

Dominion Presbyterian

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OTTAWA, MONTREAL, WINNIPEG. WEDNESDAY, NOVEMBER 21, 1906.

Single Copies, 5 cents.

MY BARK

BY CLINTON SCOLLARD

God set my bark afloat
Upon Life's morning sea,
And gave for captain Hope
To sail my bark for me.

We voyage past rock and reef
By tide winds blown afar,
Beneath the ancient sun,
Beneath the steadfast star.

And though his guidance staunch
I feel, at God's decree,
Fair haven I shall find
Beyond Life's sunset sea.

We coast by Phantom shores,
We raise the Isle of Dreams;
We plow through wide wastes lit
By phosphorescent gleams.

And still we tack and drive,
And still, though waves o'erwhelm,
I'm cabined with Content
For Hope is at the helm.

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MARRIAGES.

On Wednesday, Oct. 17th, 1906, by St. Giles' Presbyterian Church, by Rev. H. Davidson, Louise, youngest daughter of Wm. Bailey, to John Lennox, youngest son of the late D. Lennox, both of Toronto.

On Nov. 8, 1906, at the residence of the bride's father, Brampton, Ont., by the Rev. James Little, assisted by the Rev. Dr. Burns, Geo. Leonard Williams, to Ida Mary, daughter of Mr. A. P. Scott.

On Wednesday, Nov. 14th, 1906, at 2.30 p.m., at the bride's home, 83 Hayden street, by the Rev. John Nell, D.D., Mary Elizabeth, daughter of Mr. and Mrs. W. P. Bonsall, to George Barron, all of Toronto.

At St. James' Square Presbyterian church, on the 14th November, 1906, by the Rev. Alfred Gaudier, Augusta Elizabeth, third daughter of Mr. Hugh Scott, to Chandler Merrill Walker, of Walkerville.

On Wednesday, Nov. 14, 1906, at the residence of the bride's mother, 859 Dorchester street west, by the Rev. John Mackay, B.A., James Arthur, son of James McBride, to Gertrude Helen, daughter of Mrs. A. Young.

In Toronto, on Wednesday, Oct. 31st, 1906, by the Rev. a Grandier, Frederick Cecil Campbell Presnall, B.A., eldest son of Mr. E. Presnall, manager of the Tackett Clear Co., London, Ont., to (Mrs.) Anna Alberta Aldridge, eldest daughter of Mr. Thomas Scott, of Calumet.

At the Centenary Church, Hamilton, on Wednesday, the 14th Nov., 1906, by the Rev. Richard Whitling, B.A., assisted by the Rev. Dr. Fletcher, Florence Louise, daughter of Mr. and Mrs. Frederick Chester Fearman, to Robert Roy, son of Col. and Mrs. J. R. Moodie.

At Cornwall, on Oct. 31st, 1906, by Rev. Dr. Harkness, J. P. Wert of Newington to Miss Amy L. Shaver, daughter of Mrs. Abram Shaver of Cornwall.

At Calgary, on Oct. 29th, 1906, by Rev. Alexander Dunn, Miss H. Craig, of Cornwall to Mr. E. T. Fitzsimmons, of Frank, Alta., formerly of Brockville, Ont.

On Oct. 30th, at the Knox Presbyterian Manse, Galt, Ont., by the Rev. R. E. Knowles, Marjorie D. Cox to Arthur M. Pratt, both of St. Catharines, Ont.

DEATHS.

In Palmerston, Ont., on Nov. 10, 1906, the Rev. John M. Aull, pastor of Knox church, Palmerston, for 20 years, and ex-Moderator of Synod of Toronto.

At 274 Daly Ave., Ottawa, Eliza, daughter of the late Dr. W. J. Scott, of Prescott, and sister of the Hon. R. W. Scott, aged 84.

At Ingersoll, Ont., Oct. 11th, 1906, Rev. John Bakke, retired Presbyterian minister, aged 75 years.

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NOTE AND COMMENT.

The Livingstonia Mission of the United Free Church of Scotland is preparing to plant a new station at once at Chitambo, where the heart of Livingstone is buried. Malcolm Moffat, grandson of Robert and Mary Moffat and nephew of Livingstone, is to have the station in charge.

The Scotch Presbyterian church, of New York city, the second oldest Presbyterian church in the United States, celebrated recently its one hundred and fiftieth anniversary. It is estimated that during the 150 years of its history the church has contributed \$2,000,000 to religious objects.

The most remarkable record for benevolence of any church in America, says the Lutheran Observer, has probably been made during the past year by a congregation of Kiowa Indians, in Oklahoma. There are but one hundred and twenty members of the church, but the offering for benevolence for the year is reported as \$1,068.

The site of the Temple of Jehovah, which was built by the high priest Onias at Leontopolis, in Lower Egypt—outside of the old town of Ramesses—in 162 B. C., has been discovered by Prof. Flinden Petrie, the great explorer in Egypt. The foundations are intact and agree with the description given by Josephus of the sanctuary and its inner and outer courts.

The Converted Catholic, edited by Rev. James O'Connor, a converted priest, who for twenty years has carried on a mission in New York, says that in the last twelve years fifty Italian priests have in the New York mission renounced the Church of Rome. Since the beginning of this year twelve priests have declared their purpose to leave the Roman Catholic Church.

Japan is reorganizing and strengthening her army and navy as if some eventualities were seen in the distance. In this connection a recent cable despatch says: "Against whom is this directed? is the question being asked. The Kaiser and his advisers are perfectly well aware that Germany's high-handed action in annexing Kaiao-Chau started the whole trouble in the Far East. Since then Germany's possessions there have been regarded with no friendly eye, and it is more than feared that one of the first results of the new order of things may be notice to quit, with all its incalculable consequences." Germany may discover before very long that the "mailed fist" policy is neither wise nor profitable.

Some 50,000 "undesirable aliens" — Austrians, Italians, Russians, Dutch and Belgians—are to be expelled from the Rhenish provinces of Germany on "general principles." That is all the explanation given in the expulsion order. Two-thirds of these alien workmen are Austrians, so that they are subjects of a country with which Germany is closely allied. The greater number of the remaining third are Italians, likewise subjects of a country which is allied with Germany. The remnant are Russians, Dutch and Belgians. Nineteen thousand of the aliens are employed as colliers in the mines of the Rhenish provinces. The majority of them are single men, but many have wives and families with them in Western Germany, and these bring up the total to be expelled approximately to 50,000.

Not all Catholics approve of the attitude of the hierarchy toward the French Government in connection with recent legislation concerning the Roman Catholic orders and Church. The Boston Pilot believes the Church will emerge victorious from its conflict with the State, but it so believes because she can rise superior to "the stupidity of her own children." It adds: "If the Catholics of France had unanimously accepted the change in government in good part we should to-day have had a Christian republic. There is nothing weaker than the attempt to throw the whole blame on the Jews and the secret societies, which, even combined, represent but a small portion of the population of France."

"I believe the evangelization of China in this generation is of vital importance, not only to the Caucasian race, but to the speedy conquest of the world for Christ and the Church." These are the words of an outgoing Methodist missionary to China. The sentiments expressed are true. China is a young giant awakening from the dreamy slumber of centuries. She is open as she never was before for the Gospel message, and unless the people of the Christian nations embrace the opportunity and give her the message, she may prove a menace instead of a blessing to the world. The awakening of China now taking place is God's call to the Christian nations to go in and possess the land, winning it for the Lord Jesus.

About thirty years ago, Dr. James Edmunds, of London, England, in an address in Association Hall, New York, told how the life of the then Prince of Wales, our present King, was saved by the relinquishment of alcohol in favor of milk at a crisis in his medical treatment. The Prince was prostrate with typhoid fever. Despite the skill of the ablest physicians of the day, he continued to sink till his condition became alarming. Finally, as a desperate experiment, the physicians decided to cease giving him alcohol, and in its place administered milk. From that moment he began to recover. Medical science has greatly advanced since then, and in no respect has a more striking change occurred than in the gradual abandonment of alcohol in favor of milk. Alcohol is now regarded as practically of no value as a drug employed in medicine.

President Roosevelt has the knack of saying what the Lutheran Observer calls "Golden Words," in his public addresses. Recently he gave utterance to the following deliverance: "In our legislative bodies, in our national Congress, if you find that any man is corrupt, you are not to be excused if you do not hunt him out of public life, whether he is of one party or whether he is of another. And if you know that he is corrupt, if you have good reason to believe that he is corrupt, then refuse under any plea of party expediency, under any consideration, from refraining from smiting him with the sword of the Lord and of Gideon." The paper noted makes a "plea for a Christian citizenship that will give concrete expression to its abstract faith that righteousness exalteth a nation and that sin is a reproach to any people." Canada needs this Christian citizenship idea.

There is or was to be observed on the wall of a house abutting on Streatham street, Bedford Square, London, a silver watch riveted to the wall just at the cornice. It commemorates, it is said, an incident in the life of a former inmate of the house. He was climbing along the gutter when his foot slipped, and over he went. His watch chain, however, caught on a bolt, and by it he was suspended in mid-air until he was rescued. In grateful acknowledgment of his deliverance he fixed the watch and chain on the spot as a monument.

Rev. A. C. Dixon, D.D., a well known Baptist, has gone from Boston to take charge of the Moody church in Chicago. In doing so he declares that he still holds to the body of Baptist teaching, but as to baptism, while he believes immersion to be the only mode, he will accord to other Christians the right to observe whatever form they believe to be right, implying that he may use sprinkling or pouring as well as immersion, as the candidate may prefer. In this he is in accord with Dr. Torrey, who is a Congregationalist, and yet while pastor of the Moody church used immersion as well as sprinkling. Thus the church and institute will observe all liberty in essentials.

The famous leaning tower of Pisa was not originally planned at an inclined position. According to the architect's idea, it was to be straight, but when the third story was reached, the structure began to sink at one side. Seeing this, the builders deliberately adhered to the inclining position, but diminished the slope of the upper stories so as to keep the centre of gravity well within the walls. This style of building was followed by other architects, and at Bologna, in Italy, there are two other towers similarly constructed, one being nearly one hundred feet higher than the one at Pisa, the other being about the same height, but with a far greater inclination.

An Ontario paper recently said: "Toronto is stock mad. Man for man, dollar for dollar, opportunity for opportunity, it is the busiest, most reckless, craziest, and most determined gambling centre in North America. Down there it is frenzied finance where ever you go. They talk stocks in shop, factory, and office; in the hotels and boarding houses; on playgrounds; in the City Hall and Parliament Buildings—everywhere, even in the church pews, where high financiers congregate. It is stocks and bonds at breakfast, dinner and supper; with more of the same thrown in at the down-town lunch-room. Young and old have imbibed the spirit of speculation, and the curbstone gambler is as busy in his sphere as the rich broker is in his, and they both sing the song of great profits to the investor." The Christian Guardian thinks the picture is overdrawn, but admits that it cannot conscientiously deny that it is in the main true. It is quite probable some other cities that need not be named are a good second to Toronto in the matter of this vicious stock gambling, which is bringing financial and moral ruin in its train. Hasting to be rich by such methods will never pay.

He is dull of vision who can see nothing in the river but his own reflection and nothing on the landscape but his own shadow.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSPRINCIPAL FALCONER AND
CHURCH UNION.

Editor Dominion Presbyterian.—The "Presbyterian Record" for October contains a statement of reasons for Church Union from Principal Falconer, also one from Principal Patrick. It is well that a movement so revolutionary in its nature as the Church Union now under negotiation, and one so fraught with consequences good or evil that will tell on future generations, should receive the deepest consideration that the church's best thought can give it. It is no less important and dutiful that the church should thoroughly scrutinize every argument advanced in favor of this proposed step. For if it be a false step—not based on right reason, it were better to repent before reaching a stage from which there is no turning back. With your kind permission I beg to offer some remarks on Principal Falconer's statement.

The reasons he advances are "mainly two." First, the mind of the Lord; second, expediency. Now, I would fancy that if the former of these two reasons can be established, the latter follows, and as an argument is quite superfluous. If it is clear that it was and is the mind of Christ that church should be outwardly and visibly one organic unity, who are we that we should stay to question about probable gain or loss, or about saving time and money and energy. Let us not stand on the manner of obedience but obey at once, implicitly believing that whatever God commands is not only right, but good, and always expedient.

The Principal adduces two sayings of Our Lord. The first is, "A New Commandment I give unto you, that ye love one another. . . . By this shall all men know that ye are my disciples," etc. His conclusion is that outward and visible unity and fellowship is thus a duty laid upon the church. Upon which I remark that it is possible for the several Evangelical denominations in which the church exists at present, to cherish toward each other such friendship and oneness of aim, in spite of the various doctrinal views they severally hold with a good conscience, as to bear testimony to the world that they are the followers of Christ. Moreover, as a matter of fact, it has been so for many a day in this country. What sign of strife, or variance has been manifesting itself by the denominations now negotiating during the last two generations? Nay, further, does not the fact that they are distinct organisations make their testimony of love and essential oneness before the world, all the more emphatic? What is the testimony? "We are divided into separate communities because as Protestant Christians we believe in liberty of opinion on matters of faith, and will be in bondage, in that respect, to no central authority other than the Holy Scriptures. We differ as to the interpretation of portions of Scripture it is true, but we agree to differ. In Christian charity each class accords to the other classes the same right of liberty as it claims for itself." And this good feeling or love now existing, and its consequent testimony to the world may be safer in our divided state than in closer association. In illustration, I recall the words of Abraham to Lot: "Let there be no strife, I pray thee, between thee and me, for we are brethren. If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand then I will go to the left." So, to maintain good friendship, they parted company. Lot, like a good Methodist, choosing the better part, and Abraham like a modern Presbyterian, meekly taking what was left. Let it not be forgotten, besides, that within the pale of that great historic church unity, the Panacee, which boasts of her oneness, heated controver-

sies, and bitterest hatred have existed between the different orders and schools of religious thought that will more than match the worst that Protestantism has ever evinced. Pascal's Provincial Letters afford one example of this.

The second saying of Our Lord adduced by the Principal is the one that has been appealed to by the advocates of union from the commencement, John 17: 11, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." Our college principals and professors using this Scripture have assumed that in these words Christ prayed for such a unity as is aimed at by them at the present time. Their application of the Lord's words has been questioned as to its legitimacy. No one has yet made it clear that Our Lord prayed for such outward, organic union as it is sought to accomplish by its authority. If they expect us to believe them, they must do so. It is a serious thing to misapply the sayings of the Master.

Now it is to be noted these words are not an exhortation to the disciples. They are an intercessory prayer addressed to the Father in behalf of his church. Principal Patrick, in his statement says, "The Apostolic and sub-Apostolic church, as far as we know it, was one," which is admitted. And the prayer is not a prayer that a divided church may become one, but that they may be kept that they may be one. Now the prerogative and power for this keeping rest with the Father, not with man happily. But President Forrest declared in the late Assembly that this prayer of the Lord's is not answered yet. Yet not a great many days before the Lord uttered the prayer in question, he said in another prayer (John 11: 41-2) "Father, I thank thee thou hast heard me. And I know that thou hearest me always," etc. Throughout the Christian age has not this doctrine of the all-prevailing efficacy of the intercession of Christ as the church's High Priest, been at once the faith of the church, and the ground of assurance, comfort and hope of the individual believer? But if the application of John 17:11 made by the Principal and others is legitimate, then here is an important instance in which his intercession has failed. He prayed the church might be kept while she yet was one, and she has fallen to pieces. But Principal Falconer seems to attempt to justify this last when he says that our denominationalism has been "no huge mistake. By the conditions into which Christianity came from time to time, protest and witness for certain truths were necessary, and our churches (denominations) arose." Just so. And who knows but we have come to just such a "condition" in the history of the Canadian church when in the interests of the truth and of righteousness such protest and witness are again necessary. But what awful havoc does this admission make of his use of the Lord's prayer for unity. Not only was the intercessory prayer not answered, but it was proper and necessary in the interests of the truth that it should not be answered, and that denominations should arise! With my present light, I must refuse to accept such an application of Our Lord's words as would lead to conclusions not only logically absurd, but so derogatory to the Saviour's honor and destructive of the church's hope. Whatever Jesus prayed for we may be sure was granted. And since the church has not continued in one outward and visible organization, it must be presumed that that was not the kind of union he had in his mind. I do not pretend, nor am I called upon to say what the nature of that union was. But it may interest some to see what Dr. Marcus Dods thinks of it. He "finds it belongs to a very different category (from union

of churches) and to a much higher region. That all churches should be under similar government, should adopt the same creed, should use the same forms of worship, even if possible, is not supremely desirable; but real unity of sentiment towards Christ, and of zeal to promote his will is supremely desirable."

ALEX. HENDERSON.

London.

I SHALL NOT WANT.

The following study of the Twenty-third Psalm, prepared by Mrs. John R. Mott, is reprinted from the Northfield Echoes:—

"The Lord is my shepherd; I shall not want."

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want drink. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness for his name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

I shall not want comfort. "Thy rod and thy staff they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointest my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."

That is what David said he would find in the Good Shepherd. One day it occurred to me to see how this Twenty-third Psalm was fulfilled in Christ. This is what I found in Christ's own words:—

"I am the Good Shepherd."

Thou shalt not want rest. "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Thou shalt not want drink. "If any man thirst, let him come unto me and drink."

I shall not want forgiveness. "The Son of man hath power on earth to forgive sins."

Thou shalt not want guidance. "I am the way, and the truth, and the life."

Thou shalt not want companionship. "Lo, I am with you all the days."

Thou shalt not want comfort. "The Father . . . shall give you another Comforter."

Thou shalt not want food. "I am the bread of life; he that cometh to me shall not hunger."

Thou shalt not want joy. "That my joy might remain in you and that your joy may be full."

Thou shalt not want anything. "If ye shall ask anything in my name I will do it."

Thou shalt not want anything in this life. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Thou shalt not want anything in eternity. "I go to prepare a place for you, that where I am there ye may be also."

If we must walk over thorns ourselves let us try to remove them from the path of those who follow.

He who bears the yoke in his youth shall inherit strength; but he who has only pleasure for his end shall come to folly.

BORDER LINE RELIGION.

On a recent Sunday evening the Rev. W. D. Reid preached a searching sermon in Taylor Church, Montreal, to a large audience, on, "Border-line religion not sufficient." His text was, "Thou art not far from the Kingdom of God." He emphasized: 1. Things in a man's life which may be said to bring him to the border line of the Kingdom of God. The speaker said "That this young man was brought right in touch with the kingdom, by virtue of the fact that he was listening to the Son of God speaking. The man who enjoys the privilege of an open Bible, of hearing the word of God preached every Sunday, who is daily brought in touch with noble Christian life was in a sense "Not far from the Kingdom."

Again, this young man was not far from the kingdom, because he perceived that religion was a spiritual matter, rather than mere outward form. He said plainly "to love God, is more than all whole burnt offerings and sacrifices." When a man has grasped this point he is not far from the Kingdom of God. When a man understands that outward paraphernalia, ceremony, ritual, are nothing in the eyes of God as compared with a clean heart, and honest purpose, and a living faith, he is not far from the kingdom. It is a sure sign of decaying religion, when men pay great attention to dress, posture, gesture, etc. When a man begins to think that God can be more acceptably worshipped because he is attired in a certain way, or because he takes a certain attitude; or when he thinks that partaking of the Lord's supper after a long fast, or when he has uttered so many Pater Nosters, or a large number of Ave Marias' then religion, true religion is departing from that man's soul. I firmly believe that as outward form increases, inward religion dies. The two are in the inverse ratio. When a man grasps this idea that religion is a purely spiritual matter, and not an outward affair, as this lawyer did, then he is not far from the Kingdom of God.

Another reason why I say the young man was not far from the Kingdom of God was that he evinced a general interest in religion. To-day the most damning thing we have to meet is not infidelity, not materialism, but downright indifference to all religion. When I see a young man genuinely concerned about his soul, about his relations to God, I somehow feel he is not far from the Kingdom of God.

2. A few things that keep men who are near the border line of the Kingdom from stepping over. Many a man is near the Kingdom in orthodoxy, but does not step over because of his inconsistent life. Greed is a grand thing, a necessary thing, but a man may be as orthodox as was John Calvin, or the Apostle Paul, at least so far as creed is concerned, but may not be in the Kingdom.

Again a man may be not far from the Kingdom in his moral life, but not in it because of his motives. I believe in a moral life, and I am sick of seeing some reformed blackguard trotted out before the world in order to somehow show how the debauchee is nearer the Kingdom of God than is the moral man. Some people imagine that in order to be a good Christian they must first go down into the gutter. Young man, thank God if you have been a moral life, but remember mere morality cannot save you. It is only the morality based as was Joseph's in Egypt, on a consciousness of God's continual presence, only that kind, brings a man inside the Kingdom.

Again a man may be not far from the Kingdom in intellect and conscience, but not inside it, because he refuses to surrender his will; therefore he remains only of all the dogmas of Christianity, and his conscience tells him that he should live for Christ, but he is not willing to surrender his will therefore he remains only on the border of the Kingdom.

Again a man may be near the Kingdom, but not in it because he is unwilling to confess Christ before the world.

3. Notice again what is necessary to take a man over the border into the Kingdom. There must be a realisation of sin, of the great gulph that exists between what a man is and what he ought to be. There must be a casting of oneself, and a complete surrender to the Lord Jesus Christ. The man who does this at once steps over into the Kingdom of God.

THE AWAKENING OF CHINA.

The Rev. Andrew Beattie of the American Presbyterian Church Mission, spoke recently in Toronto on the awakening of China.

The old China, he declares, has passed away forever. What the new China will mean to the world is still a matter for speculation; but the new China is already a fact to be reckoned with.

Dr. Beattie places the population of China at nearly 440,000,000, larger than that of Canada, the United States, South America, Britain, France, Germany, Austria, Spain and the other countries of Europe put together. The people are industrious and frugal and quick to learn when the opportunity for learning is offered them. Who is to put a limit to the influences of such a population alive to the possibilities and animated by the spirit of modern civilization?

As an evidence of the progress already made Dr. Beattie points out that Canton has already a score of newspapers, has electric lights, a telephone service, a street-cleaning department and an imperial post.

For the missionaries the new condition of things offers wonderful possibilities. Revolt against the missionaries may still be expected but Dr. Beattie says they will be merely local. The general spirit is one of friendliness. Missionaries, he declares, have now all the privileges they can ask, and may go where they will.

He pays a fine tribute to the Chinese themselves. Some sneer at the "rice Christians," that is those who accept Christianity from selfish motives. There are "rice Christians" of course, but he declares that this kind of Christianity is no more characteristic of China than it is of the United States or Canada. "The great majority of our Christians," he asserts, "are just as self-sacrificing as people in Canada or the United States. I have seen them willing to suffer the loss of their goods, to suffer even death itself, for the sake of Christianity, and we know that in the Boxer movement thousands did suffer on that account. We have no larger proportion of rice Christians out there than we have at home."

But the results of the awakening of China will not be confined to the mission fields. They will be felt in time throughout the whole commercial world. A nation of over four hundred million people as frugal and as industrious as the Chinese, able to utilize the forces of modern civilization and animated by the spirit of modern progress, is capable of becoming the world's great manufacturing centre.

Canada is greatly interested in watching this development, for Canada and China are now almost neighbors.

If we spend our years in folly we have no reason to expect that God will place his seal of approval on what we have done and say to us at the last: "Well done, good and faithful servant; thou hast been faithful in a few things; I will make thee ruler over many things." The law of all the eternities is: "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

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THE KINGDOM OF HEAVEN IS WITHIN YOU.

If you do not wish for his kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it. And to work for it you must know what it is; we have all prayed for it many a day without thinking. Observe, it is a kingdom that is to come to us; we are not to go to it. Also, it is not to come outside of us; but in the hearts of us. "The Kingdom of God is within you." And, being within us, it is not a thing to be seen, but to be felt; and though it brings all substance of good with it, it does not consist in that. "The Kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost;" joy, that is to say, in the holy, healthful, and helpful Spirit.

JOHN RUSKIN.

CONDITIONS IN SOUTH AFRICA.

John R. Mott has just returned from his visit to South Africa after an extended tour through the important towns of Cape Colony, Orange Colony, Transvaal and Natal. Mr. Mott not only visited the mission stations and educational schools and colleges, but he spoke before the Reformed Church Synod and the Wesleyan General Conference, and was able to meet personally nearly all of the principal ministers of the various Christian bodies. At the student centers he held evangelistic meetings, and had private interviews with young men whom he says he found more concerned with sins and temptations than with religious doubts. Mr. Mott gives it as his opinion that South Africa is one of the most difficult fields he has ever visited—a veritable Christian battleground. He says that he has never encountered in the Orient a more baffling political situation, due to the antagonism between Dutch and British; the introduction of large numbers of Indians, Malays and Chinese; the divisions and rivalries between the different colonies and provinces; and the lack of unity of interest between the gold and diamond mine owners and the Afrikaners. Nevertheless, Mr. Mott is as might be expected, full of hope for the future of Christianity in South Africa.—Record of Christian Work.

PROFESSOR ORR ON MISSIONS.

Reviewing an American book on Christian Missions, Professor Orr comes to the following conclusions: "1. The Christianity which, all the world over, as this book shows, has wrought these transforming effects, has been a positive, genuinely Evangelical Christianity. Unbelief or rationalism may be challenged to produce anything proceeding from its energies of a like power. 2. The Gospel has proved its ability to effect these changes in all races and peoples—high and low, savage and civilized. The idea that savage man is not truly man, or is only man in some lower grade of development, and incapable of the higher intellectual and spiritual life, is conclusively refuted. 3. The smallness of the cost and scantiness of the means by which these enormous results have been brought about. The cry is sometimes heard of the waste of money on missions. Let the reader of this volume reflect that all the results described have been produced at the cost, in the last century, of little more than one year's expenditure of our nation on the single article of strong drink! Is there not food for cogitation here? Were the Church to rise as it might and should to its missionary obligations, how much faster would the world move on to the consummation we all desire to see: its kingdoms become the kingdom of our Lord and His Christ!"

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE WORLD'S TEMPERANCE SUNDAY.*

By Rev. Clarence McKinnon, D.D.

Woe unto them that follow strong drink, v. 11. On March 8th, 1880, Mr. Gladstone, then the Prime Minister of Great Britain, delivered the following speech in the House of Commons: "It has been said that greater calamities are inflicted on mankind by intemperance than by the three great historical scourges—war, pestilence, and famine. That is true for us, and it is the measure of our discredit and disgrace." The same tale of woe comes from the United States, and on every hand, in prosperous Canada, pauperism, lunacy, divorce, crime, vagrancy and death are seen to be the natural fruits of this unnatural vice.

They regard not the work of the Lord, v. 12. That drinking habits deaden the soul to spiritual interests finds a remarkable proof in the fact that temperance reform has been the forerunner of great religious revivals. The revival wave of 1825-28 followed an unusual temperance agitation. Of the 100 towns through which this reform swept, no less than 275 experienced the blessings of revival immediately afterwards. The deep awakening in Dr. Cuyler's Brooklyn church in 1865 had its origin in a similar manner. Repentance from the sin of intemperance, men turned to God for help, and the obstacle now being removed, He entered the people's hearts and manifested His presence in a very gracious way. Those who live on the bush prairie know well that the brush must first be cleared away, the wolf willow rooted out, before the fertile soil can receive the fruitful seed. In like manner evil appetites, such as that for strong drink, must be rooted from the heart before it can be made receptive of the Word of God.

Captivity, v. 13. Bonivard, the famous prisoner of Chillon, was immured in a dungeon whose floor was below the level of the waters of Lake Geneva. Years he spent in this damp and dismal spot, until his lonely heart was turned to stone. Then it was that one day a little bird sang at his barred window the sweetest song he ever heard. It brought him new life. He resolved to climb those grim prison walls and gaze out of that barred window. Day by day he cut footholds in the stone until at length he reached the narrow grating and looked yearningly on the majestic Swiss mountains, with their summits of eternal snows. These unchanging mountains brought peace to his heart. They taught him patience, and he waited now with new hope until the hour of his release. Many have gone into captivity in the gloomy prison of strong drink. They have lain there helpless. They believed that there was no deliverance for them. They became dead to friends, to happiness, to hope. Their heart was turned to stone. But the sweet message of the gospel was sung in their ears. Making footholds of the promises of God, they climbed till they beheld the majesty of His power and His unchanging love, and then the prison doors were opened and they found release.

Woe unto them, wise in their own eyes, prudent in their own sight, v. 21. Dr. Livingston came across a tribe in

* S. S. Lesson, November 25, 1906. Isaiah 5: 11-23. Commit to memory v. 11. Read 1 Kings 20: 13-21. Golden Text—I keep under my body, and bring it into subjection.—1 Corinthians 9: 27.

Africa, who had never seen a mirror before. When some of them beheld their faces in the glass for the first time, their observations were of a disappointed nature. "Is that I? How ugly I am!" "What a queer fellow!" "What a homely nose!" Some fathers have held up a looking glass before their children when in a passion, that they might see how distorted their faces had become and learn how they appeared to other folks. If one is inclined to feel wise in his own eyes, or prudent in his own sight, it would be well for him to look into God's Word, and in particular into this chapter, that he may learn the humiliating but wholesome truth of how different he appears in the searching eyes of God, and how quickly his self-assumed wisdom and prudence will come to naught!

Woe unto them that are mighty to drink wine, v. 22. Last August the British Medical Association met in Toronto. Among its foremost members were Sir Victor Horsley and Professor Woodhead, the one a surgeon and the other a physician of great eminence in England. Both of these declared emphatically that alcohol is of little or no value as a medicine. Sir Victor showed that in seven London hospitals the expenditure for alcohol has diminished from \$40,000 in 1862 to \$15,000 in 1902. Professor Woodhead quoted Dr. Moorehead, a prominent Edinburgh physician of twenty-five years ago, as saying that when a patient ill with pneumonia had had no alcohol, he had seldom any doubt as to the result, and that he never found it necessary to give alcohol in those cases, in fact the patients did better without it. It is said that many of the best football players in England are total abstainers. We do not need drink to make or keep us strong.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Follow Strong Drink — Drunkenness is a very ancient vice. One of Egypt's sages says to his pupils, "Drink not to excess. The words that come out of thy mouth thou canst not recall. Thou dost fall and break thy limbs and no one reaches out a hand to thee. Thy comrades go on drinking and say, 'Away with this fellow who is drunk.' If anyone should seek thee to ask counsel of thee, thou wouldst be found lying in the dust like a little child." Another laments to a scholar, "I am told that thou dost forsake books, thou dost abandon thyself to pleasure, thou dost wander from street to street, every evening the smell of beer scares men away from thee, it destroys thy soul. Thou art as a broken ear that can guide to neither side, thou art a temple without its god, a house without bread. Thou art caught as thou dost climb upon the walls and dost break the plank, the people flee from thee because thou dost strike and wound them. O that thou didst understand that wine is an abomination, that thou wouldst abjure the strong drink, that thou didst not set thine heart on cool drinks, that thou wouldst forget the sweet spiced wine!"

At the end of life we shall not be asked how much pleasure we had in it; but how much service we gave in it; not how full it was of success, but how full it was of sacrifice; not how happy we were, but how helpful we were; not how ambition was gratified, but how love was served.—Hugh Black.

THE ONE IMPORTANT HERESY.

The worst heresy is not that of the intellect; it is the heresy of the heart, the heresy that affects the everyday life and practice of men. To express belief in the life of Jesus Christ as the example of our lives, and then to live our lives for ourselves and ours, giving only a petty toll to what we call charity, that is to deny the very foundation principle of the teaching of the gospel of Jesus Christ. To declare our belief that through Him and His sacrifice we are redeemed, to say that on Him we cast ourselves for salvation, and then to make a mockery of it all by living our lives for ourselves, not sharing His sacrifice with Him, nor devoting ourselves to the service of our less fortunate brethren, that is to crucify Jesus afresh; that is to be like the devils of whom St. James speaks who have faith without works.

This is the great heresy, the deadly heresy, the heresy of the denial of Jesus Christ in our lives. And it is precisely the heresy that is most widespread as well as dangerous, in our churches everywhere, tempting each of us day by day. Is this not part of what the church means to teach us when she makes holy communion one of the two sacraments "generally necessary to salvation"? The very name communion, suggests that our relation to one another in Christ is an absolute essential of our relation to God; that it is impossible to be a child of the Father in heaven unless one is in very truth a brother of his fellow-men. It is a "communion" because the union that we seek with God must be attained with and through our brothers.

A brotherhood that exists only within the walls of the church is a scam and a hypocrisy. To profess that brotherhood and not to carry it into business and social relations, to leave it out of the warp and woof of our daily life, is to be false to the Christ we confess and to the gospel in which we profess to trust. He who professes to give himself and all that he has to the service of the Master—which for us is the service of our fellow-men—and then gives to a part, and holds back the rest, like Ananias and Sapphira, is already on the threshold of spiritual death. The man who does that cannot enter into life, for life is love and love is sacrifice, and if there is no sacrifice all his profession of religion is vain.—N. Y. Churchman.

PRAYER.

O Lord, let our houses be precious to Thee; watch the roof that the storm break not through; secure the foundation that it be not burned up; send a plentiful light upon the windows, and keep the enemy far away from our door; and let the interior of our house be full of heaven's own color and home's sweetest music. Make the bed when no other hands can make it, because of our affliction and soreness and infirmity; speak to us when no other voice can reach us, and let thy whispered love strengthen us with conscious immortality; be with the old, the weary, and the sad; the young, the energetic, and the buoyant; and find for us, by way of the cross; by way of Calvary, a common home, a meeting place in heaven, where we shall forget all darkness, all sin, all pain, all death, for the former things have passed away. Amen.

The trusting soul does not leap from pinnacles to test the faithfulness of God. It goes into solitude and falls upon its knees.

THE CHURCH OF ENGLAND.

Dr. John Watson (Ian Maclaren), preaching some time ago at Sefton Presbyterian church, with reference to the Liverpool Cathedral Foundation Stone, spoke thus of the Church of England:

When a man entered one of her ancient places of worship he passed into a home of quietness. Not only did the noises of the street die out of his ears, but in her worship the noise died out of his heart. The garish light fell softly through glass enriched with the pictures of saints, and many a Christian of our shallow and unbelieving age was melted in this solemn shadow. In a church of England, from the font where infancy was received, through the Gothic interior symbolizing the mysteries of Faith, to the altar where he received the sacred symbols of the Communion, the worshipper had portrayed the beginning, the progress and the triumph of the Christian life. The prayers of the church, handed down through prophets and apostles, saints and doctors, by their religious note and catholic comprehension, took us out of sense of time and place, and placed us amid things eternal and unseen. There were minds which resented this chastening shadow, hearts which would not cease question even before historic catholic creeds. But, notwithstanding immutability and antiquity, her worship remained today the standard of the most perfect Christian worship in this country, checking the wild vagaries of spiritual enthusiasm, and unconsciously retaining the spiritual attitude of her children.

The second quality was her learning. No church had, since the Reformation, made such permanent and valuable contributions to theological science. Not only in the universities and high places, but up and down the country, there was a large body of clergy who up to old age, and without hope of reward, were pursuing their studies in sacred and profane learning. It was an excellent thing in so many obscure rural parishes in England there were men of highest culture, and evidently also of most genuine piety, and they could appreciate the service which the church thus rendered to the country, if, having travelled in the East, they had seen the sort of clergy another great church had. A great debt of gratitude was due to the Church of England for the character of clergy, and they might, to mention but a few, thank God for men like Hooker, the sanest theologian who had written in the English tongue; for Jeremy Taylor, the golden mouth of the English pulpit; and for Butler, subtlest and most virile defender of the Faith; and with Farrar, who had converted many a wavering mind; Lightfoot, who has placed modern English Theological scholarship on a level with that of Germany; Gore, Liddon, Pusey, Illingworth, and many others of our own day, whose books were on their shelves, and whose inspiration was in their hearts, the Church of England might truly say that strength, as well as beauty, was in her sanctuary.

DAILY READINGS.

M., Nov. 26. Brave spies. Num. 14. 6-10.
T., Nov. 27. A courageous leader. Josh. 10:22-27.
W., Nov. 28. An intrepid minister. Dan. 6:7-10.
T., Nov. 29. A brave-hearted king. Ps. 27: 1-14.
F., Nov. 30. A true patriot. Ezra 10: 1-8.
S., Dec. 1. Paul's courage. Acts 28:11-15.
S., Dec. 2. Topic—Courage or cowardice— which? Luke 12: 4, 5, Gal. 1:9-12; Jer. 1:3-10, 17. (Consecration meeting).

Many a man is bold enough to face an army with banners who has not courage enough to face Christ Jesus alone.

As a chisel in the hand of a good workman so is a Christian in the hand of Jesus.

WHEN IN DOUBT.

Honest doubt as to what course one ought to take is an assured part of one's life experiences. But when one is at such a juncture there ought to be no doubt as to how to meet it. Paul gave the secret when he told what he did after he had met his cataclysmic overthrow of all his life purposes and ideas on the way to Damascus. "Straightway I conferred not with flesh and blood; neither went I up to Jerusalem to them that were apostles before me; but I went away into Arabia." To withdraw from all human counsel and get alone with God is better than conferring with flesh and blood. And this "Arabia" is always easy of access to those who need it.—S. S. Times.

IF WE HAD BUT A DAY.

By Mary Lowe Dickinson.

We should fill the hours with the sweetest things,

If we had but a day!

We should drink alone at the purest springs

In our upward way;

We should love with a lifetime's love in an hour,

If the hours were few;

We should rest, not for dreams, but for fresher power

To be and to do!

We should guide our wayward or wearied wills

By the clearest light;

We should keep our eyes on the heavenly hills,

If they lay in sight;

We should trample the pride and discontent

Beneath our feet;

We should take whatever the good God sent;

With a trust complete.

We should waste no moments in weak regret,

If the day were but one;

If what we remember and what we forget

Went out with the sun;

We should be from our clamorous selves set free,

To work or to play,

And be what the Father would have us be,

If we had but a day!

LIFE A DISCIPLINE.

Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we will discover that the world is not a playground. It is quite clear that God means it for a school. The moment we forget that, the puzzle of life begins. We try to play in school. The Master does not mind that so much for its own sake, for he likes to see his children happy; but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care. But our Master cares. He has a perfectly overwhelming and inexplicable solicitude for our education; and because he loves us he comes into the school sometimes and speaks to us. He may speak very softly and gently or very loudly. Sometimes a look is enough; and we understand it, like Peter, and go out at once and weep bitterly. Sometimes the voice is like the thunderclap startling a summer night. But one thing we may be sure of: the task he sets us to is never measured by our delinquency. The discipline may seem far less than our desert or even to our eye ten times more. But it is not measured by these. It is measured by God's solicitude for our progress; measured solely by God's love; measured solely that the scholar may be better educated when he arrives at his father's home.—Henry Drummond.

COURAGE OR COWARDICE, WHICH?

Some Bible Hints.

Much fighting—among men and nations—is simply because men are too cowardly to stand by the principles of peace (Luke 12:4).

"He's not afraid of anything," we say in admiration; but a well-bestowed fear is one of the most valuable human qualities (Luke 12:5).

Pleasing men is well enough if it is by-product of our lives, and not the main product (Gal. 1:10).

Consciousness of God's presence is the bad man's prison and the good man's fortress (Jer. 1:8).

Suggestive Thoughts.

The word "courage" comes from the Latin word cor, heart. Whatever the appearance, a man is courageous if his heart is brave.

The most valiant exercise of courage is manfully to grapple with one's dearest sins and tear them out of one's life. No one is likely to have the true courage if he admires the false courage.

Spiritual courage is helped by physical courage, but physical courage cannot endure at all without spiritual courage.

A Few Illustrations.

"Your face is pale," sneered one soldier to another. "Yes," he answered; "if you were as much afraid as I am, you would have run long ago."

A Quaker often shows more courage by refusing to go to war than a soldier in the hottest battle.

Peter, who whipped out his sword in Gethsemane, shrank from a woman's tongue in the high priest's courtyard.

Perhaps Paul's most courageous act was in continuing his journey to Jerusalem in spite of his friends' prayers, well knowing what fate awaited him there.

To Think About.

Am I afraid of the right thing?

Am I bold where Christ wants me to be bold?

Is my courage firmly based upon Christian faith?

A Cluster of Quotations.

Courage consists not in blindly overlooking danger, but in seeing it and conquering it.—Richter.

Courage without discipline is nearer buffoonery than manhood.—Sir Philip Sidney.

Courage is always greatest when blended with meekness.—Chapin.

God is the brave man's hope and not the coward's excuse.—Plutarch.

Do Something New.

Many a society is dying for fresh air. The air was good once, but the members have breathed it over too many times. Open the windows.

Try a mission-study class. Or a class in civics, or in church history and doctrine.

Go out into the country and organize a Sunday school.

Sing in front of the church building to attract people into the evening services.

Get up a church paper. Carpet the church, paint it, put in electric lights.

Have a bulletin board. Form a society choir. Hold socials in the members' homes.

Try some of the many new ways of calling the roll at the consecration meetings.

Vary the arrangement of the chairs in the prayer-meeting room from time to time.

Introduce one new plan in every prayer meeting.

Never hold a business meeting without proposing some advance step for some committee or for the entire society.

Get out of the ruts!

W. C. T. U. TRIENNIAL.

DEATH OF REV. J. M. AULL.

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OTTAWA, WEDNESDAY, NOV. 21, 1906.

There are many who think "The Living Age," published for now many years at Boston, the finest publication in the English tongue; certainly it is difficult to conceive of a better. Its object is to print without abridgement the most important and interesting features of the English periodicals, thus bringing the reader into connection with the brightest intellects of the current age. "The Living Age," is edited with remarkable skill and intuition. To clergymen and other thoughtful readers, "The Living Age," coming weekly, would be the equivalent of an additional library.

"MAKE MONEY."

The year 1906, both in the United States and Canada has been a year marked by a series of revelations relating to banking, insurance, electoral venality, food adulteration, and the like, which indicate a too wholesale adherence to the well-known cynical maxim, "Make money, my son; honestly, if you can; but—make money." Exactly how the present age would compare with previous ages, in the desire to acquire worldly possessions at any hazard, or in the chase after pleasure and excitement, is not a comparison to be judged without some preliminary thought. But it is not going too far to characterize the present age as one upon which materialistic ideas of life have taken a strong hold. Unless all surface indications are at fault, there is today an abnormally large element which is willing to make money—honestly if it can—but make money.

If this be so how shall such a tide of sentiment, and of corresponding practice, be stemmed? Are the various teaching forces of society sufficiently alert? If not, where lies the blame?

The seventh triennial convention of the World's Women's Christian Temperance Union, held at Boston, was a great success. The body of foreign women in attendance was not large, but very representative. The reports presented showed splendid growth abroad, especially in South Africa and in Scandinavia. The membership in Sweden has grown from 798 to 2,638 in three years. The membership of the British unions has now risen above 100,000.

Lady Henry Somerset, of England, the world's president, was not able to come to America on account of ill-health and for the same reason declined reelection. The Earl of Carlisle, whose wife is British president, attended with his daughter, Lady Dorothy Howard, and both were heard on the program. Lady Dorothy was especially popular with the convention's members. The Countess of Carlisle was elected to succeed Lady Henry Somerset, and in her absence her daughter thanked the convention for the honor. Mrs. Kaji Yakima, president of the union in Japan, was a guest shown special regard. She is principal of a Presbyterian girls' school at Tokyo, and received the thanks of the emperor during the late war for turning the unions of her organization into a force for the preparation of hospital comforts for the soldiers of the Japanese army. Hon. Chas. E. Littlefield, member of Congress from Maine, in a notable address to the convention boldly declared that statutory prohibition is the ideal, effective means for minimizing the evils of liquor drinking. Strong addresses were also heard against the use of alcohol laden medicines, against the traffic in the virtue of girls, and against Mormonism. Resolutions were passed in favor of a constitutional amendment prohibiting polygamy, and in favor of conjoint action among the governments of the world to prevent the sale of in toxicants to uncivilized races. The American delegates went immediately from Boston to Hartford, where the national convention met. In her annual address Mrs. Lillian M. N. Stevens, of Portland, Maine, the national president, said that the awful growth of the use of cocaine and absinthe in this country made it necessary to extend the crusade against liquor to cover these new dangers.

A SCOTCH EVANGELIST.

It must be a rather unique experience for a Nonconformist minister to be championed by the Foreign office, but this has been the happy lot of the Rev. John McNeill, the famous Scotch evangelist, who, while tarrying at Malta to preach, incurred the wrath of the Catholic Bishop, and called forth the defence of Lord Elgin. None of our popular preachers has had a more romantic career. At thirteen he kept gate for the Caledonian Railway Company at Inverkip. He was then promoted to the booking-office at Greenock, having served for three years as a porter. Next he was shifted to Edinburgh, and while there he was persuaded by friends to give up the railway for the pulpit. People talk of Mr. McNeill as unframed, but there are few ministers, declares the London Star, whose training has been more thorough. He was in college for eight years, and passed through his classic and theological courses with credit. College days over, he had the offer of one the richest churches in Scotland, but he refused. Instead, he took hold of a decaying church in Edinburgh, and filled it to overflowing.

It is with deep regret that we chronicle the death on the 10th November, of Rev. J. M. Aull, of the Palmerston Presbyterian church. The deceased was born in Ireland, but coming to Canada when quite young he graduated from Knox College in 1867. His first charge was at Brampton where he remained for two years when he accepted a call to Ratho and Innerkip, remaining there ten years. He came to Palmerston 26 years ago, dying on the anniversary of his arrival there. Mr. Aull was one of the best known divines of the Presbyterian Church in Canada. He was a man of scholarly tastes, and an able preacher of the Gospel. He filled for a term the office of Moderator of the Synod of Toronto and Kingston. His death leaves a great blank in the Presbytery of Saugeen, and is a severe blow to his congregation, to which he was greatly attached.

The funeral took place on Monday and was very largely attended. The services were in charge of the Presbytery, Rev. John Little, of Holstein, presiding as Moderator and conducting the exercises. The Rev. R. McCullough, of Innerkip, read the Scriptures; Rev. M. C. Cameron, of Harriston, offered prayer; Rev. John Young, of Clifford, delivered a brief memorial address; Rev. Wm. Farquharson, of Durham, also gave an address, and the Rev. H. M. McCullough, of Harriston, offered prayer; suitable music being rendered at intervals throughout the service.

At the grave the Rev. Geo. Kendall, of Conn and Woodland, read the burial service; the Rev. D. L. Campbell, of Moorefield, offered prayer; and the Rev. J. Little, of Holstein, pronounced the benediction. The pallbearers were four elders and two managers of the congregation.

LEARNING TO LIKE THE RIGHT.

We can learn to like the right, though we ought to do right whether we like it or not. And God will help us in our desire to learn to like that which we ought to like. Let no one doubt that, nor be discouraged because he finds himself sadly out of tune with, and not attracted by, the very things that he knows ought to attract him. One who has been called one of the greatest preachers in England, and who is noted for rare spiritual power, has cried out in prayer: "My Father, I would have a stronger appetite for the right. I turn to it reluctantly when I ought to hunger for it. I turn to it as a sick man to his food, when I ought to long for it as thirsty men seek their water. Breathe upon me, that my appetite may be restored." And that is the prayer that righteous men will have to make so long as the devil is permitted to make it his business to seek to destroy right appetites and every right desire. The most effective way to insure the answer to the prayer is to rise from our knees and do the right as hard as though we really liked to do it. Doing breeds liking. Right-liking is a sure result of right-doing.

ANNIVERSARY OF REV. DR. BAYNE.

About sixteen hundred people gathered in Knox church, Galt, last Sunday morning to celebrate the one hundredth anniversary of the birth of Rev. Dr. John Bayne, minister of Knox, Galt, from 1835 to 1859. The service was conducted by the Rev. R. E. Knowles, B.A., the present minister of Knox church. The memorial sermon was preached by Rev. Dr. McMullen, of Woodstock, and was a noble tribute to the great preacher, whom he knew well, and whom he characterized as a greater orator than Henry Ward Beecher. Those who sat under Dr. Bayne's preaching, to the number of two hundred and fifty, occupied seats in the front pews. Dr. McMullen affirmed Dr. Bayne to be the most powerful preacher Canada ever had. He asked all who had been communicants in Dr. Bayne's day to stand up. Twenty-seven responded. The organ and choir were dispensed with at the service, the singing being led by Mr. John Marshall, who was present at the time of Dr. Bayne's death, over fifty years ago. Of all the elders ordained by Dr. Bayne, only one is left, Mr. George Barrie. The pulpit Bible now in use at Knox church was presented to Dr. Bayne in 1845, by the young men of the congregation. One lady was present who attended Dr. Bayne's induction in 1835.

Rev. R. E. Knowles preached in the evening, stating in the course of his remarks that the late Principal Caven had told him Dr. Bayne was the most awesome preacher he had ever heard. Knox church was the largest Presbyterian church in Canada in Dr. Bayne's day, a position it still retains, all its church life being at the high water mark of prosperity.

Peace of heart lies in perfect resignation to the will of God. What you need is true simplicity, a certain calmness of spirit which comes from entire surrender to all that God wills, patience and toleration for your neighbor's faults, and a certain candor and child-like docility in acknowledging your own faults. The trouble you feel about so many things comes from your not accepting everything which may happen to you, with sufficient resignation to God. Put all things, then, in his hand, and offer them beforehand to him in your heart, as a sacrifice. From the moment when you cease to want things to be according to your own judgment, and accept unconditionally whatever he sends, you will be free from all your uneasy retrospects and anxieties about your own concern.

Francis de la Mothe Fenelon.

A new interest in the inspired word of God and a wholesome impatience with anything short of the high standards of scriptural exposition to which congregations are becoming accustomed has significance. We believe that the standard of preaching was never higher than it is now. We doubt whether, on the whole, the preaching of any age was ever more fearless than it is now.

THE DOMINION PRESBYTERIAN.

THE LIQUOR QUESTION.

The friends of the liquor saloon are continually prating that "prohibition does not prohibit," and that the law is a failure in the State of Maine. Statements of this kind have led Mr. C. N. Howard, a prohibition advocate, to make a thorough investigation. He finds that "there are no saloons as we understand them in the State of Maine. If every United States tax receipt issued for the State of Maine represented a place where liquors were sold in violation of the State law, it would give them only 495 illegal joints for the 516 cities and towns in the entire State. But that represents the liquor-selling drug stores, the State agencies and the joint keepers who have been driven from the State or are serving time in jail. Portland is a city of sixty thousand souls, and you can walk the entire length of its main street for two and one-half miles, down one side and back on the other, and will not see the sign "saloon" or anything that stands for the saloon over any door. You will not see an assortment of bottled goods in any window, or any place of business with screen doors and opaque obstructions hiding the conduct of its customers." If one wants liquor, he must hunt for it. He may be told quietly that around a corner and up a narrow stair in a back room where he can give a certain sign and be let in and get all he wants. Such places do not tempt moderate drinkers or young boys. They do not sell a tenth part of the amount of liquor sold by large open saloons. Moreover, the police are after them all the time. The Maine papers are full of reports of joints discovered, their stock destroyed and their keepers fined and imprisoned. The fact is prohibition does prohibit wherever there is a decided public opinion adverse to saloons and wherever the people insist that the law shall be enforced.

ASSYRIOLOGY AND THE OLD TESTAMENT.

The above is the title of the last lecture at the fifteenth alumni conference of Queen's University recently held which was given by Rev. Prof. Jordan, in connection with his series, entitled "The Old Testament as a Problem."

The new branch of learning came into existence during the nineteenth century. At first it was cultivated mainly because it was supposed to furnish confirmation and illustration of Bible histories. The name Assyriology is not strictly correct, but is in general use among scholars. It now represents a large sphere of research. The number of specialists in that field is gradually increasing, in fact, it has become so large that it threatens to swallow Old Testament criticism. Prof. Jordan said that the Old Testament student must examine carefully Prof. Hommel's statement that it is from external evidence that the final decision of Old Testament questions must come. The Jeromele theory came from that quarter, and is a very fine specimen of that kind of evidence. We admit that the Old Testament has received new background and environment, but we still believe that its great ideas are to be interpreted mainly from itself. The attempt to explain everything from Babylon may be carried too far. After illustrating this point, the lecturer gave a statement concerning the Tel-el-Amarna tablets, and showed that while these valuable documents shed great light upon the state of Palestine before the Hebrews came in to it, they need careful interpretation and do not of themselves settle historical questions which are in dispute. It is a Christian's duty to accept evidence from all quarters, and not to twist it about for controversial purposes.

SPARKS FROM OTHER ANVILS.

Southwestern Presbyterian:

"Megalomania" is a good technical name to apply to the intense desire which some have to secure size or numbers at any cost. It is a very common complaint.

Standard:

It is very true that prohibitory laws are often evaded, but it has been well and truthfully said that there "never was a time when it was made harder to get whiskey that there has not been a decrease in drunkenness."

Central Presbyterian:

The more highly men honor their own conscientious beliefs the more sincere will be the spirit of fraternity which they seek to exhibit. Brotherhood based on compromise or surrender of principle is essentially spurious.

Watchman:

There is a peculiar tenderness in the esteem and love of children as they begin to realize and appreciate what a mother has done in life for them. Her love is rewarded in kind, in good measure, pressed down and running over.

Methodist Recorder:

Many of God's people wonder why they are poor, but they should look at things from God's standpoint. Maybe we are poor because God prefers to give us something more valuable than material goods—spiritual goods.

American Israelite:

One of the principle recommendations of agnosticism and even atheism to a certain class of men is their cheapness. They cost nothing. Affiliation with a church means not only to contribute to the support of the congregation, but also of the charities, educational institutions and other beneficent activities that have their roots in the religious organization. The unaffiliated escape bearing their share of the common burden. All organized altruistic work is done by the churchmen of too cheap a kind to be united in any movement that has not money-making for its sole object.

Southern Presbyterian:

A story is told—we have not had the opportunity to verify it of a lumber dealer in South Georgia who approached a Methodist bishop in Georgia with an offer to build a church and pay the pastor's salary, if the bishop would select and send a preacher. The bishop promised. Soon some friends advised the bishop that that man possessed not a spark of religion. Then the bishop asked the applicant why he wanted a church if he were not a Christian. "Alas, there's an atmosphere in my town far different from that of my native New England town; and I want to see if a church and a preacher will purify that atmosphere."

Youth's Companion:

Significant, but not surprising results followed an inquiry recently made into the type of boy who smokes cigarettes. A record of twenty boys in school who did not smoke and twenty who did, was kept for a long period. It was found that of the cigarette smokers nineteen were older than the average in their grade, sixteen had bad manners, the department of eighteen and the physical condition of twelve were poor, fourteen in bad moral and eighteen in bad mental condition, sixteen were street loafers, and nineteen failed of promotion. Of the non-smokers, none were street loafers, only two failed of promotion, and in all the other mentioned particulars the record showed no more than two could be classed with the smokers. Street loafing, bad manners, poor scholarship, and cigarette smoking seem to go together.

United Presbyterian:

He who trifles with the wine-cup is tapping the flood-gates of sorrow. When the dike is but a little more broken the sea will overflow him.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

A JOKE ON TWO MULES.

By Frances Margaret Fox.

Five times in one morning Aunt Mary saw Alice walk out of the side door and climb into a soap box under the lilacs. Each time she carried her doll and a small satchel.

"What is the dear baby doing?" asked Aunt Mary.

"Oh," said the child's mother, "I presume she is playing go visiting. She amuses herself that way all day sometimes."

"Where have you been?" asked Aunt Mary, the next time Alice came in the house.

"Visiting Aunt Kate," was the reply. "You didn't stay long."

"No, Auntie; you see the most fun is in getting ready. I wash Dora Belle's face every time, and change her dress and put on her cloak and hat, then I pack her satchel and go out and get in the carriage. Sometimes I stay right in the carriage and pre-empt I've been to Aunt Kate's. It's just as much fun that way."

Aunt Mary smiled. "I should like to go visiting myself, it is such a nice day," she said.

"Too bad the horses are all in use," put in the little girl's mother, "or we might drive over to Aunt Kate's this afternoon."

"The mules are in the barn," suggested Alice; "let's take them and go."

"Why not?" answered Aunt Mary.

"I never drove the mule team," hesitated the little girl's mother, "and the hired man is too busy to take us."

"Are you afraid to drive the mules?" asked Aunt Mary.

"No, but they aren't exactly meant for the carriage. We bought them to do the heavy work on the farm. I shouldn't like to be seen on the road with mules."

"Nonsense," laughed Aunt Mary. "We'll get ready and go, won't we, Alice?"

"Yes, Auntie, we will; it's a lovely day to go visiting. What shall I do to help? May I dust the sitting-room or what?"

The rest of the forenoon Aunt Mary, Alice, and her mother had a fine time getting ready to go to Aunt Kate's. When the work was done, and everything in order, they changed their dresses and combed their hair the prettiest they knew how. Alice wore her Sunday white gown and big blue bows on her braids.

At last the hired man drove the mules to the door, helped Aunt Mary, Alice, and her mother into the carriage, then stood on the porch grinning from ear to ear until they were out of sight.

Laughing and talking, the three went on their way, one mile, two miles, when the mules stopped. The little girl's mother tried to urge them on.

"What do you say to mules when they won't go?" she asked.

"Say 'geddapp!'" laughed Alice.

"Geddapp, geddapp!" repeated her mother, tugging at the lines. Next she tried the whip. The mules wouldn't stir.

For the first ten minutes the three thought it a good joke to be delayed in that fashion. Then they began to wonder how long they were going to stay in the middle of the road beneath the hot sun.

Suddenly, without the least warning, the mules turned around and trotted home. It was the only thing they would do, nor did they stop until they reached the hitching post near the lilacs.

"We may as well get out," said the little girl's mother.

"It was a delightful drive," added Aunt Mary.

"And such lots of fun to get ready," chimed Alice, joining in the merry laugh that followed.

"I'm going down cellar for a water-melon," declared Aunt Mary, "and we'll have a good time, anyway."

"Since we're all dressed up," agreed Alice.

Before Aunt Mary returned, Aunt Kate with her five little children drove into the yard.

"Oh, I'm so glad to find you at home!" she said. "It's such a beautiful day I was afraid you might not be here, and we came to pass the afternoon."

Just then Aunt Mary appeared, and for the first time Aunt Kate noticed the mules.

"Dear me! I hope you were not going anywhere," said she, "I shouldn't like to keep you home."

"Oh, no," was the reply; "we were playing a game, mules and all, that Alice taught us. We pretended go visiting. We had the fun of getting ready."

"How lucky it is!" exclaimed Alice, giving one of her little cousins a hug, "that we came back. What if nobody had found anybody at home!"

"Well!" remarked the hired man, when he put the mules in the barn without knowing what had happened, "well, that's the first time I ever knew them there animals to do what was wanted."

Maybe no one will believe it, but when he said that one mule winked at the other.

THE DEBTOR.

Anne R. Stillman.

The dearest of my friends to-day
Spoke wistfully: "I have a friend,
Who, in more ways than I may tell,
Hath served me well;
But he doth owe a debt he cannot pay;
And there is none to lend."

Eager, I cried: "Thy friends are mine!
Speak but his name, ere time is lost.
What is his score? Whom doth he owe?
My gold shall flow
To cease his care, whose care, O Lord,
Is thine;
Nor will I grudge the cost."

"And is thy love so great?" he sighed,
And turned from me, and, stooping,
wrote—

As once of old—with kingly hand
Upon the sand;
The while I waited, wond'ring, full of
pride,
Impatient to devote.

At last he rose, and looked at me.
His eyes were flames that burned
through tears.

"Who cancels this, serves me," he
said.

I knelt and read—
For the last time—thy name, mine
enemy,

And that old wrong of years.
—From the Outlook.

PATHETIC.

The following incident shows that our saucy sparrow has other good qualities besides his sturdiness and self-reliance.

For several days four or five sparrows had visited a certain place on the roof near our window. They always brought food for another little fellow, who never tried a flight from the spot. The visiting sparrows never came empty-billed. They would drop tiny morsels of food near the little sparrow. When it began to eat the crumbs the others set up a great chirping, and then flew away.

After watching this for a few days, we went out on the roof and approached the lone bird. It did not flutter away, and made no resistance when picked up.

The sparrow was blind. Its eyes were covered with a milk-like film.

THE "DEVIL'S HOLE."

Everybody knows the "Devil's Hole" on the Hull side of the Chaudiere, where the waters fall into a huge cul de sac, where they whirl around as if seeking an outlet from their rocky prison, and are finally sucked away under the rocks into an underground channel, which holds them in its embrace, according to popular report, until it discharges them once again into the main rivers near the foot of Kettle Island, several miles below the city.

Of the many strange stories that have come down from the pioneer days respecting the "Devil's Hole," none is more unique than that of the cow of Mr. Wright, the founder of Hull, that made the passage of the terrible channel and survived it like a veritable ancient mariner. It seems that a herd of cattle belonging to Mr. Wright had waded into the water above the point in question, when upon their return a few hours after one cow was missing. As it was impossible that the animal could have got away in any other direction, she was given up as having been lost in the "Devil's Hole," from whose insatiable maw there was no return.

About a month after this, one of Mr. Wright's dependents was on his way to Montreal, when down near Kettle Island he discovered the lost cow grazing with others in a farm pasture. When questioned as to how the cow had come into his possession, the farmer answered in a truthful and straightforward manner. While watching the river one evening, about a month before, he had seen the cow shoot suddenly out of the water and swim ashore. She seemed all right and a likely looking beast, so he turned her in along with his own cattle. He also remembered the exact date of the incident, which coincided precisely with that of the cow's disappearance higher up the river. The chain of circumstantial evidence was complete and proved beyond cavil that this remarkable cow had passed the "Devil's Hole" channel in perfect safety.

Of course, geologists will say that this famous channel from inlet to outlet is only a few yards in extent; that the water is forced through a fissure in a deep substratum in the rock barrier and rushes up again on the opposite side of the old stone bridge; also that this stratum may be traced for a considerable distance along the eastern foundations of the old bridge at low water. But what about that cow? She has simply torn away with her horns the cobwebs of mysticism with which these scientific people are ever seeking to obscure the vision of sound, practical common sense.—T. W. E. S., in Ottawa "Free Press."

BIRD FOUR FEET HIGH.

The "emperor" penguin, one of the discoveries of Captain Scott's recent Antarctic expedition, was the subject of an interesting illustrated lecture by Dr. Wilson before the recent ornithological congress in London. The bird stands about four feet high, weighs eighty pounds or more, and with its black coat and erect posture, has, when seen at a distance, a truly startling resemblance to a dwarf man. These "emperors" of the penguin world live upon the great girdle of pack ice which surrounds the Antarctic continent, and seem to depend for food mainly on crustaceans caught in the crevices of the ice. The female lays a solitary egg which is caught on the great web feet, so that it never touches the ice, and is held there covered with the mother's body until hatching occurs.

A GREAT SURPRISE.

It was just too queer for anything! Tommy was walking slowly down behind the barn with his usually merry face all scowls; and Teddy was peeping through the latticed fence into Tommy's garden, with a whole great family of wrinkles in his little forehead. Now what do you suppose it was all about? Out in Teddy's yard grew a great, tall horse-chestnut tree; and one crisp October morning a shower of pretty brown nuts came tumbling out of their thick green shells—down, down, down, until at last they reached the broad gravel walk and smooth green lawn. Tommy spied them as he came home from school that noon, and then the scowls came to make him a visit.

"That new boy has everything!" he exclaimed, crossly. "He has tops an' balls an' a bicycle an'—an' now he's got the horse-chestnuts? Tain't fair, so it isn't!" Then poor little discontented Tommy looked crosser than ever. Tommy didn't realize that down in his garden grew something that the new boy Teddy had always wished for and longed to have—a bouncing yellow pumpkin. How Teddy did wish that his papa had bought Tommy's house and Tommy's garden and Tommy's pumpkin—all three! Teddy sighed, as he thought of the Jack-o'-lantern that he could make if he only had one of those wonderful yellow treasures for his own. It was a very loud and sorrowful sigh. Tommy heart it; and then he discovered the new boy peeping through the fence.

"Hello!" called Tommy, quickly.

Teddy jumped. He didn't know that anybody was near.

"Don't you like living here?" inquired Tommy. "You look as if you were homesick. Won't you come over and look at my pumpkins? I've got such a lot of them; and they are all my own, every one."

Teddy sighed again. "I've been a-wishin' for a pumpkin for years an' years," he said, sadly. "But they don't have gardens with pumpkins in the city, an' so I never had any."

Tommy looked surprised. "Would you like one?" he asked, quickly. "Cause I'd be delighted to give you one of mine if you would. Come over, an' I'll give you one now."

Teddy climbed over the fence in a hurry; and he smiled as Tommy took his jackknife out of his trousers' pocket and cut off one of his biggest pumpkins with a snap.

"You have everything, don't you?" said Teddy, regretfully. "You have pumpkins—whole garden full of them—an' apples an' grapes an'—"

This information was a great surprise to Tommy. "I have everything!" he said in astonishment. "Why, I thought you were the one that had everything a few minutes ago. You have tops an' balls an' a bicycle an' horse-chestnuts," he said.

"Why, so I have," answered Teddy, thoughtfully. "I wanted a pumpkin so much that I 'most forgot all about everything else. I didn't remember the horse-chestnuts. Maybe you would like some? Would you?"

Tommy's eyes danced with delight. "You can have a big bagful," declared Teddy. "An', if you'll get some tooth-picks, I'll show you how to make a Brownie man."

"An' I'll help you to make your lantern after school," said Tommy. "We'll help each other, an' divide our things, won't we? An' then we can both have everything, really, and truly."

"Why, so we can!" said Teddy.

Then those bad scowls and wrinkles had to run away in a hurry.

Lake Superior has an area of 31,200 square miles, and is thus the largest body of fresh water in the world. In size it equals Ireland.

There are sixty-one trains on British railways scheduled to run at more than fifty-six miles an hour from start to finish.

RESOLUTION BREAKING.

To break a right resolution is to break a will; and a broken will has not the strength that it had when it was whole. To keep a resolution, even though it be in a comparatively unimportant matter, is to strengthen a will, no matter how strong that will was before. Therefore we have before us the choice of adding strength or weakness unto ourselves every time we face the keeping or the breaking of any of the many resolutions with which our lives are likely to be filled. And always the temptation comes to us to feel that the mere keeping of the resolution in this particular case is unimportant, provided we accomplish the general result we are after. That is where the Master Will Breaker lies to us. If he can persuade us that it is just as well to be seated at the breakfast table at twenty minutes of eight when we had ordered breakfast at half past seven, even though we leave the table at the proper time, he has succeeded in getting us to cripple ourselves, a little, for that day,—not by loss of food or loss of time, but by loss of willpower and self-control. And he is well content with little failures, for he knows that they are less suspected, and that it only takes enough of them to insure complete failure. No price is too great for the keeping of every resolution save those which God himself calls us to break. The cost of the breaking—except at God's command—is always greater than the cost of the keeping.

THE CRY OF THE SHUT-IN.

Such little things, O Lord, I do for Thee—

They seem such little things!
Such small returns to come from me,
When all Thy wondrous love I see—
Ah, Lord, such little things!

A smile, a tear, perchance a kindly word,
These are such little things,
And yet, the tear, the word, the smile,
My Lord,
Were shed, and gladly given, for Thee,
Though they seem little things.

Patience and silence when the days are long,
These are not what I planned.
Large things I thought to do, words that were strong,
To write, that would have fanned
Some little spark into a flame
Of love to Thee.

But I am waiting with uplifted eyes,
For plainer word from Thee,
Until the darkness shall no more disguise
Thy way, and shall see
That e'en such little things
May service be!

LIFE'S HEROISM.

Living is usually harder than dying. It lasts longer and costs more. Yet merely to live on, day after day, and year after year, in the service of one's fellows, is not nearly so spectacular a thing as to die suddenly for a fellow-being; therefore the heroes whose heroism consists in living do not get so much notice as the heroes whose heroism consists in dying. The "Jim Bludso" type of man, whose big heart and grim determination to keep his steamer's nose on the bank until all are saved are the cause of his death, is worshipped with an adulation entirely lacking for another whose grim determination to stand by his fellows lasts a lifetime instead of an hour, and who dies a commonplace death in bed. Men do not always see things as God sees them. To "lay down his life for his friend" may mean to die, but it often means to live; and "greater love hath no man than this, that a man lay down (in life, not merely in death) his life for his friends."

BABY'S HEALTH.

Every mother who uses Baby's Own Tablets for her little ones has a solemn guarantee that this medicine does not contain any of the poisonous opiates found in so-called "soothing" medicines and liquid preparations. These Tablets always do good—they cannot possibly do harm. They cure indigestion, colic, constipation, diarrhoea and simple fevers, break up colds, prevent croup, expel worms and make teething easy. Baby's Own Tablets have done much to bring health, happiness and contentment to little ones than any other medicine known. You can get Baby's Own Tablets from any dealer in medicine, or by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

CHEERFUL GUESTS.

Too much concern about one's physical welfare is likely to bring about a condition of mind and body almost as much to be dreaded as the particular evil which was feared. Persons who are always thinking about themselves are seldom pleasant companions. Mr. Crouch, author of "On the Surf Bound Coast," discovered this to be the case when, during a cable-laying expedition, he and some companions visited an African village.

Mr. Crouch and his comrades had left the ship for a few days, and were established in a hut near the town. One especially hot afternoon the hours dragged slowly on. Dinner was supposed to be at six, but at a quarter of seven it had not been brought in, and all were in bad temper.

Just as patience was giving out two figures appeared, muffled in heavy clothes. They were from the German mission, and had come to call. Dinner made its appearance as they came in, and they were invited to share the meat.

"Thank you, we have dined. We always dine punctually at five thirty."

The half-famished hosts, however, sat down to eat, excusing themselves, and offering their guests a pipe.

"No, we never smoke. We find it does not do in this climate."

"Is there much illness?"

"Oh, yes! One can never tell when he will be down with the fever. You may be to all appearance in excellent health at the beginning of the week and buried at the end."

"What can you say for the water?"

"It is very bad. All rain-water is preserved in tanks, and we have had no rain for several months, what is left is pretty foul."

This was pleasant.

"Do you ever bathe in the sea?" asked Mr. Crouch, to change the subject.

"Oh, no! And I should advise you not of. It is highly enervating."

Mr. Crouch was just about to ask what they did do when the visitors rose.

"We must go now," they said. "It is getting late. We are always in bed by half past eight. Later does not agree with us."

They put on ulsters and wound silk handkerchiefs about their throats, saying:

"Nights are damp. It is safer to wrap up."

"I suppose it's well to be on the safe side," remarked Mr. Crouch, surveying them as they stood muffled up to their ears. "But don't you get hot walking in all those clothes!"

"Oh, we don't walk. The night air is very injurious. Our carriage is waiting."

Nothing is gained by driving and scolding. Everything almost may be done by drawing, and melting and winning.—D. Stone's Life.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

TORONTO.

The Missionary Institute, under the auspices of the Young People's Movement, an interdenominational organization, which is to be held in Central Presbyterian Church, Toronto, from Nov. 22 to 24, will be the first in Canada. The speakers will be Mr. H. W. Hicks, Ph.B., Boston, Mr. M. W. Ennes, New York; Revs. D. Norman, B. A., B. D., Japan; John Craig, B. A., J. T. Taylor, B. A., and J. R. Harcourt, B.A., India; W. T. Currie, Africa; J. O. Stringer, D. D., Bishop of Selkirk, all missionaries, and Revs. James Allen, M.A., A. Gardiner, M.A., B.D., Principal T. R. O'Meara, D.D., Canon H. T. Cody, D.D., T. B. Hyde, J. J. Redditt, E. D. Sileox, J. McP. Scott, B. A., F. C. Stephenson, M.D., J. G. Brown, B. A., and A. E. Armstrong, M.A.,

Rev. A. B. Winchester, who for many years labored among the Chinese of Vancouver, B. C., advocates the establishment of a church for Chinamen in Toronto. A meeting of Presbyterian teachers interested in this work was held recently when Mr. Winchester put the idea before them. In Toronto there is a Chinese population of about 900, of whom, on the average, 190 attend mission service, a decrease of 20 per cent. as compared with last year. Mr. Winchester contended that the remedy lies in a separate church fellowship and the Gospel in their own language. Rev. J. B. Thompson, of Montreal, head of the Chinese mission work in Canada, will shortly speak in Toronto on the question.

During last year the disbursements of the Toronto City Mission amounted to \$2,895.37, according to the report of Treasurer Henry L. Stark at the twenty-seventh annual meeting, held in Chalmers Presbyterian Church on the 13th of November. The financial statement further showed subscriptions of \$1,516.09; annual collections, \$641.50; church collections, \$511.97; collection and mite boxes, \$71.85. Two of the principal donations were:—Gospel carriage fund, \$210, and Christmas dinner for the poor, \$259.45. Donations to the poor fund amounted to \$396.10, and \$406.62 was expended. Outing fund subscriptions came to \$725.25, and \$651.70 was spent. The summary of charity funds showed a balance of \$201.48, as compared with \$126.06 last year. In his address the President, Mr. John Stark, drew attention to the various departments of the work, which included house-to-house visitations, gospel carriage services, visits to jails, industrial institutions and hospitals, tract distribution and many other works of charity and benevolence. At present the missionaries are Rev. Robert Hall, who has seen nearly twenty-two years' service; Mr. Samuel Arnold, who has worked for over eight years; Mr. Peter Wilson and Rev. W. H. Porter. Addresses were also made by Rev. Mr. Hall, Rev. Dr. Alex. Gilray, Rev. H. A. Macpherson, Rev. W. H. Wallace, Rev. F. S. Weston and Mr. John Alken. The speakers commended the work of the mission to the sympathy of Christian people in the city.

An enjoyable evening was spent in the lecture-room of West Presbyterian Church, on Friday, the 9th inst., when the session and managers entertained the choir. After supper a short but attractive programme was gone through. Rev. Dr. Turnbull was in the chair. Solos were rendered by Miss Fisher and Messrs. Pearson and Shay-

er, and a reading by Miss Marian Poyntz. The principal feature of the evening was a presentation to Mrs. Jas. A. McGolpin, the leading soprano, who was severing her connection with the choir after seven years' service. On behalf of the session and managing board, Ald. Hay and Mr. R. J. Poyntz presented her with a handsome china cabinet. Mrs. McGolpin was also made the recipient of a beautiful sunburst from the choir, which was presented by Mrs. A. E. Humphreys and Mr. J. Smith. Speeches were made by Rev. Dr. Turnbull, Messrs. McCall, Williamson, Humphreys, Black, McNally and Smith, also by Mr. W. C. Wilkinson, Secretary-Treasurer of the Public Schools, and Mr. Jos. E. Thompson, Commissioner of Industries.

The congregation of the Queen Street East Church celebrated its 28th anniversary last Sunday, and also the 24th anniversary of the induction of the pastor, the Rev. W. Frizzell, yesterday. Unfortunately illness prevented, to the great regret of the church members, the pastor taking any part in the special services which were held in the course of the day. At the morning service the Rev. Dr. Parsons preached an impressive sermon, and he also delivered an address to the children in the afternoon. The preacher at the evening service was the Rev. Dr. Neil, of Westminster Church, who gave an interesting account of his travels in the Northwest in connection with home mission work last summer. There were large congregations at all services.

The death of the Rev. James McCaul, a retired Presbyterian clergyman, and formerly pastor of the Church of the Covenant, Toronto, occurred last week at his home at Moore Park. Rev. James McCaul was born Christmas Day, 1841, and came to Canada from Scotland when only 8 years old. He was educated in this country, and occupied the pulpits of many different churches. He afterwards spent six years in England and Scotland, and returned to Montreal for a short time, subsequently accepting a call to the Church of the Covenant. During his pastorate the membership and attendance of this church increased so rapidly that a new church was built, now known as the Avenue Road Presbyterian Church. He retired from active work in October, 1901.

One of the most successful meetings in the history of the Knox College Students' Missionary Society was held on November 13th, the hall being crowded. Dr. Neil occupied the chair, and Dr. E. H. Oliver gave a very realistic account of his experiences as a missionary in British Columbia. He presented vividly the need for Christian effort and the urgent demand for men in the missionary field. An address was also given by Rev. R. E. Knowles, of Galt. Musical selections were rendered by the college glee club and quartette and by Mr. F. W. K. Harris.

The annual convention of the Ontario Branch of the Lord's Day Alliance was held in the Knox Church, Toronto, on the 9th of November. The reports of the General Secretaries and of the Legislation Committee were very encouraging. Progress is being made on all lines and the country is taking a decidedly active interest in preserving the Sunday as a day of rest for all. The report of the Treasurer showed that the people throughout the province are willing to liberally contribute their means to support and advance the work of the alliance. The

officers elected for the current year were: J. K. Macdonald, president; Rev. T. Albert Moore, General Secretary; Rev. J. G. Shearer, Associate secretary; Dr. Copp, treasurer.

Special services were held at the South Side Presbyterian Church last Sunday to mark the tenth anniversary of the induction of the pastor, Rev. Wm. McKinley. For the past decade Rev. Mr. McKinley has given his best energies to building up the congregation and the various sides of the church's life, and his anniversary yesterday seemed to be observed with a sincere appreciation of the work he has performed.

In the morning the pulpit was filled by Rev. Prof. J. D. Robertson, of Knox College, and Rev. Prof. H. A. A. Kennedy, also of Knox Church, preached in the evening. The services were well attended. Special music and singing were prepared for the occasion.

GLENGARRY.

This Presbytery met at Vankleek Hill on the 7th inst., with the moderator, Rev. J. Sincennes, of Cornwall, in the chair.

A call from Westboro', Ottawa Presbytery, was before the court in favor of the Rev. A. G. Cameron, of Apple Hill.

The Rev. Messrs. N. Waddell, W. A. Morrison, A. Govan and J. U. Tanner were appointed as commissioners to the next General Assembly, to be held in Montreal.

A call was presented from St. Elmo in favor of the Rev. A. Lee, of Hemmingford, Que. This call was sustained and provisional arrangements were made for Mr. Lee's induction.

A request from Farran's Point was presented asking to be organized as a congregation, with a session and managing board. After much discussion and consideration it was agreed to grant this request. This makes four appointments in that pastoral charge, and the Presbytery decided that each of the four appointments should drop a Sabbath service once in four weeks.

The Avonmore congregation presented a request for separation from Gravel Hill, on the ground that one man is not able to work the entire field, and Avonmore is well able to support a pastor by themselves. To consider this and Mr. Cameron's call, a meeting of Presbytery will be held in Maxville, on Tuesday, Nov. 20, to which all congregations concerned will be invited to appear in their own interests.

The Rev. N. Waddell, as convener of the Presbytery's committee on "Church Life and Work," reported that this committee had been seeking to make arrangements to have an evangelist invited to the Presbytery. Owing to the fact that several of the congregations within the bounds held special services last year, it was agreed to commend the services of the Rev. William Meikle (now laboring in Finch) to any session contemplating such meetings and seeking for assistance therein.

At eight o'clock in the evening a conference was held, at which the Rev. A. G. Cameron and Dr. MacLean led the meeting in the consideration of the two following subjects, "Church members; their relation to one another and to their pastor," and "Church members; their relation to those not identified with the church." These subjects were most helpfully treated, and the after discussion of them was participated in by several of the brethren, the meeting adjourned to meet in Maxville on Tuesday, Nov. 20, at 11 a.m.

WESTERN ONTARIO.

The Hamilton Presbytery has decided to nominate Rev. Dr. Lyle, of that city, for election as moderator of the General Assembly.

Rev. Walter Moffat, of Chalmers' church, London, has been confined to the house for a couple of weeks as the result of an accident, but he is now recovering.

Rev. D. Anderson, pastor of Knox church, Burlington, received word from Warton last week that he had been unanimously called to St. Paul's Presbyterian church in that place.

Special evangelistic services are to be held in the Muir church from the 19th to the 30th of November, on Monday, Tuesday, Thursday and Friday evenings. A number of ministers within the Presbytery will assist at these services.

Rev. J. D. Morrow, of Hespler, and Rev. J. B. Mullen, of Fergus, exchanged pulpits a week ago last Sabbath. On Monday evening Mr. Mullen gave an address on "An Evening With the Old Flag," which was thoroughly enjoyed by the large audience.

The ladies of Woodbridge church lately presented the Rev. Mr. Fenwick and Miss Clark, his relative, who is his housekeeper, each with two very nice quilts. Truly spoke the Scotchman when he said, "Eh, but it's a rare grand thing to be weel liket be the lasses!"

It was arranged after the funeral of the late Rev. J. M. Aull, that Rev. G. Reid should conduct services in Palmerston church last Sunday; Rev. R. McCullough next Sunday; and Rev. W. G. Hanna, who was appointed moderator of session, should declare the pulpit vacant on the third Sabbath.

Rev. Dr. Watson, who for forty-five years has been a missionary in Egypt, representing the United Presbyterian church of America, occupied the pulpit in the United Presbyterian church, Galt, on the 11th instant, and his address on the condition of the four millions of inhabitants of the Valley of the Nile was heard with uncommon interest.

The congregation of King street church, London, recently made a handsome presentation to Miss Maggie Mowat, for the past three years soloist of the choir, on the eve of her departure to spend a year in Winnipeg. Rev. James Rollins made the presentation on behalf of his people.

The anniversary services of the First Presbyterian church, Westminster, were held Sunday. Rev. Dr. McCrae preached in the morning and Rev. Thomas H. Mitchell, B.D., of new St. James' church, London, in the evening. At the social gathering on Monday evening Rev. James Rollins, B.A., of King St. Presbyterian church, lectured on "A Prince of the Sea."

The ordination and induction of Rev. Isaac H. Woods, B.A., to the pastorate of Knox church, Tavistock, will take place on Tuesday, Nov. 27th, at 2.30 p.m. The sermon will be preached by Rev. Mr. Thompson, of St. Andrew's church, Stratford. Rev. H. Kippen of Harrington will address the minister and Rev. Mr. McLaren, of Shakespeare, will address the congregation. In the evening an old time tea meeting will be held and a first class programme is being prepared.

The closing sederunt of the Manitoba Presbyterian Synod, was marked by the acceptance of an overture from Winnipeg Presbytery of unusual moment. It calls for the formation of a society similar to the deaconesses of the Methodist Church to engage in dispensing charity, nursing and the performance of similar duties. The Synod heartily endorsed the project and will transmit it to the General Assembly for action. The committee was also continued to devise ways and means of enlisting more desirable candidates for the ministry and missionary work.

EASTERN ONTARIO.

Rev. Robert Eadie, of the Hintonburgh church, preached last Sunday in St. Paul's church, Kemptville.

The annual meeting of the Ladies' Aid of the Mill street church, Port Hope, was held last week.

There was a large attendance. The reports for the past year were read. During the year the society has gained in numbers and strength financially, and the coming year promises to be better than ever before. Two hundred dollars were raised and a balance carried forward. The work connected with fitting up the new church which is to be built this fall or early in the spring, will be undertaken.

A union service was held in the Presbyterian church, Maxville, on Sunday, November 11th. Mr. McLennan, who has been conducting a series of meetings during the last few weeks, was in charge of the meeting, being assisted by Revs. R. McKav, J. Pirie and J. T. Daley. The outlook is indeed bright as already quite a number have decided to accept Christ as their Saviour. During the previous week Rev. Mr. Curry, of Montreal spent a couple of days assisting Mr. McLennan in his work.

There were no services in the Methodist and Baptist churches in Vankleek Hill on Wednesday evening, Nov. 7th, but instead the two congregations met in the basement of the Presbyterian church to join with their congregation in a union service. The pastor, Rev. T. G. Thompson, presided over the meeting, and Rev. Lewis Conlev, Mr. W. E. McKilloan and Mr. Alex. McInnes took part in the opening devotional exercises. The event of the evening was an able and admirable address from Rev. W. J. Pady, pastor of the Baptist church, who gave a very interesting report of the Ontario Sunday School Association recently held in the city of Kingston. The services throughout were much appreciated and enjoyed by the large audience present.

The Boys' Progress Guild of St. Paul's church, Bowmanville, held a very successful social evening in the school room on Nov. 7th. Douglas McDonald presiding. The boys of the Guild to the number of twenty-one sang two choruses: The Land of the Maple, and Old Folks at Home. Hardy Nichols gave a piano solo. Mr. A. E. McLaughlin gave two numbers on the violin. Miss Armour's readings, and vocal solos by Miss Emery and Miss Bertha Tamblin, and a piano solo by Miss Freeland were much enjoyed and enthusiastically encored. Rev. Hugh Munroe, B.A., pastor, spoke briefly on the work of the Guild. After the programme Clarence Sharpe moved and Alex. Jones seconded a vote of thanks to all who had assisted in the entertainment. A social hour was then spent, the ladies of the church serving refreshments in great variety and ample abundance.

Newtonville Presbyterians celebrated their 50th anniversary on Nov. 11th and 12th, and were greeted by large crowds both days. On Monday evening a fowl supper was served, after which an entertainment was given and many were unable to gain admission. The programme consisted of songs, recitations and addresses. As a rule the addresses are looked upon by many as the dry part of the programme but such was not the case on Monday evening. The addresses were brief and bright and thoroughly enjoyed. The Rev. R. B. Nelles, pastor of the Mill Street Presbyterian Church, Port Hope, was present, and by the way, this reverend gentleman is very popular in Newtonville. The large crowd were all anxious to hear his address and when he was called upon, he certainly upheld his reputation of being a clever and interesting speaker. A large sum was realized and the services were the most successful in the history of the church.

HAMILTON.

Word has been received that Rev. Dr. Torrey cannot come to Hamilton next January. The drill hall could not be secured, and he wrote that he did not care to preach in the churches.

The induction of Rev. S. B. Nelson, D.D., of Rochester, as pastor of Knox church, was held last week and a large congregation was present to witness the important ceremony. Rev. Dr. Fletcher was the moderator. The sermon was preached by Rev. W. H. Sedzewick. Rev. Mr. Anderson, Burlington, gave the charge to the minister, and Rev. John Muir, Grimsby, addressed the congregation.

The call to Rev. Dr. Marsh, of Hamilton, from the congregation of Springville and Bethany, was considered at a special meeting of the Presbytery of Peterboro'. It was unanimously sustained, and arrangements were made to have the induction take place on Thursday evening, Nov. 22nd. Rev. Dr. Marsh has decided to accept the call, and Hamilton will soon lose a citizen whose work in the interest of science has made his name prominent all over Canada. Dr. Marsh, while a deep student of science, and an ardent lover of astronomy, in which he is one of Canada's foremost authorities, is an earnest Christian and a progressive citizen. He will be missed in Hamilton, not only in astronomical circles and as president of the Hamilton Astronomical Society, but in all the Protestant churches, for he was ever ready to assist in any church work.

At the meeting of the Presbytery last week, Sir Thomas Taylor read an overture recommending that the striking committee appointed to confer with the they now are, so that a better class of men can be secured than is possible under the present arrangement. The overture will be forwarded to the General Assembly. A call to Rev. D. B. Macdonald, late of Scarborough, to Haines Avenue Church, St. Catharines, and Port Robinson, was sustained. The stipend will be \$1000. A call from Locke Street and Barton congregation to Rev. Thomas McLaughlin, of Bolton, was presented by Rev. D. R. Drummond. These congregations will unite and pay a stipend of \$776. The call was sustained. The Presbytery will ask for a grant of \$300 from the augmentation fund to increase the stipend to \$1000. The Presbytery gave its permission to the congregation of Locke street church to use some of the money subscribed for building a new church to put the old building in good repair. Rev. John Young read the report of the committee appointed to confer with the congregations of Crowland and Port Colborne with a view to uniting them. Crowland is at present supplied by Welland and the work there has become too heavy for the minister. It was decided that Rev. Mr. Currie of Port Colborne should take charge of Crowland after January, and that his stipend should be increased from \$700 to \$1000. Crowland will give \$225, and \$100 will be given from the augmentation fund. Ancaster and Alberton will be left in charge of Rev. Mr. Gray of Dundas to supply them, and the mission of Blackheath and East Seneca will be in charge of Rev. Dr. Wallace. Rev. D. A. McKeacher accepted a call to Lyndoch, and will be inducted and ordained on November 20. The treasurer's report showed that the commissioners' fund to the General Assembly had a balance of \$281.87, and the Synod and Presbytery fund a deficit of \$149.23. That amount will be borrowed from the commissioners' fund.

Rev. Mr. Shearer, of Drumbo, occupied the pulpit of the Embro church on Sunday, November 11th, and his services were very much enjoyed and appreciated. He read a communication from the Paris Presbytery declaring the pulpit vacant.

TYPEWRITING NOT A LIGHT OCCUPATION.

Typewriting is by no means a light occupation, and we may safely assume that many people who regard it as such would speedily change their opinions could they live the life of a typist for a day, says Tit Bits. Few, excepting those who have performed the task, have any idea what it means to take down 8,000 or 10,000 words in shorthand and then transcribe them. The physical exertion is almost, if not quite, equal to the mental exertion demanded; and when the power expended in numberless taps is translated into its total force, a typist's fatigue at the close of a more than usually busy day is no longer a mystery.

For the purposes of this article experiments were made with several typewriting machines, and it was discovered that a blow equal to 2 1/2 oz. was necessary to depress the keys sufficiently hard to obtain an imprint. When it is estimated out that operators have, in one hour, struck the keys over 25,000 times, the arduousness of typewriting must be apparent. Yet, in addition to this, the carriage of the machine would have to be returned to the right by the operator 420 times, with a push of about 1 lb. on each occasion. The energy employed in that hour's work, would, if exercised simultaneously, give a pressure of nearly two tons.

In literary typewriting, at which so many girls find employment, the turning out of 10,000 words per day is considered a far from extraordinary performance. But to attain this result the typist must give the keys, 60,000 blows—an estimate well within the mark—and return the carriage of the machine over 1,100 times, thereby bringing into play a pressure of almost four tons.

The operator does not, of course, manipulate his or her typewriter at anything like record speed in the ordinary way; still, a consideration of this side of the subject is very interesting, and will go far to convince the layman that typewriting can honestly claim to be a strenuous calling.

The wonderful performance of Mr. J. Wright at Newcastle was fully chronicled in Tit Bits some time ago. Probably not a score of the many thousands who read the account of how he had typed 30,096 words from dictation in seven consecutive hours had any conception of what such a task really involved.

At an average of five letters to the word, and allowing for punctuation marks and spacing, he gave the keys of his machine 182,267 taps, each of about 2 1/2 oz., and he returned the paper carriage back to his right 3,300 times, using a force of as many pounds to do so. This was at the rate of 434 strokes per minute and eight returns of the carriage, which kept up for 420 successive minutes, as in the present instance, is a remarkable achievement in itself, apart from its notability as a feat of uncommon mental concentration.

When the energy expended is taken into account we find the performance yet more remarkable, for, incredible as it may seem, this expert operator, between the first and last strokes of his colossal task brought into action a total pressure of fourteen tons.

In face of this it must be granted that the male or female typist who sits from morning till night, tapping with amazing rapidity at the keys of a machine, may fairly be credited with having done a day's 'hard labour.'

Let eyeglasses lie in alcohol for a few moments, then polish with camels. If the glasses are set into gold frames a fine camel's-hair brush will lift the dust from the edges and make them look like new.

HEALTH AND HOME HINTS.

When meat is being roasted and there is danger of it becoming too brown, place a basin of water in the oven. The steam will prevent scorching, and the meat will cook better.

To destroy or drive away ants, get five cents' worth of tartar emetic, divide it into equal parts, put it into two or three sauce plates, adding a little sugar and a small quantity of water. Stir until dissolved. Put them wherever the ants are, and the pests will quickly disappear. This is said to be a sure preventative.

To pop corn successfully so that the kernels will be soft throughout, put enough in the wire popper to barely cover the bottom. Turn the cold water from the faucet over the corn and let it be saturated before placing over the fire. Shake the water from the popper, and put it in the oven to dry. Then pop over a bright fire. This is perfect popcorn and is not indigestible.

Bees as Embalmers.

Bees can embalm as well as any undertaker. All intruders on their lives are slain and carefully embalmed.

If a worm, or a roach, or any insect blunders into a hive, the bees fall upon him and slay him with their stings. To get the corpse out would be a difficulty; therefore, embalming it, they let it remain.

The embalming process of the bees is simple. It consists in covering the corpse with a hermetic coat of pure wax. Within this airtight envelope the body remains fresh. It cannot in any way contaminate the hive.

When a small blunderer in among the bees they cannot kill him on account of the protection of the shell. So they embalm him alive. They cover him, shell and all, with snowy wax. He is a prisoner whom death only releases.

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A CRIPPLE CURED.

Helpless and Bent with Rheumatism—Cured by Dr. Williams' Pink Pills.

"I was a helpless cripple. I was bent in form and could not straighten up. Crutches were my only means of moving about. I tried many medicines, but they all failed and I began using Dr. Williams' Pink Pills—they cured me." George Schaw, of Short Beach, N. S., made the above almost startling statement to a reporter a few days ago. Mr. Schaw is now a well-built man, strong and broad shouldered. Like thousands of other Nova Scotians, he is a fisherman, and is consequently exposed to all kinds of weather, just the conditions to set the rheumatic poison in the blood at work. Mr. Schaw adds: "It is impossible to overrate the severity of the attack. The trouble was located in my back and right hip. I had to quit work and was mostly indoors. There was a time when I never expected to stand erect again, but Dr. Williams' Pink Pills straightened me up again, not only that, but they made me the strong, hearty man you see me to-day. I can never describe the awful pain I suffered before I used these pills. I tried many medicines and had treatment from several doctors, but to no avail. My legs became so stiff that in order to move at all I had to use crutches. Finally the doctors decided that I was incurable and told me they could render no further assistance. I continued to suffer day and night, and then came the turning point of my life. A friend from a distance came to see me and it was from him that I learned that Dr. Williams' Pink Pills were a great cure for rheumatism. At once I got a supply and began to use them. The first indication that they were helping me was when the pain grew less severe. In a few weeks more the swelling in my legs and hips began to leave, then my joints seemed to loosen up, and then it was not long until my crutches were thrown aside and I could not straighten up. Then I began to go out doors and soon was able to resume my work as well as ever. Since that time I have never been troubled with rheumatism or lame back. I can tell you my neighbors were all astonished at my cure; they had all thought I would always be a cripple."

Dr. Williams' Pink Pills cure rheumatism by going straight to the root of the trouble in the blood. They make new rich blood that sweeps out the poisonous acid and soothes the jangled nerves. That is how they cure all troubles rooted in the blood, such as anaemia, indigestion, neuralgia, St. Vitus dance, general weakness and the general ailments that only girls and women folk know. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from the Dr. Williams' Medicine Co., Brockville, Ont.

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

**BETWEEN OTTAWA, AL-
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12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.50 p.m.	Tupper Lake	9.25 p.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.50 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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11.00 a.m. and 9.35 p.m. Mixed train
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except Sunday Leaves 6.00 a.m.,
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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any open numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 25, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land. The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

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

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

PRESBYTERY MEETINGS

Synod of the Maritime Provinces.

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

Synod of Montreal and Ottawa.

Onebe, Sherbrooke, Dec. 4.
Montreal, Knox, 11 Dec., 9.30.
Glenarriv, Van Kleekhill, Nov. 13.
Ottawa, Ottawa Bank St. Ch. Nov. 6th.
Lan. and Ren., Carl. Pl., 27 Nov. Brockville.

Synod of Toronto and Kingston.

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

Orangeville, Orangeville, 13 Nov. North Bay, Sundridge, Oct. 9, 2 p.m.
Altona, Bruce Mines, 20 Sept., 8 p.m.
Owen Sound, O. Sd., Dec. 4.
Saugeen, Arthur, 18 Sept., 10 a.m.
Guelph, in Chalmers' Ch Guelph, Nov. 20 at 10.30.

Synod of Hamilton and London.

Hamilton, Knox Church, 6th November, 10 a.m.
Paris, Paris, 11th Sept., 10.30.
London, London, Sept. 4, 10.30 a.m.
Chatham, Chatham, 11th Sept., 10 a.m.
Stratford.
Huron, Clinton, 4 Sept., 10 a.m.
Mattland, 10 Sept.
Paisley, 14 Dec., 10.30.
Sarnia, Sarnia, 11 Dec., 11 a.m.

Synod of Manitoba.

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

Synod of Saskatchewan.

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

Synod of Alberta.

Arcole, Arcole, Sept.
Calgary.
Edmonton.
Red Deer.
Macleod, March.
Synod of British Columbia.
Kamloops, Vernon, at call of Mod.
Kootenay.
Westminster.
Victoria, Victoria, in February.

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