for Home Missions.

The subject of Union with other churches was discussed in a spirited manner, but no resolution was passed as that was required at present was to give the people as much information as possible on the steps already taken and the proposed basis of Union.

Mr. Childerhose reported that Evangelistic work had been resumed at Cobalt by Mr. Rogers after his holidays, and in the near future he would be at New Liskeard, and after that he would be open for engagements through the committee.

BRITISH AND FOREIGN.

Disused tramcars are being used at Leith as sanatoria for consumptives.

Sir Henry Campbell-Bannerman on Sept. 7th attained the seventieth year of his age.

It is said that 7,700 husbands deserted their wives in the city of New York last year.

The church representing the Highland element in Dundee is one of the oldest in the city, dating back several hundred years.

For the last few months the Marquis of Bute has been busy learning Gaelic, and has made excellent progress in the old language.

Sir Robert Buchanan Jardine of Castlemlik has contributed a thousand pounds to the Dumfriesshire Consumptive Sanatorium.

Mr. Haldane, the British Secretary for War, says the time for compelling the reduction of the crushing burden of armaments is nearer than many think.

The proposal of the South Australian Government to reduce from £25 to £15 the franchise qualification for electors to the Legislative Assembly has been rejected.

A bit of silver plate, weighing two pounds, and some anchor chains, muskets, leaden bullets and a sword, are among the treasure trove rescued from the Spanish treasure ship at Tobermory.

A TRAIN DE LUXE.

Anyone who contemplates a trip to the west should not miss the opportunity of travelling on the "International Limited," the finest and fastest train in the Dominion of Canada, which leaves Montreal every day in the year, at 9:00 o'clock in the morning from Bonaventure station, for Cornwall, Prescott, Brockville, Kingston, Belleville, Cobourg, Port Hope, Toronto, Hamilton, Niagara Falls, Buffalo, London, Detroit, Chicago and other intermediate points. It is the train de luxe of the Grand Trunk Railway System and is known throughout the land as the "Railway Greyhound of Canada." This train has been in existence for a number of years and each year it has been improving until to-day it stands at the top of the list in Canada.

Its journey of nearly a thousand miles is made over the longest double-track railway in the world under one management, and the only double-track railway in Canada with as perfect a roadbed as can be found on the Continent. The train runs through the most thickly populated part of Canada. A most interesting trip, with lovely scenery en route.

First-class coaches, Cafe Parlor and Pullman Sleeping cars are part of the equipment which offers to the travelling public the maximum of comfort and ease. This train is always on time and the inhabitants along the route set their watches and clocks as she rushes by. The "International Limited" schedule is fast, for instance, Montreal to Cornwall, 67 miles, 1 hour and 20 minutes; Montreal to Brockville, 125 miles, 2 hours and 30 minutes; Montreal to Belleville, 220 miles, 4 hours and 33 minutes; Montreal to Toronto, 333 miles, 7 hours and 20 minutes.

A passenger can leave Montreal on this train any morning, be in Toronto at 4:20 in the afternoon, Detroit 9:50 the same evening, or Chicago at 7:42 the next morning. It is therefore no wonder this train de luxe has become so popular that during the summer months it had to be run in several sections to accommodate the heavy traffic that offered. When you travel do not miss the chance of getting your transportation for this train or the Fast Limited that leaves Montreal every night at 10:30 o'clock from the same station. The Grand Trunk operates four through passenger trains every day between Montreal and Toronto, two of these trains being fast expresses, and two limited.—A word to the wise is sufficient.

HOW TO EAT CORRECTLY.

In an article on the "Growth of Fletchism," in The World's Work, Isaac F. Marcosson gives Horace Fletcher's following rules for eating, which are given to all patients of the Harvard Dental School Dispensary:

(1) Eat only in response to an actual appetite, which will be satisfied with plain bread and butter.

(2) Chew all solid food until it is liquid and practically swallows itself.

(3) Sip and taste all liquids that have taste, such as soup and lemonade. Water has no taste and can be swallowed immediately.

(4) Never take food while angry or worried, and only when calm. Waiting for the mood in connection with the appetite is a speedy cure for both anger and worry.

(5) Remember and practice these four rules, and your teeth and health will be fine.

Butterflies are frequently found high up on mountain sides, lying frozen on the snow, so brittle that they break unless carefully handled. Such frozen butterflies, on being taken to a warmer climate, recover themselves and fly away. Six species of butterflies have been found within a few hundred miles of the North Pole.

SPARKLES.

An English tourist travelling in the north of Scotland, far away from anywhere, exclaimed to one of the natives, "Why what do you do when any of you are ill? You can never get a doctor." "Nae, sir," replied Sandy. "We've jist to dee a natural death."

Small boy (reading money article in paper)—Pa, what does "slump in Can Pacs." mean? Pa—It means, my boy, that there is a falling off in the demand for "Canned Packers."—Punch.

At a court held in a country town within 20 miles of Glasgow a rustic was charged with some petty offence, at the instance of a man notorious for his grasping disposition, and the readiness with which he tried to annex all the odd little patches of ground in the district for his own use. In the course of the trial the Magistrate said to the delinquent, "What sort of man is the complainer?" to which the accused cautiously replied—"Weel, sir, he's jist this sort o' a man, that if he had a' the world tae himsel' he would be wantin' a wee bit outside for taties."

On one of the little steamers on Lake Killarney hangs a printed notice reading as follows:—"The chairs on this steamer are for the use of ladies. Gentlemen are requested to not use them until the ladies are all seated."

"Jane," said a kind-hearted and sympathetic mistress, "I take a real interest in your welfare. Now, tell me, is there anything serious between you and the grocer's man?" "Well, ma'am," Jane answered, blushing, "we are keeping company." "Keeping company. Do you mean by that odd phrase that you are engaged?" "No, ma'am, not yet. We've only got as far as 'waisting.'"

There are people who are never satisfied to put two and two together unless they can make it count five.

Mr. Sprigg (gently)—"My dear, a man was shot by a burglar, and his wife was saved by a button which the bullet struck."

Mrs. Sprigg—"Well, what of it?"

Mr. Sprigg—"Nothing; only the button must have been on."

The smallest egg in the world is that of the tiny Mexican humming-bird. It is scarcely larger than the head of a pin.

Express train engine-drivers are not punished or reprimanded if they give a good reason for being late. On the other hand, they are punished by a fine for being before their time.

The German Empress, in addition to jewels worth £100,000 that are her own private property, has the right to use the splendid collection of gems that belong to the Prussian Treasury. The Empress is thus able to sometimes appear at Court wearing jewellery roughly valued at £250,000.

HEALTH AND HOME HINTS.

Rice possesses more nutriment than wheat, oats or barley. It will sustain life longer than any other starch-producing plant.

When a knife handle comes off fill the hole with powdered resin, heat the knife stalk red hot, and thrust in, then allow to cool.

Dishes which have become brown and burnt from baking in the oven may be easily cleaned after they have stood awhile in borax water.

When preparing dropped or poached eggs, the skimmer should be well buttered. This will prevent the egg from sticking when taken from the water.

Cucumber is one of Nature's own cosmetics. Try using a slice of cucumber instead of soap for washing your face. Don't throw away even the rind. Boil it and use the water for washing your face.

Tomatoes cut up with the heart of the cucumber are delicious, so long as there is pepper enough in the dressing and on the inside of the cucumber. Red pepper may, indeed, be freely applied to cucumbers. It does not take from the flavor and it makes them more wholesome.

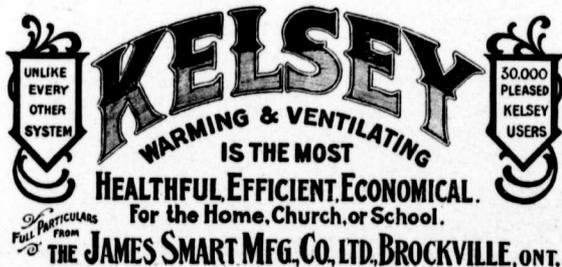
Try giving baby its medicine through a medicine-dropper. It will not be spilled, as is often the case when given from a spoon. It can be dropped under the tongue in the back part of the baby's mouth, making it easier for him to swallow.—Good Housekeeping.

For barley soup wash half a cup of barley and put it in a saucepan with a teaspoonful of sugar, three tomatoes, three onions, one carrot and one potato, all cut small. Cover with water and stew slowly for three hours. Pass all through a sieve, season to taste, add half pint of milk, and heat up slowly.

A small ironing stove heated with gas where gas is obtainable, is the best at all times, since it costs less for fuel and may be put out the instant the laundry work is finished. Gas does not stain the irons, but both stove and irons should be kept very clean, scouring the irons each time they are used and then putting them away in small paper or cotton bags to keep them from dust and dirt. Certain irons should be kept for starched pieces, and others for the plainer. Always have plenty of irons. It is not such a labor to do up fine underwear and fancy blouses if various sizes of irons are provided.

Pigs, in China, are harnessed to wagons, and made to draw them, just as the Germans use dogs in their large cities and villages to draw light carts.

Mr. Andrew Lang does not hesitate to say that he detests the whole race of dogs. He once made an effort to love a dog, and began with an infinitesimal black-and-tan terrier. "Goodness knows," he remarked, "I struggled hard to love that dog, but love is like faith, and refuses to be forced. Finally I gave him away, and his end is 'wrop up,' like the 'buth' of James Yellowpush, in a 'mystery'."



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

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 8.80 p.m.; b 4.00 p.m.; c 6.25 p.m.

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

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

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

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And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Finch	6.47 p.m.
9.25 a.m.	Cornwall	6.24 p.m.
10.00 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.00 p.m.	Tupper Lake	9.25 p.m.
8.27 p.m.	Albany	8.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
8.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 55 Sparks St. and Central Station. Phone 10 or 1100.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. COBY,

Deputy Minister of the Interior.

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

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7 PRESBYTERY MEETINGS

Synod of the Maritime Provinces.

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

Synod of Montreal and Ottawa.

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

Synod of Toronto and Kingston.

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

Orangeville, Orangeville, 11 Sept.

North Bay, Sudbidge, Oct. 9, 2 p.m.
Algoma, Bruce Mines, 20 Sept., 8 p.m.

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

Saugeen, Arthur, 18 Sept., 10 a.m.
Guelph, in Chalmers' Ch Guelph, Nov. 20 at 12.30.

Synod of Hamilton and London.

Hamilton, St. Paul's Ch. Simcoe, Sept. 11, 10.30 a.m.
Paris, Paris, 11th Sept., 10.30.
London, London, Sept. 4, 10.30 a.m.

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

Stratford.
Huron, Clinton, 4 Sept. 10 a.m.
Maitland, 10 Sept.
Bruce.
Sarnia, Sarnia, 11 Sept., 11 a.m.

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., 11 a.m.
Rock Lake, Glebonoro.
Portage-la-P.
Daughin.
Brandon.
Melita.
Minnedosa.

Synod of Saskatchewan.

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

Synod of Alberta.

Arcola, Arcola, Sept.
Calgary.
Edmonton.
Red Deer.
Macleod.

Synod of British Columbia.

Kamloops, Vernon, at call of Mod.
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