

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum. OTTAWA, MONTREAL, WINNIPEG. WEDNESDAY, OCTOBER 9 1907. Single Copies, 5 cents.

LIFE'S TRUE HAPPINESS

JAMES BUCKHAM

I thank Thee, O Love divine,
For this familiar task of mine,
This humble service which I pay
Out of my heart and strength each day.

Sometimes the toil may irksome seem;
Sometimes, perchance, I pause to dream
Of grander work—yet not for long;
"My task for me," is still my song.

Long since I learned that wholesome
truth—

The heritage of age to youth—
That calm content and patient strife
Bring surest inward peace to life.

To do what God appoints; to bend
All soul, all strength, to that one end;
To bear in love our burden's stress—
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BIRTHS.

At Bowmanville, Sept. 21, to the Rev. Hugh and Mrs. Munroe, a daughter.

MARRIAGES.

At Melville Church, Westmount, on Oct. 1, 1907, by the Rev. J. G. Clark, M.A., assisted by the Rev. E. B. Ryckman, D.D., Frederick Alexander McKay, M.Sc., to Jessie Maud Marle, eldest daughter of James P. Mackay, Esq., both of Montreal.

At Banoro, Michigan, on Sept. 25, 1907, by the Rev. John Thomson, M.A., of Knox Church, Ayr., Ont., Maude Rebecca fourth daughter of Norman Maclean, Esq.; London, to Dr. Wm. N. Meldrum, New Durham.

On Sept. 28, 1907, at St. Giles Presbyterian church, Montreal, by the Rev. J. E. Dobson, Harold G. Barnett, son of Mr. and Mrs. Alexander Barnett, Coleraine Hall, Renfrew, to Louise, third daughter of Mr. and Mrs. D. M. Macpherson, of Glenarry.

At the manse St. Elmo, Glenarry, by the Rev. Archibald Lee B.A., on Sept. 18, 1907, Miss, second daughter of the late Hugh T. Bennett of Athol, to Mr. J. W. Clark, of Dominionville, Ontario.

At the residence of the bride's mother, 210 Slater St., Ottawa, Wednesday, Sept. 25th, 1907, by the Rev. J. H. Turnbull, Louis Francis Hoy of New Westminster, B.C., to Margaret Teena, daughter of the late Mr. Chas. Hutchison.

At St. Giles Presbyterian Church, Toronto, on Thursday, Sept. 26th, by the Rev. Dr. McNate of Oakville, Madge Mackay, of Oakville, Ont., to C. B. Patterson, of Port Moody, B.C.

At Windsor, by the Rev. J. C. Tolence, pastor of the St. Andrew's Presbyterian Church, both M. Deane and Walter J. Colwell, both of Port Hope.

At Woodbridge by the Rev. M. McKinnon on Wednesday, Sept. 25th, 1907, Mr. Edgar Watson to Miss Myrtle Douglas.

On Sept. 21, 1907, at the residence of the bride's parents by the Rev. G. M. Milligan, D.D., Duncan A. Sinclair to Eva J. Taver, both of Toronto.

On Thursday, Sept. 19th, by the Rev. A. R. Winchester, Arthur George Andrews, second son of R. Andrews, to Jean Cassmond, third daughter of the late George Creamdash, both of Toronto.

DEATHS.

At the residence of her son, Mr. Daniel Waters, 78 Madison Ave., Toronto, on Sunday, the 29th September, 1907, Agnes, widow of the late Rev. David Waters, D.D., I.T.D., aged 85 years.

On Sept. 29, 1907, at Burford, Helen, wife of Dr. W. R. Penfold, and daughter of the late Rev. James Cairncross.

On Sept. 24, 1907, at her residence, No. 96 Stanton St., Toronto, Mary Carlyle, youngest daughter of the late William Carlyle, of Dumfriesshire, Scotland, and sister of the late ex-Ald. William Carlyle, of Toronto.

W. H. THICKE

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NOTE AND COMMENT

The will of the late Marshall Field provided that the bulk of the Field fortune should be held in trust for two of the grandsons until the older one reached the age of fifty years. If the boys survive that date it is estimated that their fortune will amount to a round billion dollars.

His present Majesty was once asked by an American what he would do to support his family should the chances and changes of this mortal life remove him from his high estate into a lower sphere. He replied that he would travel about and give lectures on the "hardships of being Prince of Wales."

Very ignorant and rash people are heard every now and then to assert that it will be only a little while until the Church dies out, or the Bible is forgotten, or the gospel ceases to have any influence. This is very foolish and without any foundation. One might just as well assert that within a few years people will outgrow the use of water, or that they will forget the use of bread.

The assembling of the Grand Army for another yearly review suggests to the Springfield Republican that among all the candidates mentioned for the Republican Presidential nomination there is no veteran of the civil war. Not before since the war has such a thing happened when the field was open to new candidates. Thus does the old generation pass, giving way to the new.

According to a decree issued one year ago, Russian subjects were given the right to change their religious faith. This privilege was accorded to members of the Orthodox Church as well as to others. A counter decree has now been issued by the Holy Synod excluding soldiers from its benefits, and compelling them, as long as they are in the army, to remain in connection with the Orthodox Russian Church. A Russian decree, whether issued by the Czar or by any of the other qualified authorities, is binding in law only until it is revoked or superseded. There is no assurance that it is seriously meant, or that it will not be changed with the changing whim of the government.

The magnificent new Cunarder, "Lusitania," has broken the ocean record by making the trip from the Queens-town Lightship to New York harbor in four days and thirteen hours, and part of her journey she showed a sustained speed of 26 knots (nearly 30 miles) an hour, which is as fast as the average of many of our passenger trains. The new steamship was built on the Clyde. She is 790 feet long, with a beam of 88 feet, and a depth of 60 feet; and she draws 37½ feet when loaded. Her funnels are 185 feet high, and have a diameter of 24 feet. She carries 7,000 tons of coal, and can accommodate 650 first-class, 500 second-class, and 1,300 third-class passengers. She is equipped with turbine engines of 70,000 indicated horse-power, driving four shafts, each of which carries a three-bladed propeller of manganese bronze. The ship is furnished with telephones, elevators running from deck to deck, rooms with open fireplaces and windows, a cafe, an orchestra, and a music and lounge-room. Surely this ought to rob ocean travel of nearly all its terrors.

Lover of Nature, particularly of bugs, Dr. F. H. Snow, of Lawrence, Kansas, has come home from New Mexico with 15,000 more specimens—520 were beetles. The collection now numbers more than 200,000 specimens; 6,000 beetles, 2,500 hemiptera, 100 diptera, 500 dragon flies, 2,000 butterflies, 1,000 grasshoppers, and 1,000 bees and wasps. Camp was pitched in Gardner's Canyon, on the eastern side of the Santa Rita range, among the live oaks, about 7,000 or 8,000 feet above sea-level. "It was a delightful country to collect in," said Dr. Snow. "It was cool most of the time and had splendid water. Heretofore I have always worked in the desert with its hot sands, mesquite and chaparral. Not one of our party met with an accident, and there were no Gila monsters up there," he continued, laughing. Last year a Gila monster bit the doctor.

The concentration of a large part of the wealth of the United States in the hands of a few men is one of the disquieting facts of our era of great organization. But, far as this concentration has gone in the United States, it is not comparable to the concentration of the sources of wealth and of financial power under the older class-governments of Europe. For example, a writer in the Contemporary Review estimates, from the receipts of the income tax, and from similar data, that "about 95 per cent. of the entire wealth of the United Kingdom is owned by about one-ninth of its population." He estimates that about 200,000, or at most, 250,000 families, own nearly the whole of the accumulated wealth of the kingdom. All such statistics are avowed estimates, but after a liberal allowance has been made for error, the fact of a tremendous concentration remains.

It is regrettable to learn that the Welsh revival, which promised such great things two years ago, has been followed by a serious reaction. The National Free Church Council of England sent Mr. Wilfrid J. Roland to Wales to investigate the disquieting rumors of the conditions in Wales, and his report is not encouraging, though he blames the churches themselves for their failure to conserve the unquestioned spiritual results that were produced. The "Interior" says that he "visited thirty-seven places in South Wales where the revival fire burned warmest, and found sad declines in all of them. Everywhere there have been grievous losses of membership from the churches—in some places 'enormous losses.' In mining villages the conditions are particularly bad; the public houses are recovering the patronage which they lost in the time of the revival, and many young fellows who are still ashamed to be seen in public drinking-places join private drinking-clubs, where gambling also prevails. Church leaders attribute this startling defection to their own failure to provide any special instrumentality for fostering the Christian life of young converts and for attaching them to the church. After revival meetings subsided, the churches went on simply with the routine of ordinary services of worship to which established Christians had been accustomed. Many congregations now contemplate trying to repair the oversight by introducing forms of institutional work. In some of the mining villages miners' institutes have been erected to furnish working-men with a place of sober and clean resort, but all of these are secular. It is felt that the Church missed a great chance in not earlier seizing on this idea for itself."

The "Youth's Companion" gives an interesting sketch of the peculiar type of Christianity professed by Menelik, the black king of Abyssinia. The king is pious, after his fashion, but his piety shows itself in a zeal for making converts more after the Mohammedan mode than what we consider Christian, though it is fully in accord with the spirit of the inquisitors of a century or two ago. He had interested himself in the Ethiopian version of the New Testament, which has recently been completed, and he has constituted himself an agent of the Bible Society for the distribution of the Scriptures throughout his own dominions. His Majesty is so desirous of promoting the study of the Bible among his soldiers that he will not hesitate, it is said, to fell an officer with a blow of his fist for any deficiency in Scriptural knowledge. His methods of stimulating piety include, it is likewise declared, the use of the stocks for soldiers who do not say their prayers. He unholds any form of violence which he deems conducive to spiritual growth. Thus persons guilty of sacrilege are hanged, even when the guilty belong to the female sex.

The British Trades Union Congress, held in London, England in the early part of September, expressed itself very decidedly upon two points, in regard to which its decisions are of more than local interest. First, it declared against compulsory arbitration of labor disputes, on the ground that, in Great Britain, the ends of labor could be better secured by means of strikes. In the second place, it demanded a universal old-age pension of five shillings a week for every worker over sixty. The idea of compulsory arbitration has been embodied in the labor laws of New Zealand, Australia, and Canada; but the American unions have bitterly opposed it, and now the British unions have taken the same stand. We think the Canadian plan is rather the better. In regard to old-age pensions, there is considerable diversity of opinion, but the idea has found increasing favor in recent years. Germany has an old-age pension law that pensions the workman at seventy years of age. Australia has one which, we believe, comes into effect when the laborer reaches sixty years. Collier estimates that if the British Government were to adopt the trades Union recommendation, it would mean an annual payment of about \$65,000,000; and a similar scheme in the United States, with a pension of \$3 a week, would probably cost \$300,000,000.

Korea, in spite of its political difficulties, is having a marvellous religious awakening. Dr. Erdman says of it:—"If they keep up in Korea the same percentage of conversions as they are now having, for eleven years, the whole of Korea will be converted. The explanation is simple. The Korean church is a Bible-loving church, a Bible-reading church. Last year women came eight, ten, and twelve miles, walking over hills and mountains, and willing to submit to any hardship if only for four days God's Word could be read and explained to them. So, too, the men will carry their own provisions, and walk twenty or thirty miles, to attend one of these Bible conferences." It is marvellous how much one revival resembles another. They have their different characteristics—but the unity is most apparent. If the Korean revival rests upon Bible-study it will prove spiritual, sane, and permanent.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSSOME AUTUMN THOUGHTS IN
PLAIN PROSE.

By Knoxonian.

Not being ambitious to furnish autumn poetry for anybody's waste-basket, we put our essay on autumn in plain prose. We may be wrong, but we have an idea that plain prose in the contributor's column does more good than bad poetry in a waste-basket. Some people would perhaps prefer writing for the waste-basket in poetry to writing for their journal in prose, but that is not our way of thinking. There is neither gain nor glory in having one's verses put into a waste-basket. The literary companionships of a waste-basket are not good.

Autumn in Ontario is in many respects our most pleasant season. October is our most enjoyable month. A run through any part of Ontario in October is a rare treat. The trees, whether in orchard or wood, are more beautiful than in spring. There may be less to suggest hopefulness, but this lack is more than atoned for by the infinite rarity of tint. Any man who can take a run through Brant, or Oxford, or Perth, or Waterloo, or Halton, or Peel, or York, or Ontario, or any of our older counties in October, without being moved to admiration has a small soul. He is but one remove from the cattle seen feeding in these localities, and perhaps not nearly so useful as some of them. October is one of the best months in the year for a holiday. A man who has October and \$200, or even \$100, can take a capital holiday without going off this continent, or even out of this Dominion.

In the life of every good man who lives to his threescore and ten there is an autumn. Where it begins or ends you cannot exactly say, but everybody knows what you mean when you say about any given man that he is in the autumn of life. One cannot name any day in September and say autumn began on that day, nor can you name any year in a man's life and say his autumn began in that year. We know when the autumn of the year has fully come, and there are many signs which tell up when the autumn of life has come.

A good man should be at his very best in the autumn of life. Autumn is the fruit-bearing season in human life as well as in nature. A Christian man should be more useful, more influential for good, more of a blessing to his Church and to society in the autumn of life than he has ever been before. He has all his past experience to guide him; he has that faculty for dealing with men with the minimum of friction which can be acquired only by practice; he has the wisdom which years usually give to every man who wants it; he has a vast amount of useful knowledge picked up by the way; and, better than all, he has, or ought to have, more grace than he possessed at any previous period of his life. His autumn should be by far his best time. If a man is not a better Christian in the autumn of life than he was in life's spring and summer, it may well be doubted whether he is a Christian at all. If he has not more sense in autumn than he had in his earlier years, there is great fear that he may never have any sense. There is no hope for a fool at sixty.

Perhaps the finest thing about the autumn of life is its mellowness. The mellow character is no longer hard—no longer harsh, no longer sour, no longer

green. A man in that stage does not try to do everything by force. He does not try to make drunkards sober by abuse, nor to convert Catholics with a club. He knows that you never make a liquor seller better by calling him hard names, nor turn a Catholic into a Protestant by breaking his skull. A preacher in the mellow stage never consigns men to everlasting perdition in a tone of voice as destitute of feeling as the tones of an auctioneer. The autumn of life brings mellowness in the case of every good man, and mellowness of character means moderation, charity, kindness, patience and many other qualities that make character lovely.

Men in the autumn of life are as a rule the safest men to do business with.

A doctor in the autumn of life is not very likely to give you heroic treatment unless your case is really bad. He knows that "horse doses" shake up the system horribly. He nurses nature, helps nature and gets you through as easily as is compatible with safety. All young doctors don't give "horse doses" by any means. Many of them are careful, prudent, fine fellows, who treat their patients with great care and skill. Some of the old ones, even in the autumn period, give very strong powders for very slight ailments. But still the general rule remains true that a good physician in the autumn of life gives as few "horse doses" as he can help, especially to weak people and children.

A good lawyer, in the autumn of life, is very careful about advising people to go into lawsuits. He knows by long experience that litigation is slow, tedious, expensive and terribly uncertain. A young lawyer, brimful of fight, and anxious for promotion, may not always be so careful.

A statesman in the autumn of life, if a good man, always becomes more moderate in his opinions and feelings. He has lived long enough to see that there are good men, patriotic men, on both sides. He has also found out that there are selfish schemers, pinch-neck patriots, howling hypocrites, and a few thieves on both sides. A young man starting out in public life is apt to suppose that all the good men are on his own side and all the bad ones on the other. When he comes to the autumn of life he knows better, and becomes more moderate in his feelings and opinions.

A business man in the autumn of life has usually some marked qualities. He is not very apt to enter into wild cut speculations. He doesn't sue half as quickly as a young man. In fact he never sues at all if he can get his own in any reasonable way. As a rule, it is much easier to do business with a man in the autumn of life than at any other period. He is more reasonable, more sensible, more kindly, and does not believe so much in force as he did when young.

A pastor in the autumn of life should be at his very best. If he has kept up his reading, he is at his best. Having children of his own, he knows better how to deal with the young of his flock. Having lost some of his own, he can sympathize with others when similarly bereaved. If he has been a good student and has had the discipline of the pen, he should preach better in the autumn of life than at any other time. His sermons will be more mellow. He may preach less about hell than he once did, but he will preach more about the cross. His sermons will be more sym-

pathetic, more helpful, more useful than they ever were. His prayers will be the best part of his service. There is nothing that shows the spiritual growth of a minister or any other Christian so much as his prayers.

Reader, are you in the autumn of life? If so, are you better than you were at any former period? Have you outgrown all hardness, harshness, sourness, bitterness? Have you that mellowness of character which should come in autumn and which, while it adorns the possessor, is a benediction to all around him? If not, why not?

CARD PLAYING AND RELIGION.

It has been apparent for some time that card-playing has not only been a growing evil in society, but an evil that has crept into the Church and affected injuriously not a few of its members. Not any too soon has the alarm been sounded by Mrs. A. B. Sims, of Des Moines Ia., winner of the women's whist championship of the United States, who has abandoned card-playing and is now using her efforts to induce others to do so. She was one of the speakers at the Winona Bible Conference recently, and gave her personal experience and testimony, as follows:

After I saw what I was really doing, I burned up my whist board and cards, and I should like to speak in every church to the women and tell them what card-playing led me and will lead them to. I belong to Christ Church, in Des Moines, and when I was most active at the card table I was also trying to do work in the church. My husband was on the board of trustees, and I was at the head of the church sick committee. I looked about me in the church and saw that card-playing was undermining our organization. The whist and euchre craze was sweeping the women of the congregation, and the church was sinking because of their neglect. The fever to play whist acquired such a hold on me that I abandoned my church work; in fact, I quit attending services. Finally Mr. Sims and I fell to discussing it, and we concluded that my identity with the church and with the card clubs of Des Moines made my attitude ridiculous. I continued to play cards up to December 17, 1906. I had spent years studying whist from a scientific standpoint. I had given as much thought to the game as a minister of a church would give to the Scriptures. Toward the close of my card career I declared that I would give up euchre and bridge whist parties, but would never abandon the regulation game of whist. On December 17, last year, I heard Dr. J. Wilbur Chapman preach on Amusements. I made up my mind that I would never touch a card again.

The card craze, as it prevails among the women of this country, is the most serious competitor the church has to-day. It is causing them to abandon home and church interests. I have had letters from women in every leading city in the United States, in which they declared that the church and society women have gone mad over bridge whist and other games. Letters in similar strain have come to me from Canada, Europe and Mexico. It was when these messages began to pour in upon me that the hold cards have taken on civilized women fully dawned on me. I want the women of our country to hear my experience. I want to convince them, if I can, that card-playing and Christianity will not go together.

EDUCATION AND CITIZENSHIP.

As was expected Dr. Falconer, the recently installed President of Toronto University, gave a notable and inspiring address, which should be read in full as reported in the daily papers. Our space only permits a few extracts:

"We must still aim in our education at the production of the highest possible type of citizenship. I believe that the highest type of citizenship cannot be permanently trained apart from a sense of obligation to and reverence for the moral order which is Divine. Religion is the crowning function of our manhood, for in religion we reach out to that which completes this fragment of the present:

"And what is our failure here

But a triumph's evidence of the fullness of the day!"

Our people, being a Christian nation, will expect of a university that its influence will be favourable to the promotion of religion. Did I for a moment imagine that there is any antagonism between the spirit and ideals of a state university and essential Christianity, certainly I should not be addressing you here today. The university teacher aims at truth, and he can attain it only in so far as his own life is a harmonious intelligence, controlled by high moral purpose. As a scientist he can never rest in anything less than the truth as he believes he has discovered; it after the most searching and unbiased investigation. His sincerity, earnestness, freedom and single-mindedness cannot fail to promote, in the long run, an essentially Christian spirit, and the fine motto which in my student days was inscribed on the walls of the Greek classroom of Edinburgh, "Aieteeuen en a gape," "Holding to the truth in love," might well be taken by all universities to signify that true religion, science and culture may go hand in hand together."

"May the University of Toronto flourish more and more with age, rejoicing abundantly in the fruits of academic freedom. On our Dominion the dawn of a day has broken with the promise of such prosperity as has fallen to the lot of few peoples at this early hour of their national existence. Multitudes entering into new lands are astir; we hear the hum of industries; our youthful nation is awake with confidence and healthy-minded vigor. But there are also here and there symptoms that may cause the patriot to fear lest not many hours of our day will have passed before heavy clouds gather. The universities cannot be voiceless. From them our generous youth need the word of wisdom lest they fall a prey to an unchastened optimism, or people look to them for men who unmoved by the enthusiasm of an hour, steadily cultivate the things of the mind and the spirit. In the future they will censure us if we do not in this commercial time set for them professional ideals of a scientific standard and supreme in honor. On no university in Canada does this national responsibility rest more heavily than on the University of Toronto. I believe that my colleagues recognize with me the seriousness of the task that lies before us. I could not undertake the share in it that has been assigned to me were it not that I am persuaded that help comes from the unseen to him who seeks faithfully to do his duty."

At the installation of Dr. Falconer, Sir Wilfrid Laurier delivered felicitous words of congratulation to the new President of Toronto University. Among other things the Premier said:

"It is evident that Dr. Falconer has been selected, not for his age, not for his accomplishments, great as they are, but for the mind in him, which promises so much. I have listened with pleasure and admiration to the address he has delivered, and which is to be the guide and inspiration for his new duties. If I had one wish to formulate, a wish that could be accomplished, it would be that instead of being what I am, a graduate, I were an undergraduate of the University of Toronto under the tuition of Dr. Falconer. Will you permit me in closing to express to you from the bottom of my heart, Mr. Chancellor, and to the gentlemen associated with you, my deep and sincere admiration of the broad catholicity of spirit manifested in the University of Toronto in selecting the best men wherever they are to be found, and in maintaining as it does those high principles of human brotherhood and Canadian tolerance."

THE JEWS.

The Jews have just celebrated their New Year and observed the great Day of Atonement. It is a fit time to note some facts respecting this scattered people. Mr. Paul Bernard has lately given to a Paris paper some results of his study of the distribution of the Jews and the extent to which they are turning to Christianity. He says:—

At the present moment there are about 11,150,000 Jews in the world. Over 8,750,000 of these live in Europe, 1,600,000 in America, 360,000 in Africa, 342,000 in Asia, and some 17,000 in Australia. Of all the capitals in the world, New York has the greatest Jewish population—namely, 700,000; Vienna has a Jewish population of 130,000; Berlin, 95,000; London, 30,000; and Jerusalem, 30,000. The task of enumerating the conversions to Christianity, of the large body of Hebrews, has been successfully attempted by the German writer and missionary, Le Roy, who has devoted his life to the evangelization of the Jewish race. In his "Judentaufen (Jewish baptisms) im 19. Jahrhundert," he shows, from the statistics of churches, that some 250,000 Jews went over to Christianity in the last century. Of these, 73,000 passed to the Evangelical Churches, 58,000 to Catholicism, 75,000 to the Greek Church, and 20,000 to various other sects. Great Britain gained 23,000 converts, and America 11,000. It is to be noted that the figures given are only approximations, and are the result of researches in registries most easily available. In Germany, between 1880 and 1905, 10,000 conversions were made; in Vienna, during the same period, 10,000; in Budapest, at least 30,000; and in Russia, during the past forty years, in St. Petersburg and Moscow alone over 30,000. In the five years, 1900-1905, 2,517 conversions to Christianity were effected in Germany.

The Department of Agriculture of the United States has recently been conducting experiments to find out more about the food value of fresh fruit. The experiments were too limited to settle the matter definitely, yet they went far enough to warrant us in saying that fruits have a real food value. Of course, there is a large amount of water in most fruits, but there are also sufficient carbohydrates to provide real nutriment to those who can digest them. From the economic and nutritive standpoint apples come first of the fresh fruits; and amongst the dried fruits dates and raisins rank highest. Dried fruits are, of course, a much more concentrated food than fresh fruits. The general conclusion is that both dried and fresh fruits form an addition to the diet of man that is of real value in the supply of bodily nourishment.

CORONA.

By Nellie Bleigh.

The short article, A Sign of the Skies, which I read with pleased interest in the Dominion Presbyterian, and which so delicately described the vision of a shining cross, transiently appearing in a summer noontide sky above the Irish Sea, reminded me of a spectacle I once beheld, while in Port Arthur, on the shores of the beautiful Thunder Bay.

Man—a night we watched the gleaming borealis, brushed brilliantly athwart the sky, by the unseen Artist's hand, swept suddenly in seemingly unstudied wise into a thousand waving wonders, as though it did portray the heaving fancies, or the many melting moods of some grandly simple soul; or, starting forth and spreading into myriad leaping tongues of gossamer fire, as though some cloud-birth city had been given to the names.

But on the night to which I specially refer, a man but stepped out into the swirling air to let vague aspiration wing its wave toward the immeasurable, and mingle for a moment with the mighty mysteries, forever faintly shadowed forth in night's immensity, when suddenly and most amazingly, an unaccustomed glory met my gaze.

From a blank circle in the zenith there stretched, one toward each cardinal compass point, four rainbowed bands of beauty, that widened as they went, and faded out to faintest faintness, as they neared the horizon's rim.

What could I do but gaze astounded at the sooty splendid spectacle presenting as it did to my joy-uplifted heart, the vision of an earth-embracing cross, a cross-created crown, outstretched into a fair caressing canopy that closed me round with kind embrace—a cross emblazoned with the fairest hues that earth and air can build, a crown that flung its radiance far, a canopy, the outstretched arms of that encircled cross, inviting earth to rest beneath its shadow.

O Beauty, blazoned on the sky,
What wealth of truth in thee doth lie!

O Crown that shines so bright o'erhead,
Who wins thee on the cross hath bled.

O Rest, down-dropping, from on high,
Who finds thee first, most freely die.

One, on the cross, for us hath bled;
A crown enshales now His head,

With broad'ning beams that aye portray
The Cross, that proffers peace a-ways.

His Cross with Him He bids us share
That we the Crown with Him may wear.

The Cross He bids us bear each day,
Shall shine, a Crown of Peace for aye.

Like all the forms of earth-born beauty
forever fading, and forever being born,
this vision vanished as I looked upon
its loveliness, but its memory continues
a glory and a joy, and a thought of
peace and safety evermore.

Not to seek it—not to demand it—not to compel its coming, but to work for it rather as a reward. Not to grasp it too closely—it is fragile when in possession—but rather to lay it aside and once in a while to look upon it saying: "You are mine only for a little while; Happiness, let me cherish you while I may." So happiness may linger to illuminate life's weary way.

SUNDAY SCHOOL	<h1>The Quiet Hour</h1>	YOUNG PEOPLE
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ISRAEL ENTERS THE LAND OF PROMISE.*

By Rev. Prof. E. A. McKenzie, D.D.
Sanctify yourselves, v. 5. Cromwell's Ironsides were almost invincible in battle. Like a whirlwind, they swept the enemy from before them. The secret of their prowess did not lie in discipline, though that had much to do with their victories. It did not depend on their human leader, though he was a great factor in the winning of their triumphs. But these men prayed before they fought. They went against the foe, each one feeling that he was fighting God's battle in God's strength. No force could withstand men armed with such a conviction. Before Israel could conquer Canaan, their minds and hearts must be turned to God as the Source of their strength. Then, and then only, would the conquest be assured to them. All success, real and enduring, is conditioned on our realizing God's presence with us, and His energy working in us.

Take up the ark of the covenant, v. 6. It was a great day in British history when King John signed Magna Charta, on the Plain of Runnymede, by the banks of the Thames. To that document we owe the protection of our life, liberty and property. It is the symbol of a pledge and a freedom. But even more important than civil rights are those of the spiritual realm the ark with its sacred contents was God's pledge to Israel that He would protect and guide them. We see the ark no more; but we have the cross of Jesus Christ, than which there can be no clearer sign or stronger guarantee of God's love to us and His purpose to save us. Beyond all price are the privileges secured to us by Calvary.

Magnify thee, v. 7. There is a little poem that tells how a German peasant, tired with the day's toil, sat at evening in his clay cottage, and while he sat he slept, and as he slept, he dreamed. Suddenly, the low roof became lofty like the dome of a cathedral, the small windows became large, and of glorious painted glass, and the rude fireplace was changed into a golden altar, before which, he and his household became ministering priests. The sense of God's presence magnifies and glorifies every life. Its commonplace is redeemed, its limitations are broken, and every act becomes a divine service.

Hereby ye shall know, v. 10. It is not alone what a thing is, but what it represents, that lays hold of the heart. Behind the visible is the invisible, and it is by the invisible that we are all, consciously or unconsciously, most moved. A weather-beaten rag, shot-torn and stained with blood, may scarcely be worth rag-gatherers' while to pick up; but it is the Union Jack, and speaks of deeds that can never be forgotten. There have been crises when the waving of that flag was half omnipotent. The intrinsic value of the ark would not be very great, but when faith touched it, and hope shone upon it, and precious memories were woven around it, it became something of infinite value. A piece of broken bread is one of the commonest things in the world. But Christ took it and blessed it, and exalted it into a symbol of His own sacrifice, and now that broken bread awakens the holiest feelings of the soul.

*S.S. Lesson.—Joshua 3:5-17. Commit to memory v. 17. Read Joshua, chs. 2 to 4. Golden Text—And he led them forth by the right way, that they might go to a city of habitation.—Psalm 107:7.

Behold the ark, v. 11. No doubt the Israelites left many things behind them, as they crossed the Jordan, the accumulated rubbish of their wilderness journey,—useless baggage, cast-off clothing, utensils; but they took the ark with them. So there is one supreme classification for every one in life: things that matter, and things that do not matter. Every call that comes to us to enter new and untried ways, should be a time of sifting, a summons to leave behind our foolish sins, our worthless ways, and to tighten our hold on truth and goodness.

And it shall come to pass as soon as, v. 13. Long ago in Syria there lived a brave warrior, trusted and honored by his king. But his life was blighted: he was a leper. A little slave girl told him of a man who could cure him. He went to the man and was told the remedy; but the cure was so simple, he was angry. He looked for a great demonstration. However, urged by his friends he did as he was commanded, and, "as soon as" he so did, he was cured. The great from the little: that is a lesson we are all slow to learn; the great tree from the little seed commencing to grow; the great river, from the little springs and rivulets; the great salvation, from one look of unfeigned faith at the Crucified One; great mountain of heights of character, from the little daily habits of holiness; great achievements for the heavenly Lord, from the small unnoticed goodness of daily conduct.

The feet of the priests... shall rest in the waters, v. 13.—There are stories of secret chambers in old castles, containing rich treasures. Entrance to these could, in some cases, be gained only by touching a spring in a certain panel in the wall of a room. That panel might look exactly like all the rest, but once the spring was touched, it flew open and disclosed the hidden wealth. There are untold riches of divine grace waiting for us to enjoy them. And the way to discover the spring that opens to us their secret depository is very simple and plain. It is just obedience to God's commands. He will hide none of His wealth from those who obey.

Priests... stood... firm... people... passed over, v. 17. There is a decisive moment in every battle, when the tide of victory ebbs and flows. The result depends usually on a regiment, sometimes on a single individual. The courage of that individual or regiment becomes contagious, and, for the moment, dominates the whole army. Opportunities without number come to us, of taking a brave stand against temptation, or boldly declaring ourselves on the side of right. If we play the man, some one else is sure to follow our example. Our joy in winning the fight will be multiplied by thus helping another to win.

If Jesus Christ is everything to me, I know He can be everything to any man, and because I know it then woe as me if I do not do all that is in my power to let every man who does not know Jesus Christ share Him with me. There is no escape from this logic. If I love Jesus Christ, which means if I am loyal to Him, which means if I keep His commandments, I am in touch with everybody to the ends of the earth who needs Him, and I cannot wash my hands and say that you must excuse me from this matter.

—Maltbie D. Babcock.

There can be no truer success than duty well done.

RELIGION NOT A REFUGE FROM THE WORLD.

Religion's chief value in this life is in connection with the temporal affairs of this world. Only as we act upon this truth will our religion be real enough to carry over into the next world. The only men who hasten the coming of the Kingdom are those whose religion colors and insures their success in secular affairs. The biographer of Sir George Williams, founder of the Young Men's Christian Association, writes that in his earliest young manhood, while he was devoting every spare minute to such Christian work as later crowned his life, Williams was nevertheless a healthy, successful business man. "Christianity, as he understood it, never blunted his keenness, never weakened his capacity for work. He was not one of those who find a comforting refuge in religion when they have failed in everything else,—men who adopt piety as a last resort." Therefore he was successful in religion and business alike, as God means every man to be.—Sunday School Times.

PRAYER.

O Lord, merciful and gracious, come to Thee for mercy and we beseech Thee for thy grace. We have sinned, but we love Thee. Week by week we go our way, working the work of life that Thou has laid upon us. We do not know always what the outcome is to be. Sometimes our plans fail. Then we fall back on the blessed assurance that our failure was Thy plan for us. Sometimes we murmur, and worry, and fret against our life. Then we sin. But once more we plead Thy mercy, and beseech Thee for Thy grace. Help us to count all things that come to us the wonderful doings of Thy love. And, oh, forgive us our sins, dear Lord. Oh remember them not, we pray Thee. Help us in our arduous days to trust Thee. Help us to meet the obligations of our life, and grant us, if it be Thy will, success in the work to which our time and thought is given. For we love Thee, O Lord our God, and we would honor Thee in the life we live from day to day. Grant us these things if it be Thy will, our Father, for the sake of Jesus Christ, our Lord. Amen.

SELFISH SALVATION — SEEKING.

To be saved means, not to get something, but to give everything. When we have given ourselves and all that we have to Christ and his service, we receive, it is true, more than we can ever give; but if that is our chief purpose in so doing we have not caught the spirit of Christ's message. "Individuals who seek religion for heaven alone are merely bargain-hunters," is the searching way a Chautauqua speaker is reported to have put the truth. Getting saved merely for what we can get out of it for ourselves is a selfish and unworthy way to seek salvation. But to come to Christ in joyous acceptance of his salvation because only in Him can we live a life that counts, is to seek salvation for what it will make us worth to others,—and that is what Christ wants us to think most about.

The personality of Christ must have been striking. The children were fond of Him, the poor gathered about Him, glad to have Him as a guest.

"HE HELPETH OUR INFIRMITIES."

To the sober scientist and the sane Christian, man is at once a revelation of tremendous possibilities and an exhibit of pitiable infirmities. He is "a poor worm of the dust," and yet only "a little lower than the angels." The scientist may regard him as the result of an arrested evolution, the believer as a ruin caused by some great collapse; but as to the fact of his present state there is no possibility of disagreement. To any candid observer man is a creature of mingled iron and clay like the image in Nebuchadnezzar's dream. We see him now in Luther, defying an empire, and now in Peter, cowering before a slave.

It does not require any very profound study to discover that the Bible recognizes the flesh itself as a serious infirmity, one that must be reckoned with in all our philosophies of life. Here and there the sculptor may dream of a Hercules, or the painter of a Venus; but for the most of men "this midway vesture of decay" is neither strong nor beautiful. Even in Getsemane the weary body overpowers the willing spirit by its drowsiness. To supply its needs "man goeth forth unto his labor until the evening." Only after its necessities are provided for can the mind or the soul receive attention. And when it is racked with pain or weakened by the processes of approaching dissolution it tests the fortitude of a martyr, the faith of a saint. Sweet it is to the believer to be told that its infirmity is not ignored by our God, who "knoweth our frame, who remembereth that we are but dust."

Many great intellectual victories have of recent years made man somewhat conscious of his mental powers; but it would do no hurt were we to study for a little while our infirmities in this need also. It is quite true, and the wonder of it does not grow old, that man has put words into balances and sunk into his crucible. He has subjected to his will the lightning and imprisoned it like a chained Samson in his mill. He has deciphered the records of empires whose very names had been lost, and he has peopled his museums with reconstructed monsters who perished from the earth before Adam was born.

It is not a matter of wonder that before Adam was born powers than our infirmities; and yet not one of the great problems which oppressed the mind of Job or disturbed the philosophic calm of Plato has been answered. "If a man die shall he live again?" The question which the patriarch of old put to his soul is met by silence today as then. We know more about the stars than David; but, apart from revelation, no more about death than he. The presence of suffering, the prosperity of the wicked, the inequalities of fate, the origin of sin, constitute with the philosopher the unsolved "riddle of the universe" as truly as in the days of the psalmist. So far as the questions are concerned which most vitally affect us, the mind of man is not characterized by its power but by its infirmity. It has not made a single move toward the solution of the simplest problem connected with our origin, purpose or destiny.

But when we in our investigations probe still deeper, we find man in the spiritual realm not "captain of his soul," but the slave of his appetites and passions. Against the protests of his conscience he is dragged on to the commission of sins he loathes, and the good resolution that he so hopefully forms he finds himself unable to maintain unbroken. Even in lands where the environment has done most for him, we must draw the curtain across the windows of the saloon, and close the gambling den with a policeman's club, and drive the scarlet woman off the streets. Yet despite all these precau-

tions the battle oft goes against us and we are forced to confess that, except for grace, man's spiritual infirmities must prove his undoing.

How precious, then, the revelation of "a power outside ourselves that makes for righteousness." How precious the word which assures us that it is our very infirmities themselves which make us pitied of heaven, just as the defective child receives most of a mother's fostering care. There is One who "helpeth our infirmities," One who, because of those infirmities, "makes intercession for us" before the throne of law. They little understand the sacred scriptures who speak of them as though they made charges to the derogation of the race. Any do, indeed, exhibit life as the moralist and the philosopher see it; but as to that showing the vision of a Father who, because of our infirmities, pitied the burdened and the needy as an earthly parent values and protects a child whose evident weaknesses appeal to the tenderest sympathies of his soul—America.

THE FARTHER HILLS.

By Richard Watson Child.

The clouds upon the mountain rest;
A glow is on the summit day,
But down the valley, in the west,
The sunset sunlight tapers its way—
A light lies on the farther hills.

Forget thy sorrow, heart of mine!
Enough shadows fall and fade the leaf,
Somewhere is joy, though 'tis not thine;
The power that sent can heal thy grief;
And light lies on the farther hills.

Thou wouldest not with the world be one
If he'er thou knewest hurt and wrong;
Take comfort, though the darkened sun
Never again bring gleam or song—
The light lies on the farther hills.

"It is not enough to have the truth of God in the Bible—it is not enough to have the Bible on our tables; we ought to have its truths in our hearts. The Psalmist kept them there; hence he could write: 'Thy word have I hid in my heart, that I might not sin against Thee.' The Saviour himself kept the truth there when He was on earth, hence He could easily reply to Satan's temptations: 'It is written.'"

At the death of a Christian girl a bosom friend said: "Everywhere she went flowers bloomed in her path, and the air was sweeter, when she passed through the room." What a record to leave of life! The aroma of such a character is incense in heaven. There can be no death to one who is in such touch with God.

Every one of us needs some influence and some impulse outside of ourselves to compel us to strive for our ideals. The best impulse that can uplift the life is the friendship of Jesus. He says: "Ye are my friends if ye do whatsoever I command you."

Were we to ask but one thing of our Heavenly Father, there were reason it should be, Lord, give us a fountain. Why, blessed be His name, He hath given us one. Not only springs of water useful for our outward man, a land of springs, like Canaan, but a Christ, a Christ for our souls.—Philip Henry.

The question was asked in a party of children which character they liked best in Bunyan's "Pilgrim's Progress." One replied, "I like Christian best"; another said, "I like Christiana best, because she took the little ones along with her."

REMEMBER ETERNITY.

If eternity is simply time indefinitely prolonged into the future, how can an "one remember it? We can't remember the future. Memory has to do with the past, with something that has already touched our life. If we are to remember eternity accordingly, it must be past as well as future, and must already be near our life, as indeed it is. For eternity is not indefinite time. It is above all time. It is timeless life, the life that is above change and decay, above all evil and sin. "This is eternal life," said Jesus, "that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

Of course, we can only think in terms of time and space, because these things condition all our life. But in God there is no space and there is no time. All is always present to Him. And the life that is in Him is also above all the limitations of time and space. It is the life we must, while we are here, live the life of God and have the knowledge of God in our hearts and under the conditions of space and time. And, accordingly, we cannot talk of the eternal life and eternity without using ideas and words which belong to time and space. But we need to remind ourselves that these are only signs of speech, and that the reality is far from and beyond them.

The language of God, in His spirit, is very certain language. His dominion is not primarily between what is present and future, but between the world and God. That is the choice between the present and the future, but it is that because it is much more. It is the choice between the earthly and the worldly, the low and the high, the transient and the enduring, between the fatal choice of the world's fleeting joys, and that living connection with God in the doing of His will, which relates men to the abiding.

We do entirely right, however, when, after guarding ourselves in these ways against wrong ideas, we think of the future and of our duty to prepare for the future. Beyond our life here there is an entrance waiting for us into the eternal life, which we live here under many limitations, and shall live there in perfect freedom. And our loved ones who have gone before are waiting for us there in what Jesus himself called his Father's house of many mansions. In that life sin will be no more, and in perfect joy and peace we shall work with God and serve Him. That life there is the whole of which this life is a part, and those who reject what is offered them of it here have rejected the possibility of it there, so far as we may know or can judge of the issues of life.

We are waiting here until that larger life can begin, but we are not "only waiting here." In a true sense we are, for that is our real life, and this is only preparation for it. But the preparation consists in present duty and work, and faithful devotion to our tasks, within the limitations of this present life. The best spirit in which to fulfil those tasks is the spirit of waiting for Christ and for the everlasting life. To those who wait for Him and it, they will come.

Daily Readings for Preceding Week.

- Sunday, October 13, 1907.—I. John 2:15-17, 24, 15.
- Monday—Judgment in eternity (Acts 17:30, 31).
- Tuesday—Judged by Christ's word (John 12:47-50).
- Wednesday—Separation in eternity (Matt. 13:47-49).
- Thursday—Rewards and punishments (Luke 16:22-26).
- Friday—An eternal home (John 14:1-4).
- Saturday—Life everlasting (Gal. 6:7, 8).

The Dominion Presbyterian

IS PUBLISHED AT
323 FRANK ST., - OTTAWA

AND AT
MONTREAL AND WINNIPEG

Terms: One year (50 issues) in advance, \$1.50.

SPECIAL OFFER—Any one sending us FIVE new names and \$5.00, will be entitled to a FREE copy for twelve months.

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake in label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrears.

Send all remittances by check, money order or registered letter, made payable to the DOMINION PRESBYTERIAN.

When the address of your paper is to be changed send the old as well as new address.

Sample copies sent upon application.

Letters should be addressed:

THE DOMINION PRESBYTERIAN,
P. O. Drawer 564, Ottawa.
C. BLACKETT ROBINSON,
Manager and Editor.

OTTAWA, WEDNESDAY, OCT. 9, 1907

FIRST THINGS FIRST.

The universities, colleges and schools, and the congregational work of the churches, again are all in operation for the fall and winter. In the congregations, there is a forward look towards the sabbath attendance, the Sunday school work, the prayer meeting, the finances, the church music, the missionary societies, the young people's organizations, "entertainments," and what not. The foregoing, or most of the foregoing, are more or less important in their degree; but they should never in themselves be regarded as first. The greatest need of every congregation—of yours, for instance—is a deepening of its spiritual life. First things first.

NOT OF THIS WORLD.

Bishop Ingram, of London, England, in an address at Richmond, Virginia, during the celebration of the 300th anniversary of the founding of the Anglican Church in America, said the greatest danger of the church on both sides of the Atlantic is worldliness. "In one sense," he said, "it is impossible for the church to mix too freely with the world. Into the slums of East London, into the business of Wall street, into the mining camps at Klondyke, the Church must go and no human interest in the world is outside the interest of the Church. But, on the other hand, to run a church as a man runs a successful business, to depend upon cleverness and management, rather than the grace of God, to neglect prayer and intercession in favor of influence with the press, to lower the teaching of the Church or its moral standard in order to suit a self-indulgent age is to spell ruin and failure and shame for the most orthodox church in the world. In a voice which still rings down the centuries, Jesus Christ himself proclaimed: 'My Kingdom is not of this world.'"

BEARING OTHER PEOPLE'S BURDENS.

Far be it from me to urge any one to refrain from bearing the burdens of others. Selfishness is so ingrained in the fibres of character that few people require reproof because of self-forgetfulness. Here and there, however, we meet men and women who have so consistently effaced themselves and so generously and constantly carried the burdens of others that they have unfortunately made their beneficiaries weaklings unable to bear the brunt of the common day. Who has not seen a mother whose extreme unselfishness finds its contrast in the attitude of her daughters who accept without demur every one of her sacrifices and almost let her slip into the grave without offering a helping hand? Somebody has said that the world is made up of two classes, the people who lift and the people who lean. One cannot walk down the street without meeting examples in proof of this rather sweeping assertion. Sometimes it is a husband who has without complaint and with miraculous patience borne the hard end of everything for a lifetime. His chivalry, his fortitude, his patience have known no diminution, although outsiders have seen that the wife he adored was querulous, exacting and inappreciative, having grown selfish unconsciously through his extreme self-denial. Much oftener it is a wife who with womanly sweetness has assumed burdens she should never have borne, and who has made the partner of her life discourteous and unsympathetic because she has required so little at his hands. Keble never wrote a truer stanza than the familiar one:

Meek souls there are who little dream
Their daily life an angels' dream;
Nor that the rod they bear so calm
In heaven may be a martyr's palm.

The truth is that the very unselfish the unselfish who are morbid in the crucifixion of their own desires, finally attaining to a point where the personal desire vanishes and is merged wholly in the wish of others, seldom suspect their own goodness. For themselves they are satisfied with making others their happy. The trouble is that so well as succeed in their efforts half so well as they would were they to let others undertake a fair share of the daily burden. It can never be too often repeated that there is no generosity worth mentioning built on injustice.

All this is not saying that life is hardly long enough to bear the loving burdens one ought and must, for kindred and friends, for invalids, for the aged, for those who have been distanced in the conflict and have failed in life. But there should be discrimination. There are times and seasons when it is a positive duty for the sake of the larger good to beware how to cultivate inertia and apathy in other people.—Christian Intelligencer.

SUCCESS.

A Boston firm recently offered a prize for the best definition of what constitutes success. A Kansas woman was awarded the prize, and this was her answer:

"He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction."

THE CURE FOR WORRY.

Worry has been called "Am-bleanitis." But that is a slander. No country is immune from the disease. Neither is any class of society, rich or poor, learned and ignorant, capitalist and laborer—all are subject to its ravages. Work rarely kills, but worry, sooner or later, brings down its victim. A man can least afford to worry when he does worry, because just at such a time he needs the force of every faculty to bring him to his normal condition.

What is worry, anyway? It is just a host of restless imps of fear, which, taken singly, could be conquered with hardly any effort. It is their multiplicity, their persistence, that discourages. How day worry be cured?

First, by realizing the utter uselessness of worry. A dozen eternities spent in worry will not change a single fact. It is only by hard, faithful work that such things are accomplished, and no man can work well, with a clear head and a steady hand, if he will persist in worrying.

Second, by taking a larger view of life. Most of us imagine that the world is comprehended within our own limited horizon. That is not quite true. There are really some good people and some good things beyond the line of our vision.

Third, by not "crossing bridges" until we come to them. As a matter of fact, nine tenths of our fears are never realized. "Sufficient unto the day is the evil thereof."

Fourth, not only by remembering that to-morrow has not yet arrived, but that yesterday is already passed.

Fifth, by constantly recalling that this is God's world. It has not yet gone to the devil. It may at times seem as though it had, but the presence of so many strong, good people in it, and the constant progress that we are making, disproves it.—The Rev. Charles Steacie, in Westminster.

THE HAGUE CONFERENCE.

We do not share the pessimistic views of those who bewail the Hague Peace Conference as a failure. What did they expect? Did they expect the oldest institution in the world—War—to allow itself to be easily abolished? It is something of a success to have been able to assemble an international Peace Conference at all; and it is a still greater success to have the Conference made self-perpetuating under arrangements for meeting automatically at regular intervals. Through the Hague Conferences, wars will become less frequent, and when they do occur more humane. We believe the time not remotely distant when most disputes between nations will be settled on the principle of Mr. Lemieux' arbitration settlements between employers and employees. Meantime, the Hague Peace Conferences are doing a needed work in educating the peoples of the world up to the principles of the Prince of Peace.

CANADIAN CLUBS.

Canada is to-day regarded not so much as a subject country as a sister nation. There was a time when Canada had almost every form of National Societies—except Canadian. That is the case no longer to the same degree. The formation of Canadian Clubs has fostered the national spirit. They serve a good use as a neutral meeting ground, as an antidote to excessive party spirit, and as giving opportunity to see and hear men of note who have something to say.

AN APPEAL TO THE SOBER-MINDED.

By Pacificus.

Dr. Samuel Miller, in his work on The Christian Ministry, when closing his argument against episcopal succession, thus writes: "If we may believe the advocates of uninterrupted succession, the monsters of impiety and profligacy, who, at different times, filled the papal chair, and the seats of bishops, of which characters the pages of ecclesiastical history are full, were the true and genuine successors of the apostles; whilst thousands of the most learned, pious, devoted and exemplary divines that ever lived, men of whom the world was not worthy, were impious intruders on functions to which they had no legitimate introduction, and all their ecclesiastical acts so many impious nullities! Can these claims be admitted without rebellion against the King of Zion?" This, I submit, is not argument, but declamation; it is not an appeal to reason, but to prejudice and passion; it will not influence the sober-minded, but it will inflame the fanatical. It is an example of the logical fallacy of an equivocal middle term. In one sense they are not the legitimate successors of the apostles, in another they are. Will anyone deny that it is possible to hold a valid commission in the army and yet be ignorant, innocent or even a traitor? The fact that the commission bears the royal seal, was given in good faith and was received with a solemn oath of loyalty and service, aggravates the guilt of the unworthy officer, but it makes his acts as an officer valid. And not that command Christians to "honor the king" when zero wore the crown? Did we not tell us that "the powers that be are ordained of God" and that those who "withstand them, withstand an ordinance of God"? Authority may be perfectly legitimate when it is most abused. Of this we have a notable example in the scribes and pharisees of our Lord's day. Knowing them thoroughly, and denouncing them in terms that make the reader tremble, Jesus nevertheless acknowledged that they sat in Moses' seat and said: "all things, therefore, whatsoever they bid you, these do and observe" (Matt. 23:3). He fully acknowledged the legitimacy of their authority while He denounced their hypocrisy.

We do not dwell with pleasure upon "the dark ages," that chaotic period of which were evolved the intellectual and moral order and freedom of modern days, but an outstanding fact of its history is that the chief barrier in that period against tyranny, oppression, ignorance, lust and cruelty, was the much-maligned mediæval church. She could not have been wholly untrue to her beneficent mission. There must have been everywhere hosts of godly presbyters in the true apostolic succession of doctrine and character as well as of office. The reformation in Scotland was an insurrection against the monastic orders, not against the parochial clergy. Although but a few led the movement, yet, when the change was seen to be inevitable, the great mass of the old priesthood accepted the reformed faith and became pastors and readers amongst the people to whom they had formerly ministered. No one dreamed of "reordaining" them. I appeal to the candid judgment of sober-minded students whether the church

which could give birth to the reformation was not one that vindicated the legitimacy of its descent from apostolic presbyters. In no case did the reformers declare that they "came out of" the corrupt national church, but they vehemently asserted that they only purged the ancient establishment of its Romish superstitions and tyranny, restoring its primitive purity and freedom. Knox and his contemporary reformers indignantly repudiated the charges of heresy and schism; declared their hearty adhesion to the ancient and Catholic creeds; wrote on the title-page of their records "The Book of the Universal (i.e. Catholic) Kirk," and vindicated their right to die and ordain by the powers they had received when made presbyters in the unreformed church. The Commissioners to the Westminster Assembly took the same ground, they repudiated a sectarian name and, denying the title of "Catholic" to the corrupt papal church, declared that they were members of the Catholic church in Scotland reformed. (See Sprott's "Book of Common Order," p. lixvii).

We have finally to consider the attitude which our doctrine requires us to take in regard to the ministry of modern evangelical denominations, and in the first place, with reference to the reception of individual applicants into full ministerial standing. It is too much to ask that the written be substituted for the "unwritten" law? The only course consistent with the Presbyterian view of the ministry and its functions is the one laid down in our standards, namely, to admit no one to the office of presbyter who has not been ordained by a presbytery, or according to the manner of the Church of England, which is virtually by "preaching presbyters orderly assisted." It is not unreasonable to ask those desiring to unite with us to accept our doctrines, and it ought not to be felt humiliating to show that they do. The view which we take of the origin and powers of the ministry determines our conception of the Church as a specifically divine institution, or as divine only in a figurative sense, and differing in degrees, but not in essence, from other beneficent organizations providentially raised up for the good of humanity. Surely those who think this distinction vexatious and frivolous are not properly seized of its significance. The course pursued by the Canadian church, for I do not know how long, is flagrantly inconsistent with its own constitution and dishonoring to the ministerial office itself.

While we have a right to require that individuals shall simply accept of our doctrines, government and usages, the situation is changed when we come to treat with other communions in their corporate capacity. In this case we are rightly called to make all the concessions necessary to agreement that are possible without sacrifice of principle. How far may we modify our demands in regard to ordination without imperiling the succession of legitimate authority?

One exceedingly unsatisfactory condition in the negotiations with Congregationalists is that they have no corporate unity themselves. Their unions are mere conventions, repudiating any authority to act for, or to control the actions of, the individual ministers and congregations represented in them. The Joint Committee may make every concession to the members of that denomination on its membership and yet fail to satisfy any, or all of the rest. Their whole weight in discussion has been devoted to the practical elimination of definite doctrinal statements and creed subscription, and loosening as much as possible the bond of authority amongst the church courts of the new organization. Their view of the church and its ministry is diametrically opposed to

that of Presbyterians—there is no middle ground. If, as they say, any number of believers may form themselves into a "church," and, selecting one of their number, confer upon him the power of performing ministerial functions, the authority for this procedure must be found elsewhere than in the New Testament. It is true that an Independent congregation, or "church," usually invites a number of pastors to meet with it, and to "lay hands upon" the man whom they have chosen. But this is not an "ordination" in the conventional and scriptural meaning of the term. It is merely a fraternal recognition, carrying with it a denominational standing, but conferring no powers which are not possessed independently of it. So fearful are some Independents that undue significance may be attached to ordination that, like the late Charles H. Spurgeon, they refuse to submit to any such ceremony. There are more unordained pastors amongst English Congregationalists than in any other body. The minister thus "ordained" is not the representative of Christ, save in a general and metaphorical sense, for those who set him apart had not Christ's commission to act in the matter. Traced back but a short distance, the orders of the ordainers themselves would be found to have originated with some one who either assumed the office, or received it by the vote and appointment of unordained persons, commonly styled laymen. To unite on equal terms with Congregationalists, without safeguarding our doctrine for the future, would be an implicit abandonment of our professional position.

(To be continued.)

Y.M.C.A. IN NORTH AMERICA.

A resume of the important facts in the new year-book of the Young Men's Christian Associations of North America, given by the "Interior," shows development along all lines. The present number of associations is 1,867. The membership made a net gain of 25,000 in the year, reaching a total of 435,000. Of these 175,000 are members of evangelical churches, and consequently hold active members' cards in their associations and control all elections and all administration. An astonishing advance of \$5,000,000 in the value of real estate owned by associations—practically all in buildings for association work—brought the aggregate of such holdings up to \$33,000,000. Besides all this, there is at the present time \$11,000,000 on subscription for new association building projects, of which \$4,000,000 has been actually paid in. Local associations are spending now above \$5,000,000 a year for their own expenses, and they are contributing a full title of that amount to keep up state, provincial and international committees for the general promotion of the Young Men's Christian Association idea. For young men of foreign lands an annual budget of over \$150,000 is collected. The total force of men employed wholly in association work is 2,400. Effort to emphasize the distinctly religious work has led to an increase of forty per cent. in the amount of money spent on that department, amounting now to \$200,000. The Bible classes of the association have instructed 92,000 men in the Bible during the year. The daily attendance at association rooms throughout the country is 138,000. The plan of providing dormitories for young men in the city association buildings has grown in favor so rapidly that within the year the number of men living under association roofs has doubled, now amounting no less than 12,000. The very practical work of the employment department is gaining strength; in the year past 24,000 young men were helped to positions—a gain of 5,000. There are now 231 railroad associations, twenty eight army branches, and eight branches for sailors of the navy.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

WHO CAN BOAST?

By Kate S. Bates.

It had been a rainy day, and the children had been kept in the house all day. There had been wars and rumors of wars. Joe would not play street car with Ned, because Ned would not let him be conductor all the time.

"I go with papa more than you do, so I know better what to do," said Joe; but Ned would not yield.

"I know now well enough," he said. Then they all tried to play school, but it was soon dismissed because Mabel persisted in being teacher.

"I'm the oldest, and I know the most," she declared. "I'm not going to school to any of you children."

So it had gone most of the day, and mamma was thankful that it was nearly supper time. There was a fire in the grate in the library, and they were all gathered there waiting for papa.

"Do tell us a story, mamma," they said; "a fairy story; one you've never told us before."

Mamma put on her thinking cap for a few minutes, then, with a funny little twinkle in her eyes, she told the following:

"Once upon a time a sleek, fat rat in a farmer's barn woke up feeling very hungry. 'I must bestir myself and see what I can find to eat,' he said to himself. So he started out, and scurried here and there, through cracks and crevices and all sorts of holes, until at last he found himself in the farmer's granary. The first thing he saw was a bag of peas, all tied up as nice as you please. 'Triumph!' said the rat, 'I can easily get at those'; and in a twinkling he was gnawing a big hole in the bag. The peas were nice, fat ones, and the rat enjoyed them very much.

"How foolish it is in people to think that they can keep things away from me," he said complacently to himself. They may lock their doors and tie their peas and corn up in bags as much as they please. When I want them I can get them easily enough." Here the rat gave his long tail a flirt and tossed his head.

"I——" he began again, but before he could say another word the farmer's cat, who had been crouching down in the corner watching him, suddenly sprang out and seized him fast by the throat. 'Ah, you miserable creature!' she cried, as she tossed him about, 'you made a mistake. I reign supreme here; not you!' Then she devoured the poor rat, and walked out, nothing her head very high. But just as she turned the corner her master's greyhound bounded out, and pussy hew up a tree as lively as she knew how.

"There!" said the dog, 'I guess you won't be quite so lofty when you come down. I'm the master's favorite, and much stronger than you are. You know that you are afraid to come down and meet me fair and square.'

"Then the dog, after he had frightened the poor cat nearly to death, ran out in the field, where his master's horse was pastured.

"Grass ester!" he cried, contemptuously, as he ran in front of the horse and barked furiously, 'I am fed with the daintiest morsels from my master's table, while you are set out here in the fields to eat grass.' Then the dog sprang up, meaning to bite the horse, but he was too quick for him, and kicked him with his iron-shod hoof, so he fell dead on the ground.

"Ha, ha!" neighed the horse, tossing his head scornfully, 'I go with my master to market. I have eaten the most than once by my headdress. I have much more cause to boast than you, poor cur!

"The horse galloped away at full speed across the field into the forest beyond. Now, there was a lion in waiting there. He had been watching the horse for days and he could not repress a roar of satisfaction as he saw him come nearer and nearer. At last he gave one mighty spring and crushed him to death.

"Roar!" he roared, 'you thought yourself a wonderful creature, but I am king of beasts. By my great strength I reign supreme; there is none like unto me in the forest.' But even as he spoke an arrow pierced his heart, and in his death-struggle he fell beside the body of his victim. The owner of the horse, who was riding through the forest, had seen him fall upon his favorite steed, and had slain him with his well-aimed arrow.

"King of the beasts and monarch of the forest are you indeed?" he said. "Know you I am monarch; not you." And the man took the lion's skin, threw it over his shoulder and rode proudly home.

"But alas! before he reached there a thunderstorm came up, a flash of lightning smote the man, and he fell dead upon the skin of the lion.

"What cause has that now to boast thyself more than these?" rolled out the thunder, mightily.

"I know why you told us that," said Joe. "You think we've all been boasting too much what we could do, didn't you?"

"Perhaps," replied mamma. "It is nicer to let some one else praise us, and not our own lips, isn't it? And it is also well for us to remember that while we may be very clever in some one way, there are many others much cleverer. So we will just do the very best that we can—'You in your small corner and I in mine.'—Christian Work.

FOREVER AND A DAY.

I little know or care
If the blackbird on the bough
Is filling all the air
With his soft crescendo now;
For she is gone away,
And when she went she took
The springtime in her look,
The peachblow on her cheek,
The laughter from the brook,
The blue from out the May—
And what she calls a week
Is forever and a day!

It's little that I mind
How the blossoms, pink, or white,
At every touch of wind
Fall a-trembling with delight;
For in the leafy lane,
Beneath the garden-boughs,
And through the silent house
One thing alone I seek.
Until she come again
The May is not the May,
And what she calls a week
Is forever and a day!
—Thomas Bailey Aldrich.

The big touring car had just whizzed by with a roar like a gigantic rocket, and Pat and Mike turned to watch it disappear in a cloud of dust.

"Them chug wagons must cost a hape iv cash," said Mike. "The rich is fairly burnin' money."

"An' be the smell iv it," sniffed Pat, "it must be thot tainted money we do be hearin' so much about."—Success.

THEY WERE OVERLITERAL.

Parents and Sunday teachers are not seldom surprised at the unexpected turns given their religious instructions. One of the ministers in London is fond of reciting the first half of a Scripture verse, leaving any child who can to complete the quotation. Following his usual custom he recently recited; "The eyes of all wait upon Thee"—

A little girl, with a flourish of the hand, announced her ability to complete the verse. Upon being given permission to do so she stood up and added: "And Thou givest them their meat from New Zealand."

In a police court of the same city quite as surprising a turn was given the story of David and Goliath. A lad from one of the board schools was arrested for having broken a pane of glass in a tradesman's shop. The complainant, alleging that the mother was a poor widow, requested that the fine be remitted.

"Ah, sir," she said tearfully, "it's all that religious teaching in the schools that makes the trouble. They have been having a lesson about David and Goliath, and now it's nothing but slings and stones. I've had to pay for three windows already, sir."

Which helps us to understand why Ulpianus, when he first translated the Bible into Gothic, omitted the book of Kings for fear of inviting war instead of promoting peace.—Interior.

A TOO CANDID HOSTESS.

Mrs. Whitaker (in "Sicily and England, 1848-1870") has preserved some odd reminiscences of people once well known. She has recorded, perhaps, the rudest communication ever sent by a hostess to one whom she had invited as a guest. The Lady Shelley of the day sent the following to a young lady of good position who could sing, and had twice declined to sing at her house, but was not good-looking: "Dear Miss Temple-Bodewin—I had asked you and your sister to my house hoping you would sing for me. As my rooms are small I can only invite people who are either useful or ornamental. As you will not be the one, and you certainly are not the other, I must request that in future you refrain from coming to me."

TACT WITH THE TIMID CHILD.

If the theory of the modern psychologists be true, that a fault is best cured by having the attention drawn away from it, there is certainly no better place to apply it than in dealing with a timid child. Reasoning with the child about the folly of his fears is seldom helpful, for his fears are not of his reason, but of his imagination, or of his nerves. Often he is as keenly aware of their foolishness as his elders are, and makes pitiful little ostrich-attempts to conceal them. These attempts—the gentle mother will agree with the psychologist—are to be respected; the illusion that the child is not afraid is to be preserved. If the boy dawdles over something that he plainly cares nothing about, in the obvious hope that soon some one else will be going down cellar or up garret to companion him in his search for the tool he really wants, it is wiser, as well as kinder, to acquiesce in his reticence and make an excuse to give him the protection he craves. To say boldly, "Are you afraid to go alone?" to strip away the self-respect which by and by will harden into courage, is not only cruel—it is stupid.

LOVE AND JUDGMENT.

"I think Mrs. Hillis is the coldest mother I ever saw!" and there was considerable indignation in the way Mrs. Kerr expressed herself, and much more implied by the hugging and kissing she bestowed upon her two-year-old boy.

"Why, I have been of the opinion," Mrs. Ames replied, "that she was making an unusually lovely mother, for one so young."

"And so she is, in many ways," the other admitted. "But when I was over there a few minutes ago, that dear little fellow of hers came to her side and reached up his arms to be taken. And what did she do? Just reached her head down coolly and kissed him, saying, 'Mamma cannot take you now. Run away and play with your blocks.' Why! I could no more have resisted those little arms than nothing in the world. That's why I caught up Roger and gave him such a huggin' when I came in, and said what I did."

"Did Mrs. Hillis' baby seem satisfied with his treatment?" the visitor asked, with a good deal of interest.

"Yes, he seemed to be contented to go back to his play. He's a dear little fellow, anyway. I told her she need never expect to have another child as good as he is."

Meantime, Roger had been climbing all over his mother's lap and up on her shoulder. His hand was over her mouth half of the time trying to keep her from talking to her carter and attract attention to himself, while he insistently asked for a cookie or piece of bread. By the time Mrs. Ames arose to take leave, Mrs. Kerr was tired out and remarked:

"Dear me, I shall be glad when Roger is old enough to teach how to behave himself. I'm going to begin when he is three."

Fifteen months later, Mrs. Ames was coming on her friends. She had been enjoying a conversation with Mrs. Hillis for some ten minutes, when she heard the sound of small feet, and Wade, not quite three years old, came quietly into the room and sidled up to his mother.

"I think it's 'portant," he said, soberly, in a low tone.

His mother turned to see a finger held toward her, from which the blood was trickling. Mrs. Ames saw the instant flush of anxiety as she caught the little hand in hers, but noticed that it was followed by an effort at self-control as she saw that the finger had merely been pricked by a splinter.

"Yes dear, this is important," she replied, kissing the finger. Then she excused herself while looking up a bandage for the wounded member. When it was wrapped up, another kiss was bestowed, and the little fellow went to his play.

"What did he mean by saying it was important?" Mrs. Ames asked, curiously.

"Why, I teach him not to interrupt me when I have callers, unless it is for something important. You see, he understands. Of course, the scratch amounts to nothing, but it was really important to him."

Mrs. Ames next called on Mrs. Kerr. Roger was in the rear of the house when he heard the bell ring, and by the time the visitor was admitted he had raced through the rooms and reached the front hallway. As soon as his mother was seated he brought a broken wagon to her and demanded its repair. She interrupted her conversation to give him instructions in behavior, and finally she got him to put away the toy. Then he insisted on being taken in her lap, and to keep him quiet so she could converse this was done. He sat still for a few seconds only, then put his hand over his mother's mouth so she would listen to what he had to

say. Mrs. Kerr was mortified, excused herself to take him out of the room for correction, and apologized when she returned.

"I don't know what is the reason," she said, in perplexity, "but I seem to be making a failure with Roger. He is no trouble at all when we are alone, and is as mannerly as need be, but the moment I have a caller he just goes wild and acts as if I never tried to teach him anything. He is a little past three now, and certainly I have begun young enough. Don't you think so?"

"Well," Mrs. Ames replied, guardedly, "when a child as bright as Roger received much attention, as a baby, in the presence of visitors, he will continue to expect it. One's love must be tempered by judgment."—*Alford W. Rosway.*

A LOST FRIEND.

My friend he was—my friend from all the rest;
With calumnie faith he opened to me his breast.

No door was locked on altar, grave or grief;
No weakness veiled, concealed no disbelief.

The hope, the sorrow, and the wrong were bare,
And all the shadow only showed the fair.

I gave him love for love, but deep within
I imagined each frailty into sin.

Each hilltop foible in the sunset glow-
ed,
Obscuring vales where riveted virtues flowed.

Reproach became reproach, till common grow
The captious word at every fault I knew.

He smiled upon the censorship and bore
With patient love the touch that wounded sore.

Until at length, so had my blindness grown,
He knew I judged him by his faults alone.

Alone, of all men, I, who knew him best,
Refused the gold to take, the dross to test.

Cold strangers honored for the worth they saw;
His friend forgot the diamond in the flaw.

At last it came—the day he stood apart,
When from my eyes he proudly veiled his heart;

When carping judgment and uncertain word
A stern resentment in his bosom stirred.

When in his face I read what I had been,
And with his vision saw what he had seen.

Too late! Too late! O could he then have known,
When his loved died that mine had perfect grown.

That when the veil was drawn—
abased, chastised
The censor stood—the lost one truly prized.

Too late we learn—a man must hold his friend
Unjudged, accepted, faultless to the end.

—John Boyle O'Reilly.

For ourselves, too, in these nerve-racking days of turmoil and strife, we find distinct advantage in occasionally emulating the example of a great Peasam philosopher, who, when asked how he maintained his exceptional composure, slowly and sagely replied: "Sometimes I set and think, and sometimes I just set."—*George Harvey, in The North American Review for September.*

BABY AND MOTHER.

A few doses of Baby's Own Tablets relieve and cure constipation, indigestion, colic, diarrhoea, and simple fevers. The Tablets break up colic, expel worms, and bring the little teeth through painlessly. They bring health to the little one, and comfort to the mother. And you have the guarantee of a government analyst that this medicine does not contain one particle of opiate or poisonous soothing stuff. Mrs. C. F. Kerr, Elgin, Ont., says:—"Baby's Own Tablets is the best medicine I have ever used for stomach and bowel troubles and destroying worms." Sold by all medicine dealers or by mail at 25c a box from The Dr. Williams' Medicine Co., Brockville, Ont.

HOLLAND AND HER LACE.

There has never been a time since the beginning of the nineteenth century when Holland has not depended on the wages of her lacemakers, and she does so still. There is hardly a town, east or west, where it is not made, and in West Flanders alone are 400 schools to-day where the making of lace is taught to 50,000 children. There are, besides, the beguinages, as they are called. These are institutions presided over by a Catholic sisterhood. The inmates support themselves, and give a certain number of hours' work each day for the support of the sisterhood, usually by making lace. There are thousands of workers in these homes.—*N. Hudson Moore, in "Saint Nicholas."*

A NEW CODE OF ETIQUETTE.

A Philadelphian who returned the other day from New Mexico has brought back with him a valuable addition to the bright lexicon of social terms, according to "The Philadelphia Press." The Southwestern place which he visited was very small and isolated, and its society consisted of but a few families—that of the storekeeper and postmaster, that of the livestock man and that of the "hotel" proprietor. One day the Philadelphian received a written invitation from the wife of the storekeeper:

Mr. and Mrs. Brounesjow
Request the Pleasure of Mr.
Blank's Presence
At a Reception on Thursday
next.

C. O. D.

The recipient of this missive was somewhat puzzled. He intended, of course, to go to the reception, and he was fairly well posted on social usages as they obtain in the East; but that "C. O. D." in the corner puzzled him, and after he had worried over it for some time he decided to go frankly to the storekeeper and ask him about it.

"See here, Tom, I'm only a tenderfoot, you know, and I'm not very well up on these things; so I'd like to know what does 'C. O. D.' mean on this invitation anyway?"

Tom gasped. "Don't you know that?" he demanded in horror at such ignorance. "And you're from a large city, too! Why I thought every one knew that 'C. O. D.' mean, 'Come or decline.'"

It's wiser being good than bad;

It's safer being meek than fierce;

It's fitter being sane than mad;

My own hope is, a sun will pierce

The thickest cloud earth ever stretched;

That, after Last, returns the First,

Though a wide compass round be

fetched;

That what began best, can't end

worst,

Nor what God blessed once, prove ac-

curst!

—Browning.

Old-fashioned religion would have been dead long ago if sneers could have killed it.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

EASTERN ONTARIO.

Anniversary services were held at Kars last Sunday.

Rev. J. B. McLeod, of Martintown, conducted preparatory services at Lancaster last Saturday morning.

Rev. Orr Bennett, of Almonte, and Rev. R. Young, of Pakenham, exchanged pulpits on September 22nd.

Rev. E. W. Mackay, of Smith's Falls, preached at the anniversary services of St. Andrew's, Almonte, last Sunday.

Rev. W. A. Morrison assisted Rev. A. Govan, of Williamstown, with his Communion Services held recently.

The Presbytery of Kingston will hold its next meeting in St. Andrew's Church, Kingston, on December 10th, at 10 a.m.

Rev. Dr. McLean, of Arnprior, occupied the pulpit of the Presbyterian Church at Renfrew on a recent Sunday and preached two excellent sermons.

Rev. Principal Gordon, of Queen's, preached in St. John's Church, Almonte, on Sunday evening, September 22nd.

The Children's Day Service at Alexandria, which had to be postponed on account of the heavy rain, was held last Sunday.

The cantata, "Under the Palms," will be given in McLaren Hall, Alexandria, on October 11th, by members of the choir of the Presbyterian Church and Sunday school children.

Anniversary services will be held in connection with St. Andrew's Church, Arnprior, on October 15th. Prof. S. W. Dyde, LL.D., of Queen's University, will be the preacher.

Rev. J. H. White, M.A., of Uptergrove, preached in Calvin Church and Althorpe on Sunday, and occupied the pulpit of St. Andrew's, Perth, on Sunday night, September 29th.

Rev. R. Laird, of Queen's University, preached in St. Andrew's Church, Pakenham, on Sunday, September 22nd, and laid before the people the need for special support for Queen's College.

St. Andrew's Church, Appleton, held no service on the last Sunday in September, on account of the anniversary services in Melville Church, Ashton. The following Sunday Rev. Dr. Gordon, of Queen's, preached at St. Andrew's.

During the absence of Rev. A. A. Scott, of Carleton Place, who is taking his holidays this month, the pulpit will be filled by Rev. Mr. McLean, of Toronto, Rev. Mr. White, of Ottawa, and Rev. Mr. Cormack, also of Ottawa.

The anniversary of the dedication of the new Presbyterian Church at Balderston was observed on Sunday, Oct. 6th. Rev. Dr. Robert Campbell, Moderator of General Assembly, preached morning and evening. The following night a social was held, which proved a great success.

Rev. D. Smith, of Foxboro, has accepted the call from the charge of North Luther and Woodlands. Rev. Mr. Laidlaw has been appointed to declare the pulpits of the charge of Foxboro and Sidney vacant on the first Sabbath in October, and act as moderator during the vacancy.

A missionary concert was held in St. Andrew's Church, Appleton, Friday, September 27th, when the following program was given:—Recitations by Miss Janet Wilson and Miss Elsie Neilson; reading, Miss Irene Syme; duett, Miss Speira and Miss Jean Baird; music at intervals was given by the choir.

The Auxiliary of the W. M. S., East Canada, have arranged for a "Missionary Shower," to be held at the home of Mrs. L. D. Williams, on Wednesday, October 9th, at 2.30 o'clock. The articles of clothing, bedding, or household linen, are to be given to the hospital of the Indian Girls' Home, or for distribution by the missionaries.

At the last meeting of the Presbytery of Kingston the resignation of Rev. Geo. S. Milligan, of the charge of Glenvale, Harrowsmith, and Wilton, was accepted. Mr. Milligan's object in resigning is that he may be free to pursue postgraduate work abroad. Rev. Dr. Sackie was appointed to declare the charge vacant on the 24th of November, and to act as moderator during the vacancy.

The first anniversary services of the opening of St. Paul's Church, Port Hope, were held on the last Sunday of September. The church has much to be thankful for, being in a flourishing condition in all lines of its work, as well as in a financial way. Rev. Mr. Laidlaw conducted the services, both morning and evening, and special music was given by the choir. The tea and entertainment on Monday evening was also a great success, there being over four hundred in attendance.

Rev. W. J. Knox, of Strathroy, preached in Calvin Church, Pembroke, on September 29th. At the close of the evening service, Rev. Dr. Campbell, interim moderator of the session, called the congregation together to inform them that the pulpit committee had decided that the congregation assemble on Wednesday evening, Oct. 16th, for the purpose of calling a pastor. Rev. W. McDonald, of Lanark, preached last Sunday, and Rev. A. Reid will occupy the pulpit next Sunday.

The members of the W. F. M. S., of St. Paul's Church, Hawkesbury, met at the manse on Tuesday, the 27th September, to pack the box annually sent to the mission society by this congregation. A large box of children's clothing, bedding, etc., valued at \$76, was filled and sent to the society. The following Sabbath morning was observed by a pleasing and instructive children's service, and in the evening the Rev. D. Miller preached an eloquent sermon to the members of the Women's Foreign Missionary Society. Both services were well attended, although rain fell heavily all day. On Monday evening Mrs. Miller entertained the members of the choir to dinner. A most enjoyable time is reported.

Rev. W. R. McIntosh, pastor of Knox Church, Elora, who was asked to become Secretary of Temperance and Moral Reform for the Presbyterian Church in the Province of Alberta, at a salary of \$2,000 and expenses, has decided to recommend the committee to delay such an appointment until those interested in this work may consult with a view to agreeing on a common line of action by the Church at large, which, like other denominations, is moving in the matter by appointing a secretary at headquarters for the Dominion, and the citizens who are doing similar work along Provincial lines. Mr. McIntosh's congregation urged him to remain with them for a time at least, and offered him a substantial increase in salary.

Rev. Dr. Robertson, of Knox College, preached in St. Andrew's Church, Guelph, on the last Sunday of September. He also addressed the students of the O.A.C. in the afternoon, on "God's Ideal for Every One of Us."

OTTAWA NOTES.

Rev. R. V. Miller preached in Bank street church last Sunday evening.

The Ladies' Aid of Erskine church met last Thursday. Besides the regular business plans were discussed for an At Home to be held towards the end of the month. The At Home will be for all ladies of the congregation and every person will be cordially welcomed.

The MacKay church Young People's Association held its opening meeting last week with a fairly good attendance. The meeting was a devotional one, but at the close a business meeting was held when a social committee was appointed, consisting of Misses I. Ralph, L. Flynn, J. McLatchie, R. Erskine, I. Elliott, and Mrs. Clarence Putnam and Mr. T. B. Rankin. The next meeting will be a missionary one at which the pastor, Rev. P. W. Anderson, will read a personal letter from Rev. J. Griffith of Honan, China.

The first social meeting of the Stewarton Young People's Guild was held September 30th, and was a very successful one. Those present numbered over 100 and a very pleasant time was spent. A short programme consisting of the following numbers was given: Piano duet, Misses Mary and Irene Stewart; quartette, Messrs. Lett, Hendry, Acheson and Imrie; recitation, Miss Gibson. A short address was also given by the pastor, Rev. W. A. McIlroy. The remainder of the evening was spent in games and light refreshments were also served.

The Thank Offering meeting of Stewarton Church Women's Foreign Missionary Society was held last Tuesday with an attendance of twenty-nine. The meeting was addressed by Mrs. Alexander, president of the Presbyterial, which will hold its annual meeting in Stewarton church on November the 5th, and for which the ladies of that church are making preparations. The Thank Offering yesterday amounted to twenty-nine dollars, but will be increased shortly, as all the members were not present. The election of officers was held at the close of the meeting resulting in the same officers being re-elected: President, Miss I. Stewart; 1st vice-president, Mrs. Parker; 2nd vice-president, Mrs. Ardley; 3rd vice-president, Miss Carruthers; treasurer, Mrs. J. Graham; secretary, Miss W. Stewart; superintendent for "Tidings," Mrs. Darragh.

The Women's Foreign Missionary Society of Erskine church held its annual meeting last week, and the reports given were most encouraging. The amount on hand is \$135.21, the Golden Mission Band raising \$62.90. The number of Tidings received are 150, and the average attendance better than before. The value of the clothing sent to the Northwest was \$89, while the Mission Band's bale valued \$62.40. The election of officers for the coming year resulted as follows: President, Mrs. A. E. Mitchell; 1st vice-president, Mrs. McGilivray; 2nd vice-president, Mrs. Eamon; secretary, Mrs. Younger; secretary of "Tidings," Mrs. Sharpe; treasurer, Miss Allen; superintendent of Scattered Helpers, Miss McCuaig. Six assistants were also appointed to aid Miss McCuaig. President Golden Mission Band, Miss Baylie Hall; organist, Mrs. Scott. A duet was given by the Misses Hoople, and refreshments served at the close of the meeting.

WESTERN ONTARIO.

Rev. D. H. Currie has declined the call from Sarawak.

Rev. Mr. Kerr, of Sault Ste. Marie, Mich., occupied the pulpit of the Bradford Church the last two Sundays.

Rev. David James, of San Francisco, preached in the First Church, Galt, the last two Sundays.

First Church, Galt, has unanimously called Rev. J. H. Pritchard, of Brantford, to succeed Rev. Dr. King.

Rev. Jas. Hamilton, of Goderich, preached in the Aurora Church on September 29th.

Rev. Dr. McIntyre, of Tempo Mills, London, occupied the pulpit of Knox Church, Tavistock, last Sunday.

Anniversary services will be held in Knox Church, Vaughan, on Sunday next.

Rev. C. S. Lord, of Grafton, has accepted the call to Fenelon Falls Presbyterian Church.

The anniversary services of Cookstown Presbyterian Church will be held on Sunday, October 27.

The Midhurst Presbyterians have extended a call to Rev. Mr. Shefferd, of Toronto.

Rev. S. B. Russell, of Erskine Church, Hamilton, held the pre-Communion services for Central Church last Friday evening.

Rev. A. Andrew, of Burlington, addressed a rally of the Sunday school and Bible Classes of St. Andrew's Church, Hamilton, on Sunday afternoon, September 29.

Anniversary services will be held in St. Andrew's Church, Muir, on Sunday, October 13th, at 11 a.m. and 7.30 p.m., to be conducted by Rev. F. J. Maxwell, of Brantford.

On the last Sunday of September Rev. R. B. Cochrane, of Knox Church, exchanged pulpits with Rev. Henry Dickie, of Chalmers Church, Woodstock, at the evening service.

Anniversary services will be held in Campbellville Presbyterian Church on Sunday, October 13th, services at 11 a.m. and 7 p.m. There will be no service in Nassagaweya Presbyterian Church on that day.

Mr. William L. Findly, a clever young graduate of Knox College, Toronto, and a resident of Manitoba, is the choice of Knox Church, Cannington, to succeed the Rev. D. M. Martin. The induction is fixed for October 8th.

On Sunday, September 29, the pulpit of Knox Church, Hamilton, was occupied in the morning by Rev. Chas. A. Webster, M.D., professor in the American College, Beirut, Syria; and in the evening by Rev. Jno. McMillan, D.D., of Atlantic City.

The new Knox Church, Dunnville, was opened on Sunday, September 29, the service being taken by the Rev. Mr. Stephen, of Toronto. The church, which is a handsome structure, was crowded at the three services, and brilliantly lighted in the evening.

Miss Caroline Powell, soprano soloist for Knox Church, Woodstock, was presented by the choir with a gold-headed silk umbrella, and by the congregation with a purse of gold amounting to \$75, on the eve of her departure to study music in New York.

The McLaren Auxiliary of the Women's Home Missionary Society held a thank-offering service in Knox Church, Waterdown, on Sabbath evening, October 6. Rev. J. A. Wilson, of St. Andrew's Church, Hamilton, preached.

Rev. S. M. Whaley, B.A., of Burns' Church, Zorra, is expected to conduct the anniversary services in the Presbyterian Church, Carlingford, on Sunday, October 20th, morning and evening. The ladies of the congregation are arranging for a tea meeting on Monday evening, the 21st.

Arrangements are being made by a committee composed of representatives of the men of the three Presbyterian congregations in Peterborough for the holding of a banquet toward the end of October, in the lecture room of St. Andrew's Church. Representatives of the other city churches will be invited.

The anniversary services of the town line Presbyterian Church, near Cookstown, were held recently, Rev. W. A. Crow, of Bracebridge, preached two eloquent sermons to large congregations. Special music was given by the choir. A free-will offering was taken up and amounted to over \$100.

The annual tea meeting of St. Andrew's Church, Chatham, was held on September 30, and proved to be a decided success, financially as well as socially. About 600 were served with an elaborate tea, after which a good programme was rendered. The speakers of the evening were Rev. Mr. Graham, Dr. Daniels, and Dr. Battisby.

Alexander Buist, a wealthy resident of Collingwood, recently deceased, bequeathed to the Presbyterian Church there the sum of \$3,400; Upper Canada Bible Society, \$500; Presbyterian Home and Foreign Missions, \$500 each; and to the G. and M. Hospital, Collingwood, \$500. The balance of the estate, about \$140,000, after leaving various sums to relatives, goes to the widow.

On the eve of their departure for Calgary, Rev. A. Mahaffy, B.D., and Mrs. Mahaffy at Port Elgin were given a rousing send-off. Farewell addresses were read, and a beautiful cabinet of silver given to Mrs. Mahaffy, while the popular pastor was remembered by the various church organizations, and given a gold-headed cane and a suit case. Valuable gifts were also given their two children.

A special service was held in Knox Church, Acton, on Sunday morning, September 29—a combination of the regular church service and the Sunday school, with novel and pleasing effect. Mr. Wilson, the pastor, conducted the proceedings. Responsive readings, the administration of the sacrament of baptism, and an address on Sunday school work, etc., added interest to the service.

Rev. Wm. Morin, who for the past five or six years has been pastor of the Presbyterian Church in Mimico, has resigned his position there and taken leave of the congregation. It is not probable that any successor to Mr. Morin will be appointed for some time. Mr. Morin was a great mission worker, being an ardent worker when Rev. Mr. Harton, Methodist minister in Mimico, was conducting special missionary meetings there.

The Collingwood "Saturday News," in noting that the Rev. J. A. Cranston, M.A., had declined a request from Knox Church to preach in the vacant pulpit, says:—"Mr. Cranston's devotion to his work here has won golden opinions, and his congregation will, we are persuaded set a still greater value upon him when they learn that he has turned down so tempting a request. We are glad he has, and hope he will still resist the siren's voice—though charming ever so sweetly."

St. Andrew's Hamilton, has recently lost two members of its choir, Mr. C. Leckie and Mr. Thos. Anderson, and one evening last week the members of the choir gathered at the residence of Mr. Leckie and, on behalf of the choir, Mr. Anderson presented him with a beautiful sismet ring. Then Mr. Anderson was called on by Mr. Armstrong and presented with a valuable watch chain. Both replied feelingly in well-chosen words. The remainder of the evening was spent in song, games, and pleasant reminiscences, after which refreshments were served, and the pleasant evening was brought to a close by the singing of "Auld Lang Syne."

LONDON AND VICINITY.

Duff's church and Tait's Corners will shortly extend a call to one of our young ministers.

Rev. Dr. McDonald of Mosa has been appointed moderator of the London Presbytery for the next six months.

A standing committee on Foreign Missions has been appointed by the London Presbytery with Dr. Munro as convener.

The resignation of Rev. R. W. Leitch of the Delaware charge will be considered at the December meeting of presbytery.

The church property of the former East William congregation has been sold for \$500 and the proceeds by the wish of the former members of the church forwarded to the Home Mission Committee.

Mr. Bryden, the student who has been laboring for the summer months at Mt. Brydges, has done very efficient work under the supervision of Rev. R. W. Leitch. Mr. Bryden will shortly leave for college.

The London Ministerial Alliance held its first meeting for the season in the parlors of the Y.M.C.A. on Monday, 30th, Rev. Dr. D. L. McCrae, the retiring president, in the chair. The local press report the past year, under Dr. McCrae's presidency, as one of the most successful in the history of the Alliance. At the next meeting the Sunday Car question will be discussed.

Rev. Jno. Currie and Mrs. Currie, of Belmont, celebrated their silver wedding on Wednesday evening, the 25th September. About 75 guests sat down to tea in the lecture room of the church. Dr. McCrae, in felicitous terms, proposed the health of the bride and groom, which was enthusiastically honored. Addresses of congratulation were made by the office-bearers of Mr. Currie's churches and others. Guests were present from London, St. Thomas, West Lorne and Westminster.

TORONTO.

It is announced that Rev. Frank Russell, in charge of the Henderson Memorial Asylum for Lepers at Dhar, India, is home on furlough in Canada now, and will shortly be in Toronto.

Rev. Robert Jaffray, son of Senator Jaffray, of this city, is a missionary at Wuchow. Recent advices from him lead his friends to suppose that the trouble in South China is really dynastic and a part of the movement to overthrow Manchu rule.

A hundred lives or more were lost in a great fire last week at Wuchow, on the Seaking River, about 180 miles from Canton. Hundreds of houses and large numbers of boats and pontoons on the river were destroyed, the total damage being at least a quarter of a million dollars. They were finally extinguished, but not until the explosion of the kerosene depot had added considerably to their fury. Looting is going on in Wuchow, but all the foreigners there are safe.

Rev. Mr. Rogers conducted services in Emmanuel church, East Toronto, last Sunday, when the sacrament of the Lord's supper was observed at the morning service. The anniversary services of this congregation will be held next Sunday, when the following will take part: Rev. D. Bruce Macdonald, principal St. Andrew's College, in the morning, and in the afternoon, Rev. J. D. Fitzpatrick, Wesley Methodist church. In the evening Rev. Prof. Kilpatrick, Knox College, will occupy the pulpit.

HEALTH AND HOME HINTS.

FRUITS IN THE SICK ROOM.

Generally speaking, fruit is a wholesome food, yet it is not uncommon to find that one or more sorts cannot be eaten by an individual. Then there are also persons who complain that raw fruits do not agree with them, and others that cannot partake of cooked fruit. Such cases are usually explained on the ground of some personal peculiarity of the digestive functions. Fruits of good quality rarely cause any digestive disturbance, whereas, if raw, unripe or overripe fruits are freely eaten they have a tendency to cause distressing stomach and intestinal irritation.

All methods of cooking alter the character and flavor of fruit, and while the product is not so cooling and refreshing as in its natural state, it can generally be eaten by the average person with less danger of intestinal trouble. The cooking of hard fruits has practical advantages in many cases, since it softens the flesh and renders it more readily acted upon by the digestive juices, thus favoring its assimilation.

In the preparation of fruits for food choose such as are sound and ripe. Berries and all small fruit should be carefully looked over, removing all leaves and stems, and then put in a colander and rinsed several times in tepid water and drained with as little handling as possible. Wash the solid fruits before eating or paring for cooking, the paring and slicing is to be done with a silver knife to prevent the fruit from becoming discolored. And for the same reason, in preparing large quantities of the hard fruits for preserving, the product must be dropped into cold water as it is pared, and left until it can be cooked.

The more simply fruit is served the better, especially for an invalid or others not blessed with normal digestive ability. There are many palatable dishes that can be made of fruits that are easier to prepare and more wholesome for use through the hot months than the heavy desserts so frequently employed. For example, apples, pears and quinces are excellent stewed or baked and served with cream. Peaches, apples, apricots, plums, prunes and figs, both fresh and dried, make delicious compotes. Underripe bananas are appetizing when baked and served with cream. The very ripe banana, in which the starch has changed to sugar, being best for eating raw. All of the small fruits, except the gooseberry, whortleberry and cranberry are always more appetizing when served in their natural state with but the addition of sugar. The pineapple, orange and pomelo, or grapefruit, is most excellent sliced, sweetened and served in its own juices; also in combination with bananas and other fruits, in either sweet or sour salads.

As a timely aid for those interested, several recipes for easily prepared and delectable dishes are herewith added:

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SPARKLES.

The Kaiser once told Admiral Evans that of all the good stories his brother Prince Henry, brought back from America, none amused him more heartily than this:—"As the German boat bearing the Prince came up New York harbor, hundreds of boats crowded close, and from the deck of one unpretentious river boat came a hail in megaphone tones: 'Hey, Henry, how's Bill!'"

A German traveller who tried to pass a meal ticket on the train was told by the conductor that he would have to pay the regular fare of 35 cents. The German argued, and refused to pay more than 25 cents, whereupon the conductor stopped the train and put him off. In a twinkling the traveller ran ahead of the engine and started to walk on the track. The engineer blew his whistle, but the irate German turned, shook his fist, and called out: 'You can visla all you want to. I won't come pack.'

A good story told by the late Ian Maclaren is related in the "Reader," illustrating what he called the estimation in which a Scotch writer's work is held in the bosom of his family. "My youngest and schoolboy son," he said, "had vainly been trying to read some of my books, and in a confidential mood observed to me, 'I sav, father, why don't you write a proper sort of book—one of those Sherlock Holmes stories, like Conan Doyle, or Jack Harkaway, or something of that sort, and not so much Scotch rot?'"

Phil May, who was fond of variety in his attire, was standing waiting for his horse one morning, dressed in a mustard-colored riding suit, scarlet waistcoat, and blue tie. A man who had lurched out of a public-house, crossed the road and stared at Phil May for a minute. Then he touched his cap and asked in a tone of commiseration, "Beg pardon, gov'nor: but was you in mourning for anyone?" The artist was the first to appreciate the joke.

"Now, Thomas," said a certain bishop, after taking his servant to task one morning, "who is it that sees all we do, and hears all we say, and knows all we think, and who regards even me in my bishop's robes as but a vile worm of the dust?" And Thomas replied, "The missus, sir!"

It is said of a noted Virginia judge that in a pinch he always came out ahead. An incident of his childhood might go to prove this.

"Well, Benny," said his father when the lad had been going to school about a month, "What did you learn to-day?"

"About the mouse, father."

"Snell mouse?" his father asked.

After a little pause Benny answered: "Father, I don't believe it was a mouse after all: it was a rat."

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No man has the right to assert as a fact anything that he does not know is a fact. Yet the conversation of most persons is made up largely of statements that are not based upon first-hand knowledge. Therefore the conversation of most persons lacks conviction and interest, and carries little weight. Once in a while one meets a person who is chary of making positive assertions, who talks neither glibly nor voluminously, yet whose quiet manner and carefully chosen words have peculiar impressiveness. The secret of such a one's exceptional power in conversation is simply that he refrains from talking about matters in which his knowledge is not first-hand; or if, for good reason, he speaks of that which is not a matter of positive knowledge of him, he makes it plain that he is giving opinion, not fact. How the general adoption of this simple rule would dignify conversation and multiply its value! How it would clear the atmosphere of gossip, and the brain of hazy, foggy counterfeits of knowledge! But it is easier to talk than to keep still, and easier to use some other fellow's second-hand fact than to dig out our own for ourselves. That is why so few of us are in the exceptional class of good conversationalists.

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PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

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

Synod of Toronto and Kingston.

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

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

North Bay, Magnetawan.
Algoma, S. Richard's bldg.
Owen Sound, O. Sd., 3rd. Dec., 10
a.m.
Saureen, Drayton.
Guelph, Knox Ch., Guelph, 19 Nov.
16.30.

Synod of Hamilton and London.

Hamilton, Knox Ch., Hamilton,
5th Nov. 10 a.m.
Paris, Woodstock.
London, First Ch. London, 3rd.
Dec., 10.30.
Chatham, Chatham.
Huron, Clinton.
Mattland, Teeswater.
Bruce, Paisley.

Synod of the Maritime Provinces

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

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., 11m0.
Rock Lake.
Glenboro', Cyprus River.
Portage-la P.
Dauphin.
Brandon.
Melita.
Minnedosa.

Synod of Saskatchewan.

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

Synod of Alberta.

Arcola, Arcola, Sept.
Calgary.
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**Synopsis of Canadian North-
West.**

HOMESTEAD REGULATIONS

ANY even numbered section of
Dominion Lands in Manitoba,
Saskatchewan and Alberta, ex-
cepting 8 and 28, not reserved, may
be homesteaded by any person who
is the sole head of a family, or
any male over 18 years of age, to
the extent of one-quarter section
of 160 acres, more or less.

Entry must be made personally
at the local land office for the dis-
trict in which the lands situate.
Entry by proxy may, however, be
made on certain conditions by the
father, mother, son, daughter,
brother or sister of an intending
homesteader.

The homesteader is required to
perform the homestead conditions
under one of the following plans:

- (1) At least six months' residence upon and cultivation of the land in each year for three years.
- (2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for, the requirements as to residence may be satisfied by such person residing with the father or mother.
- (3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon the said land.

Six months' notice in writing should be given to the Commission of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY,

Deputy of the Minister of the Interior.

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

NOTICE TO THE PUBLIC.

THE competitive drawings submitted in connection with the proposed new departmental and justice buildings in this city, will be on exhibition in the railway committee room of the House of Commons, from September 4th to September 18th, inclusively, each day, except Saturday, and Sunday from 10 a.m. to 4 p.m., and on Wednesday and Friday evenings of each week, from 7 p.m. to 10 p.m. On Saturdays the hours will be from 10 a.m. to 1 p.m.

By order,

FRED. GELINAS,
Secretary.

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