

Dominion Presbyterian

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THE MASTER'S FACE

No pictured likeness of my Lord have I ;
He carved no record of His ministry
On wood or stone
He left no sculptured tomb nor parchment dim,
But trusted for all memory of Him
Men's hearts alone.

Sometimes I long to see Him as of old
Judea saw, and my gaze to hold
His face enshrined ;
Often, amid the world's tumultuous strife,
Some slight memorial of His early life
I long to find.

Who sees the face but sees in part ; who reads
The spirit which it hides sees all ; he needs
No more. Thy grace—
Thy life in my life, Lord, give Thou to me ;
And then in truth, I may forever see
My Master's face !

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MARRIAGES.

At Ottawa, on Sept. 2, 1908, by the Rev. D. Findlay, B.A., Lillie May Trowbridge, daughter of Mr. Walter Trowbridge, to William Russell Ferrin, both of Westboro.

On Wednesday, Sept. 2, 1908, at Riverfield, Quebec, by the Rev. John M. Kellock, M.A., Mabel Rebecca McGregor, of Riverfield, to George Hay, of Howick, Quebec.

On Sept. 9, 1908, by the Rev. W. Henderson, assisted by the Rev. J. N. Beckstead, at the home of Mr. and Mrs. Wesley Brown, of Frankville, County Leeds, their second daughter, Estella Lottie, to Mr. Alexander Duncan, son of Mr. and Mrs. Alexander Mc'Clure, of Toledo.

On Sept. 15, 1908, at the home of the bride's parents, 103 Ross Street, Montreal, by the Rev. K. J. Macdonald, assisted by the Rev. W. R. Crulkebank and the Rev. Prof. E. A. Mackenzie, Mr. Carleton Wesley, Massena, New York, to Miss Mabel Gertrude Losey, only daughter of Mr. Taylor Losey.

On Sept. 16, 1908, at the residence of the bride's mother, Villeneuve Avenue, Montreal, by the Rev. Dr. Mowatt, of Erskine Church, Frederick Howard Gillroy, manager of the Metropolitan Bank, Brussels, Ont., to Isabel Dow, only daughter of the late Thomas Barrington.

On Saturday, September 19th, 1908, at the residence of the bride's parents, 301 Dundas Street, Toronto, by the Rev. Dr. Milligan, assisted by the Rev. H. A. Macpherson, Nellie Edith, daughter of Dr. and Mrs. R. Rowan, to Frederick P. Coates, M.D., Kew Beach.

At St. Paul's Church, on September 21, 1908, by the Rev. Dr. Barclay, Rose Marion Cameron, to Ezra Millard, of Omaha, Nebraska.

On Sept. 22, 1908, by the Rev. Mr. McElroy, at Stewarston Presbyterian Church, Laura Edith Downall, daughter of the late Wm. Downall, to Guy Oliver Clarke, both of Ottawa.

At the Manse, Prescott, Ont., on Tuesday, Sept. 22, 1908, by the Rev. N. D. Keith, B.D., M.A., Mr. Philander W. Moore and Miss Elma Conklin both of Prescott, Ont.

At the Presbyterian Church, Greenbank, on Sept. 22nd, 1908, by Rev. J. A. Miller, of Toronto, assisted by Rev. A. B. Winchester, of Toronto, and Rev. J. M. Cameron, of Hamilton, Margaret Jean, daughter of Mr. Jas. MacMillan, to Joseph George Miller, both of Greenbank, Ontario county.

At the residence of the bride's parents, Glenburnie, Ont., by the Rev. W. K. Shortt, M.A., on Sept. 22, 1908, Mabelle Eugenie, youngest daughter of Mr. and Mrs. C. N. Spooner, to J. A. Porter, of Rochester, N.Y.

At Knox Church, Montreal, on Sept. 23, 1908, by the Rev. James Fleck, D.D., John Alexander Scott (North Bay, O.) to Mary (Mamie) Jane Magown, youngest daughter of Mrs. Henry Magown.

At 94 Smith Avenue, the residence of the bride's father, on Wednesday, Sept. 23, 1908, by the Rev. J. A. Wilson, B.A., of St. Andrew's Presbyterian Church, Mary, eldest daughter of David Newlands, to John A. Coutts, both of Hamilton.

At 110 St. George Street, Toronto, Sept. 23rd, by Rev. W. G. Wallace, D.D., Edith Cecilia, daughter of Mr. and Mrs. Benjamin Kent, to Walter Edwin Berkinshaw.

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NOTE AND COMMENT

The last Sunday in November is the World's Temperance Sunday. It is not too early to begin to think about this, and make plans for the day in both church and Sunday school.

Ireland is growing better. Returns published Sept. 1 show that there were 9,418 indictable offenses committed in the country in 1907, as against 9,400 in 1906. There were also 402 fewer cases of drunkenness.

Over thirty-seven per cent. of the British troops in India are total abstainers. This is a good record, but from even the low standpoint of military efficiency it would be vastly better if the whole army were enrolled in the total abstinence ranks.

The French Society for the Prevention of Cruelty to Animals is prosecuting a cinematograph company for cruelty to a horse. To secure a series of pictures in which a carriage drawn by a horse was seen to rush over a cliff and be dashed to pieces below, an old blind horse was harnessed to a carriage and driven over the cliffs near Boulogne.

More than two-thirds of the drunkards apprehended in London last year were women. An investigation of twenty-one public-houses in the same city showed that in four days they were entered by nearly 40,000 women, who had over 10,000 children with them. The man who says that times are not ripe for temperance reform in England does not know.

The cost of living in Paris has increased by 18 per cent. during the last three years. The price of rice has doubled, meat is 27 per cent. dearer, firewood and soap cost half as much again as they formerly did, and eggs, butter and cheese have risen by 5 per cent. The increased charges are regarded as resulting from the Weekly Rest Act, compulsory relief and other recent legislation.

The executors of the will of the late Mr. Russell Sage, the New York financier, have found their task a profitable one. They have been two years in settling the estate, and have received nearly £200,000 for their services—a rate of remuneration which, it is said, is almost enough to make the thrifty "Uncle Russell" turn in his grave. Mrs. Sage's share of the estate amounts to £12,600,000, out of which she has already applied about £3,000,000 to philanthropic purposes. She is reported to be "working diligently, conscientiously and intelligently" in the attempt to make the best possible use of the remaining millions.

Quite a number of almost unheard of parishes in Scotland possess ministers scholarly and ambitious enough to become candidates for the chair of Church History at Edinburgh. Among these parishes is Crathie, whose spiritual interests are guarded by Rev. S. J. R. Sibbald, 'the King's minister.' Another Aberdeenshire parish furnishes a candidate in Mr. Dickie, of Tarland. Newbattle, St. Madoe and Lesmahagow are also among the number. Their representatives have entered the field along with others from Glasgow, St. Andrews, Galashiels and Rothesay. The new Professor of Church History in Queen's University, Rev. E. F. Scott, M.A., also comes from a Scottish country charge.

It is proposed to hold a World's Prohibition Conference in London, July 18 to 24, 1909, during the sessions of the Twelfth International Anti-Alcoholic Congress. It is hoped that something may be done to organize a World's Prohibition Confederation, and to unify the efforts being made by various societies for the world-wide suppression of the drink traffic. The hon. sec. is Mr. Edward Page Gaston, 133 Salisbury Square, E.C.

The Queen of Holland is one of the earliest risers amongst the Old World royalty. Seven o'clock is the invariable hour at which she commences her day. She at once engages in a study of the foreign intelligence contained in the morning papers, and while doing so takes a single cup of tea. At 9 o'clock to the minute every member of her household, led by the lord chamberlain, assembles before her, and Her Majesty reads a passage from the Bible to them, and they pray together.

The messages which Sir Oliver Lodge believes came from the spirit world have now been made public; and they bear out abundantly what the "spirits" unitedly declare, that it is very hard to communicate with those who are still in the flesh. From all that we know to-day, says the Christian Guardian, even after the spirits have had thousands of years to perfect their methods of communication, it seems tolerably certain that it will take a good while before any communication of importance will come from thence; and meanwhile the great mass of sober-thinking humanity will be very chary of admitting that the spirits have been heard from at all.

The natives of British India in the Transvaal are pursuing the policy of passive resistance to the authorities. They decline to acquiesce in the recent law prohibiting new-comers from entering the Transvaal and insisting on old residents having certificates. Many have burnt their certificates, and several have gone to prison for re-entering after being deported. A mass meeting of Indians held at Johannesburg, decided to ask for Imperial intervention, but it is doubtful if it will take place. Some Indian ex-soldiers in the Transvaal have sent a petition protesting against the recent statute and asking that they may be shot on one of the battlefields where they served.

Last year 1,117 persons were killed, and 8,811 injured, on railways in the United Kingdom; a decrease of 52 in the number killed and an increase of 1,599 in the number injured, as compared with last year. Only 18 passengers were actually killed in train accidents, 11 of these being killed in the Shrewsbury disaster. There were 50 deaths at level crossings, 447 (including suicides) through trespassing on the line, 10 through crossing lines at stations; 31 were killed by falling out of carriages and 27 by falling between the train and the platform. There were 441 deaths of railway servants, 13 in train accidents. No fewer than 18 deaths and 757 cases of injury occurred in coupling accidents. Of these only one case of death and one of injury occurred where the vehicles had run with couplings. During the year one passenger was killed in every 70,000,000, and one passenger injured in every 2,300,000. During the preceding thirty years, one passenger was killed in every 40,300,000, and one injured in every 1,300,000.

We see it stated that the "Indian" list in the city of Kingston numbers 71. Of these, 69 are men and two women. Both of the women are at present under summons for illegally securing liquor, and they will appear in the police court shortly.

Al Hafiz, the new Sultan of Morocco, has accepted the conditions imposed on his deposed predecessor by the Algeiras Convention. At the same time he states that he can not carry out these agreements until recognized by the powers as Sultan, and asks for such recognition in order to enable him to carry out these agreements. Whether the promises will be satisfactory to France and Spain is not certain, but France seems willing to accept them, and France and Spain have sent identical notes to the powers on the subject. The promises and recognition of the new Sultan have been delayed through the attempt of Germany to make trouble for France by suggesting premature recognition. The old Sultan is utterly defeated and is no longer a power to be reckoned with; and France must deal with the usurper or provide some other government for Morocco.

The fellowship of New Testament scholars in Canada is greatly enriched by a recent appointment at Queen's University, says the Christian Guardian. In the Rev. Ernest F. Scott, M.A., of Glasgow and Oxford, her theological staff gains one who has already achieved distinction. His volume on the Fourth Gospel is said to be the boldest utterance which has come from the Scottish Churches, and must commend itself to Methodists by reason of its intense vitality. As Mr. Scott seeks with so much ability to reconstruct the whole life and thought and experience which found expression in that timeless gospel, he reveals himself as one to whom religion is at once personal and susceptible of philosophical interpretation. His subsequent issue of a work on the Analogies of the New Testament goes far to confirm the impression of former work. With the retention of George Jackson, this appointment will prove the solidarity of scholarship the world over and will make for the deepening and broadening of the ministry of the Canadian Church.

The Rev. W. H. Jordan, of Jerseyville, Ne., who is an occasional contributor to our columns, sends us his annual message to the congregation. In view of a vigorous campaign for the winter months, from which we give the following extract on "Church Attendance": See Heb. 10:25. Were you at church last Sabbath? Can some of our people tell when they were there last? If you are the head of the family, have you seen to it that the children were there with you? We are glad that the seating capacity of the church is sufficient for the membership, but if you are not there the minister must preach to the SPACE WHICH YOU SHOULD OCCUPY.—something you ask him to do but which the Lord never called him to do. It is an open secret that many of our people have become exceedingly careless as to church attendance, while others so far forget their pledges to the church and to their Master as to think that attendance at the Sabbath School is sufficient. Are you one of them? Will we not all help to remedy this very harmful condition? Will you not help to secure a larger and more regular attendance at all the stated services of the church?

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

DIVINE RETICENCE.

"I have yet many things to say unto you but ye cannot bear them now."—John xvi. 12.

There is a time for everything—a time to speak, and a time to be silent. Everything is beautiful in its season, and there are times when silence is an inspiration. It means so much, and it often is the best service that we can render to a dear friend. There are people who can't be silent; they must say out what is on their minds. They know that it is not a suitable time, and that their friends are in no mood to listen to them, and they are sure to do more harm than good, and yet they must talk, though they may not know what they are talking about. It takes great tact to know what to say and what not to say, and there is so much tactless talk going, the wonder is that society is not more by the ears than it is. When we are dealing with serious and sacred subjects, there are so many things that have to be considered, and especially we must think of other people, their circumstances, and how to break the news—the sad news—that one has for them. When we have some sorrowful message to deliver to a dear friend, we feel so reluctant to give it, and in our difficulty we often have to get the help of the minister. There is a vulgarity of soul that loves to run with evil tidings, and the very sight of such people is a disturbing factor in one's life. We are fortunate when we can keep clear of them.

The sympathy and patience of Jesus here are wonderful. He saw how sorrowful the disciples had become by what He had already said to them. It gave them a great shock. The news had come like a bolt from the blue, when He told them plainly that He must needs die. They could not associate a violent death with the Messiah, and they were now quite sure that He was the Messiah. They were pained and bewildered, and they could not read the situation with any degree of intelligence. Burdened with his own great trouble, Jesus only thought of them and what was best for them. It would have been such a relief to Him to unbosom Himself to His disciples, for there is no greater solace to the lonely and desolate life than to be able to tell his sorrow to a sympathetic heart, and this comfort was practically denied to Christ. There was so much that He wished to say, and if He could only say it, it would give Him strength and refreshment of soul. He had to give up the attempt to communicate the great thoughts and ideals and hopes that were in His heart, though He was in a great mood of revelation. It is a painful thing to stand by the bedside of the dying, and watch them trying to speak, when through physical suffering and weakness they are unable to do so; but perhaps it is even a more painful scene to find them forced to be silent through their surroundings. Jesus saw that there was nothing to be gained, but much to be lost, by continuing His revelations to them, for premature disclosures are always a mistake. We only irritate people, stir up the lower elements of their character and beat down their intelligence and faith, when we force opinions and teaching on them that they are not fit for, and to which they can make no response in their inner life. Nature does not so deal with the products of her soil—she gives them the nourishment suitable to their age and growth; so does the schoolmaster deal with his pupils, placing them in the school, and giving them the books and instruc-

tion that will develop their minds, and that they can assimilate in their mental digestion; so, too, does the mother feed her children with the food that suits their age and constitution. It is this principle of adaptability that Jesus uses in His revelations, and this secures their progressive character.

There are good people, and they stand under the thought of progressive revelations. We have them in nature and Providence, history and science, industrial life and spiritual experience; but when it comes to the Scriptures, they "must not be thought of!" Yet where is there a book so progressive in its teaching as the Bible? It is ever moving from the lower planes to the higher planes of revelation, from the temporal to the permanent, from the physical to the spiritual, from the raw and undeveloped ideas about Divine things, to the profound and enlarged and matured conceptions of them that we find in the closing books of the New Testament. The Bible from first to last is a book of movement—the movement of life, thought, ideas, work, and realized programmes. Had it not been a book—the Book—of movement, it had perished in the dust heaps of progressive civilization; but where is there a book to compare with it to-day, for life and power and progressiveness in its teaching and inference? No matter at what point of civilization, knowledge, discovery, and the arts of life we are, it is even in front of us, waving its flag onward and upward. It is the one permanently progressive Book in the world, Macaulay, in his masterful way, has told us that "All Divine truth is according to the doctrine of the Protestant Churches recorded in certain books. It is equally open to all who in any age can read those books; nor can all the discoveries of all the philosophers in the world add a single verse to any of those books. It is plain, therefore, that in Divinity there cannot be a progress analogous to that which is constantly taking place in pharmacy, geology, and navigation." But this is to misconceive the nature of revelation. It is quite true that the authoritative, inspired record of revelation is only found in the Bible, but revelation does not cease when the Bible is closed. There is a final page to the Scriptures, but none to revelation. It is continuous and unbroken through all ages, and it is so because through all cycles of time and centuries of history, Jesus has said, "My Father worketh hitherto and I work;" "I have yet many things to say unto you, but ye cannot bear them now." There is no cessation of the Divine work, and there is no cessation of the Divine communications. The Divine work goes on in the fields of the universe and nature, and the Divine communications in the sphere of human life and experience. Macaulay is right from the standpoint of the letter—the written letter—of revelation, but he is wrong from the standpoint of its spirit; and revelation, within the boards of the Bible and outside of them, is the manifestation and work of the Spirit—the Holy Spirit.

Why could not Jesus Christ make a full disclosure of His mind and purposes to His disciples? Because they had not the spiritual capacity to receive it, the atmosphere in which they could live with it, the concentration of thought that would enable them to assimilate it, and the experience that would interpret it for them; so the deepest things in His life and purposes had to lie over for the present. It is so sad to think how God has to wait before we are fit

to receive His message and His agencies. It was so in the coming of Christ, and it has been so in the expansion of His kingdom. We are blocking the way of the Divine advancement and communications. Jesus had still so much to say about His death, the coming of the Holy Spirit, His union with the Father, and their union with both of them and the evangelisation of the world, but with a deep sigh of regret He had to say, "I have yet many things to say unto you, but ye cannot bear them now."

INDIFFERENCE TO UNFORTUNATE ONES.

By C. H. Wetherbe.

We have a striking example of this kind, in the case of the impotent man at the pool of Bethesda. The relatives and friends of the other invalids were quite indifferent to the condition of that poor paralytic, who was daily among them.

We can not excuse them by saying that it was a chronic case, which they had no power to cure, nor to temporarily relieve. Granting that they could not do this, we must charge them with great indifference to him, because none of them took the trouble to assist him in getting down into that pool.

This was the complaint which the man made to Christ concerning the people there. He said: "I have no man, when the water is troubled, to put me into the pool." And more than this, and as an increased aggravation of the case, he was repeatedly baffled in every attempt at getting the desired benefit, for he said: "While I am coming, another steppeth down before me." While the old and withered man was making every possible effort, little by little, to get into the pool, some one, aided by a relative or friend, got down into the pool ahead of him, and monopolized the benefit. No one volunteered to help this man, and, if he asked any one to assist him, it was of no avail. Perhaps they all thought that he had got so old that it did not matter whether he was cured or not. At any rate each one was looking out for himself, and they meant to push to the front, and get their own selves served first, whether any one else was cared for or not. And this is too true, in a large majority of cases, today. Of course, it depends very much upon the social standing of the unfortunate ones. If they have relatives and friends, and especially if they have plenty of money, they are more apt to be looked after and assisted. But, if, like the man at the pool, they be without relatives and friends, and are very poor, the great majority of people will look upon them with cold indifference. But it should not be so in any Christian community. We should extend a helping hand to such ones.

The Fatherhood of God we would not surrender for any other truth. Jesus came all the way from heaven to reveal it, but His sovereignty is equally important. If the fathers went too far in one direction we are liable to go too far in another. Sentimentality should never usurp the place of law. When the Prodigal returned home he was met by a father, and a father who was just. The farm had been divided once and could not be divided again. There was a reclamation and nothing more.—Philadelphia Westminster.

THE HABIT OF PRAYER.

I wonder if the title of this article has quite a flavorless significance to any of the readers of this paper? Is it suggestive of childish habits which we have outgrown, of customs which the world is dropping like an abandoned robe? Has the exercise of silent prayer been gradually forced out of the main volume of the life? Forming at first a kind of appendix, has it vanished from the book altogether? Wherever this is true, it is the sufficient explanation of moral and spiritual anaemia. I am solemnly convinced that the lapse of private prayer accounts more than anything else for the forcelessness of the modern Church. The Church was never so busy, its activities were never so multiplied, but I do not feel quite sure of the depth and vigor of its spiritual life. I want, therefore, to seek to recover this primary necessity of all enduring service and to encourage all who may read these words to deliberately and systematically cultivate personal communion with God. For one reason why private prayer is so frequently dropped, or so indifferently practiced, is because we do it irregularly, with no method, and so the habit never becomes firmly established. I have no new counsel to give. I wish simply to burnish a few commonplaces, and to offer them as relevant counsel for Christian life today.

Let every man appoint fixed times for his communion with the Lord. We are all convinced of the importance of regular habits for the body, and we are equally convinced of the necessity of order in the pursuits of the mind. The vital principle is this: Habits of regularity incline to powers of ready and instinctive action. Sir Walter Besant used to say that he had so habituated himself to working at his novels at 9 o'clock in the morning that, when that hour arrived, his mental powers were like servants standing ready to do their master's bidding. It is the same in the supreme business of conscious relationship with God. If we have regular appointments with him we shall find that, when the hour draws near, our souls reveal a certain bias and expectancy, and they are watchful for his appearing.

Have a certain fixed place where prayer is wont to be made. There is no peril of a habit like this making other places appear secular and profane. The influence of one hallowed spot pervades every other place with a certain spirit of consecration. But I am counseling the particular place for the same reason that I have counseled the particular time. I know a man who is revered throughout the length and breadth of the land for the gracious power and beauty of his spiritual life. There is one place in his house which he uses for no other purpose than a private oratory where he holds communion with his Lord. Nothing is ever placed near that spot, no book is laid there, no chairs stand there; it is the reserved meeting ground of the soul and God. Surely we all know how places foster moods. The particular seat in the pew, where we have worshipped for many years, becomes itself a factor in the means of grace. And it is not otherwise with some rallied-off spot in the home. It becomes to a man like a holy place within the house, and, when he draws near, his soul falls instinctively upon its knees.

And let a man remember the subtle interaction between his body and his soul. I think we do not sufficiently realize the unspeakable intimacy between bodily posture and spiritual mood. It is possible to kneel in a way which induces drowsiness; it is possible to kneel so as to make the soul wondrously alert and receptive. Some people flop down upon their knees, and the flippant act encourages flippancy in the spirit. There is a reverence in our preparations for prayer which makes the prayer soar like the lark. It is not needful that we assign special influence to any particular posture.

That must be determined by a man's own temperament and choice. Some men can pray most helpfully when they are upon their knees; others find it more congenial to stand. It is Bishop Moule who once said: "As regards attitude, I very seldom venture to kneel at prayer in secret. At night it leads almost invariably and very speedily to sleeping on my knees; and even in the morning hour, I know not how, recollectiveness and concentration of heart and mind are usually quickened in my case by a reverent standing attitude as before the visible Master and Lord, or by walking up and down, either indoors or, as I love to do when possible, in the open air. A garden may prove a very truly hallowed oratory."

Solemnly and seriously seek to realize the presence of God. Do not begin by immediate petition. Pause, and bow in silence until the pressure of the invisible leaves you in no doubt that God is near. It is sometimes well to quietly speak to the soul as the Psalmists spoke to theirs in the days of old: "My soul, thy Lord is here, wait thou upon him!" And the sense of correspondence thus begotten may become so intensely vivid that it shall be as with Newman, when the only two absolutely luminous presences shall be God and thyself.

Let a man attune his mind and soul to spacious thoughts and feelings. Sometimes the mind works sluggishly, and appears to need some external help and constraint. It is difficult to get the boat away from the shore. In this condition many of the saints have found an extreme benefit in the use of the Word of God or in the ministry of a hymn. One of the greatest experts in prayer I have ever known, a man whose petitions shook the assembly as with the wind of the Holy Spirit, used invariably to begin with some great word from the Psalms, or with some equally great word from a hymn of adoration or repentance. To begin one's private prayer with exalted words, slowly, quietly, and reverently said, brings the soul into tune; we become one with the soul in whom the words were first born, and we find ourselves receptive to his Lord.

Let a man take care that the circle of his petitions grows wider every week. The pathos and the tragedy in many Christian lives is this: Their prayers are no bigger to-day than they were twenty or thirty years ago. Spiritual hospitality is no richer; there are no more guests in their heart! Prayers of that kind become very stale, for a man must become weary of the same company from day to day and from year to year. Let him give himself a surprise by introducing an outsider into the holy circle, some neglected vagrant who rarely comes within the petitions of the saints. Let Christians scour the world for needy people, and let them bring them under the influence of mighty intercession.

I venture to think that by these simple means, regularly and reverently used, private prayer would be vitalized, and there will come to the Church a baptism of spiritual energy in the strength of which the majority of her problems will be solved.—The Rev. J. H. Jowett, in the Congregationalist.

THINGS TO LEARN.

Someone has suggested eight things every girl can learn before she is fifteen. Not every girl can learn to play or sing or paint well enough to give pleasure to her friend, but the following "accomplishments" are within everybody's reach: Shut the door, and shut it softly. Keep your room in tasteful order. Have an hour for rising, and arise. Learn to make bread as well as cake. Never let a button stay off twenty-four hours. Always know where your things are. Never let a day pass without doing something to make someone comfortable. Never come to breakfast untidily dressed.

SPIRIT LANGUAGE.

By Rev. Joseph Hamilton,

Author of "Our Own and Other Worlds," "The Spirit World," etc.

In the world of spirit may we not anticipate a serious difficulty in communicating with other races than the human? How could it be supposed that they and we should come into an easy and free interchange of thought? Many worlds are far superior to our own, and they may have a much superior language. Angels especially are far superior to mortals; is there no difficulty in expressing ourselves to each other? Is not this an insuperable barrier to various races coming into happy communication with each other?

In our own small world we have a variety of languages; and there is nothing that so keeps us apart. Early in our history, when all spoke the same language, our tongues were confounded, so that we could no longer act in unison. That confusion of tongues has survived until this day. And not only have we to-day different languages, but different dialects. Separation would produce these different dialects, which in time would grow into different languages. In fact there are certain places where the English language is spoken as to be perfectly unintelligible to others speaking the same language.

Now there are worlds in the solar system a thousand times larger than our own. Very likely each one has a special language; it may be different dialects. Then how can we ever come into communication with them, without a laborious learning of their language, or their laborious learning of ours? Is it not contrary to all reason and analogy to suppose that we shall enter into easy communication?

I think, not at all; and the remembrance of a few facts of history will make this plain. It will be recollected that when angels appeared in this world they always spoke in the language of the persons to whom they appeared. These languages were of course very dissimilar. There would be Hebrew, and Greek, and Latin, and many more, with all their dialects and variations. In point of time these appearances of angels would range from Abraham to Paul. Yet the angels had no difficulty in adopting and speaking in these various tongues.

So it seems that in this spirit world language is a matter of intuition. And we are not surprised at this, for we have many kinds of it here. Just take as an example the intuition of speech. Instinctively we adjust the throat, the tongue, the lips, the teeth, to the formation of words. And we do this so easily, so accurately, and so rapidly, that it is no less than a marvel. It seems to give us a hint of the intuitive powers of language we shall have in this world of spirit. The ease and freedom with which we manipulate these fleshly organs now is a hint of the far greater ease and freedom with which we shall use our spiritual organs in the spirit world.

There is another fact in history even more convincing. It will be recalled that in the early ages of Christianity, speaking with tongues was nothing unusual. Indeed so common had this gift become that Paul rates it lower than the gift of prophecy. Especially will it be remembered that on the Day of Pentecost, all the apostles spoke with other tongues. To be sure, the Spirit gave them utterance. But I take it that the Spirit created no new power. He only developed a power that was latent. It really seems to be an overlapping of the spiritual into the material. And if for a time such a power was miraculous here, it is not hard to believe that it will be normal in the world of spirit. We seem to have the power in embryo here, to be developed there.

It is not hard to believe then that in the future, all worlds all ranks of being will enter into easy and easy communication.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

GOD'S PROMISE TO DAVID.*

By Clarence MacKinnon, B.D.

"I dwell in a house of cedars, but the ark . . . under curtains, v. 1. A faithful minister on enquiring from one of his parishioners whether he kept family worship regularly or not, was informed that he did so in summer, but not in winter, for then they could not see. "But you might buy candles," suggested the minister. "Ay, sir," was the reply. "but in that case I am afraid the cost might overgang the profit." This man would have accepted eagerly the offer of a rich neighbor to become a partner in his business and give him the benefit of his wealth. But he had the opportunity of beginning each day by entering anew into partnership with God, and refused it for the sake of a candle. We cannot afford to be without God's presence and help. Any trouble taken by us to make these more real will bring to us a rich reward.

God is with thee, v. 2. In the soft stillness of the night, when the fevered little head falls into a restle-ess sleep, who is it that hearkens to every breath and notes every moan of distress? Is it not the mother? Wearyed with the long vigil, the most attentive nurse may become listless, the most devoted friend drowsy. But nothing escapes the mother. Her love is always present, her footstep quick at the suppressed cry of pain. But greater than a mother's love is God's, and nearer than a mother's help is His presence.

Since thy Father's arms sustain thee,
Peaceful be;

When a chastening hand restrains thee,
It is He!

Know his love in full completeness;
Fills the measure of thy weakness;
If He wound thy spirit sore,
Trust Him more.

"I took thee . . . I have been with thee . . . I will ordain a place, vs. 7, 8, 9. "Mother," asked a little Sunday school scholar, "will Deacon Jenks go to heaven when he dies?" "I think so," said the mother. "Well," continued the boy, "I hope he won't." "Why, dear, do you have such naughty hopes?"

"Because if he gets there, he will want to run the whole place." We are prone to over-estimate our own importance, and to think that no undertaking can succeed unless we are directing it. "Deacon Jenks" is too apt to forget that God can plan His own work, and choose His own agents, and that even the venerated deacon himself, now a ruler in the church, was called, qualified and placed there by a Greater than himself.

From the sheepcote, v. 7. From sheepcote to throne, is an entrancing ideal of a successful career. Yet it is no chance luck nor accidental fortune that brings such promotion. We may be sure that the selected David for king, not because he was a dilatory and discontented shepherd, but because of the exceptional care with which he watched over the sheep and the little lambs. "He that is faithful in that which is least is faithful also in much" (Luke 16: 10). The way to promotion is to do the present task with all diligence. "You have been idle," said a visitor to the studio of the famous Michael Angelo. "No," said the great sculptor. "I have added more strength

to this muscle, touched up this lip, softened this feature." "mere trifles," remarked the visitor. "It is attention to trifles," said the famous man, "that brings greatness; and greatness is no trifle."

He shall build me an house, v. 12. It is told of Sir Christopher Wren, the famous architect of St. Paul's Cathedral, London, that he heard that some workmen who were at work on this splendid structure, had been guilty of profane swearing. He immediately caused it to be posted all round the works, that any workman heard taking God's name in vain should be instantly dismissed. He believed that no one guilty of such irreverence was fit to help in building a house of God. But if that great man was so concerned that everyone who helped in erecting a material temple should hallow God's name on their lips, how much more should all who take part in church work, or missionary effort, honor God in their hearts. If we would enjoy God's blessing on our labors or if we desire to have influence with others, we must strive earnestly to keep ourselves unspotted from evil.

I will be his father, v. 13. Many thrilling events happened in the excited times of the French revolution. But one of the most touching, is the story of a father's love. His son was a young man of most winning qualities, and his arrest and condemnation to the guillotine affected deeply the hearts of a wide circle of friends. But all their love put together could not equal that of his father. On the day of the execution, when the lists were being called, the father, whose name was exactly the same as the son's, answered to the name, rolled in the gloomy tumbrel to the place of death, laid his head under the fatal stroke of the guillotine, and became the victim of the law as a substitute for his boy. Such is a father's love, and God declares that He will be to us a father: and has He not proved it by coming in the person of Jesus Christ, and suffering the penalty of sin for our redemption? Let us, therefore, be sons and daughters to Him, greet Him with filial love, render Him a just obedience, and place in His wisdom and goodness an unflinching trust!

A PRAYER.

O thou Eternal One, I need thee for time. They are always telling me that earth is the robing room in which to prepare for heaven. Rather hast thou said that heaven is the robing room in which to prepare for earth. It is from within thy sanctuary that I am armed for the battle of life; it is in meeting my God that I learn to meet my brother. I am not fit for this world till I have seen the other world; I must go up to the mount ere I give laws to the people. It is from behind the veil of eternity that I speak to the things of time. I could not bear the fretting of the shore were it not for the sight of the sea. I could not stand the murmur of the crowd were it not for the murmur of the shell. I should sink beneath the burden of the heat of the day unless I were refreshed by the spray from the ocean of thy love. Roll in, then, thou great seal Roll in upon the hot sands of time, and lave the thirsty land Roll in upon the beach, and wash its impurities away! Let us hear the sound of thy wave, and we shall bear the rumbling of earth's chariot wheel! He who has lain one moment on thy breast is fit to tread the dusty courts of time.—George Matheson, in "Leaves for Quiet Hours."

CAUSES OF DESPONDENCY.

(By Rev. W. J. Mosier.)

How happens it that Jacob, who had been so blessed and taught of God, came to be in this fearful state of despondency, discouragement, and despair where he boldly asserts, "All these things are against me."

1.—Mistakes of his early life. Doubtless they made an impress and left a weakness in his character which always manifested itself in times of special stress. Sowing wild oats in youth is always a doubtful expedient. Young Christians who patronize the theatre, and the dance, and the card table do not realize the dark days and testing seasons when they will need the very strength and power they have dissipated in these questionable ways. Most of the clouds of life are caused either directly or indirectly by our own sins.

Besides the remorse and loss that comes to the individual himself these mistakes also bring eternal loss to others. Dr. Munhall, the celebrated evangelist, says that before he became a minister he went one evening to the theatre just to please a visiting friend, and the next day met upon the streets a young man whom he had asked again, as he had asked him frequently, to become a Christian. The man looked at him and said, "I never want you to speak to me on that subject again. I saw you in the theatre last night, and I have little confidence in a man who professes to be a Christian and was found in a questionable place of amusement." "I never won him," said Dr. Munhall. "He gradually drifted away from the church and from Christ, and I met him in the West a hopeless wreck."

2.—Walking by sight and feeling and not by faith. God sees the outcome of the life that is passing through darkness, and He is calm and complacent. His followers, those who are partakers of His nature and trust Him, ought to have the same confidence. A sailor in a shipwreck was once thrown upon a small rock, and clung to it in great danger until the tide went down. "Say, Jim," asked his friends after he was rescued, "didn't you shake with fear when you were hanging on that rock?" "Yes, but the rock didn't," was the significant reply. Christ is the Rock of Ages. Cling to Him, and you will be at rest.

"Stayed upon Jehovah
Hearts are truly blessed,
Finding as he promised,
Perfect peace and rest."

3.—Forsaking the Word and prayer. Jacob had forgotten the promises and the privilege of communion. No one can be feeding on the living Word and at the same time be dejected and cast down. When Dr. Fisher, Bishop of Rochester, was taken from the tower to be put to death for the testimony of Christ, as he beheld the scaffold a fearful trembling seized him, but he took out his Greek Testament and prayed. "O God, send me some particular Word that will help me in this awful hour," and he read, "This is Eternal life, that they might know Thee the only true God and Jesus Christ whom Thou hast sent." He had read this passage hundreds of times, but now it was the living Word to his soul, and he exclaimed, "Blessed be God, this will suffice for all eternity." So God will give living messages from His Word to all that find themselves in seasons of doubt and darkness.

Again, no one can really pray and remain where Jacob was when he uttered

S.S. Lesson October 11, 1908—1 Chronicles 17: 1-14. Commit to memory vs. 13, 14. Golden Text—"There hath not failed one word of all his good promise."—1 Kings 8:56.

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these untruthful words. Prayer dispels darkness as the sun the morning mists. "Prayer makes the darkened clouds withdraw,
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love,
Brings every blessing from above."

Let us cultivate the habit of looking on the bright side of things. Let us magnify the light rather than the darkness. David became discouraged "and said in his heart, I shall one day perish by the hand of Saul." He brooded over his untoward surroundings. He said, "in his heart." Had he told it out to a friend or even spoken it aloud, she would have seen the sin of the natural and faithless heart, he would have seen things in God's light. He would have foreseen the wicked Saul already doomed and dead and himself the loyal and loved king of God's own appointment.

What is thy burden, thy suspense, thy fear, O child of God? Does it apply to yourself, or family, or business, or Sunday school class, or church? Say not, "All these things are against me," but stir thyself in faith and works. "stir up the gift that is in thee." Trust God and use the talents and opportunities He gives thee. "Commit thy way unto the Lord, trust also in Him and He will bring it to pass. Delight thyself also in the Lord, and He shall give thee the desires of thine heart."

Thus every ill of life, everything that seems to be against us, may be turned to a blessing, and instead of saying, "All these things are against me," we shall triumphantly exclaim, "If God be for us who can be against us?"

"By thy blessed love constraining,
Keep us now from all complaining;
Thou wilt soon on earth rejoice,
Blessed, blessed Lord!

"What have I to do with crying?
What have I to do with sighing?
To my own will I am dying,
Blessed, blessed Lord!

"I lay all upon Thine altar,
I will never fear nor falter,
Thy blest will I would not alter,
Blessed, blessed Lord!

"In thy secret place I'm dwelling,
In my heart Thy joys are swelling;
Help me as Thy love I'm telling,
Blessed, blessed Lord."

BACK TO GOD'S WORD.

It is the help which inspires self-help which is a living force in life. Amid the multitudes of helps in the Sabbath schools of today is there not danger that the scholar will fall in self-help? To one line of thought we call attention, and chiefly by illustration. In the Sabbath school of long ago, when we had few helps, the committing to memory of Scripture and of hymns was the chief thing with the scholar. How many scholars in the Sabbath school of today commit even the few verses of the lesson? How many teachers and superintendents emphasize this as of prime moment? How many scholars—teachers, possibly—go to school without the preparation needed to make the half hour given to teaching helpful and profitable to either teacher or scholar? The Sabbath school largely fails of its own mission because scripture is not committed to memory as it should be. Even the pulpit sometimes fails of the abundant scriptural lessons, the text in some cases being the only crumb that falls from the rich granary of God's Word.—Lutheran Evangelist.

Happiness is not here; it cannot be found in the way of nature, sadly corrupt and disordered; and nature will have its share of the man in spite of all his efforts to dispossess it.

MANNERS IN THE MINISTER.

The pastor has much to do with social life. We do not live in a land of barbarians. We rejoice in the dissemination of culture and refinement. Churches want their pastors to be gentlemen. They want them to manifest at least ordinary politeness and a thoughtful attention to the usages of good society. Some church members may carry their taste for etiquette to an excess and become overfastidious. But sensible people recognize the value of certain rules in social intercourse, rules which are founded upon that regard for the comfort and pleasure of others which is one fruit of Christianity. Men who have been obliged to struggle in life for "the main chance," as it is called, and who have a natural admiration for great independence of character, coupled with a good deal of boldness and conceit, sometimes delight to trample on social usages. They call it "defying the absurd dictates of fashion." It seems to them unnecessary and fussy to be neat in their personal appearance, to cultivate good manners at the table, to be courteous to ladies and children. They have none of that delicate sense of fitness which is so desirable. In speech and in conduct they seem to glory in doing the startling rather than the appropriate thing. They annoy sensitive natures by their lack of respect, if not of reverence; and make their best friends ashamed of their boorishness. If favors are shown to them they take no pains to express appreciation or gratitude; and spoil by their clumsy bluntness in conversation and by their rude jokes and personal criticisms during the week all the spiritual appeals of their sermons. Indeed, if refinement of manners is not cultivated by the minister in social life, the lack of it will soon appear in the way he conducts the services of God's house where a delicate appropriateness is the true expression of reverence.—Henry F. Colby, D.D., in The H. M. Revue (August).

IS OPPORTUNITY EVER LACKIN'?

Many a Christian asserts that he would do more for Christ if only his opportunity were wider. The little round of humdrum life, and cramped environment, he says, offer little if any opening for direct service for the Master, such as winning souls to Christ. How fortunate that Paul did not seek refuge behind such an excuse! When he was in the midst of rather embarrassing limitations he proudly said, "I am an ambassador in chains,"—and he thought more of his ambassadorship than he did of his chains. Which part of our life are we thinking of most?

TWO INVITATIONS.

There is inspiration in a task that promises neither ease nor wealth, provided it is really worth the doing. And there are many such tasks in the world, waiting for men and women who are more concerned with the world's needs than with the world's rewards. A young man who believes in putting his personal experiences at the disposal of others, if he can do so helpfully, by writing, made this comment in a letter that accompanied some of his manuscripts: "Writing, as I conceive it for myself, is sufficiently difficult and unremunerative to repulse the uncalled—which is inspiring." The "called," in any field, are those who are willing to spend themselves to the uttermost without any thought save that of the service that they may render. Those who are willing to respond to the inspiration of such tasks need never be found among the "uncalled."

Every day we may see some new thing in Christ; His love hath neither brim nor bottom. O, that I had help to praise Him.

OUR GIFTS.

Some Bible Hints.

It is only obvious honesty that we should give larger gifts to God as God gives larger gifts to us (1 Cor. 16:2).

Nothing is best done till it is habitually done. Giving should have a regular time (1 Cor. 16:2).

Can man rob God, who can take anything from him? Yes; for God cannot take from man a freewill offering! (Mal. 3:10).

Suggestive Thoughts.

It is not enough to give unless the gift is in proportion to our means; nor that, unless it is given regularly; nor that, unless it is a generous proportion.

Great giving will greatly commend our Society, because it is greatly needed.

Giving must begin when our gifts are small and easy, or it hardly will become a habit when our gifts may be large ones.

It is not fair to expect the young people to pay the debts of the churches and mission boards; but to be in training to pay them when they grow up.

A Few Illustrations.

No secular business can be successful without the keeping of accounts; how can the King's business?

Giving specially to God one-seventh of our time and one-tenth of our money helps us to give Him all our time and our money.

The tenth is the interest we pay on our possessions to God, in token that they are all His.

If one loves another, one is always trying to see how much one can give him, not how little.

To Think About.

Is my giving glad or grudging?
Do my prayers go with my gifts?
Do I make a business of giving?

A Cluster of Quotations?

It is one thing to know how to give, and another thing to know how to keep.—Seneca.

For the will and not the gift makes the giver.—Lessing.

He gives not best that gives most, but he gives most who gives best. —Arthur Warwick.

Some men give so that their gold and silver shoot you like a bullet. —Beecher.

DAILY BIBLE READINGS.

M., Oct. 12—Liberality pleases God. 2 Cor. 9:6-11.
T., Oct. 13—Saints are liberal. Ps. 112:1-10.
W., Oct. 14—Toward those in want. Matt. 5:38-42.
T., Oct. 15—To missions. Phil. 4:14-18.
F., Oct. 16—To the saints. Rom. 12:12, 13.
S., Oct. 17—A liberal widow. Mark 12:41-44.
Sun., Oct. 18—Topic: Commending our Society. IV. By systematic, generous giving. 1 Cor. 16:1, 2; Mal. 3:7-12.

THE SIMPLE LIFE.

Content to live from day to day
Serving the Lord,
To do His way
The work that He lays out for me;
Knowing no task can ever be
Too hard,
Too great for me,
If I will trust and learn to say,
"Thy work, Thy will, Thy way,
Dear Lord."

I think we would cross no man's path without hailing him, and, if he needs, giving him supplies.—Beecher.

*Y.P. Topic, Sun., Oct. 18—Commending our Society. IV. By systematic, generous giving. 1 Cor. 16:1, 2; Mal. 3:7-12.

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There are so many voices in the world,
the sweet and the bitter, the joyous and
the sad, the tumult of war and the har-
monies of peace; but through them all
one voice rings clear as a bell on a June
morning:—"Look unto me and be ye
saved all ends of the earth."

A press report from Portage La Prairie
indicates a record yield of wheat this
season in that neighborhood. And re-
ports of a similar character, with slight
variations, higher or lower as the case
may be, are not uncommon in Manitoba,
Saskatchewan, Alberta, and even away
north of Edmonton, in the Peace River
country. The new provinces may well
be styled the "garden of Canada."

Carlyle, in narrating an instance of
the preservation of court etiquette in
the palace of Louis XVI., while the mob
was demanding entrance to his private
apartments, and the empire was going
to pieces, compares it to the house cricket
still chirping amid the pealing of the
trump of doom. When trivial subjects
are discoursed upon from the pulpit,
while souls are perishing for lack of
knowledge, the same comparison may
be used; as, for instance, when a con-
gregation is gathered, and the preacher
talks about the drying up of the Euphrates,
or ventilates his pet theory for reconciling
Moses and geology. Why can not these
things be kept for other assemblies?
What can the man be at? Nero fiddling
over burning Rome is nothing to it!
Even the woman knitting in front of
the guillotine were not more coolly
cruel. When a company gathers to
consider the questions of life or death,
how can man trifle!

THE TRADES AND LABOR CON-
GRESS AND MORAL AND SOCIAL
REFORM.

The changed attitude of the work-
men in the Trades and Labor Movement
in Canada toward religion and the
Churches, was a noteworthy feature of
the recent annual convention of the
Trades and Labor Congress of Canada,
held in Halifax. Dr. Shearer was in
attendance and was invited to address
the Congress. He urged upon these re-
presentative leaders of the Labor Move-
ment the importance of their keeping
in touch with the clergy of all Churches,
inasmuch as the latter must and do
sympathize with all their first and
worthy efforts to improve the conditions
under which workmen live and labor,
expressed his gratification with the ac-
tion of the executive of the Congress in
co-operating with him and other church
representatives in organizing the Moral
and Social Reform Council of Canada,
and in promoting the Church and Labor
Conferences in Toronto and other cities,
in which ministers, clergymen and
priests meet with members of trades
unions and discuss the various moral,
social and economic questions in which
they are all interested, and expressed
the hope and expectation that while the
workmen thus sought to deepen the
interest of the clergy in their efforts to
raise the standard of life for themselves,
they on the other hand would show
themselves worthy of such co-operation
by assisting in promoting moral reforms
in which the churches necessarily take
a special interest, and urged that in so
doing they would be most effectively
improving the character and conditions
of their class, and raising themselves in
the public esteem. Dr. Shearer was en-
thusiastically cheered at various points
in his address, and seems in marked de-
gree to enjoy the confidence and re-
spect of these men. If we are not mis-
taken, when he addressed similar con-
gresses in past years on the Lord's Day
Question, there were evidences of con-
siderably less sympathetic interest in
his message than was shown at Halifax.
Already, therefore, it would seem the ac-
tion of our Assembly in founding the
Department of Moral and Social Reform
and in appointing one of their own
number on the board controlling this de-
partment, has done much to break down
the prejudice against religion and the
Church which has of late years been
fostered in the ranks of organized labor
by some agitators from Europe and the
Western States.

The Congress unanimously decided to
co-operate and to encourage labor men
through Canada to co-operate with the
Moral and Social Reform Council of Can-
ada and its various branch leagues, and
with equal enthusiasm endorsed the
holding of Church and Labor Confer-
ences throughout the Dominion in all in-
dustrial centres.

The address of the Fraternal delegate
from the American Federation of Labor
made special mention of the benefit to
Labor resulting from the work of Rev.
Charles Stelzle of the Presbyterian
Church in the U. S. A., and Mr. J. Keir
Hardie's addresses tended strongly to
encourage the men to look to Jesus
Christ, the Carpenter of Nazareth, as
their true friend.

"THE LORD IS MY SHEPHERD."

(By Rev. John Neil Robertson.)

Probably no passage in the Bible lends
itself to elaborate treatment of every
word as does the twenty-third Psalm.
Writers innumerable have treated the
whole Psalm from many standpoints;
they have revelled in the richness of
meaning, supremely spiritual, expressed
in every sentence and phrase; and prob-
ably have been so overwhelmed by the
inexhaustibleness of the beauties of
this peerless song that they would resent
any insinuation of its defectiveness.

In its use by David we can hope to
find no fault, as other writings of his
exonerate him from the charge of nar-
rowness and selfishness to which many
users of the Psalm are open, but I
fancy that God is not over-pleased by
frequent repetitions of the initial sen-
timent of the Psalm. From many lips
it comes clothed not with the effluvia
of the heart's purest devotion, but with
a desire to claim title to a relationship,
condition, and privileges which are
hopelessly out of reach of the possessors
of such motives as characterize their
mean souls. It is magnificent, under
proper conditions, to say, "The Lord is
my Shepherd," but the right kind of
believer takes more pleasure in saying
"the Lord is our Shepherd." This al-
teration links the Psalm to that prayer
of divine authorship beginning "Our
Father who art in heaven."

Again, in many true hearts there is
infinitely greater happiness in having
a husband and wife, or parent and child
join in saying "The Lord is our Shep-
herd" than for one member of the
household to keep on reading the Psalm
in selfish solitude.

There are two ways in which we can
repeat the words "The Lord is my
Shepherd" by way of self-assurance and
by way of faithful testimony and re-
commendation. If we do not quickly
pass from the first stage to the second,
we will find ourselves alone in the
green pastures, fast losing their attrac-
tiveness, because the Shepherd who "is
the light thereof" will be away search-
ing for his "other sheep" leaving us
with an element of doubt as to the per-
manence of our title and with a large
curtailment of its benefits.

SUPPOSE.

Suppose that the Christian life, in its
daily manifestation, should come to be
marked and known by simplicity and
happiness. Suppose that the followers
of Jesus should really escape from bond-
age to the evil spirits of avarice and
luxury which infect and torment so
much of our complicated, tangled, arti-
ficial modern life. Suppose that, in-
stead of increasing their wants and
their desires, instead of loading them-
selves down on life's journey with so
many bags and parcels and boxes of
superfluous luggage and bric-a-brac that
they are forced to sit down by the road-
side and gasp for breath, instead of
wearing themselves out in the dusty
ways of competition and vain show, or
embittering their hearts because they
cannot succeed in getting into the weary
race of wealth and fashion—suppose, in-
stead of all this, they should turn to
quiet ways lowly-pleasure, pure and
simple joys, "plain living and high
thinking." Suppose they should truly
find and clearly show their happiness in
the knowledge that God loves them and
Christ died for them, and heaven is
sure, and so set their hearts free to
rejoice in life's common mercies, the
light of the sun, the blue of the sky,
the splendor of the sea, the peace of the
everlasting hills, the songs of the birds,
the sweetness of flowers the whole-
some savor of good food, the de-
light of action and motion, the re-
freshment of sleep, the charm of music,
the blessing of human love and friend-
ship—rejoice in all these without fear or
misgiving, because they come from God,
and because Christ has sanctified them
all by his presence and touch.—(Dr.
Henry van Dyke.)

THE TRAINING OF THE CHILDREN

The Sabbath training of the child for eternity can not be all wrought in God's house. The home ought to be made to seem as much God's house to the child as the church edifice is, and so make the Lord's day a desirable time to the children by the joy in the faces of the older members of the home circle as it draws near. Let praiseful music from mother's or father's lips awake the child on that day, and every chamber call a challenge of joy to the others in the morning. Let the Christian parenthood enforce by precept and example the sacredness and meaning of God's house, to go there regularly from infant years, and to be reverent and attentive. To this end, let no irreverent attitude in the church be seen on the part of the parents let no criticism of the pastor, choir or Sabbath school teachers be allowed in the presence of the child.

Then at all times teach the child that he is a soul dwelling in a body, as in a house, not that he is a body and has a soul. Teach much on that day, "day of all days," concerning God as a spirit and that we are made in his image and must live to the Spirit. It is a good plan for the entire family to rehearse the points of the sermon from the father down to the wee listener, who will often astonish you that he has listened so well. Let music that at home be an essential feature of the day. We live in a restless age, the child will be away before you know it, but a line of the hymns once sung at home will be a link to bind him to his mother and possibly to the cross of our Redeemer, long after the rest of the family await him on the other shore.

Some day our sons and daughters must be leaving home, not as fugitives pursued by a righteous resentment as was Jacob, but as the lights of love. They must go out and adventure life for themselves, out across the desert among strangers, where they are likely to grow homesick and lonely. Sometimes the pillow on which they lay their heads may seem as hard as Jacob's stone-rest at Bethel; and sometimes there will seem nothing kinder for their good-night sleep than the shining stars of the silent sky.

Well for them if some hallowed training from their childhood's day; shall follow them and overtake them in the night-time; well for them if a Voice shall speak to them out of the great mystery of existence and certify the fact of divine love and care by saying, "I am the God of your father and mother." Let me ask the question, "What is the religious life of my home?" Do they ever hear me speak of my God? Do they know I have a Saviour? Do they know I have an immortal hope and an eternal home? Is it possible for God to make me his strongest surety to my children? Could he certify himself to them in time of trouble and need, of loneliness and temptation by saying, "I am the Lord God of your father and will never forsake you."

We are pleased to be able to state that Rev. Alfred Gandier, D.D., of St. James' Square Church, Toronto, has accepted the office of Principal of Knox College in succession to Dr. Maclaren.

Dr. Gandier is a son of the manse, a graduate of Queen's University, and has occupied successively the pastorates of St. Mark's, Toronto; Brampton; Fort Massey, Halifax; and St. James' Square, Toronto. He is a man of high nobility of character, of excellent scholarship, and good executive ability. He has a proved capacity for leadership and enjoys in an unusual degree the confidence of the whole Church. His appointment will meet with general approbation.

CAMPAIGN HUMORS.

No one desires to see general elections conducted in too rancorous a spirit; so the speaker who adds to "the gaiety of nations" by a little good-natured fun may be rendering public service. Hon. Mr. Fielding recently told the tale of the man who went to a grocery store to buy flour. "It's \$6.00," said the grocer. "But I went to Jones and asked him what his price was, and he said \$5.50." "Then why don't you buy from Jones?" "Well," confessed the customer, "you see Jones is out of flour." He also to did, re the charge of spending too much public money, a tunnel story. In this particular tunnel was a train, as trains have a habit of being, and in the train was a young couple, as young couples have a habit of being. As the train emerged and the girl was adjusting her veil, "George," she remarked, "do you know that this tunnel cost millions of dollars?" "Hum," he said, smacking his lips, "I don't care if it did; it was worth it all, and more too."

At one of Sir Wilfrid Laurier's recent meetings the Premier caused a laugh by recalling the remark of a warm-hearted Irish supporter from the Province of Quebec. "May heaven be your bed, and may you be long kept out of it."

But about as good a piece of unintended humor as any was the reference, by an enthusiastic but mixed admirer of Mr. W. H. Maclean, M.P., who said Mr. Maclean was "a regular John the Baptist, of whom the Good Book says he moves in a mysterious way his wonders to perform."

MAGAZINE MADE CORNERS.

A report of Lord Desart, who was until recently the Director of Public Prosecutions in England, states that in several cases of counterfeit coining it was suggested as a defence that the offender had been induced to commence his manufacture of counterfeit coin by reading articles in monthly magazines in which the process was fully described and illustrated, and one of the offenders had in consequence commenced the manufacture of counterfeit sovereigns on a wholesale scale. Several judges have commented severely upon the impropriety and danger of publishing such articles. Lest it should be assumed that the making of counterfeit coin as a profession is dying out, it should be noted that of 36 persons convicted in England of this felony no fewer than 24 were arrested and dealt with for the first time. What our young people read is surely important!

TEA TOGETHER.

There has been some hot talk in the present general election campaign, but so far perhaps not more than might be expected from beings minus wings. But there are those who adopt a more excellent way, as witness the fact that Mr. William Lyon Mackenzie King, who is a candidate in one of the Waterloos, instead of reviling his opponent this old Sunday School teacher, by the way, is reported to have gone over to the house of his opponent and taken tea with him. This seems to us to mark out a record of relationship as between rival candi-

dates worthy of imitation. Mr. King, as a worthy member of Dr. Herridge's congregation at Ottawa, would hardly be expected to be either narrow-minded or rancorous. In Great Britain candidates and statesmen on opposite sides are frequently warm personal friends; and evidently Mr. King can see no reason why it should be different in Canada.

PROGRAMME OF QUEEN'S CONFERENCE.

Monday, November 2.—4.00 p.m., address by Rev. Charles A. Sykes, "Religious Education." 8.00 p.m., Opening of Theological Faculty. Lecture by Rev. Professor Kilpatrick, Knox College, Toronto, "Christian Theology, the Interpretation of Christian Experience."

Tuesday, November 3.—10.00 a.m. 11.10 a.m.—The Chancellor's Lectureship, Prof. S. W. Dyde. I. "What is a Work of Art?" Ruskin's Lectures on Art. 11.10 a.m. 12.00—The Book of Jeremiah, Mr. H. T. Wallace, Queen's University. 12.00 1.00 p.m.—Recent Developments in Philosophy, Dr. Watson. 1.00 p.m.—Lunch in the Museum. 3.00 p.m.—5.00 p.m.—The Book of Acts. Rev. John Hay, Renfrew; Rev. A. MacKenzie, Douglas; Rev. J. MacDougall, Spenceville. 8.00 p.m.—Address by Dr. James Bonar, Master of the Mint, Ottawa, "The World One City."

Wednesday, November 4.—10 a.m.—The Chancellor's Lectureship, Prof. S. W. Dyde. "Immigration, or the Appreciation of the Beautiful." Ruskin Modern Painters, Book II, Section II, Chaps. 14; also Puffer, The Psychology of the Beautiful. 11.00 a.m.—12.00—The Book of Jeremiah (continued). Rev. N. P. Keith, Prescott. 12.00 1.00 p.m.—Recent Developments in Philosophy, Dr. Wilson. 1.00 p.m.—Lunch in the Museum. 2.30 p.m.—4.00 p.m.—The Book of Ezekiel, Rev. C. E. A. Pocock, Lyn; Rev. I. N. Beckstedt, Athens; Rev. D. Strachan, Brockville. 4.00 p.m.—Lecture by Dean Cappon, "The Interpretation of Life by Modern Poets." 8.00 p.m.—Addresses by Professor Adam Shortt, Commissioner of the Civil Service, Ottawa, "The Settlement of Labor Disputes."

Thursday, November 5.—10.00 a.m.—11.10 a.m.—The Chancellor's Lectureship, Prof. S. W. Dyde. "Ruskin's Pathetic Fallacy." Modern Painters, Book III, Chaps. 12 & 16. 10.10 a.m.—1.00 p.m.—The Book of Daniel. Rev. Harper Gray, Dundas; Rev. James Anthony, Waterloo; Rev. F. D. Roxburgh, Smithville. 1.00 p.m.—Lunch in the Museum. 3.00 p.m.—The Book of Revelation. Rev. James Binnie, Tweed; Rev. A. E. Cameron, Melrose; Rev. J. R. Conn, Napanee. 8.00 p.m.—Address by Dean Lavell, Faculty of Education, "Ideals in Education."

Friday, November 6.—9.30 a.m.—11.00 a.m.—The Chancellor's Lectureship, Prof. S. W. Dyde. "Tragedy, Comedy, Humor." 11.00 a.m.—12.00—Annual Meeting of Alumni. The Programme for 1909. 8.00 p.m.—Address by Rev. E. F. Scott, Professor of Church History.

Entertainment is provided for members of the Conference, also a lunch is provided every day in the Museum. The annual membership fee is fifty cents. Tickets good for all the evening popular lectures may be obtained from the Registrar, or at the door of the Convocation Hall, for twenty-five cents. Rev. James Wallace, Lindsay, President; Rev. Alexander Laird, Kingston, Secretary.

The church has not cast anchor over an uncertain Bible or an uncertain creed. If it has, then it has no message to deliver and no authority to lift up its voice in the name of God and His Christ.—Dr. H. Bonar.

An effective way to present Jesus Christ to others is to represent him faithfully in your own life and character.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE WAY JOHN APPLIED IT.

"Wasn't that glorious?" Julia turned a glowing face toward her brother. "Pretty good stuff," remarked John. "Do hear this blase youth!" cried Julia, turning to a group of girls. "I know he never heard a better sermon in his life and he calls it good stuff." The girls laughed at the scorn in Julia's voice.

"He's a Boston man, isn't he—up here on his vacation?" John asked the question indifferently.

Julia refused to notice him. "I just feel as if I want to go right out somewhere and do something," she exclaimed.

"You don't need to go out at all," remarked the Sunday school superintendent, appearing on the scene at this moment. "Several of our teachers are away on vacation and we need some of you summer people to help us out. Will you take a class of girls? And I've a nice class of boys; will you lend a helping hand?" turning to John.

"Thank you, no, not this morning, I must be getting out to camp. Good morning, Mr. Maynard. You'll be out in time for dinner, Julia?" to his sister.

"Yes, I suppose so, but tell mother not to wait dinner for me; I really don't care whether I have anything to eat or not, I can think of something else occasionally."

John laughed, and, lifting his hat, left the church.

"I think boys are made of different stuff from the rest of us," declared Julia, turning to the girls; "nothing enthuases them but a good dinner, eating is everything, a glorious, thrilling sermon is simply good stuff!"

"Boys are all right, though," declared a pretty girl in blue. "They don't wear their heart on their sleeve, and that's why I like them."

"Neither do girls," returned Julia. "They do if they have any," laughed the pretty girl. "By the way, I hear you and your brother are camping this summer."

"Yes, mother and John and I are trying the simple life—in two tents on the edge of Silver Lake. You must come out; it's beautiful. Our parlor is in the pine woods, no furniture but hammocks. Was that bell for Sunday school? I wonder what I'm going to say to those children."

While the girls were talking John was making his way out to camp. It was an uphill walk, and he enjoyed it all the better for that. Over the little stubble foothills he trudged, the sweet fern, steeped in the sun, greeting his nostrils, and the pink hard-hack, blossoming among the warm gray rocks, delighting his eyes. Now and then he drove into a stretch of pines where his feet sank deep into the needles, and the dim aisles made a grateful contrast to the noonday glare. Music as from a great organ swept through these trees. John felt like taking his hat off. A little later when he came to a clearing where he could look straight up into the face of three splendid mountain peaks, he did take it off. For a brief instant, standing in the presence of these majestic mountains, he felt as if he had left his little world far behind him and had grasped the meaning of eternal life.

He stayed only a moment, then turned and plunged down straight into the little white tent where he knew he would find his mother.

She was there, surely enough, cooking potatoes and beets and onions and green corn and blueberry pudding, on two small oil stoves, and trying to get them

all done at once. No wonder her cheeks were red and her expression a trifle harassed!

John stood in the middle of the tent and looked at her.

"Did you have a good sermon, John?" She was almost too tired to ask the question.

"'Twas hot stuff, mother."
"Why, John!"

"It was. I don't recall the text!"—John was taking off his coat—"but the gist of it was that a feller ought to look after his mother, that's the way I figured it, so here goes."

The kettle which John's mother had in her hand was now carefully deposited on the floor, and she was drawn, gently but firmly, outside the tent.

"John, what are you up to?" she gasped.

"You're pretty warm, I guess you better have this shawl." John detached a cape from a peg outside the tent and wrapped it about his mother.

"Now, John, don't be foolish! The dinner'll spoil."

"You see that hammock over there?" John's voice sounded as if he were enjoying himself; "well, you're going into it and you're going to stay in it until dinner's ready." John now deposited his burden in the hammock. "There, is that comfortable? I guess you'd better have a pillow or two."

"But John—"
"Yes, I understand all about the pudding and things. Let's see—I mustn't take the cover off the pudding kettle till—how many minutes?"

"Twenty, John, but!"—

"No buts in this deal, mother. While I'm skinning the beets and things, you may be planning what you'll be doing the rest of the summer. Your vacation begins to-day. So long."

John's mother was an energetic little woman. What time she had spent out of doors so far this season she had either sat on a camp stool and read a book or else she had foraged the country for blueberries. This was the first time she had been in the hammock. For several minutes after John had disappeared inside the tent she sat bolt upright, the care of the dinner heavy upon her. Pretty soon, however, the gentlest of breezes came along and lifted her wet hair and touched her hot cheeks. She took a long breath of the pine-scented air and then from the great organ loft above her head there came a whispering so full of peace that she settled back among the pillows exactly as if such a thing as a dinner had never been heard of.

There was something unusual about the sky and the mountains that day; they seemed close and tender just as they did when she was a child. She remembered how lovely the sky looked in those days and how it used to say things to her about God. She had been so busy late years she had not thought much about God, but now—John's mother began to have a peculiar choked-up feeling. He was so good to her, mindful of her all these years. "Surely goodness and mercy shall follow me!"—she tried to say the words, but at the first sound tears got the better of her and just rained down her cheeks. In the midst of it all there came up from the tent the briskest, shrillest, most confident whistle that ever broke a Sabbath stillness. And then John's mother laughed—and laughed again. "My cup runneth over," she whispered. "My cup runneth over."

John meanwhile, had his mind on dinner. The beets and onions were done, the corn was waiting for the potatoes.

John was hunting for the potato-masher when Julia appeared on the scene.

"Where's the potato-masher, Jule?" John spoke in a brisk, pre-occupied voice.

"Why, where's mother?" exclaimed Julia.

"In the hammock. I say, find that—and I want a fork—see! those potatoes are done. Look out! don't take that cover off. By George, you may think it's a cinch to get three meals a day on two two-for-a-cent oil stoves, for two hungry youngsters, thirty days in a month! Fine vacation mother's having."

"Why, John, what do you mean by talking that way? I'm sure I don't want mother to do it all. I offered this morning to stay at home and let her go!"

"Goody-goody talk!" interrupted John, briskly. "If you want to do anything for mother all you've got to do is to do it. Offering cuts a lot of ice with mother, it does. I say, where's that fork? Those potatoes are done."

"I'll see to them," said Julia, in a hurt voice.

"No, I'll tend to 'em; you fix the cucumbers. Look here, Jule," John faced about with the kettle in his hand, "mother's got the last dinner she's going to get this summer, you'll get the rest—what do you say?"

"Why, if she'll let us."

John laughed contemptuously. "Let us!" he exclaimed. "Don't you know mother?"—Frances J. Delano, in Congregationalist and Christian World.

STUDYING BOYS AND GIRLS.

Professor William A. McKeever, of the Kansas State Agricultural College at Manhattan, Kans., has worked out a plan for the assistance of parents in the home training of the young. He will send free a series of pamphlets. Professor McKeever has a number of able assistants who are aiding him in gathering the materials for these pamphlets. Among other things these will interview many parents who are already succeeding in doing one or more of these particular things with children and get the benefits of their knowledge. Finally all the materials will be summarized and printed as above stated. If a farmer has a horse that balks in the harness or a cow that acts queerly and runs off the reservation he can write to the nearest government experiment station and secure a printed bulletin or a letter on the subject from an expert, but if the refractory creature chances to be his sixteen-year-old son or his fledgling daughter he has no such recourse. This is not a square deal to the parents, nor is it at all fair to the boy and girl. The first bulletin on home training will be issued soon. Some of those now being prepared are entitled:

1. Teaching the Boy to Save—How to Start a Bank Account.
2. Training Boys and Girls to Work in the Home. (One on each.)
3. Cigarette Smoking Among Boys—Cause, Prevention and Cure.
4. The Home Training Best Suited for Developing Moral Reliance.
5. The Problem of the City or Village Boys' Vacation Period.
6. Finding and Preparing for a Vocation. (One on each sex.)
7. Earning One's Way Through College. (One for each sex.)
8. How to Make Rural Life More Attractive to the Young.
9. Training Children in Regard to Their Sex Natures.
10. Problems of the Growing Boy's or Girl's Society. (One on each.)

THE NEW NAME.

By Helen Somerville.

Aunt Julia was rocking back and forth in the little parlor. Sunday was the only day that she would take time for rocking. Week-days she was always busy.

It was half past four, and Charity came in from Sunday school. Aunt Julia had given the child a home ever since the death of her parents. Charity had plenty to eat, and respectable clothing to wear, but there were other things that she longed for.

The child often sobbed herself to sleep because she missed the "good-night talk" that made going to bed a pleasure when mother was living. "Oh, if Aunt Julia would only be like mother!" she often sighed.

As she came into the little parlor, she exclaimed, "Aunt Julia, my Sunday school teacher gave me a present. See! It's a new Testament, but it's not exactly like the other one,—it's re-revised. That is, some of the words are changed to make the meaning plainer."

"How did she happen to give to you?" asked Aunt Julia.

"Well, I'll tell you. You know how I have always disliked my name. It sounds so old-fashioned and hard, somehow. Mama used to call me Cherry, and Charity seems so—so horrid!" One time I saw a sign in a drug-store. "Soda-water as cold as charity," and I always think of it when you call me, Aunt Julia."

"You need not expect me to say Cherry or Chatty, for your name is Charity," said Aunt Julia.

"Oh, yes, I know," and the child gave a little sigh. "But let me tell you, Auntie, I was talking to Miss Raven about my name, and she asked me to come past her home, and she took me in, and gave me this book, and marked a chapter for me to read. She says that she is sure I shall change my opinion about my name when I read this chapter, so now I'm going up to my room to read it."

A few minutes later the child was comparing the words in the Revised Version with those in her old little Testament, opened at the thirteenth chapter of 1 Corinthians. With wonder and pleasure she read the words, "Love suffereth long, and is kind; love envieth not; love . . . doth not behave itself unseemly, seeketh not its own. . . . beareth all things, believeth all things. Love never faileth. . . . Now things. Love never faileth. . . . Now abideth faith, hope, love, these three; and the greatest of these is love."

"Oh!" she exclaimed aloud. "To think that my dreadful name has such a beautiful meaning! I shall never feel again that I dislike it. I shall always feel when people are saying 'Charity' that they mean 'Love.' And when Aunt Julia says she took me for the sake of charity, I shall know that she really took me for love's sake. That will make such a difference. Oh, I'm so glad!"

When the child returned to the little parlor, she exclaimed, "Aunt Julia, I've found out that my name means 'Love.' So now every time you call me, I shall know that you mean 'Love.' Isn't that beautiful? It makes me so happy! And now I am going to live so that you can't help thinking that I'm like my name. God is going to help me, for I've asked him. I feel that I love every one now, even that cross old man at the corner."

Charity looked closely at her aunt, and saw a tear rolling slowly down each cheek.

"Aunt Julia," she said, her voice trembling a little, "I love you! And now let me show it sometimes, be-

cause I am so mother-sick! Will you let me give you a hug?"

And the child threw her arms around the old lady's neck. To her surprise, Aunt Julia said, "The Lord bless you, my dear! Little Charity, you are a little Love!"

"IN A MINUTE."

"Well, well, don't fret; I'll be there in a minute."

But, my dear friend, a minute means a good deal, notwithstanding you affect to hold it of no consequence. Did you ever stop to think what may happen in a minute asked a contributor to the Cleveland "Press." No. Well, while you are murdering a minute for your self and one for me, before you get ready to sit down to the business we have in hand, I will amuse you by telling you some things that will happen meantime.

In a minute we shall be whirled around on the outside of the earth by its diurnal motion a distance of thirteen miles. At the same time we shall have gone along with the earth, in its grand journey around the sun, 1,080 miles. Pretty quick travelling, you say? Why, that is slow work compared with the rate of travel of the light which just now, reflected from that mirror, made you wink. A minute ago that ray was 11,160,000 miles away.

In a minute all over the world about eighty new-born infants have each raised a wail of protest at the fates for thrusting existence upon them, while as many more human beings, weary with the struggles of life, have opened their lips to utter their last sigh.

In a minute the lowest sound your ear can catch has been made by 990 vibrations, while the highest tone reached you after making 2,228,000 vibrations.

In a minute an express train goes a mile, and a street car thirty-two rods; the fast trotting horse 147.9-13 feet; an average walker has gotten over sixteen rods.

WHERE THE LAPP BABIES SLEEP.

Before I tell you where the Lapp babies sleep while fathers and mothers are in church, I want to tell you a little about Lapland, the land of the Lapps. If you will study the map, you will learn that Lapland is the most arctic of European countries. It forms, generally, a great plain intersected by lofty, snow-clad mountain ranges. The Lapland winters are long and excessively cold. Cold weather, however, does not keep the Lapps from attending their places of worship, but they are very religious.

The reindeer is far the most valuable domestic animal of Lapland, and the Lapp follows this animal to the coast of the interior, according to the seasons, in search of reindeer moss. When the supply of reindeer moss is exhausted in the neighborhood of a Lapp village, the inhabitants remove to another place, and transport their houses and little chapels, which they again set up with religious ceremonies. The Lapps go long distances to hear religious teaching, and it is said that missionaries who go among them to teach them the way of salvation always have large, attentive audiences. When the reindeer comes to a standstill just outside of the church, Father Lapp gets out of the sled and digs a neat bed right down in the snow. Then Mother Lapp hands him the baby, all snugly wrapped in skins, and he puts it in the snow bed that he has prepared. Father Lapp then piles snow around baby, secures the reindeer, and he and Mother Lapp walk decorously into the church.

All the babies are thus left outside, buried in the snow. We are told that a baby in a snow bed is perfectly comfortable.

—If you have not the best of everything make the best of everything you have.

BABY'S OWN TABLETS

WILL CURE YOUR BABY.

If your little ones are subject to colic, simple fevers, constipation, indigestion, worms, or the other minor ailments of childhood, give them Baby's Own Tablets. This medicine will give relief right away, making sound, refreshing sleep possible. Better still an occasional dose will keep little ones well. Guaranteed to contain no opiate or poisonous soothing stuff. Good for the new born baby or the well-grown child. Mrs. Ronald L. Seafeld, Palmer Rapids, Ont., says:—"Baby's Own Tablets are the most satisfactory medicine I have ever used, and I would not like to be without the Tablets in the house." Sold by medicine dealers or by mail at 25 cents a box from the Dr. Williams Medicine Co., Brockville, Ont.

THE BEST I CAN BE.

A prince went into the vineyard to examine it. He came to a peach tree, and said, "What are you doing for me?" The tree said, "In the spring I give my blossoms and fill the air with fragrance, and on my boughs hangs the fruit which men will gather and carry into the palace for you." "Well done!" said the prince. To the chestnut he said, "What are you doing?" "I am making nests for the birds and shelter cattle with my leaves and spreading branches." And the prince said, "Well done!" Then he went down to the meadow and asked the grass what it was doing. "We are giving our lives for others, for your sheep and cattle that they may be nourished." And the prince said, "Well done!" Last of all he asked the tiny daisy what it was doing, and the daisy said, "Nothing, nothing. I cannot make a nesting place for the birds, and I cannot send fruit into the palace, and I cannot even give food for the sheep ad cows—they do not want me in a meadow. All I can do is to be the best little daisy I can be." And the prince bent down and kissed the daisy, and said, "There is none better than thou."—Selected.

TRY PRONOUNCING THIS.

The following absurdly worded story, "for pronunciation only," was written on the blackboard at a teachers' institute. A prize was offered to any one who could read and pronounce every word correctly. Yet the best "pronouncer" made twelve mistakes:

"A sacrilegious son of Belial, who suffered from bronchitis, having exhausted his finances, in order to make good the deficit resolved to ally himself to a comely, lenient and docile young lady of the Malay or Caucasian race. He accordingly purchased a calliope and coral necklace of a chameleon hue, and, securing a suite of rooms at a principal hotel, he engaged the head waiter as his coadjutor. He then despatched a letter of the most unexceptional caligraphy extant, inviting the young lady to a matinee. She revolted at the idea, refused to consider herself sacrificial to his desires and sent a polite note of refusal, on receiving which he procured a carbine and bowie knife, said that he would not forge letters hymeneal with the queen, went to an isolated spot, severed his jugular vein and then discharged the contents of the carbine into his abdomen. The debris was removed by the coroner."

The unbeliever will say he believes in God. The devout Christian says he believes God. The one believes in what he cannot escape. The other believes a self-revealing, ever-directing, personal friend. Abram believed God. That was counted to him for righteousness.

The spirit of retaliation is not the output of piety, but the emanation of the pit.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Another annual thank-offering service was held in Stewarion church last week in connection with the Women's Foreign Missionary Society. Mrs. J. Alexander was the speaker of the evening, giving a splendid talk on the duties of Christian women to their heathen sisters. All contributions to the offering were not in, but the sum received last evening amounted to \$50. During the evening a vocal solo was rendered by Miss Ethel Morris. Miss E. Stewart, the president, occupied the chair.

The annual thank offering service in connection with the Women's Foreign Missionary Society of Glebe Presbyterian church was held on October 1st, when a large number attended and took part in the devotional services. Rev. J. W. H. Milne conducted the devotions and a helpful and appropriate address was given by Mrs. W. D. Armstrong. The usual thank-offering contributions were received amounting to \$53. Mrs. J. W. H. Milne presided during the service.

The annual meeting and banquet of the Erskine Men's Association was held in the lecture hall of the church last week, when 27 men eat down to a supper, kindly provided by the ladies of the congregation. After addresses by A. H. Jarvis and Rev. Mr. Wood, the election of officers was proceeded with, which resulted as follows: President, Mr. D. C. McBain; vice-president, Mr. McMillen; secretaries, H. W. Russell and W. G. Bowman; treasurer, H. Grant; executive committee, Messrs. Whalley, Mulligan, Innes, Anderson, Simpeon, Proudfoot, and Tyndala.

The sum of \$100, in aid of the church building fund, was voted by the Stewarion Church Men's Association at their meeting last week. The treasurer's report showed a balance on hand of \$99.33, and retiring president, Mr. A. J. Meiklejohn, reviewed the year's work. The following officers were elected for the ensuing year: Hon. president, Rev. W. A. McIlroy; president, A. J. Meiklejohn; 1st vice-president, G. H. Barr; 2nd vice-president, J. B. Picken; treasurer, F. A. Evans; secretary, P. W. Currie; committee, G. H. D. Gibson, H. W. Williams, P. W. Cowie, Louis Acheson, J. H. Johnston; auditors, W. H. Fitzsimmons and Mr. Lowe.

The ladies of Knox church organized an Ottawa branch of the Women's Home Missionary Society. This is a new departure for the ladies of Knox church, and the proposal to form a branch of the world-wide association was received with the greatest interest. The following ladies were elected as officers of the new society for the first year: President, Mrs. (Dr.) Ramsay; 1st vice-president, Miss A. Blackburn; 2nd vice-president, Mrs. J. Robertson; treasurer, Mrs. G. McCormick; recording secretary, Miss V. Kennedy; corresponding secretary, Mrs. W. T. Urquhart; secretary for the district of the official organ, "The Pioneer," Mrs. Savage. The society will meet on the second Friday of every month, from 3 p.m. to 4 p.m.

The meetings held last week in connection with the Laymen's Missionary Movement were most successful. Ottawa laymen pledging themselves to raise \$75,000 for foreign mission work during the coming year. This is two and a half times the amount raised last year and is the concrete result of the four days' campaign of the Laymen's Missionary Movement in the Capital—one of the most wonderful and absorbing campaigns ever carried on in this city. Of the whole amount the Presbyterians

have agreed to raise \$25,000, or one third, and to do it by October 15, 1909. The net result—if effort is crowned with success, and there appears little doubt of that—will be the increase of contributions to foreign missions from the city of Ottawa from 61 cents per church member to an average of \$5.

The call of Erskine Presbyterian church to Rev. C. W. Nicol, of Sherbrooke, Que., was sustained at a meeting of the Ottawa Presbytery, which met in Bank Street church on September 29th, and was forwarded to the Quebec Presbytery. The call contained 824 signatures, being one of the most numerous signed ever presented to the Ottawa Presbytery. It was presented by Rev. Dr. D. M. Ramsay, acting moderator of the Erskine session, and supported by a committee from Erskine congregation composed of Messrs. James Baxter, W. H. Tate, Joseph Smith and Andrew Cochrane. The call carries a salary of \$2,000 and a free manse. At the same Presbytery meeting another call moderated was that to Rev. Jacob Steele, of Campbellford, to the pastorate of Bryson. The call was presented by Rev. G. A. Hackney, of Bristol.

The Men's Association of Stewarion Presbyterian church held their annual meeting on the 1st of October, which closed another year of excellent work accomplished by their many and energetic members. The treasurer's report showed a balance in the treasury of \$99.33. The remaining amount was added, making \$100, which sum was voted to the building fund of the church. A proposal to open rooms for reading, rest and amusement in the church during the winter was heartily approved, and a committee appointed to look into the matter. It was also decided to meet this year every Thursday instead of every other Thursday. The election of officers for the ensuing year resulted as follows: Honorary president, Rev. W. A. McIlroy; president, Mr. A. J. Meiklejohn; vice-presidents, Mr. G. H. Barr and Mr. J. B. Picken; treasurer, Mr. F. A. Evans; secretary, Mr. P. W. Currie; committee, Mr. H. M. Williams, Mr. J. H. Johnston, Mr. F. W. Cowie, Mr. Lewis Acheson and Mr. G. H. D. Gibson; auditors, Mr. W. H. Fitzsimmons and Mr. Ernest Lowe. Mr. A. J. Meiklejohn presided and the attendance was very large.

The fifteenth annual meeting of the Women's Foreign Missionary Society of St. Paul's Presbyterian church was held on Sept. 30th in the church parlors, when a large attendance was present and most satisfactory reports of the past year's work presented. Mrs. John Thorburn occupied the chair and Mrs. J. Alexander, the president of Knox Church Society, addressed the ladies on the opportunities and responsibilities of each member in this work for foreign missions. Rev. Dr. W. D. Armstrong also addressed the meeting and the ladies were favored with a vocal solo by Miss Eva Bourne. The treasurer, Mrs. W. J. Irvine, stated that \$165 had been raised during the year. Miss Laura Watters reported the work of the Mission Band and the report of Mrs. J. R. Hill, the recording secretary, showed a considerable increase in attendance. Mrs. C. H. Thorburn was appointed as the delegate from St. Paul's to be present at the packing of the bale for the Industrial School at Regina. The officers elected for the coming year are: President, Mrs. John Thorburn; vice-presidents, Mrs. W. D. Armstrong and Mrs. M. Gallaher; recording secretary, Mrs. J. R. Hill; corresponding secretary, Mrs. Blackett Robinson; treasurer, Mrs. W. J. Irvine; superintendents of Scat-

tered Helpers, Mrs. J. D. Anderson and Mrs. T. W. Anderson; secretary of "Tidings," Mrs. S. Knauff; executive committee, Mrs. Henry Watters, Mrs. W. H. Taylor, Mrs. G. McNab and Mrs. Thomas Whillans. The appointment of the programme committee was left over to next meeting.

In Stewarion church on September 27 the fourth anniversary of the induction of Rev. W. A. McIlroy as its pastor was celebrated. At the morning and evening services the sermon was delivered by Rev. R. P. MacKay, D.D., of Toronto, the secretary of the Board of Foreign Missions of the Canadian Presbyterian Church. Rev. Dr. MacKay, who is in the city in connection with the Laymen's Missionary Movement, was in attendance at the Morrison Centenary Conference at Shanghai, China, last spring and he spoke interestingly upon the reports presented there, of the missionary developments in China, and the present opportunities for evangelistic work in that country. At all the services collections were taken up for the building fund. The large attendance at each was a tribute to the pastor on the completion of his fourth year among the congregation, for when he was inducted this consisted of one hundred families, while at the present time the number is four hundred, representing six hundred and sixty-five communicants. In 1904 the Sunday school membership was but 160. Today the number enrolled is 550, marking a most material increase. But there is another feature in the progress of the church under Rev. Mr. McIlroy's direction which stands out most prominently, and that is the splendid increase in church revenue. In 1904 the yearly receipts amounted to about \$1,800, while at the present time this has been increased to \$12,000. There were only four elders, where now there are fourteen. In addition thirteen societies embrace the various branches of the church work.

MONTREAL NOTES.

Last Sabbath the pulpit of St. Andrew's church was occupied by Rev. R. E. Welsh, D.D., of the Presbyterian College.

Rev. Mr. Montgomery of the Presbyterian College occupied the pulpit of Chalmers church last Sunday.

Rev. J. Keir Fraser, D.D., of Charleston, S.C., preached in Crescent street church last Sabbath.

A great deal of interest was shown last week in the special conference of Missionary Movement, which was opened in the Y.M.C.A. on Monday morning and extended over Tuesday. Meetings were held in the various city churches, and on Monday afternoon a mass meeting was held in Association Hall, presided over by Mr. W. M. Byles. The principal speakers were the Rev. Dr. R. P. Mackay, C. H. Balford (U.S.A.), and Mr. S. J. Moore.

The Women's Foreign Missionary Society of the Presbyterian church, Dresden, held their annual thank-offering meeting on September 25th. The meeting was held in the church and the ladies were ably assisted by the Sunshine Mission Band. Speeches were delivered by Mrs. Riddle on loyalty, and the Rev. Mr. Lindsay on mission work. Mrs. S. Bentley, president of the association, occupied the chair, and the proceeds of the meeting amounted to \$35.33.

Rev. Mr. Arnold, of Petrolia, has accepted the call to Knox church, Guelph, and will be inducted to his new charge towards the end of this month.

PRESBYTERY OF PETERBOROUGH.

The Presbytery of Peterborough, met at Campbellford, September 29, and had a most interesting gathering. Rev. H. E. Abraham, moderator, occupied the chair.

The congregations of Roseneath and Bethesda, will be placed under the charge of the Rev. Wm. Beattie, of Cobourg, as interim moderator, until they secure a settled pastor.

The resignation of the Rev. Horace Fackover as pastor of Omemece, Lakevale and Mount Pleasant, was accepted to take effect after October 11th. The Rev. Robert Pogue of St. Paul's, Peterborough, was appointed interim moderator, and the pulpit will be declared vacant Oct. 18th.

The Home Mission Committee reported regarding the congregations under its care, and from the reports of the visitors to the different mission circuits throughout the Presbytery excellent work had been done by Mr. F. D. Robinson, at Mar-mora and Cordova, Mr. A. McKenzie at Apsley and Clydesdale and Mr. Duncan at Harvey. These students were certified to their various colleges.

At three o'clock a public conference was held when addresses were given on special phases of work adopted by the General Assembly held in Winnipeg in June last.

The Rev. J. G. Potter of Peterborough, referred to the work of the committee on church life and work as showing most gratifying results throughout the Dominion. All along the line ministers and workers were standing for a righteousness that exalted the nation.

The work of the board in social and moral reform was emphatically commended, and the scope of its influence outlined. Mr. Potter referred particularly to the splendid work being done in the foreign mission field of the church. The Presbyterian Church in Canada, eastern and western sections, are at work in the New Hebrides, North Formosa, Central India, Honan, China, Macai, China; Shanghai, China. Among the Indians and Chinese of the Dominion, and among the Jews of Toronto. The agencies that seem destined to move the church of the future to larger missionary enterprise are the Young People's missionary movement and the laymen's movement.

The Rev. H. J. Keith followed with a very interesting address on church union. Mr. Keith held that while there did not seem to be as much enthusiasm over organic union as existed a few years ago, such influences as the Young People's and Laymen's missionary movements were in reality forcing the hands of the churches towards practical union. He urged co-operation in the home and foreign mission work.

Mr. J. F. Clarke, of Port Hope, gave an exceedingly useful address on the Aged and Infirm Ministers' Fund.

Mr. Clark is evidently alive to this important department of the church's work, and in view of the importance of Mr. Clark's presentation, the Presbytery decided that the address be published in all the church papers.

Dr. Pidgeon, of Toronto Junction, then gave a racy speech on the work of the Moral and Social Reform Board. He said that while the work of ministers was to sow the seed of the kingdom they as wise men to see that the conditions for growth were also favorable, and in this his committee had already done a great deal of good work. Their great policy was to get all the churches to unite on a strong policy in which they were

all agreed, and it was most encouraging to note the large number in all the churches of the Dominion who were willing to stand together in the suppression of vice and public wrong.

On resuming business again the Presbytery in view of the increased work of the clerk of Presbytery, the Rev. D. A. Thomson, decided to increase his salary from \$100 to \$120 per annum, and to install in the manse at Hastings a telephone.

Dr. Pidgeon appeared before the Presbytery to urge definite interest in the objects of the Laymen's Missionary movement. He stated as a matter of great moment the fact that the world was organized as never before for evangelization. The representatives of all the Protestant churches had met and arranged a system that should prevent overlapping, and at the same time give as a special charge some section of the heathen world. To the Presbyterian Church in Canada had been given the care of 12,000,000 souls. All that this would mean to our people throughout the church would be 25 cents per family a week or 10 cents per communion. The Presbytery of Peterborough might look up on its share of the amount required at \$31,000.

All the members were deeply interested in the address, and in a resolution of thanks to the speaker it was decided to aim at the sum suggested. The matter was given into the hands of a committee of which Dr. Marsh, of Springville, is the convener.

The Presbytery then adjourned to meet in St. Paul's church, Peterborough, on Tuesday, December 15, at 9 a.m.

TORONTO.

Rev. J. S. Mildrew of Souris, Man., preached in Deer Park Presbyterian Church last Sabbath.

Rev. Andrew Todd Taylor, pastor of the Gaston Memorial Presbyterian Church, Philadelphia, has accepted a call to the pulpit of Cooke's Church.

If Rev. Alfred Gandier accepts the principalship of Knox College, St. James Square Presbyterian Church may extend a call to Rev. George C. Pidgeon, D.D., of Victoria Presbyterian Church, West Toronto.

James H. Peiley won the president's prize for the highest place in the matriculation examinations of the University of Toronto. George Lunan was awarded the Wyld prize in Latin and on behalf of the St. George Chapter of the Daughters of the Empire Mrs. Ramsay Wright handed a Ross rifle to Leslie Bell for the highest proficiency in the cadet corps. The weather was too cold for the proposed garden party, so a social gathering was held inside the college.

Sir Mortimer Clark presided over the prize day function in St. Andrew's College last week, and many distinguished citizens were present. The principal, Rev. D. Bruce Macdonald, in his ninth annual report showed a roll of 301 the largest in the history of the college and added that twelve applications for boarders had been refused because there was not room for them. The matriculation results at the University of Toronto were pleasing, as of 42 entered 34 had passed. In athletics the college had won the school football championship, and had done well in hockey and cricket. A letter was read from General Cotton complimenting the cadet corps upon their efficiency when they were examined by the Governor-General. Mr. J. K. Macdonald, president of the college; Rev. Mr. Kilpatrick, Dr. Hoskin, Rev. Canon Cody, Rev. Dr. Falconer, and Sir Mortimer and Lady Clark distributed the prizes.

WESTERN ONTARIO.

Rev. Mr. McIntyre, of Delamare, conducted the annual Children's Day services in the Blenheim church on the 27th of September.

Rev. Jno. Young occupied the pulpit of St. John's church, Hamilton, on September 27th; and Rev. J. Roy Van Wyck preached the same day in Sherman ave. church.

Rev. Dr. Pringle lectured in St. Paul's Sunday school room, Hamilton, recently, describing his work in the far West. The lecture was under the auspices of the Women's Home Missionary Society.

The present site of Knox College, the circle in Spadina Avenue, may be sold to an English company for a great departmental store. This rumor was in circulation among the alumni at the college yesterday. It is understood an option has been given to a local representative of a London firm. The price named is \$185,000, and the probability that it will be accepted is strong.

Rev. H. A. A. Kennedy, D. Sc., Professor of New Testament in Knox College, Toronto, conducted anniversary services in Knox church, Galt, last Sabbath. Prof. Kennedy has only been in Canada three years, being one of three brilliant Scotch theologians who have been recently added to the staff of Knox College. Besides being an eminent scholar, Prof. Kennedy is a fine preacher.

A very pleasant meeting of the Panton Home Mission Society in connection with Chalumers church, Guelph, was held at the home of Mrs. Wm. Austen, Moss-boro. The president, Mrs. James Laidlaw, occupied the chair. Between thirty and forty of the members and friends were in attendance. Mr. Glassford was present and gave a detailed account of Presbyterian Home Mission work in the West. After the meeting closed refreshments were served. The meeting altogether was interesting and profitable.

The congregation of Cooke's Church have extended a unanimous call to Rev. Andrew T. Taylor, D.D., of Gaston Memorial Church Philadelphia to be their pastor. It is expected that Mr. Taylor will accept the call. Rev. Mr. Taylor who is a native of Ireland, is a B.A. of Grove City College, an M.A. of Princeton University and D.D. (honorary) of Grove City College. He has occupied many important positions outside his own charge, such as Moderator of Presbytery at Washington, as well as at Philadelphia. Rev. Mr. Taylor preached recently at Cooke's Church. He is a stalwart man of fine presence, an excellent preacher, earnest and eloquent and has the gift of humor so characteristic of the Irish race. His sermons and addresses here have made a good impression.

Meetings in connection with the Laymen's Missionary Movement will be held in London on October 28, 29 and 30. The central committee at London comprises representatives, as follows, of various denominations: Anglican—J. K. H. Pope, O. H. Talbot, E. A. Gibson, F. W. W. Raymond, W. J. Garside. Presbyterian—John Cameron, A. McQueen, C. R. Somerville, Neil McNeil. Methodist—T. B. Escott, J. H. Chapman, E. E. Keenleyside, R. J. Webster, C. E. German. Baptist—C. W. A. Woodburne, A. Jackson, A. J. Morgan, John Holman, J. B. Campbell. Congregational—F. W. Robins, Wilfred Clarie. Christian—Gordon Gleason. Christian Workers—H. E. Wilson. The services of Mr. D. A. McDermid, 284 Dundas street, have been secured in the capacity of office secretary. From him information can, from time to time, be obtained, and through him on behalf of the joint committee, the general invitations will be issued. In addition, each denominational section will take various means of further reaching their own people and securing the large attendance desired.

HEALTH AND HOME HINTS.

Advocates of vegetarian diet term the fassie health and beauty dinners, and their meals are very popular just now.

The health and beauty dinners in New York are limited to vegetables with eggs and milk and cheese counted in as vegetables. They use the shellfish which they count as belonging to the vegetable kingdom. Like the Brahmins, they are vegetarians, counting seafood as vegetable. This gives a wide range of food from which to choose.

The health and beauty dinners are most interesting. They begin with clams and soup and lead right on into all sorts of dishes made from the vegetable kingdom. There are roasts made from ground nuts and malt, all nicely browned in a pan and made to resemble beefsteak. There are soups made from stewed fruit, which is strained and slightly sweetened and served with hot crackers. There is ice cream, made almost entirely from crushed fruit, and there are frapped dishes and frozen fruit dishes by the dozen.

The principle upon which the health and beauty dinners are conducted are these:

The system demands a variety of food. There must be a little sweet, a little sour, a little fresh food, a little salt, and plenty of filling.

Six delicately cooked dishes are better than one heavy dish.

The human system requires sours for digestion.

It requires sweets for muscle building.

It needs green food for the appetite.

It needs warm food for nourishment.

It needs iced food for the palate.

And it requires a great deal of waste food to fill up the stomach which would otherwise miss the feeling of fullness.

The principles upon which the Health and Beauty advocates work are something like these. The leading principle is that food must be taken often. It should be easily digested, and one meal should follow another in quick succession.

Don't eat unless you are hungry is one motto.

Don't continue to eat after you are filled up.

Don't eat just because you are afraid you will be hungry before the next meal.

Don't overload your stomach for fear you will feel the need of more food in an hour. Eat just what you actually need, feeling sure that the next meal will follow within two hours.

Don't eat alone. But if it should so happen that you are obliged to take your food alone, there are food thoughts which should go with every meal. The first of these food thoughts is one that is borrowed from the philosophy of India. Translated, it means this: "I have before me the best dinner in the world."

A famous physician gave this advice to a patient who asked: "What shall I take for my complexion?"

"Take olive oil," said the physician. "Live on it, live in it, live with it. Eat it, drink it, dress your food with it, and don't do without it. Lubricate your system."

The patient did as she was told. She lubricated her system, and her complexion improved. Meanwhile she ate no meat.

"Do vegetables feed the brain sufficiently?" is the question often asked.

To this many a brain-worker will reply "No." So with them it is a question of brain vs. beauty. Would you rather be beautiful with little brains, or brainy and ugly? That is something for each individual to settle alone.

For the woman who cannot exercise much the quickly digested vegetable diet is ideal.

For a girl who is low spirited, vegetables, nuts, olive oil and fruits lift the spirits.

SPARKLES.

Five minutes after the tardy gong had struck, the principal of the school was walking through the lower hall when he saw a pudgy little fellow scampering toward the first grade room as fast as his fat legs could carry him.

"See here, young man, I want to talk to you," called the principal to the late comer.

"I haint got time to talk to you; I'm late already," replied the breathless beginner, as the door of his classroom closed.

Mother—"Why, Johnny! aren't you ashamed of yourself—striking your little brother?"

Johnny—"I'm doing it for his own good, ma, and it hurts me more than it does him."

"What became of Nineveh?" asked a Sunday-school teacher.

"It was destroyed," said Johnny promptly.

"And what became of Tyre?" "Punotured."

Tommy (mysteriously): I shall have lots of cake this summer, all for myself.

Mother: O, has auntie promised you some?

Tommy (with withering scorn): No, I've planted seed-cake in the garden!

Bobby and Donald, the little sons of a Congregational minister, have been brought up in the careful folds of their father's faith. Recently they were told that they were to be sent to visit an aunt whose husband was a clergyman in the Episcopal Church.

The usual formulas of visiting politeness had been urged upon them by their parents, who were nevertheless greatly astonished to hear Bobby saying the next day to his smaller brother:

"And you must behave, Donald, you really must! For if you don't, they'll turn your collar hind side before, and button all your clothes down your back, and make an Episcopal rector out of you!"

A crofter met a friend whom he had not seen for some time, and said:

"Hello, Archie! Whaur hae ye been this while back?"

"Man," replied Archie, "did ye no ken I was laid doon wi' that trouble they ca' influenza?"

"No, I didna hear you were ill," said the crofter. "And what kind of trouble is that?"

"Weel, I can hardly explain," replied Archie, "but after yer gettin better ye feel very lazy; in fact, ye dinna feel inclined tae dae anything a' day long."

"Man, man," said the crofter, "dae ye tell me that? I've been troubled that way this last twenty years, and couldna' find a name for it!"

DREAMS.

If a good little child be ever so good,
As good as a child can be;

Wee Willie Winkie comes over the hill
With his sack of dreams—comes he.

One little dream of a truly train,

One little dream of a candy cane,

One little dream of a woolly sheep,

One little dream of a doll to keep,

One little dream of rub-a-dub drums,

One little dream of a top that hums,

One little dream of a trumpet red,

One little dream of a brand new sled,

One little dream of a chocolate drop—

Dream upon dream, and they never

stop.

If a good little child be ever so good,

As good as a child can be;

Wee Willie Winkie;—Why here he is!

"Shut you eyes, quick," says he.

THE TORTURES
OF NERVOUSNESS

The Sufferer Feels That Unless Relief Comes Insanity Will Follow.

There is no torture more intolerable than nervousness. A nervous person is in a state of constant irritation by day and sleeplessness by night. The sufferer starts at every noise, is shaky and depressed. Often although in a completely exhausted state is unable to sit or lie still. For trouble of this kind absolutely the best thing in the world is Dr. Williams' Pink Pills. The nerves are jaded and jangled because they are being starved by poor watery blood. Dr. Williams' Pink Pills make new rich blood which feeds and soothes the irritated nerves. There is absolutely no doubt about this; thousands can testify of the blood-making, nerve-restoring qualities of these Pills, among them is Mrs. Thos. Harpell, Wallace Bridge, N. S., who says: "Some years ago I took sick and the doctor pronounced the trouble nervous prostration. To describe the tortures of it is impossible. God and myself only know what I endured. The doctor gave me medicine but it did not seem to help me. Then he ordered me away for a change, but I was afraid to go, as I always seemed to fear some impending calamity, and was afraid to spend the night alone, as I used to think each night that I would die before morning. I tried different kinds of medicines but with no better results, and finally decided I would go to my parents to see if the change would benefit me. I went to their doctor but with no better results. My mother urged me to try Dr. Williams' Pink Pills and got me a box of course I did not expect a box would help me, but I continued taking them and in about a month began to feel better. From that on there was an improvement in my condition every day, and in the course of about three months I was again enjoying the great blessing of perfect health. I gained about twenty pounds in weight and my friends could hardly believe I was the same person. I believe I would have been in my grave long ago if it had not been for Dr. Williams' Pink Pills!"

Dr. Williams' Pink Pills are good for any disease due to bad blood or weak nerves. That is why they cure such troubles as anaemia, indigestion, rheumatism, neuralgia, St. Vitus dance, paralysis, and the ailments of childhood and womanhood. Sold by medicine dealers at 50 cents a box or six boxes for \$2.50 or may be had by mail from the Dr. Williams' Medicine Co., Brockville, Ont.

DOG AND KITTEN.

A correspondent sends to the London Spectator the following anecdote:

The servant man of a family took a kitten to a pond with the intention of drowning it. His master's dog went with him, and when the kitten was thrown into the water, the dog sprang in and brought it back to land.

A second time the man threw it in and again the dog rescued it; and when for the third time the servant tried to drown it, the dog, as resolute to save the little helpless life as the man was to destroy it, swam with it to the other side of the road, ran all the way home with it, and deposited it before the kitchen fire.

From that time the dog kept constant watch over the kitten. The two were inseparable, even sharing the same bed.—Youth's Companion.

—Pleasures that begin in sin end in sorrow.

**Grand Trunk
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MONTREAL

8.30 a.m. (daily) 3.15 p.m. (Week days)
4.45 p.m. (daily), 7.10 p.m. (Week days)

4.45 p.m. (daily)

New York and Boston
Through Sleeping Cars.

8.35 a.m., 11.50 a.m., 5.00 p.m. (Week days)

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and Intermediate Points.

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Through Cafe Sleeping Cars to New York Daily.

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**CANADIAN
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TRAIN SERVICE BETWEEN OTTAWA AND MONTREAL, VIA NORTH SHORE FROM UNION STATION.

b 8.15 a.m.; b 8.30 p.m.

VIA SHORT LINE FROM CENTRAL STATION.

a 5.00 a.m.; b 8.45 a.m.; a 8.30 p.m.; b 4.00 p.m.; c 8.35 p.m.

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

a 1.40 a.m.; b 2.00 a.m.; a 1.15 p.m.; b 5.00 p.m.

a Daily; b Daily except Sunday & Sunday only.

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9.25 a.m.	Cornwall	6.34 p.m.
12.55 p.m.	Kingston	1.43 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.20 p.m.	Tupper Lake	9.25 a.m.
8.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	2.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
5.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.35 p.m. Mixed trains from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.35 p.m.

Ticket Office, 55 Sparks St., and Central Station. Phone 15 or 119.

TOOKE'S SHIRTS

Compare our prices with the prices elsewhere and do not forget to consider the quality, workmanship and style. On all lines of Shirts we can save you from fifteen to twenty-five per cent. Fine quality. Tailor Made Shirts \$1.00.

R. J. TOOKE,

177 St. James Street
493 St. Catherine Street West
473 St. Catherine Street East
MONTREAL

**PRESBYTERIAN
BROTHERHOOD**

Report of the First Convention at Indianapolis, November 13th to 15th. A complete Handbook for the Brotherhood and its Work.

Paper Cover, 25 Cents, Postpaid, Cloth, 40 Cents, Postpaid.

"The keynote of the convention was loyalty to God and the Church. Its most noticeable feature was not size, though it was larger than the General Assembly; nor was it eloquence, though the speeches, both prepared and extempore, were fine. It was the spirit of earnest determination to do, and find out how to do better the work of the Church."
Herald and Presbyter.

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KOOTENAY FRUIT LANDS

Choice tracts from ten acres to one thousand acres, on Kootenay Lake, Arrow Lakes, Slocan Lake, and in the subdistricts known as Nakusp, Burton City, Fire Valley, Deer Park and Crawford Bay. We can give you ground floor prices on land that will stand closest inspection. Write us.

MORRISON & TOLLINGTON

FRUIT LANDS AND REAL ESTATE
P.O. Box 443. Nelson, B.C.

**Ministers, Teachers. . . .
Students @ Business Men**

Subscribe to the Organ of French Protestants,

**L'AUROR
(THE DAWN)**

A clean, newsy, up-to-date Family Paper, edited with care and written in simple, pure and classical French. Good reading for those who know or who want to learn French.

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In the U.S. \$1.25 per year and in Montreal, by mail \$1.00

**MacLennan Bros.,
WINNIPEG, MAN.**

Grain of all Kinds.

Handled on Commission and Sold to Highest Bidder, or Will Wire Net Bids.

500,000 BUSHELS OF OATS WANTED
Write for our market card. Wire for prices. Reference, Imperial Bank, Winnipeg.

**WESTON'S
SODA
BISCUITS**

Are in every respect a Superior Biscuit

We guarantee every pound. A trial will convince.

**ALWAYS ASK FOR
WESTON'S BISCUITS**

THE DRINK HABIT

Thoroughly Cured by the Fittz Treatment—nothing better in the World.

Rev. Canon Dixon, 417 King St. E., has agreed to answer questions—he handled it for years. Clergymen and Doctors all over the Dominion order it for those addicted to drink. Free trial, enough for ten days. Write for particulars. Strictly confidential

FITZ CURE CO.,

P.O. Box 214, Toronto.

GO TO

WALKER'S

For an Ice Cream Soda or A Fresh Box of Bon Bons

GATES & HODGSON

Successors to Walker's

Sparks Street. Phone 750

MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and
49 Crescent Street,

MONTREAL QUE

"ST. AUGUSTINE"

(REGISTERED)

The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50
Cases, 24 Pints. - \$5.50

**F. O. B. BRANTFORD
J. S. HAMILTON & CO.,
BRANTFORD, ONT.**
Manufacturers and Proprietors



Department of Railways and Canals, Canada.

TRENT CANAL
ONTARIO-RICE LAKE DIVISION
SECTION No. 7.

NOTICE TO CONTRACTORS

SEALED TENDERS, addressed to the undersigned, and endorsed, "Tender for Trent Canal," will be received until 16 o'clock on Tuesday, the 20th October, 1908, for the works connected with the construction of Section No. 7, Ontario-Rice Lake Division of the Canal.

Plans, specifications, and the form of the contract to be entered into, can be seen on and after the 26th September, 1908, at the office of the Chief Engineer of the Department of Railways and Canals, Ottawa, and at the office of the Superintending Engineer, Trent Canal, Peterboro, Ont., at which places forms of tender may be obtained.

Parties tendering will be required to accept the fair wages Schedule prepared or to be prepared by the Department of Labor, which Schedule will form part of the contract.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of firms, unless there are attached the actual signatures, the nature of the occupation, and place of residence of each member of the firm.

An accepted bank cheque for the sum of \$10,000.00 must accompany each tender, which sum will be forfeited if the party tendering declines entering into contract for the work at the rates stated in the offer submitted.

The cheque thus sent in will be returned to the respective contractors whose tenders are not accepted.

The lowest or any tender not necessarily accepted.

By Order,

L. K. JONES,

Secretary.

Department of Railways & Canals, Ottawa, September, 25th, 1908.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

MAIL CONTRACT

SEALED TENDERS, addressed to the Postmaster-General, will be received at Ottawa until noon on Friday, the 20th October, 1908, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, six times per week each way, between Skye and Greenfield Railway station, from the Postmaster-General's pleasure.

Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of Tender may be obtained at the Post Office of Skye, Dunvegan, and Greenfield, and at the Office of the Post Office Inspector at Ottawa.

Post Office Department,
Mail Contract Branch,
Ottawa, 17th Sept., 1908.

G. C. ANDERSON,
Superintendent.

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

4%	Capital Paid Up, \$2,500,000 Reserve 400,000	4%
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Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.

THE INTEREST IS COMPOUNDED QUARTERLY

The Union Trust Co., Limited.

TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.

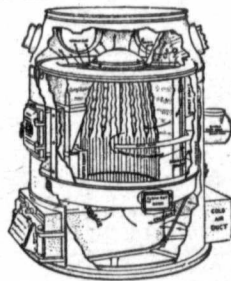
4%	Money to Loan Safety Deposit Vaults For Rent	4%
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PLENTY OF GOOD WARM AIR
AND OF A PURE MILD QUALITY

The Kelsey Generator

Produces better air than the ordinary heater

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



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

Fergus, Ont., March 30th, 1908.

The James Smart Mfg. Co. Ltd.,
Brockville, Ont.

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

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

THE JAMES SMART MFG. CO. LIMITED.

Winnipeg, Man. Brockville, Ont.

THE QUEBEC BANK

Founded 1818 Incorporated 1822

HEAD OFFICE, QUEBEC

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

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



Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

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

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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



SEALED TENDERS, addressed to the undersigned, and endorsed, "Tender for Rondeau Breakwater and Dredging," will be received at this office until 4.30 p.m. on Friday, October 30, 1908, for the construction of a Breakwater, and Dredging at Rondeau, Kent County, Ontario, according to a plan and specification to be seen at the offices of J. G. Sing, Esq., Resident Engineer, Confederation Life Buildings, Toronto; H. J. Lamb, Esq., Resident Engineer, London, Ont.; on application to the Postmaster at Rondeau, Ont., and at the Department of Public Works, Ottawa.

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

An accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for twenty thousand dollars (\$20,000.00), must accompany each tender. The cheque will be forfeited if the person tendering declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender.

By Order,

NAP. TESSIER,

Secretary.

Department of Public Works,
Ottawa, September 30, 1908.

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