

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, WINNIPEG.

WEDNESDAY, NOV. 14, 1906.

Single Copies, 5 cents.

## I ASKED OF GOD

BY L. M. MONTGOMERY

Humbly I asked of God to give me joy,  
To crown my life with blossoms of delight;  
I pled for happiness without alloy,  
Desiring that my pathway should be bright;  
Prayerful I sought these blessings to attain,—  
And now I thank him that he gave me pain.

I asked of God that he should give success  
To the high task I sought for him to do;  
I asked that all the hindrances grow less,  
And that my hours of weakness might be few;  
I asked that far and lofty heights be scaled,—  
And now I meekly thank him that I failed.

For with the pain and sorrow came to me  
A dower of tenderness in act and thought;  
And with the failure came a sympathy,  
An insight that success had never brought.  
Father, I had been foolish and unblest  
If thou had granted me my blind request!

### Sterling Blouse Sets

We have a very large and well assorted stock of new and stylish Blouse Sets, in the gray finish, just such as are required by ladies for summer wear.

In Sets of Three Pins—60c. up  
In Sets of Four Pins—90c. up

**Geo. G. Robinson & Co**

Jewellers.

2597 St. Catherine Street

MONTREAL.

Our Diamonds are unsurpassed for Quality and Value

### THE QUEBEC BANK.

Founded 1818. Incorp'd 1822

Head Office, Quebec.

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

#### Board of Directors:

John Breakey, Esq., President. John T. Ross, Esq., Vice-President.  
Gaspard Lemoine W. A. Marsh Vesey Boswell Edson Fitch  
THOS. MCDUGALL, General Manager.

#### Branches

Quebec St. Peter St. Thetford Mine Que. St. George, Beauce, Que.  
" Upper Town Black Lake, Q (Sub-agcy) Victoriaville, Que.  
" St. Roch Toronto Ont. St. Henry, Que.  
Montreal St. James St. Three Rivers Que. Shawenigan Falls, Que.  
" St. Catherine E. Pembroke, Ont. St. Romauld, Que.  
Ottawa, Ont. Thorold, Ont. Sturgeon Falls, Ont.  
AGENTS—London, England, Bank of Scotland. New York, U.S.A.  
Agents' Bank of British North America, Hanover National Bank. Boston, National Bank of the Republic.

### THE DOWD

### MILLING CO. (LIMITED)

Manufacturers of the following brands of Flour:

Cosmos Patent, Patent Hungarian, Lily and High Loaf.

Royal Sealed Rolled Oats and Oatmeal.

MILLS: Pakenham, Ont., and Quyon, Que.

OFFICES: Winnipeg, Man. Pakenham, Ont., Montreal and Quyon, Que.

OTTAWA OFFICE: 241 Wellington St.

PHONE 1863.

**BIRTHS.**

At the manse, Marston, on Nov. 2, 1906, to the Rev. and Mrs. McLeod, a daughter.  
At Hual Ching Fin, Honan, North China, on 27th Sept., 1906, to Rev. James Menzies, M.D., and Mrs. Menzies, a daughter.

**MARRIAGES.**

On Nov. 7, 1906, at the residence of the bride's mother, 12 McGregor street, Montreal, by the Rev. Dr. Barlay, Frederick Samuel MacFarlane to Annie Louise, eldest daughter of the late J. Murray Smith.

At the Presbyterian manse, Wausau, Wis., on Oct. 25, 1906, by the Rev. A. N. Wilson, Miss Maggie McDonald, daughter of John R. McDonald, of Ste. Anne de Prescott, Ontario, to Thomas Hill of Edgar, Wisconsin.

On Oct. 11, 1906, by Rev. W. D. Reid, B.A., B.D., William J. Lambton, Montreal, to Eliza, daughter of John MacGillivray of Lancaster, Glangarry county.

At the residence of the bride's parents, on November 6th, 1906, by the Rev. R. McNabb, Kenneth R. McClellan, son of Mr. J. C. McClellan, to Alice M. McArthur, daughter of Mr. Jas. McArthur, Mayor of Pownassan.

**DEATHS.**

At 47 George street, Toronto, on the 5th November, 1906, Mary Ann Henderson, widow of the late Judge James Smith of Lindsay, Ont., in the 85th year of her age.

At Orillia on November 5th, 1906, Thomas Gordon, aged 73.  
At his residence, Moore Park, Toronto, on Nov. 8th, 1906, Rev. James McCaul, in the 65th year of his age.

Near Morrisburg, on Oct. 27, 1906, William Pruner, aged 90 years.  
In Lanark Township, on Oct. 31st, Andrew Campbell, aged 71 years.

Suddenly, at St. Mary's Hospital, St. Louis, Missouri, as the result of injuries received while in the discharge of duty, on the night of Oct. 30, 1906, George Campbell Menish, eldest son of John Menish Esq., Brockville, and brother of Mrs. (Rev.) W. M. Kannaquin, Woodville, Ont.

At 'Whiteside,' Ancaster, Ont., on Nov. 1, 1906, John Lalng, native of Lanarkshire, Scotland, in his 75th year.

At her residence, George street, Toronto, on Nov. 5th, 1906, aged 87, Marianne Henderson, widow of James Smith, formerly Judge of the county of Victoria, and late of Lindsay and formerly of Port Hope.

At Hallyville, Dundas county, Joseph Campbell, aged 83 years.  
At London, England, on the 7th Nov., Amy, beloved daughter of Mr. and Mrs. W. J. Douglas of Toronto.

On Nov. 7th, 1906, at the residence of her son, W. A. Mitchell, 190 George St., Toronto, Janet King, relict of the late Alexander Mitchell, Vaughan, in her 83rd year.

At 180 Bleyry St., Montreal, at the age of 62, Adam B. Fraser.  
In Beckwith, Nov. 2nd, Isabella McEwen, of Beckwith, aged 68 years and 6 months.

**W. H. THICKE**

**EMBOSSER AND ENGRAVER.**

43 Bank St., Ottawa.

Visiting Cards Promptly Printed

**Jas. Hope & Sons.**

**STATIONERS, BOOKSELLERS**

**BOOKBINDERS AND JOB**

**PRINTERS.**

83, 85, 87, 89, 91 Sparks St., 82,

84, 86, 88, 90, 92, Ottawa.

*A perfect type of the highest order of excellence in manufacture.*

**Cook's Friend**

**Baking Powder**  
Canada's Standard  
Sold Everywhere

**R. A. McCORMICK**  
Chemist and Druggist  
ACCURACY AND PURITY.

71 Sparks St., Ottawa.  
PHONE 159.

**Presentation Addresses,**

Designed and Engrossed by  
**A. H. Howard, R.C.A.**  
52 King St. East., Toronto.

Established 1873

**CONSIGN YOUR**  
**Dressed Hogs**  
**Dressed Poultry**  
**Butter to**

**D. Gunn, Bros.**  
**& CO.**

Pork Packers and Commission Merchants,

67-80 Front St., East.  
**TORONTO.**

**For Satisfactory**

**PHOTOS**

Patronize

**THE Jarvis Studio**  
**OTTAWA.**

**COMMUNION SERVICES.**

**Jewellery, Watches,**

**Silverware, Clocks,**

**Spectacles, Etc., Etc.**

**J. CORNELIUS, Granite St.**

**HALIFAX, N.S.**

**JAMES C. MACKINTOSH & CO.,**

**Bankers & Brokers,**

**GENERAL FINANCIAL AGENTS.**

Collections made everywhere.

Stocks bought and sold in London, New York, Boston, Montreal and Toronto.

166 Hollis Street, Halifax, N.S.

**Highfield School**

**HAMILTON, C. NT.**

President: Lieut.-Col. The Hon. J. S. Hendrie, M.P.P

Residential and day school for boys. Strong staff. Great success at R. M. C. and in Matriculation. Head Master, J. H. COLLINSON, M. A., late open mathematical scholar of Queen's College, Cambridge.

**OTTAWA RIVER NAVIGATION CO.**

MAIL LINE STEAMERS

**Ottawa & Montreal Shooting Rapids**

Steamer "Empress" leaves Queen's Wharf at 8 a.m. with passengers for Montreal. Steamer "Empress" excursions to Grenville, Tuesdays, Thursdays and Saturdays, etc. Steamer "Victoria" for Thousand way ports leaves at 4 p.m.

Ticket Office—Ottawa Despatch & Agency Co., 75 Sparks St.; Geo. Duncan, 42 Sparks St.; A. H. Jarvis, 157 Bank St.; Queen's Wharf (Telephone 242).

**Church Brass Work**

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Alter Rails, Etc. Chandelier and Gas Fixtures.

**Chadwick Brothers,**

Successor to J. A. Chadwick.

MANUFACTURERS

182 to 190 King William St.

Hamilton Ont.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Addition to Parliament Building," will be received at this office until Monday, Nov. 26, 1906, inclusively, for the construction of an addition to the Parliament Building at Ottawa.

Plans and specification can be seen and forms of tender obtained at this Department.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent (10 p.c.) of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender has not accepted the cheque will be returned.

The department does not bind itself to accept the lowest or any tender.

By order,

FRED. GELINAS,

Secretary.

Department of Public Works, Ottawa, November, 2, 1906.

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

**Open All Summer.**

**Ottawa Business College.**

Our situation—directly opposite Parliament Hill—is an ideal place to conduct a summer school. Our rooms are large, bright and cool. Get ready now for the splendid positions that a ways await our graduates.

For further information, write  
**W. E. GOWLING, Principal.**  
174 Wellington St. Ottawa.

**St. Margaret's College TORONTO.**

A Residential and Day School for Girls.

Only teachers of the highest Academic and Professional standing employed.

**MRS. GEO. DICKSON,**  
Lady Principal

**GEO. DICKSON, M.A., Director.**

**ST. ANDREW'S COLLEGE TORONTO**

A Presbyterian Residential and Day School for Boys.

Upper and Lower School. Separate Residence for Juniors.

Handsome new buildings, thoroughly modern. Beautiful playgrounds.

Winter Term Commences.  
November 19th, 1906.

**Rev. D. Bruce Macdonald, M.A., LL.D.,**  
PRINCIPAL.

**Bishop Strachan School FOR GIRLS.**

President—The Lord Bishop of Toronto.

Preparation for the Universities and all Elementary work.

Apply for Calendar to

**MISS ACRES, Lady Principal.**

**Dufferin Grammar School BRIGHAM, QUE.**

Residential College for boys. Colgate, Commercial and Primary departments. Staff of European Graduates, fine buildings, healthy site, extensive play grounds, easily accessible. For Prospectus, address The Head Master.

**J. YOUNG, LIMITED.**  
The Leading Undertaker  
359 Yonge Street, Toronto.  
Telephone 679

**John Hillock & Co. Manufacturers of the Arctic Refrigerators**

C5 Queen St., East,

Tel. 478.

TORONTO

# Dominion Presbyterian

\$1.50 Per Annum.

OTTAWA, MONTREAL, AND WINNIPEG.

Single Copies 5 Cents.

## NOTE AND COMMENT.

The city of Quebec has passed a by-law closing all bars where intoxicating liquors are sold at seven o'clock on Saturday night, instead of at twelve, which is the requirement of the Provincial Law. This action was taken by the City Council in response to a vigorous appeal for further restriction of the liquor traffic, the movement being led by the clergymen of all denominations and supported by a number of citizens.

Dr. Horace Underwood baptized the first Korean convert in 1886. The latest report gave nearly ten thousand communicants and twenty-two thousand catechumens. Hundreds more await only the visit of a missionary to be received. Ninety-two were baptized recently at a single service in Pyongyang. From the beginning Korean Christians have been taught to love the gospel and to spread it without pay among their countrymen.

According to latest accounts the Protestant denominations having missions in Mexico have 187 missionaries, 207 native preachers, 267 teachers and native helpers, and 22,369 members. The estimate is variously made that these missions represent a total Protestant population of from 60,000 to 111,000, out of Mexico's 14,000,000 inhabitants. The value of Protestant church and mission property has reached the considerable sum of \$1,668,000.

That the study of the New Testament will be introduced, along with the Confucian classics, in the provinces of Hunan and Hupeh, in China, is in striking contrast to America, says the Presbyterian Standard. We suppose that paper means the United States by "America," but Canada may also in a limited sense be included in the term. Are the Celestials getting ahead of us in so important a matter? In issuing the decree the viceroy says that the backbone of Chinese civilization is due to the study of Confucian teachings in the Chinese schools and now the life-story of the Master is to be studied as a text-book by the 58,000,000 people in these districts. China is marching on.

Last winter the temperance and Christian people of New Jersey sought from the state legislature the enactment of a law providing: "The removal of all back rooms from the saloons, together with any side door entrance thereto; the removal of screens or shades so that people could see into the saloon any hour of the day or night; forbidding the selling of liquor to anyone under the age of twenty-one years; the raising of the license fee to \$500 and requiring the owner of the premises to be equally responsible before the law with the tenant for any violation of these provisions." The brewers and saloon-keepers and their friends fought the bill with all their might and succeeded in seriously emasculating it, but the publicity clause for Sunday was retained. The results are: (1) that the saloons are closed on Sunday (1,500 of them in the city of Newark); (2) that much of the money which formerly went to the saloons now goes into the savings' banks to be kept for the people who earned it. What a blessing even partial prohibition, if it is along practical lines, must be for the wage-earners of towns and cities which are cursed with liquor saloons.

Bishop John J. O'Connor has sent an order to all the Roman Catholic pastors in the diocese of Newark, N. J., warning them that the hymn, "Nearer My God to Thee," must not be sung hereafter in any Catholic church in the diocese, and that the hymn, "Lead, Kindly Light," may only be sung in a church after the service is over, provided the pastor has given his permission.

A very important volume has just appeared. The author is professor L. H. Mills, of Oxford, in which university he is Professor of Zend Philology. This book is a continuation of his work on Zoroaster, Phlo and Israel. He is now beyond question the leading authority on the oldest hymns of the Iranian faith. The first half of his book consists of a careful study of old Persian inscriptions. He compares them with those sections of the Bible concerned with the proclamation of Cyrus for the rebuilding of the temple at Jerusalem. Here he proves "the virtual authenticity of the Old Testament records, and their harmony with the Persian inscriptions of Darius, who carried out the religious policy of his predecessor Cyrus."

Less than a century ago, says the New York Christian Intelligencer, there was not a Christian worker in any Moslem land; today nearly every important Moslem country is the sphere of missionary effort. The Bible has been translated into every language in the Mohammedan world, while the Koran speaks only to those who can read Arabic, less than one-fourth. . . . Now there are Moslem converts in every land where work has been attempted, and many Moslems are preaching the Gospel. In North India there are nearly 200 Christian pastors, catechists, or teachers who are converts, or the children of converts from Islam. Thousands of Moslem youths are receiving a Christian education. Our missionary to Arabia, Dr. S. M. Zwemer, says of this work: "The outlook everywhere is hopeful, and the great task to which Christ calls His Church at the beginning of the twentieth century is the evangelization of the Mohammedan world."

Dr. Charles Parkhurst, of Zion's Herald, New York, is having a trip around the world, and reports in that paper the following agreeable interview he had with a Roman Catholic archbishop who was a passenger on the steamer: We ventured to take advantage of his cordiality, after several pleasant chats, and challenged him with the inquiry: "What is necessary for a man's salvation?" He hesitated for a moment before replying, and said, with some vigor: "You ought to be able to answer that question." "I trust I am," I said, "but, seriously and frankly, I would like to get your viewpoint. Must the church, your church, bestow it, or can the seeking soul find the truth in the Scriptures and appropriate it for himself?" Instantly he answered: "Both. A soul may find salvation alone in the Scriptures, but the church is the normal channel. We believe in the Scriptures and in the inspiration of the same, and we have no place for any one who does not believe in the inspiration of the Bible." In a later conversation he said to us: "Theoretically the Roman Catholic Church is rigidly separate and exclusive, but practically our priesthood will be found brotherly and co-operative whenever you Protestants put us to the test."

Three men in a town in Massachusetts left their work in a shoe-shop and went on a drunk for three days. Their absence stopped the work of 150 men. And those laboring men who do not indulge in any of these evil habits, are still affected by the indulgence of others, whose intemperance deranges business, destroys property, demoralizes society, increases crime, insanity, and pauperism, causes vast expenditures for police service, riots, jails, prisons, almshouses and hospitals; burdens the people, and loads down the philanthropic and temperate with the care of drunkards' wives and drunkards' children, who forage at our back doors for their supplies, beg the bread out of the children's mouths, and break our hearts with tales of woe and misery which we should never hear were it not for this curse of intemperance.

Dr. Roberson, of Venice, writing to a British paper, points to the constant pro-Papal policy of the German Emperor for many years. He has conferred the highest decoration—the Black Eagle—on a cardinal, the first time in history. His influence secured the appointment of a German as General of the Jesuits. Cardinal Vanutelli has characterized the German centre as the "impregnable centre of the Church." Finally, whereas King Edward, when in Rome, visited the Pope as a private gentleman, and without parade, Kaiser William went in state to the Vatican, dressed as Emperor, with a large retinue, which the Italian papers condemned as an insult to their king, Victor Emmanuel III. Thus the Kaiser curries favor with the Pope to get above France, and he patronizes Mohammedans and the Sultan in order to embarrass England in Egypt.

The only National Rulers who also preach are the Kaiser and President Roosevelt. Of the two we greatly prefer the President, says the Belfast Witness, which quotes an American Presbyterian paper as follows: "President Roosevelt has only one text for all his sermonizing, and when he spoke on a recent Sunday at the bicentennial of Christ Church at Oyster Bay, he read, as usual, 'four or five verses from the end of the first chapter of James.' And, as usual, he talked on 'conduct.' But nobody can fairly say that the President is a preacher of a mere Gospel of good works. He knows quite well that no goodness of behavior is worth praise unless it is the outflow of character within the men. One of the best of his many strong sentences in the Christ Church address was this—'We cannot continue as a Republic, we cannot rise to any level of true greatness, unless that greatness is based upon and conditioned by a high and brave type of spiritual life.'" It would be well if the Canadian people could take this truth seriously to heart. Increase of population, development of great national resources, acquisition of wealth and sturdy independence among the people, are all important factors in creating national greatness, but they are not sufficient. Unless they are based upon that "righteousness which exaltheeth a nation," moulding the aims and character of rulers and people, we cannot attain to true national greatness, which as President Roosevelt says, is "based upon and conditioned by a high and brave type of spiritual life." The secular press of our country might well press this important view upon their readers.

## THE LORD'S PRAYER II.

## "Reverence"

By Rev. Professor Jordan, D.D.

Hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in Heaven.—St. Matthew VI. 10.

Now we wish to dwell specially upon the first clause of this verse but we begin by placing these three sentences before ourselves, side by side. We do this because they are so closely connected that they ought to be looked at in their relationship to each other before they are torn to pieces for separate and detailed consideration. These three sentences studied in this way show that The Lord's prayer is a living organic whole and not a string of disconnected petitions. There are not many words but there is much spiritual truth and the thoughts are so arranged that each sheds light upon the other, while the whole shows us the nature of real spiritual prayer. If all men with reverential spirit hallowed the Divine Name the kingdom would be universally present; and then, at last, the will of God would be done on earth as it is done in the celestial spheres. Thus, while there is one truth underlying these varied expressions, each petition brings before us a different view. A great truth is like a many-sided crystal. We need to turn it round and its faces sparkle in the sunlight. Or to look at the matter in a deeper way we may say that from one root in the spirit of man there springs the reverence which worships, the aspirations which look forward to the coming of God's kingdom and the submission which bows before the will of the heavenly Father.

We are called to this living, upward-looking faith. This one truth in its various aspects is brought to bear upon our spiritual life. A reverent spirit, a trustful heart, an enlightened mind, a submissive will; these are the gifts and graces we are taught to seek. The greater part of this prayer is of this kind, showing that the spiritual ought to come first, and ought to predominate in our prayers. We are not always to be asking for perishable bread, earthly treasures, or even happy feelings and a comfortable life. Purity of heart, nobility of life and strength of character must be earnestly sought. There runs right through this wonderful prayer the spirit of Our Lord's exhortation "Seek first the kingdom of God and His righteousness." The spirituality of this prayer is one source of its strength, some of its petitions may be found elsewhere but there is a new, a loftier spirit in it which we do not find in the words of any other teacher; with all its childlike simplicity it is free from earthly selfishness and narrowness.

We may learn here how the Christian religion makes common things sacred. It brings consolation in our sorrows; and does more than any other influence to quicken and enlarge our noblest powers. If our life is to be lifted above sordid selfishness and belittling greed there must be in us faith and hope, the longing expectation of future good and the firm belief in the unseen kingdom of God. Our Lord calls these into play, purifies them, and gives them noble work to do in human experience.

Reverence! Our business for a few minutes is to meditate upon the subject of reverence; to consider the deep meaning of these words, "Hallowed be Thy Name." This does not mean that merely we and our neighbors are to be delivered from cursing and swearing. I hope it is not necessary for me to denounce that vulgar, dirty habit. Intelligent men ought to know that filthy speech shows a man's lack of sense and self-control. Whether low language springs from a towering passion or the bondages of evil habit, it hurts the man that uses it most of all.

Neither our thoughtlessness nor the sharp provocation of others can excuse us in this matter. Such curses, when they have any meaning at all, breathe a spirit of irreverence towards God, or of contempt towards our brother man which is another form of profanity. Sometimes we shudder as in the public places of this Christian land we hear profane words flung carelessly or angrily from the lips of careless men. A gentle rebuke may do good if the offender is not drunk. If he is all higher ministry must wait until the unclean spirit has gone out of him. At such times, instead of priding ourselves on any superiority let us pray for others that they may see the utter folly of such conduct, and for ourselves that we may attain a deeper reverence. Our mouth may be clean and our tongue smooth; but when we truly utter this prayer we desire something deeper than that. We pray for that spirit which will teach us to hallow the name of God in word, thought and deed.

Reverence is the acknowledgement of some one far higher and holier than ourselves, before whom we ought to bow with that silent adoration which begets strength for loyal service. This may be a broader meaning than we usually attach to the word; but only this or something deeper can represent the virtue to which our Lord calls us. Man was meant to stand upright in the universe and consider everything else beneath him. As the mighty sun draws the lowly plants upward to strength and beauty, so the great and good Father must draw us into the sphere of His own life. A great poet has said "We live by admiration, faith and love." According to this true thought given to the poet's spirit, if we are to love at all in the deepest sense there must be One above to whom our most earnest thoughts and desires may rise. How can a man grow, how can he be lifted up into a larger life without the thought of a God of purity and peace? Only the eternal Son can attract us upward. It has often been said that "the undevout astronomer is mad." The man who can constantly study the sun, moon and stars of light, without finding suggestions of the God of light and truth, must be a mere mathematician strangely lacking in spiritual insight. It has also been said both truly and forcibly, "The highest art is always the most religious and the greatest artist is always a most devout man. A scoffing Raphael or Michael Angelo is not conceivable." Mr. Gladstone once wrote these wise words: "Reverence is essential, and where there is reverence I am not disposed to quarrel with my brother about ritual." All such sayings teach us that the basis of religious life is in deep humility and child-like fear of God. A man who scoffs at things sacred, and who despises mysteries, may be clever but he is very shallow. The man who counts nothing holy has no real rest of the soul and no large hopes of the future. Not to speak of positive profanity, irreverence causes the noblest feelings to wither away and dooms a man to spiritual barrenness.

Our Lord in teaching us to be reverent does not lay down any formal rules as the Rabbis did, and as priests have done in every age. He appeals to the heart and seeks to fill the soul with tender thoughts of God. What Our Lord gives us is not a lecture on reverence but a child-like, reverent prayer to the Heavenly Father. In other parts of "the sermon on the Mount," he protests against the grubby formalism of the Pharisees, with all its dead traditions and hair-splitting distinctions, which destroyed the spirit of reverence

while professing to cherish it. These pedantic teachers tried to make up by a multitude of rules what they were lacking in intensity of life.

It may help us to understand more clearly the life of the people and the teaching of our Lord, to note the way in which the Divine was treated among the Hebrew people in different periods of their national life. Historians of all kinds tell us that they were a people of strong religious instincts, and we believe that they were in a special sense under the inspiration of the Almighty. In the early simple days the people used the name of God reverently in their speech and in their oaths; they entwined the Divine name with their own names. The great events of their lives and the notable places of their history were touched with God's name, as Bethel, the house of God, and Peniel, the face of God. Afterwards the name Jehovah, the special name of their God, was more and more confined to the sanctuary. It became a thing too sacred for common use. And at last it was not lawful to pronounce the sacred word, even in the synagogue. Its proper pronunciation was lost and is a matter of controversy today. The word Lord was substituted for it as something less awful. That usage has come down to our time through the influence of our English Bible. This silence and fear had much superstition in it. It was in the days of formalism, when the Divine presence was not much felt, that men treated the mere name with superstitious reverence or rather respect. If we can enter in some measure into the spirit of our Master we shall not be afraid to use the name of God; and we shall not use it either with formal fastidiousness or with irreverent familiarity.

The name of God does not mean a word or sound merely. The Hebrews by the "name of God" meant the being and nature of God. A name is only useful to us as it reveals the Divine Nature, and kindles our respect and awe for the living God himself. The names of God are full of teaching and we hallow the Divine Name when we earnestly and reverently seek their significance. Our Saxon name God means the Good One and points to Him who is perfect in goodness. This name, simple as it is, should draw us nearer to Heaven and save us from many false views. The word in common use among the Israelites for God seems to have in it a vague idea of power, begotten in the soul by the encompassing overpowering forces of nature. It has in it a thought of God before which the trembling spirit crouches in guilty, helpless fear. Another word often used refers to God as the almighty giving prominence to the limitless powers of God. The Old Testament is full of the praises of Divine Majesty. All the terrible in the world of nature are used as illustrations of the awful presence of God.

The great name Jehovah seems to have as its fundamental thoughts unity, self-existence, eternity. It utters forth the secret of the Divine nature in the simple sublime words "I am." It was a wonderful name. It brought a new revelation and a new life to the heart of the Israelitish people. It was the name of their covenant God in whom all their personal and national hopes centered. It was a name that carried in itself the promise of redemption and inspired God's servants in many a battle against tyranny and idolatry. What a pity and what a reproach to human nature that such a name of power should become at last a mere fetish which men worshipped in slavish fear. This name was most hallowed when men clung to it in their simple devotions, and found it full of inspiration in the battle of life.

When we are asked what is in a name we may well remember the name of Jesus. It is connected with the name Joshua a name of salvation centuries before the birth of our Lord. It speaks

of the saving power of God, and yet associated as it is with all that is most lowly and tender in the ministry of our Master it comes to us with soothing influence in our moments of greatest perplexity and deepest need.

Jesus! the name that charms our fears,  
That bids our sorrows cease,  
'Tis music in the sinner's ears,  
'Tis life and health and peace.

Many a child has been lulled to sleep by this name; many a weary pilgrim has spoken it to himself to revive his drooping courage; many a martyr has found it full of sweetness in the hour of fiercest conflict; many a penitent soul has felt its power to dry the bitterest tears; many a dying saint has gone home to God saying, "Lord Jesus, receive my spirit." God forbid that this name should ever become to us a mere cant expression, an empty sound.

There is in an awakened soul a desire to know the name of God. What deep pathetic feeling there is in the story of Jacob and what agony of soul in the prayer, "Tell me thy name." We do not like the nameless unknown, we turn away from it in shivering dread. When we meet any new fact or force we are not content until we have fixed some name upon it. The name when first given expresses a living thought though our knowledge is only partial. Afterwards the name by its very connotations may veil the real thing from us. The name hides our ignorance. We are content with a name and neglect the significance. No one name can compass the whole of the Divine nature. God breaks up the names and reveals Himself in the new ones. When a name has lost its power, He takes it from us or baptises it with a new spirit. It is good for us to have the old truth put in new ways and in new words. Let us take the names of God which have been graciously given and ponder them in our hearts that we may learn to know and fear Him.

We come back now to the new name, the broader, richer name which our Lord has revealed. This name he has hallowed by His life of reverence, submission and loyalty; this name He has handed down to us as a sacred treasure. He teaches us to think of God as our Father, and if we can grasp His teaching we shall be saved both from superstition and irreverence. This name is one that can never grow old. The more we grow in knowledge and purity, the more meaning will it bring to our hearts. One way in which we may "Hallow the name of God," is by learning to grasp with personal loving faith this new name, "Our Father."

This name most of any should save us from irreverence. If we realize this conception of God we cannot be profane. Among the ancients a very important part of the meaning of the word piety was respect and loyalty to parents. There must be much truth in this for our Lord teaches that religion consists in coming like little children to the feet of God. A young man who has any sense or goodness respects his father; and though that father may have many faults and imperfections the son strives to maintain a deeper respect. When we were very little fellows our father was the great man of the world; and the goal of our ambition was to grow up and be like him. While fuller knowledge may lead us to correct this view, the feeling out of which it grew ought to rise up and take hold of God. When we come with enlightened faith to regard Him as our Father we shall grow in thoughtful reverence. We shall delight in sober worship and faithful work. We may not show our reverence by the same ceremonies and observances as others, but it will be none the less real. We shall seek in our own way to worship God in spirit and in truth, and honor the God of righteousness in our whole life.

If we cherish this conception of God it will lead us away from low narrow thoughts of the Divine Character. We must avoid undue familiarity with the name of God; we must also keep clear of superstitious dread. We must not think that God is such a One as ourselves—small, partial, revengeful. Many thoughts that perplex us and fears that torment us may be lessened if not driven away by the belief in God as Our Father. The great question for each one of us now is, "Do we place a reverent trust in God? Do we find that nature and life is made sacred and solemn to us by the constant presence of God; or is God a mere name which our tongue utters but to which our heart is a stranger?" This trust will save us not only from scepticism and superstition, but also from that coarse flippant style which dulls the fine edge of the spirit. Thus alone can our life become truly a godly life through our communion with the God of love. God has sought us as a father seeks his wandering child. Grieved by our folly and rudeness He still makes a way for our salvation through the sacrifice of His own son. Through this sacrifice we get back to childhood and to reverent trust in the Divine Father. At the cross of Christ, where the darkness of our sin is conquered by the light of Heaven's love, we can look up and say:

"Father, take my hand  
And through the night lead up to light,  
Lead up to light thy child."

#### MUSICAL NOTES.

Up to the present no communications have been received, so it is assumed that the readers of the "Dominion Presbyterian" agree with the views expressed in the article "A Plea for Better Congregational Singing." This is very gratifying to the author.

Mr. Fred T. Egener, of Goderich, has recently been appointed organist and choir-master of Zion Church, Brantford, a position lately occupied by Mr. Kenyon, now of Ottawa. Mr. Egener thoroughly deserves his promotion.

The new organ erected in Erskine Presbyterian Church, Hamilton, is in every respect worthy of the organist, Dr. C. L. M. Harris. This is saying much.

Should choir-masters have any difficulty in selecting new music, Mr. Rickwood will be pleased to offer suggestions, if they will write giving particulars as to size of choir and music that has been sung by same. All communications should be addressed to C. J. L. Rickwood, Box 221, Perth, Ont.

#### The Duty of Choir Members.

There have been few, if any, articles written upon this topic, and therefore it is thought that the following may prove interesting and helpful to our readers—especially those interested in the musical portion of the service of the church.

No person should join a choir unless he realizes the obligations imposed upon him by so doing; they are many, and not lightly to be entered upon, not the least being regular attendance at choir practice and at services.

It may, perhaps, happen that one has been exceptionally gifted in vocal ability, and it occurs to that one that he would like to join the choir. He is a good reader, and, in short, has every qualification desirable in a choir member.

He is heartily welcomed by the choir-master, as it does not often fall to his lot to receive applications from one so desirable in every respect. He is undoubtedly a great help at both service and choir practice, but after a time he finds that he is able to read off almost any music that is set before

him, and, therefore, in his opinion, it is unnecessary for him to attend choir practice. Surely this is a mistake. Ought he not to give his fellow-members the benefit of his reading powers, and thus lighten their labors?

The same member is often apt to sing louder than the rest, whilst this may to a certain extent be allowable at practice, it is undesirable in the highest degree at service. No voice should be heard above the rest; rather, all the voices should blend, as do the pipes in a good organ—in fact the choir should sound like a vocal organ.

All the above has been written as referring to the masculine gender, as they are the chief offenders in the respects mentioned.

A word to the ladies—Dress quietly. It is well to remember that the choir is the cynosure of all eyes, and not a single detail either in dress or behavior escapes the vigilant eyes of the congregation.

With regard to the singing, it will be found very helpful to cultivate the habit of listening carefully, not only to others, but also to the choir of which one is a member; by this means the quality of the music will be enhanced, as everyone will be upon their mettle to give their best production.

It is a common thing for choirs to despise the singing of hymns and old Anthems. A great pity, as it is by singing old things that one is enabled to learn to read new music.

Take a familiar example—The "Old Hundredth":—It will be potent to the most uninstructed that the first few notes in the soprano have a downward tendency; a second glance will reveal the fact that they are next each other for first five notes, after which comes a skip upwards—how far up? To the note from which the start was made. In an article as short as the present, it is impossible to go more fully into this matter, but the writer would suggest that members analyse familiar hymn tunes in the above manner and they will learn by experience how much to raise or lower their voices when a skip occurs, it is not hard to sing notes that only remove one degree from each other. In the pronunciation of the words too much care cannot be exercised particularly in the vowel sounds. One frequently hears the following, "Abide with me, fast falls the eventide." The initial and final consonants should also be studiously observed.

The words "God" and "Lord" are conspicuous examples of the omission of the final consonant. Examples could be multiplied indefinitely, but again space does not permit.

It is by attention to such details as the above-mentioned that a choir earns the reputation of saying words plainly—which to the musical members of the congregation, is the only qualification which justifies the inclusion of an anthem in the service.

Be loyal to the choir-master; remember that he has a very difficult position to fill as a rule he does his best, and who can do more?

Remember all cannot be soloists. To sum up the above in a few words: Be regular in attendance at choir practice and service.

Do not undertake what cannot be fulfilled.

Listen carefully—to others—to yourselves.

Do not despise singing hymn tunes and old anthems. Use them as means to improve your reading.

Pay attention to details of expression and pronunciation.

Practice at home.

Be loyal to your choir and choir-master.

CYRIL J. L. RICKWOOD.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## JESUS BEFORE CAIAPHAS.\*

(By Rev. Clarence McKinnon, B.D.)

Followed afar off, v. 58. This was Peter's first mistake and the devil's opportunity. If only by fear or awe, warmness, a distance is put between us and our Saviour, there is no telling how serious sin we may not be betrayed into committing. Put a green log beside a candle, and there is no danger of a conflagration; but place beside a candle a few shavings, then a handful of dry sticks, then some pieces of stouter fuel, and there will soon be such a fire kindled that it will quickly consume even the green log. A great sin, some gross crime, suddenly confronting an earnest soul, is no temptation. The very thought of it is dismissed with scorn. But let that soul first be betrayed into carelessness and begin like Peter to follow afar off, and gradually it will become inured to greater sins, until at length it finds itself guilty of that very deed, from whose sight it had first shrunk in abhorrence. The only safeguard for the Christian is to keep close to the Master.

Many false witnesses, v. 60. Their mouths have never been stopped. Hatred, covetousness, lust breed thousands of them to-day. When Dr. Gell, the famous modern traveller, who has covered 120,000 miles and visited more native races than any other living man, landed on an island on the Pacific Ocean, he was told a horrible story about a missionary. A little investigation showed him that his informant was a dishonest man and the story had no foundation. At another island, he was regaled by a fellow-traveller with worse stories still, in which he recognized worn-out tales that had been used against missionaries from time immemorial. He investigated again, and found, of course, that there was no foundation for the stories, and further, that the teller of them was wanted by the police of two different countries for his crimes. After a singularly wide and varied observation, Dr. Gell has come to the conclusion that charges against the character and success of Christian missions are fabricated largely by those who live sinful lives, and whose nefarious means of livelihood are menaced by the purity and power of the Christian religion. When one hears an accusation against the church of Christ or His ambassadors, he advises that he should investigate the character of the accuser.

Jesus held his peace, v. 63. Wesley was walking through St. Paul's churchyard one day, when he observed two women standing opposite to each other. One was speaking and gesticulating with great violence. But the other stood calm and silent. Just as he was passing, the angry one clenched her fist, and stamped her foot, and shouted in exasperation, "Speak, wretch, that I may have something to say." And Wesley remarked to his friend, "That was a lesson to me. Silence is often the best answer to abuse." In the presence of prejudice and anger it is useless to argue. One's opponent is not open to conviction. It is best to bear it all in patient silence. Let Jesus be our example.

\*S. S. Lesson, November 18, 1906. — Matthew 26: 57-68. Commit to memory vs. 67, 68. Read Mark 14: 53-72; Luke 22: 54-71. Golden Text—"He is despised and rejected of men. — Isaiah 53: 3.

"Thy foes might hate, despise, revile,  
Thy friends ungrateful prove:  
Unwearied in forgiveness still,  
Thy heart could only love."

The Christ, the Son of God, v. 63. In the narrow streets of old Paris a terrible fire broke out. A father arose to find the room full of smoke and the way of escape cut off. Just a narrow alley divided his house from the house across the way. He was able to leap over himself. But alas, his little children were unable to follow. Broken-hearted by their cries, the desperate father stretched his body across the alley, and thus enabled the little ones to crawl over his human bridge to a place of safety on the other side. Christ, both Son of God and Son of man, is the living Bridge that stretches from the perishing earth to the place of safety above. Only by Him can we be delivered from destruction. How important, therefore, that we make no mistake, but anxiously inquire whether Jesus be the Christ, and how happy our confidence when we receive in our hearts the reassuring answer that He is!

Hereafter shall ye see the Son of man sitting on the right hand of power, v. 64. Men are naturally very narrow in their estimate of the limits of the divine power. Napoleon, after he had successfully achieved many victories by his extraordinary generalship, became very lofty in his remarks about God. "I have observed," he said, cynically, "that God is always on the side of the largest battalions." But like Nebuchadnezzar, his vain self-confidence was soon to learn its error. Napoleon led his Grand Army across the Niemen; he won the fearful battle of Borodino; he captured Smolensk; he dictated a dispatch from the Kremlin at Moscow. "Then," as Farrar so strikingly says, "the soft snows of God—no more—began to fall; and annihilated by the most insignificant of the powers of heaven, his Grand Army was tossed out of Russia." Those who scorn Christ's power at present, because he is so patient toward them, will one day behold Him exalted to the right hand of power and learn the humiliating truth of how sadly they had fallen short in their estimate of His might.

They spit in his face, v. 67. Never had a kinder face been seen in the world, than that of Jesus. Hardly an hour passed but He was helping some poor wretch in his sickness or his sorrow. Everywhere he planted a sunbeam where he found a shadow. He "went about doing good." And yet this was the treatment that He received from a generation that He had come to help. But if it seems very ungrateful on their part, thus to reward His kindness, must it not be still more ungrateful when, after He has been blessing the world for nineteen centuries and more, we still forget Him, or speak slightly of Him, or take His loved name on profane lips. Our indifference wounds Him as surely as the insults and buffets of the rude soldiery on the morning of His crucifixion.

Faith and prayer are golden wings  
By which we mount to nobler things.

Our want of usefulness is often to be ascribed to our want of spirituality, much oftener than to our want of natural ability.—A. FULLER.

## LIGHT FROM THE EAST.

(By Rev. James Ross, D.D.)

Caiaphas—Joseph Caiaphas was appointed high priest in 18 A. D., by Valerius Gratus, who was procurator before Pilate. His father-in-law, Annas, had held the office for nine years under the preceding governor. There were the leading representatives of the party of Sadducees, and were unscrupulous and intriguing time-servers, who are scathed in terrible language in the Talmud. The renegade Joseph calls Annas the happiest man of his time, because he died at an advanced old age, and because he and five of his sons, and his son-in-law, held the high priesthood. Caiaphas was the leading spirit in the council which first devised the death of Jesus. He advised that Christ should be put to death (John 11: 49, 50; 18: 14), before a popular rising in His favor should call down upon them the vengeance of the Romans. His conduct on that occasion illustrates his usual disregard of justice and religion, and also the adroitness with which he could cover his self-interest under the cloak of patriotism. He continued to hold office till A. D. 36, when he was removed by the proconsul Vitellius. He was regarded by all patriotic Jews as a creature of the Romans, and obtained from them only scanty respect.

## THE DISGRACE OF SIN.

We have just read of a man who had been convicted and sentenced to the penitentiary. To his counsel, as he was led out of the courtroom, he cried: "I can not bear this disgrace." It was wringing his heart. While he was engaged in sinning he felt it not, but when the public punishment came, he felt it keenly.

This was in a human court. But there is another court to be held in the future. In it the Lord Jesus will sit as Judge. Then there will be a tremendous gathering of spectators; all presence of them all we shall each hear the decision of the Judge as to himself, either, "Come ye blessed or "Depart ye cursed."

Then shall we understand the words of the angel as he told Daniel that on that day "some shall awake to everlasting life, and some to shame and everlasting contempt. Then will be fulfilled the picture that is found in the sixth chapter of Revelation. It presents to us even the kings of the earth as hiding in the dens and in the rocks of the mountains, and saying to the mountains and rocks: "Fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb."

Men fear shame. The greatest of all shame is that of the last great day. The time to escape from that shame is today.—Southern Presbyterian.

By the fireside still the light is shining,  
The children's arms round the parents  
twining.

For love so sweet, oh, who would roam?  
Be it ever so homely, home is home.

D. M. Muloch.

We know not the day of Christ's coming. We cannot hear the sound of his chariot wheels. When they come they will come softly, like the sound of a footfall in the snow, like wheels that move through wool. What he says to you and me is: "Occupy till I come."

## A NEW BIBLE STORY.

During the siege of Port Arthur a Japanese soldier lost both of his eyes by a cruel bullet. Again and again he begged his comrades to kill him, but of course they would not. He was brought to one of the military hospitals in Tokio to be cared for until able to return home.

Here also he pleaded with the other soldiers to end his life, and as he began to recover his health he became more and more sad. One day he said: "Well, I will go home and let my family see me just once, then no one can prevent my killing myself. No harm in putting an end to my own misery."

Every few days a missionary visited this hospital, taking the soldiers flowers, Gospels, tracts, etc., and taught them about Jesus. Some of the officials of the hospital said to her: "There is a man there who has lost his eyes and seems quite lonely. If you have time, we should like to have you visit him."

They did not tell how he had wanted to die, and how he had threatened to kill himself. The missionary went to his bedside and talked to him several times. At first he did not take very much interest in anything she said, but gradually became quite friendly.

Finally she asked him if he would not like to learn to read, and he was so surprised at such a question, for while he could read before going to battle, how could he ever do so again? But the missionary taught him to read the blind man's Bible.

The other soldiers could not believe that he could read, and tried to tease him, so he said: "You may pick out any verse you please, and I will show you that I can read." So they kept selecting, and to their astonishment he could read everything and enjoyed doing so, all the more because he wanted to teach the Bible to the other men.

When this blind soldier was able to return home, some one said to him just as he was leaving the hospital, "Are you going to kill yourself after you have seen your family?" and he replied, "No, I am going home to teach my wife and children Christianity; I am glad that I was wounded, for now I am a Christian."

## PRAYER.

Help us in all good purposes, in all intentions that express themselves in the direction of faith and hope and love. Help us to stir up the gift that is within us; may ours be lives of consecrated energy, given to our Father's business, returning to the temple because it is our Father's house. Speak to each as each most needs Thy voice. Some are heavy with sleep, and they require the thunder to arouse them; and some are so tired and weary utterly that even a breath of wind might carry them away; Thou knowest how to speak to such. Thou givest the tongue of the learned to Thy teachers and preachers, that they may speak a word in season to them that are weary. Amen.

Both halves of the truth are ours, and we claim the whole of it. The death of Christ is ours, and we rest in it our hopes of acceptance with God in time and in eternity. This is what we begin with, but we do not end with it. We will go on from His death to His life, and, with the love begotten of being redeemed, try to reproduce that life in our own. In the same way, whilst glorying in His divinity, we will allow none to rob us of the attraction and the example of His humanity, for indeed the perfection of His humanity, with what this implies as to the value of His testimony about Himself, is the strongest bulwark of our faith that He was more than man.—Dr. Stalker in *Image Christi*.

## THE LESSON OF THE FOOT WASHING.

By Rev. Professor D. J. Fraser, B.D.

The disciples came to the holy Supper heated with argument and vexed with social ambitions, and no one of them volunteered to do the work that was commonly assigned to a slave. Jesus, "knowing that the Father had given all things into His hands," rose from the table, girded Himself with a towel, poured water into the basin, and passing from one to another of the sulking group recumbent at the meal, He bent over them as the humblest servant would do, and washed His disciples' feet.

Never could they forget the lesson taught them, with such gracious dignity and kindly tact, by that act of self-abasement. With dramatic effect, Jesus told them what it is to be greatest in the kingdom of heaven. He was fully conscious of the dignity of His Messianic mission, but He took the divine power with which He was entrusted and devoted it to the lowliest of uses. He thus taught His disciples that service is the sole condition of Christian leadership, that greatness in the kingdom consists essentially in helpfulness, that the highest gifts find their true glory in the humblest ministries of life.

Let us carry this lesson from every communion service. Christ gives us His body and blood, that we may have strength to do His works.

"Take ye the bread,

Change it again,

Your powers of life inspiring,

Do as He said,

Quit you like men,

To work out the Lord's desiring.

Take of the wine,

Change it anew,

To life's impetuous torrent;

This be the sign,

Faithful and true,—

To fight as duty shall warrant."

This was the chorus which Parsifal heard the knights sing at the close of the Holy Feast. They rejoiced that "at the tables of communion love" they received the strength of purity to guard the Holy Grail. We are not called to any such dramatic service—to defend the Holy Cup from the foul-hearted Klingsor, or to go forth in knightly armor to wrest from him the Holy Spear. We are called to perform the humbler ministries of life, but our commonplace service demands an equal purity and valor; and at our feast of love we, too, may hear the sweet anti-chorus,—

"Blood and body, gift of blessing,

Now he gives for your refreshing,

Changes by His Spirit true

To the wine for you outpoured,

To the bread that strengthens you."

The Holy Communion strengthens us for the lowly task to which the example of the most kindly in human history summons us.—"Ye also ought to wash one another's feet." Have we come to the communion service with selfish thoughts, that divide us from one another and from Christ, with a proud sense of our superiority, with restless ambition for social distinction? Are we unwilling to serve and anxious to rule? Are we thinking of our rights rather than of our duty? Are we so heated and disappointed and resentful, that we neglect the little courtesies and thoughtful kindnesses that might sweeten our common life? Are we tired of our humdrum tasks, and eager for some great thing to do? Do we miss the poetry of the commonplace and long for a summons to some brilliant crusade? Then may ours be the vision of the Christ rising from His place at the holy table, and bending to the lowliest of ministries, and saying to each of us: "I have given you an example, that ye should do as I have done before."

Presbyterian College, Montreal.

We want nothing but the return of apostolical simplicity, self-denial, and love, to bring a Pentecostal effusion of the Spirit upon our ministrations.—BRIDGES.

## ALCOHOL AND ALCOHOLISM.

A recent note in the Dominion Presbyterian indicated how effectively temperance workers in Great Britain are utilizing the public "bill boards" for the purpose of informing the people as to the dire effects flowing from the liquor traffic and the danger of using alcoholic beverages. The following is a sample of an official proclamation posted by more than sixty municipalities in Great Britain:

## CITY OF NOTTINGHAM.—PHYSICAL DETERIORATION AND ALCOHOLISM.

The report of the committee presented to Parliament by command of His Majesty states that:

The abuse of alcoholic stimulants is a most potent and deadly agent of Physical Deterioration.

Alcoholic persons are specially liable to tuberculosis and all inflammatory disorders. Evidence was placed before the committee showing that in abstinence is to be sought the source of muscular vigor and activity. The lunacy figures show a large and increasing number of admissions of both sexes which are due to drink.

The following facts, recognized by the medical profession and placarded all over France by order of the government, are published in order to carry out the recommendation of the committee, and to bring home to men and women the fatal effects of alcohol on physical efficiency:

(1) Alcoholism is a chronic poisoning, resulting from the habitual use of alcohol (whether as spirits, wine or beer), which may never go as far as drunkenness.

(2) It is a mistake to say that those doing hard work require stimulants. As a fact, no one requires alcohol as either food or tonic.

(3) Alcohol is really a narcotic, dulling the nerves like laudanum or opium, but it is more dangerous than either, in that often its first effect is to weaken a man's self control while his passions are excited; hence the number of crimes which occur under its influence.

(4) Spirits, as usually taken, rapidly produce alcoholism, but milder alcoholic drinks, as beer, and even cider, drunk repeatedly every day, produce after a time alcoholic poisoning with equal certainty.

(5) The habit of drinking leads to the ruin of families, the neglect of social duties, disgust for work, misery, then crime. It also leads to the hospital, for alcohol produces the most various and the most fatal diseases, including paralysis, insanity, diseases of the stomach and liver, and dropsy. It also paves the way to consumption and frequenters of public houses furnish a large proportion of the victims of this disease. It complicates and aggravates all acute diseases: typhoid fever, pneumonia, erysipelas are rapidly fatal in the subject of alcoholism.

(6) The sins of alcoholic parents are visited on the children; if these survive infancy they are threatened with idiocy or epilepsy, and many are carried away by tuberculosis, meningitis, or phthisis (consumption).

(7) In short, alcohol is the most terrible enemy to personal health, to family happiness, and to national prosperity.

By order of the Health Committee: Forbes Robertson Mutch, M.D., Chairman; Philip Boobyer, M.D., Medical Officer of Health; Countersigned, Samuel G. Johnson, Town Clerk.

What a sensation would be created if the Provincial Board of Health and the clerks of municipalities should muster up courage enough to follow the example of the officials of the English city of Nottingham. Why should not such pregnant facts regarding alcohol and alcoholism be taught in the public schools of our country and be published broadcast in every municipality?

## The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

AND AT

MONTREAL AND WINNIPEG

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

Six Months..... .75

CLUBS of Five, at same time ....\$5.00

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

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

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

Sample copies sent upon application. Send all remittances by check, money order or registered letter, made payable to The Dominion Presbyterian.

Advertising Rates. — 15 cents per square line each insertion, 14 lines to the inch, 121-2 inches to the column.

Letters should be addressed:

THE DOMINION PRESBYTERIAN,  
P. O. Drawer 1070, Ottawa.

C. BLACKETT ROBINSON,  
Manager and Editor.

OTTAWA, WEDNESDAY, NOV. 14, 1906.

Mr. Warren, business manager of the Canadian Baptist, and a bright newspaper man, has been elected president of the Baptist Union at its recent meeting at Peterboro'. The choice in this case is an excellent one, and we heartily congratulate Mr. Warren on the honor done him by his brethren. It is not often that a mere "layman" is elevated to the chief office in an ecclesiastical gathering.

A French Catholic clergyman, Abbe Naudet, publishes a very candid opinion of his own Communion. He writes:—"The masses of the French nation will never become reconciled to Catholicism until they find, in their every-day experience, that people who go to mass lead better lives and do more good than those who do not go to it. But instead of finding this, they see that all the efforts made in France in recent years to promote great moral aims—such as checking tuberculosis or putting down intemperance and immoral literature—were set on foot, and are still kept at work, almost exclusively by Protestants or Jews or other non-Catholics. It is the rarest exception to find any Catholic amongst their active supporters." The Belfast Witness remarks: "Here in Ireland it is very rare to find Romanist clergy zealously working for temperance or any other social improvement. And the pity is the more because they might have so much influence." We are pleased to say that this cannot be said of the Roman Catholic clergy in Canada. Many of them take an active part in promoting moral reforms and in doing so co-operate heartily with Protestants.

### THEATRE-GOING.

The correspondence column in "The British Weekly," which was for a considerable time under the charge of Mr. Campbell, successor to Dr. Parker's pulpit, is now conducted by Rev. David Smith, well-known writer and preacher, of Tulliallan, Scotland. Recently, one of the questions was, "What is your opinion about theatre-going? Should professing Christians abstain from it?"

We quote part of Mr. Smith's reply: "In ancient Athens the theatre was a noble institution, educative and truly religious; and now perhaps it might, and perhaps sometimes does, serve high uses. Yet I have never gone to the theatre, and never mean to go. I am not prepared to lay down a law, but I may put some considerations before you. (1) Would you like to see your minister at the theatre? Would it not lower your estimation of him as a spiritually-minded man? If it be unfitting for him, how is it befitting for you? (2) Here, as elsewhere, the question is not, 'Is this thing legitimate,' but 'Is it conducive to my spiritual health, and my usefulness to the Kingdom of Heaven? Does it befit one redeemed by Christ and covenanted to His Service?' When we yield ourselves to Christ, there is a radical change in our views and affections, and the question of the legitimacy of worldly pleasures never presents itself. We have lost taste for them; we do not want them; we have got something better."

"Guard your Sundays" is a warning which now-a-days often finds place in the columns of religious journals. It is a good thing that the thought is being kept constantly before the people in these mammon-worshipping days. Here is what the late Bishop Westcott once said upon the subject: "I endeavor to press on all the simple counsel, guard your Sundays. I believe that England owes her stability and greatness to the general observance of the Day of Rest and the study of the Holy Scriptures. In these times of reckless excitement and engrossing business, I do not see when we can reflect calmly on the greatest things—the things unseen and eternal—if the quiet of Sunday, 'the day of the rest of the heart,' is taken from us." The Christian people of Canada, if they wish well for themselves and their country, must stand by and safeguard the Christian Sabbath.

A good story was told at an induction dinner the other day. A good many years ago the then minister of Newbattle was a man of forceful character, who rather bossed the ecclesiastical show in the neighborhood. One of the members of the Presbytery foregathered with a friend at Assembly time, who, in the course of conversation, asked: "Who is the leader in your Presbytery now?" "We have no leader," was the reply. "Leaders, then?" "No, we haven't any leaders." "Dear me, that's singular. How does your Presbytery get on?" "Well, the truth is, we have Thomson, of Newbattle, and he drives us!"

### A PLUCKY LITTLE MISSION.

The second anniversary of the Gwalior Presbyterian Mission, held last Wednesday in Toronto, gave much satisfaction to those who were present. Both the audience and the addresses testified to a growing interest in a growing work.

Mr. J. K. Macdonald, President of the Board of Management, occupied the chair, and gave, in his chairman's address, a brief but strong statement of the objects, methods, and success of the Mission.

The speaker of the evening was Rev. Dr. Lucas, who has completed his thirty-fifth year in the North India Mission, and expects to go back again next September.

He spoke of Dr. Wilkie as possessing in no ordinary measure three of the most important qualifications of a successful Foreign Missionary: 1st, a real and tender sympathy with the natives, and the power to draw their kindly feelings out in response; 2nd, what I may indicate by Lord Bacon's word, longanimity, and which he defines as "That quality of mind which looks ahead to the far-reaching consequences of present plans"; 3rd, the power of patient enthusiasm, with the emphasis on the patience. When constant prayer at home upholds such a man as that results may be expected.

The missionary spoke with much enthusiasm of the character of the British rule in India. He said:—

"I am an American, and I am glad to be able to testify in Canada, as I have often done among my own countrymen, that the even-handed justice of the British rule is beyond all praise. Such a band of men as the British officials in India it would be hard to match. They seem to be beyond corruption. I do not believe there is one in a thousand of them who could be approached with a bribe."

The thought of the audience was kept rather upward than downward. It was the glory of the missionary cause, and the glory and prompt faithfulness of the missionary's God that occupied the attention rather than the misery and degradation of the heathen world. At the close of the meeting, those interested in this special effort were quite ready to "thank God and take courage."

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



## REV. ROBERT TORRANCE, D. D.

From Sentinel-Review.

The many Woodstock friends who were in attendance at the celebration of Dr. McMullen's Jubilee will remember Rev. Dr. Torrance, of Guelph, who delivered one of the most interesting addresses of the evening. It is an odd coincidence that while it was fifty years ago, Nov. 5, that Dr. McMullen was ordained to the ministry, it was sixty years ago the same day that Dr. Torrance landed in Canada, and went to Toronto as a missionary in this country of the United Secession Presbyterian church. Rev. Dr. Torrance was born in Market Hill, County Armagh, Ireland, in 1822. He spent his boyhood days around Wigtown and Glen Luce, and came to Canada with his parents. He had taken the Arts course at the Royal Academical College, Belfast, and a theological course of one year in Glasgow, and three years in Edinburgh. He was licensed to preach at 22 years of age and was called the Boy Preacher. On arriving in Canada he declined an immediate call to a Toronto congregation and for one year travelled in his missionary work through Western Ontario, from Toronto to Goderich. He was called to Guelph and was ordained and inducted on Nov. 11, 1846, and remained as pastor until 1882, when he retired. He has been Clerk of the Presbytery for forty years and was in 1896 Moderator of the General Assembly. Dr. Torrance is one of the best known and most highly respected Presbyterian divines in Canada, and his name throughout Ontario is a household word. In 1904 he and Mrs. Torrance held their golden wedding. On Nov. 11, 1896, Dr. Torrance celebrated his jubilee as a minister, the Presbytery of Guelph presenting him with an illuminated address. Although the reverend gentleman is 84 years of age he is well preserved in mind and body, and is one of the most active members of the Guelph Presbytery, and a most valuable as well as respected citizen of Guelph.

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

## CRITICS OF THE PULPIT.

An English minister has made a collection of laymen's remarks on preachers, and states the result. In a succession of apt and striking quotations from Milton, Bacon, Cowper, Pepps, Goldsmith and Russell Lowell, among others he showed how these writers detected a worldly or unworthy spirit in preachers and how they appreciated simplicity and manly sincerity. Pulpit success was one of the poorest successes, George Macdonald had said. Closely connected with directness and simplicity of speech. With another series of happy citations the lecturer illustrated the weariness or contempt raised by elaborate arguments and big words. They looked for good taste in the preacher. Coleridge never heard more than one preacher who did not indulge in false rhetoric. "It is a wonder to me," said one writer, "how men can preach so little and so long." The most serious charge against preachers was that of unfairness, of cowardice—that they ran riot in the pulpit, confident that there would be no contradiction. One reason why men did not come to church, said P. G. Hamerton, was because they heard their principles controverted, and they had no reply. Not only did preachers attack their opponents, but often they misrepresented them. Sara Coleridge's experience was that they were almost always one-sided and unfair. The greatest number complained of the want of practical preaching. The preacher was beside the mark. Froude said that he had listened to many hundreds of sermons, but in thirty years he had never heard one on common honesty. The last point he dealt with was the preacher's temper and spirit. The layman would have that spirit living, humane, optimistic. While deprecating emotionalism he honoured emotion.

## BULWARK OR PROTESTANTISM.

This used to be the title applied to the Episcopal Church. A speech delivered at Manchester by Rev. R. J. Noyes, Vicar of Harbone, shows how far the Established Church has travelled since the early Victorian days when it used to be called "the bulwark of Protestantism," and when its connection with the State was defended on the ground that it was the nation's barrier against Rome. Mr. Noyes stated that his own congregation has proposed to erect a memorial to their former vicar, and to put into the inscription these words—"He was a strenuous upholder of the principles of the Protestant Reformation." But to these words the bishop objected, and the Chancellor of the Diocese refused to grant a faculty for the memorial unless the phrase was altered. Couple with this the speech of Lord Halifax the other day, in which he said—"The principles of the Reformation are things to be repented of with tears and in ashes." And this the Belfast Witness remarks: "That Church never was a bulwark of Protestantism, and now it is its insidious enemy."

When faith is dead the grave of Christian zeal will be found near by. One monument will serve for both.

## LITERARY NOTES.

Readers of "The Living Age" will hail with delight another of "Life's Little Difficulties" from Punch in the number for November 17.

Principal P. T. Forsyth, one of the most distinguished non-conformist English leaders and writers, is the author of a striking article "The Church's One Foundation" which "The Living Age", for November 10 reprints from "The London Quarterly Review."

An extremely intimate and up-to-date account of "Russia from Within" is furnished by the special commissioner of "The National Review," and is reprinted in "The Living Age" for November 3. It supplements the newspaper despatches and gives altogether new glimpses of the new premier, and the men who surround him. More than any recent article, it makes intelligible the present halt in extreme manifestations of the revolutionaries on the one hand and the reactionaries on the other.

In looking over the November Current Literature (New York) one is struck by the wealth of exceptionally interesting topics, and the bright style in which they are treated. Naturally the election of New York state takes a large share of attention, and the idea given of Hearst is that of a great personality. "The first impression that Hearst gives is one of business. And the second is that of being a listener. Those who see him invariably talk to him a great deal more than he talks to them. When the meeting is over Hearst is apt to know more about the other man than the other man knows about him." The pictures given of the rival candidates for the governorship of New York state show the contrast between the two men. In "Persons in the Foreground" we have three articles—The loneliness of John D. Rockefeller, Beveridge the Unquenchable, and The Most Beautiful Woman on any Throne, this last being a description, with portraits, of the Czarina. It is impossible even to mention the names of the many other excellent articles in this number. Literature and Art, Music and the Drama, Religion, Science, Poetry—all have their place.

The October number of the Studio (Leicester Street, London, England) gives the leading place to a description of the Corots in the collection of Mr. Alex. Young. The illustrations, which are very fine, include one in colors. Other attractive articles are: Pencil Drawing from Nature, by Alfred East; Modern Decorative Art at Glasgow; Some Notes on Miss Cranston's Argyle Street Tea House, by J. Taylor; Some Recent Etchings by Albert Baertsoen; and The Art of Henri Teixeira de Mattos, by Helaine Macfall. Canadians who would like to know something about Art in Great Britain and the continent of Europe should take out the Studio.

Edward Farrer's article on Canada and the United States in the October Contemporary (Leonard Scott Publication Co., New York) will probably be the one of most interest to people on this side of the Atlantic. It gains in interest on account of the present very live question of the Newfoundland *modus vivendi*. Lovers of literature will welcome W. B. Yeats' article on Literature and the Living Voice, in which he argues "that Irish poetry and Irish stories were made to be spoken or sung, while English literature, alone of great literatures because the newest of them all, has all but completely shaped itself in the printing press." We mention only two out of the dozen articles in this number, all of them timely and well written.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## SCOTTISH HUMOR.

By John Kerr, LL.D.

Author of "Memories: Grave and Gay."

The saying generally, but perhaps inaccurately ascribed to Sydney Smith, that a surgical operation is needed to get a joke into a Scotsman's head, probably resulted from a chance conversation he had been having with a dull-witted Scot, and did not express his deliberate estimate of the typical or average Northerner. I have met Englishmen of education and intelligence, but so wanting in the saving sense of humor that Smith's alleged witlessness would, if directed against an Englishman, be an accurate individual description, but utterly misleading as a national one. While there are many features common to all humor, whether English, Scottish, Irish or American, each has, as a rule, a more or less distinctly marked flavor characteristic of its nativity. Scottish humor is often pawky, forcible and laconic. We have a specimen of this kind in an anecdote of Lord Eldon. When he was Lord Advocate, a brother lawyer of no great mark, but who thought he had a fair claim to a vacant judgeship, called on him and said, "I have just come to suggest to your Lordship that you might find a worse man than myself to fill the vacancy on the Bench." To this suggestion the pithy and discouraging rejoinder was, "Whaur?"

Not quite so trenchant, but scarcely less pawky, was the reply I got from a very shrewd old lady of Banffshire. The subject of conversation was the real character of a well-known man of high social position, who, after leading for many years a profligate and ruinous life, became an active and even aggressive evangelist. This marked change in his conduct proved to be, from a worldly point of view, greatly to his profit, and was probably the reason why his sincerity was by many regarded with suspicion. I asked the old lady how long Mr. X. had been a saint, to which the reply was, "Sae sae lang as he has been a sinner, oay-ways."

My intercourse with schoolmasters has furnished me with some amusing examples. Mr. Reid was in many respects an interesting character. He was an excellent teacher, a sound scholar with not a tinge of pedantry, had a keen sense of humor and a faculty for repartee always smart but never ill-natured. It is nearly forty years since I first made his acquaintance. He was then 59 years of age, and, having led a most reputable life, had been several times asked to become an elder. The path towards subscription to the Confession of Faith was not then so smooth as it has been since made, and though he was fairly sound in his theology, there were passages in that very logical but knotty document to which he found himself unable to append his signature, and he remained a layman. A brother teacher whom, to prevent identification, we shall name Smith, with whom he was on friendly terms, had no difficulty about swallowing what had choked off his professional brother, and was duly elected an elder. Smith, though by no means a drunkard, indulged somewhat freely, and was remarkable for the ease with which he bore the effects of pretty deep potations, which would have been trying to men of weaker physique. The question of the eldership was often discussed between them, and on one occasion when Smith was pluming himself a little on the step in advance he had got by his election, Reid retorted, "Man, Smith, you have just been made

an elder by your power of carrying your drink."

In some cases the humor is unconscious on the part of the person who makes seriously or even sadly a statement which provokes laughter, as in the case of an acquiescent schoolmaster's widow. The teacher of a school in the North of Scotland, after a service of nearly thirty years, fell ill and died, leaving a widow well advanced in years. The minister of the parish thought it his duty soon after the funeral to call and offer her all the consolation in his power. He found her in very low spirits, crying bitterly and almost inconsolable in her bereavement. She described at great length her husband's good qualities, and the irreparable loss his death had caused. She was now left alone in the world, and saw nothing before her but a life of suffering and sorrow till the end of her days. He pointed out to her that she had great cause for thankfulness for the long time they had lived together in comfort. She admitted this, but she was quite sure she would never have another day of happiness. The minister tried to make her see that her case, though a painful one, was not peculiar, but was the common fate of all; that she should bear in mind that the Lord had promised to be a father of the fatherless, the husband of the widow, and she should throw herself and all her troubles on the Lord, who would keep his promise. Partially comforted by these remarks, she dried her tears, adding, "Weel, at my time of life there's maybe naething else to be expected. I'll just hae to tak' the Lord."

What happens when we have "shuffled off this mortal coil" may be considered from different points of view. The widow just referred to was chiefly concerned with the probable effect upon herself of her husband's death. Another widow of more sympathetic type gave greater consideration to the probable condition of her deceased partner in the next world. To the minister's condolence and cause for thankfulness for a long and happy married life she replied, "Aye, we had five and forty years together, and noo he's awa' lang ere. I'm thankfu', but it will be lang afore I get ower his death, for he was a kind man to me." "But," said the minister, "you must bear in mind and find comfort in thinking, that he was a well-living man, an elder in the church, and that the change has been for his good, and that he has gone above." "Aye," she replied, "and muckle he's made up wi' that; a waken man like him sittin' naked on a cauld cloud, flatin' twa goose wings, blawin' a lang nail each trumpet, and singin' hallelujahs! Muckle he's made up wi' that."

The specially aggressive wife of a Free Church teacher had set her heart on proving to the wife of the Established Church teacher that the Bible showed the Free Church to be right and the other wrong. The latter getting tired of repeated attacks, appealed for help to her own minister, asking what she should do to get rid of the annoyance. He advised her never to mind the other's arguments, but just stick firm to her own Church. A week or two thereafter she called again on her minister and with a beaming countenance exclaimed, "I've settled her noo, I've settled her noo!" The minister had forgotten the previous conversation, and asked what she meant. "Oh, it's about Mrs. MacPherson and her Free Kirk arguments again; but I've sent her awa' wi' a flea in her lug that'll keep her at home for a while." "How did you manage that?" "Oh, she cam' in the ither day wi' her arguments again,

but I had been readin' my Bible wi' profit, and had a settler for her frae the New Testament. I said to her, 'Just ye turn up to Acts 16 and 5,' and I garded her read it herself, and so the Churches were established! Man, she had no' a word to say. She'll no' bother me again, I'm thinkin'."

A worthy teacher who was sorely exercised on the question of eternal punishment had a consultation on the subject with his minister, saying that he could not conceive it possible that a God of love and mercy could doom to everlasting torture even the greatest of sinners. The minister, sitting straight up in his chair and assuming a thoughtful attitude, admitted that the same question had often been a great trouble to himself, and the only explanation he could think of was that there were no doubt many things that God would rather not do personally, but he was compelled to do them in his "official" capacity.

For a good many years after the Disruption in 1843 there was a feeling of bitter rivalry between those who remained in and those who left the Established Church. In many parishes the Free Church erected schools in the immediate neighborhood of the parish and other schools connected with the Established Church. There were many cases in which there was little friendly intercourse between the teachers, and the wives naturally took the side of their husbands. In one parish in the north the mutual dislike of two teachers' wives led to frequent arguments about the respective merits of their ministers as preachers. "Oh," said one, "you should have heard our minister's sermon last Sunday. It was none o' your dry, moderate sermons. It was a rousin' discourse. It wud hae done your heart gude to hear't. He just voanittit the gospel." To which the other replied, "Weel, I'm richt sorry for the poor man, for it's sair bockin' at an empty stomach."—Glasgow News.

## THE INDIAN PANTHER.

One of the most dangerous pests of India is being perseveringly circumvented. In the Province of Bihar the panther is called "bipat," which means "calamity." His proper name is tendwa. The panthers habitually prowl round the villages at nightfall, sallying forth from the forests to watch the paths by which the flocks and herds return to their resting places. They not only attack dogs, goats, and young cattle, but also children, sometimes dashing into a hut, even where a light is burning, and carrying off some victim. They cannot be followed into their impenetrable cover, and they never show themselves by daylight. They are therefore destroyed by strategy. A stray dog is caught and tied on to the panther's habitual path. It is carried off in the night and devoured. Next day a "machan," or platform is fixed in a convenient tree, and in the evening a kid is tied on the spot occupied previously by the dog. The solitary fid by its bleating brings the marauders, who are skulking about, to the spot, where they are speedily shot by sportsmen concealed in the machan. A writer in the "Field" gives a very interesting account of the process, which is steadily diminishing the havoc wrought by the Indian panther.

Singing birds have been found in numerous quantities by explorers within the Arctic circle. The immense crops of berries that ripen in the northern swamps account for the presence of the birds.

## THE CHILDREN'S PARTY.

By Anna D. Walker.

"Mamma has left us to keep house and I'm bound to do something fine," cried Eloise Barker to her younger sister, Josephine.

"What are you going to do?" asked Josephine, in surprise.

"Oh, goosey, what I've been longing to do, have a party, that's what."

"Oh, oh, what fun; what'll you treat them on?"

"Why, first of all, I'll make a cake," and Eloise drew herself up with an air of importance as she spoke.

"You can't make a cake!" and the younger girl looked incredulous.

"Yes, I can; you just mix up eggs and sugar and butter with baking powder and flour and water, and stir, then bake it, so now! You run around and invite all the little girls we know while I make it."

Josephine started off with alacrity and left her sister to her more difficult task. When the younger girl returned and reported twelve invitations given, she found Eloise with a perplexed, worried face taking from the oven a heavy mass of something she chose to call cake. "Something wrong with it," she said; "I don't know what, so we'll just have to go to the store and buy our treat."

"Oh!" cried Josephine, "mamma won't like it; she'll be real angry at us!"

"Now, you Josephine Barker, we've invited all those children and we've got to treat them, so there's nothing to do but take the grocery book and go to the store and buy things"; and seizing the book in question, she went to make the purchases. Then the book bore this entry: "Ginger snaps, three pounds; candy, four pounds; lemons, four dozen; sugar, three pounds; mixed cakes, five pounds."

"Mamma won't look at the book," cried the naughty girl, as she survived her purchases; adding in a satisfied tone, "there'll be a fine treat at any rate!" Then suddenly recollecting herself she sent Josephine back to the grocery to buy oranges, ordering two dozen.

At three o'clock all the children had arrived and the games commenced in earnest.

Eloise whispered to her sister that they would have to serve the refreshments early or their mother would be at home and find out all. Accordingly by half after four the lemonade was ready and the guests were served. Of course the order was not very marked in the distribution of the cakes and confections, but the guests were not critical and all fell to eating with a keen relish. Eloise began to congratulate herself on her successfulness when who should walk into the dining room but her mother. Here was a problem indeed. The mother was too astonished to at once speak and Eloise too dumfounded to utter a word. Josephine was the first to break the suspenseful silence. "Oh, mamma, mamma," she cried, "you just come in time for the party. There's lots of candy and cake yet, do have some!" Mrs. Barker scarcely noticing this exclamation waited till the repast was finished and then said: "Now the party will have to break up at once as Eloise has some important duties to do."

The children departed and then the justly angry mother demanded of her eldest daughter an explanation of the affair.

With many tears and sobs Eloise told the whole and was obliged to empty out her little bank to pay the debt she had incurred and then she had a dose of Solomon's remedy for naughty children and sorrowfully repented her clandestine party.

The whale's nose is on the top of the head—at least, that is where the nostrils are situated, through which it sends the columns of water when "spouting." Whales only spout while feeding.

## LIVE TO SERVE.

He who most serves—most lives,  
No truth more clear and bright;  
The way to life is sacrifice,  
Its certain issue—light.

He who most lives, most serves,  
From service issues joy;  
Joy of heart—a spirit joy;  
Blessing without alloy.

Live to serve, and serve to live—  
Do both; they'll give you pleasure,  
Pure and good—good and pure,  
A choice and lasting treasure. W.S.

## WHEN THE LEAVES FALL.

When the storm clouds gather behind the brown autumnal woods and cold winds begin to blow, then the bright leaves come drifting down in fluttering, fast-thickening showers, until it almost seems as if the wind were the active agent and actually tore the leaves from the trees. This, of course, is not the case. The leaf-fall only becomes possible after a long preparation on the part of the tree, which forms a peculiar layer of cells in each leaf stem called the cleavage plate.

This cleavage plate, or separation layer, consists of a section of loosely attached, thin-walled cells with a few strands of stronger woody fiber in among them; so, in the early autumn, although the leaves appear as firmly attached as ever before, they are really only held on the tree by these few woody strands and the outer brittle skin or epidermis of the stem. Now only a slight shock or wind flurry is sufficient to break the fragile support and bring the leaves in showers to the ground. We may see these woody strands broken through in the leaf scar of the horse-chestnut, where they appear as little rounded projections on the broken surface and are often spoken of from their fancied resemblance to the nails of a horse-shoe. The hickory and ash among other trees have similar marks on their leaf-scars and from the same cause. On the root of the wild sarsaparilla which projects just above the ground a like series of little projections will be seen upon the ring-like scar which surrounds the bud where the leaf-stalk has just separated.

Often the leaves separate and fall even on the quietest days, for their own weight is sufficient to break the frail support. These hushed and supremely tranquil days we all remember, when our October walks are accompanied by the soft, small sounds of falling leaves, by the rustlings and dry whisperings of their showering multitudes.

The manner in which the leaf-fall proceeds in different trees is also noteworthy. The ends of the branches lose their leaves first in the ash, beech and horbeam, when the body of the tree is still clothed with bright foliage. The poplars and willows have an exactly contrary habit, for when the trunk is stripped of foliage, the branch ends are still decorated with a few lone leaves which wave like ragged banners beneath the November sky. It is remarkable how tenaciously these last leaves cling to the tossing boughs. At last they also come hurtling to the frozen ground and the bare trees of the forest give forth once more, under the strong wind's urging, that stern, sonorous music which will last throughout the winter.—St. Nicholas.

Wages in Maine have increased 80 per cent. in five years, and the manufacturing output shows a gain of 75 per cent. Maine is the only State in the union that has more savings bank depositors than voters, with \$22,000,000 more laid away in savings than Ohio with six times as many people. Without a single dollar of revenue from the saloon business, Maine is prosperous and the women and children are not forced into the factory either. Prohibition seems to work all right in Maine.

## CARE OF THE BABY.

A mother's work and worry in caring for her little ones is greatly lightened if she has on hand a safe remedy for the cure of indigestion, colic, sour stomach, constipation, diarrhoea, simple fevers and the other little ailments that are apt to come to children suddenly. For these troubles Baby's Own Tablets are better than any other medicine. They are mildly laxative, prompt in their action, and a few doses usually leaves the child in perfect health. They do not contain an atom of opiate or poisonous soothing stuff. They always do good—they cannot possibly do harm, and may be given with equal safety to the new born infant or well grown child. Mrs. Reginald James, Fengshvate, Ont., says: "I have used Baby's Own Tablets and find them unexcelled as a medicine for children. They promote sleep and general good health." You can get the Tablets from your druggist or by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

## OUT OF THE WAY NOTES.

London is singularly poor in the stores of literary men.

Of sheep's wool one pound is sufficient to produce a yard of excellent cloth.

The title "admiral" is derived from an Arabic phrase meaning "ruler of the sea."

January is the windiest month in the year, there being on an average five heavy gales in it.

The river Dee in Scotland has been the subject of more poems than any other stream in the British Isles.

Sea anemones are able to exist for three or four years without nourishment beyond that which they extract from the water.

The willow is one of the most adaptable plants. A willow switch merely stuck in wet suitable ground is almost certain to take root.

Often on the green leaves of trees there are little black spots which do not seem to arise from any disease, as the plant looks otherwise healthy enough. As a matter of fact, these are caused by burning, through the rays of the sun getting focussed by the drops of morning dew.

All the efforts made by a Liverpool firm to promote the cultivation of cotton in Palestine have been fruitless, even though labor costs only 25 cents a day and land is one-tenth the price of Egyptian land. The chief cause of the failure is said to be the incapacity and laziness of the natives.

## THE DRINK QUESTION.

In the psychology section, Dr. Crothers Hartford dealt in a paper with the "Insanity of Inebriety," which he submitted was a more accurate term than alcoholism. Insane inebriates were periodic drinkers, whose excesses resulted in mania epilepsia, and in the late stages these symptoms became merged in pronounced forms of insanity. So-called moderate and steady drinkers were the most devitalized and degenerate of all users of alcohol, and a very large proportion of the diseases of modern civilization was directly or indirectly due to the action of alcohol on the cells and nerves. Experience showed that these were curable to a far greater degree than was generally realized. At present the whole subject must be studied medically before real progress could be made. Present efforts by laws and by moral measures were attended by great blunders, and actually tended to increase the disease, they were designed to prevent.—Selected.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

In the Glebe church, last Sunday evening, Rev. Mr. Milne referred to the large number of licensed saloons in certain districts of Ottawa, and called upon his hearers to take part in the work of having the number reduced. One way to do so was to persist in the fight for a new ward for the Glebe so that they could return men to the city council who would be pledged to do their part in having the licenses reduced.

Ottawa ministers are earnestly directing attention to the wide spread dishonesty revealed in recent investigations into business, and political methods. Rev. Mr. Turnbull, of Bank street church said in a recent sermon: "Our faith has been greatly shaken in many institutions once regarded as reliable, and we have an uneasy suspicion that the worst has not yet been brought to light. Then in election matters what diabolical shrewdness we sometimes see. The innocent public is regularly victimized and even the honorable candidate finds himself often in the hands of a clique he cannot control. Perhaps we err in describing many of the things that have come to light as shrewd, rather we should say they are brazen in their effrontery and wickedness. And what lies behind all this? In fact it is the failure to give faithfulness its fitting place. Such things are not the outcropping of a wide-spread and deep-seated public infidelity. What we want is no glossing or palliation of the wrongs, but a stern and just investigation which shall punish not merely the paltry agents of crime but the real culprits." And Rev. A. E. Mitchell, if correctly reported, has been equally vigorous, if not quite as impartial, in his denunciation of political corruption.

Last Sunday the Stewarston congregation celebrated its 17th anniversary, when Rev. C. B. Winchester, of Knox Church, Toronto, preached impressive and appropriate sermons morning and evening. In the morning he spoke from the words: "Behold I have set before thee an open door." These words, he said, were never more applicable than at the present moment. Before Christ's coming the Scriptures pointed forward to the cross until the Revelation the pointed back to it, now they point forward to His coming. The past has been dropped; ye live only for Jesus Christ. If it means much to bring a soul to Christ, what must it be to have that redemption. Immediately one enters upon a larger life; but this glorious state is but the vestibule of God's temple. The congregation of Stewarston Presbyterian was entering through their open door. Their mission, their opportunities were scarcely yet realized, but God would direct their efforts in a larger field. At the Sunday school anniversary in the afternoon, Mr. Wood, a former superintendent, traced the history of the school from its meeting in a room, with a membership of 17, up to its present thriving state. Greetings from McLeod street Methodist Church were conveyed by Rev. P. L. Richardson and from Zion Congregational Church by Rev. H. I. Horsey. Mr. W. H. Fitzsimmons, superintendent, and Mr. J. G. Pelton, assistant superintendent, conducted the responsive and choral service. Rev. Mr. Winchester, who spent several years as a missionary in China, addressed the Chinese class of Stewarston church on Monday morning, speaking to the Chinese in their own language, which he speaks fluently. He also addressed the Brotherhood of

St. Andrew and Phillip.

Last evening Rev. Mr. Winchester also addressed a gathering of the Chinese of the city in Bank street Sunday school hall.

## OTTAWA PRESBYTERIAL W.F.M.S.

The 20th annual meeting of this prosperous and highly useful society was held last week in Erskine church, and was largely attended. Mrs. Alexander, president, occupied the chair. Mrs. George Hay, the secretary, submitted a report of unusual interest, from which we glean the following items:

"Our president, Mrs. Alexander, has addressed several of the city auxiliaries during the year, her other duties not permitting her to visit many of the country branches. However, in this department she has been cordially and efficiently aided by our vice-presidents, Mrs. Gardiner, Mrs. J. R. Hill and Miss McLean, of Aylmer, whose help has been much appreciated.

"Instead of the usual contribution of clothing to the Northwest schools and the Indians, the presbyterial this year, at request of the board, provided supplies for the schools and hospitals of Centre India. Into this part of the work, so ably, diligently and enthusiastically superintended by Miss Mason, our secretary of supplies, young and old have entered most heartily. It is, we believe, a real labor of love to many drawing forth sympathy and interest where other means often fail, and forging a tangible link between the members and the foreign field.

"Value of the bales, \$502; money donated for freight \$32.70.

"Two members of the society, Mrs. J. H. Dewar, Ottawa, and Miss Turnbull, Russell, attended the annual general meeting in Winnipeg along with our presbyterial delegate, Mrs. Gardiner. Mrs. Gardiner gave the proceedings of the breezy western gathering in a delightful report to the city union in June, and Miss Turnbull's account to her own auxiliary, in July, was much enjoyed and appreciated.

"We have pleasure in adding to our life membership list this year the names of: Miss Isabella Stewart, Stewarston church; Miss Jessie Masson, Bank street; and Mrs. George Bryson, of Fort Coulonge, also in announcing an increase of 40 scattered helpers, making a total of 160, whose contributions amount to \$94.96.

"The total showing for auxiliaries for 1905, is 487 members of auxiliaries, 134 general society members. Total membership of auxiliaries, 621, average attendance 284, total for auxiliaries and bands—membership 1,124, average attendance 546. Total contributions from all sources, \$2,056.35, \$298.01 being from Mission bands.

The officers of the Presbyterial, who have proved most efficient in their respective offices and all of whom were most popular with the auxiliaries were re-elected unanimously. They are: President, Mrs. H. Alexander; vice-presidents, Mesdames Gardiner, J. R. Hill, G. B. Burns, and presidents of auxiliaries; treasurer, Miss E. H. Gibson; secretary of Mission bands, Miss A. H. Goggie; recording secretary, Mrs. George Hay; secretary of supplies, Miss Mary Masson; literature secretary, Miss Evans; Tidings secretary, Miss C. McNichol.

After the adoption of the secretary's report, the treasurer, Miss Gibson, presented a clear and comprehensive statement of the finances of the Presbyterial as follows:

Auxiliaries—Aylmer, \$24.50; Bristol, \$123; Carp, \$44.04; Chelsea, \$4; Cumberland, \$15.57; Falloverfield, \$16.17; Hawkesbury, \$56.16; Genmore, \$29; Kinburn, \$22; Manotick, \$65.50; Masham, \$33; Merivale, \$43.70; Metcalfe, \$70.70; Ottawa—Bank street, \$40.90; Bethany, \$43.32; Erskine, \$122.97; Glebe, \$82.26; Knox, \$144; Mackey, \$71.75; St. Andrews, \$165.15; St. Paul's, \$161.67; Stewarston, \$85.45; Russell, \$47.60; South Gloucester, \$37.75; Wakefield, \$30; Vernon, \$88; life members' fees, \$25; collection at annual meeting, \$19.18.

Mission bands—Aylmer, \$20; Billings' Bridge, \$19.03; Bristol, \$4; Buckingham, \$13.71; Kenmore, \$0.31; Marvelville, \$20.63; Metcalfe, \$4.50; Ottawa—Bank street \$19.25; Golden Links, \$20; Bethany, \$13; Erskine, \$61.10; Glebe, \$10.41; Knox, \$5.50; Ophian's home, \$0.21; McKay, \$46.90; St. Paul's, \$20.66; South Gloucester, \$6. The total from auxiliaries was \$1,793. Total from mission bands, \$303.01, making a grand total of \$2,115.35, all of which was forwarded to the general society in Toronto. This is an increase over any previous year. Great satisfaction was expressed by the delegates at the excellent condition of the finances, and the treasurer, who had passed through a severe illness since the last meeting, was heartily congratulated upon her report.

The public missionary meeting held in the evening was well attended, the church being crowded by those anxious to hear the address given by Rev. Dr. Johnson of Montreal, who is the representative of the American church in that city. Rev. A. E. Mitchell introduced the popular speaker, who at once won the hearts and sympathy of all present as, with a clear, sonorous voice he expressed the pleasure it gave him to address the members of the presbyterial. He referred briefly and eloquently to the position of the Presbyterian church in Canada, where, he stated, it stands well to the front, is foremost in the missionary spirit, liberality and knowledge. It takes first place in home missions, which is greatly due to the splendid organization and arrangement of the Women's Foreign Missionary society. What a change has been wrought within a few years! Some time ago leaders in women's work would have been looked at askance; now they are the spirit of everything progressive of time and history. The address was much enjoyed by the audience.

Rev. Mr. Prettie of Vernon was the bearer of the greetings from the presbyterial to the presbyterial now in session. The choir of the church furnished the music during the evening contributing a magnificent anthem while the collection was being taken up.

## OTTAWA PRESBYTERY.

Rev. A. E. Mitchell, moderator, presided at meeting of Presbytery last week.

At the Presbytery meeting Rev. Dr. Armstrong gave a very encouraging report on the home missions. Rev. Dr. Ramsay reported from the augmentation fund committee, and Rev. M. H. Scott told of great progress in French evangelization.

Rev. J. W. H. Milne presented the report of the committee on the Presbyterial visitation. It has been arranged that there be visitation of each of the congregations throughout the presbyterial, and a general exchange of pulpits during the month of November, with the object of increasing the contributions to the schemes of the church through a more systematic collection.

The presbytery received the call from Mertvale and Westboro congregations in favor of Rev. A. G. Cameron, of Applehill, presbytery of Glengarry. The call was sustained and will be forwarded to the Presbytery of Calgary, asking for Mr. Cameron's decision; and if he accept the call for his transfer to the Ottawa presbytery, it will be two weeks before these negotiations can be completed. Provisional arrangements were made for Mr. Cameron's induction should he accept the call.

## TORONTO.

At the fortnightly meeting of the Toronto Presbytery, held in Knox church yesterday, the call to the Rev. R. W. Cooper Mercer to West King street church, Laskay, was sustained and the induction will take place on Nov. 20. The moderator, Rev. J. C. Tubb, will preside. The sermon will be preached by Rev. J. M. Whitehaw, the order to the minister will be given by the Rev. W. Amos, and to the people by Rev. W. T. Back. Reid-avenue church will be opened on Nov. 25. In the morning Rev. W. G. Wallace, will preach in the afternoon R. Gombay, and in the evening Rev. Dr. Pilgson. A mission will be opened at the corner of Paue avenue and Harcourt street, under the oversight of Rev. Mr. Murray, and four other members of the congregation. A mission will be opened in Lambton Mills at the corner of Lambton and Murray streets, and will be in charge of the young men of St. James' Square church. At the next meeting of the Presbytery the report of a new congregation in Rosedale will be submitted. Resolutions of congratulation to Rev. Dr. Milligan on the completion of his 30 years' pastorate in Old St. Andrew and to Rev. Mr. Frizell on his conservative restoration to health, and of condolence with the family of Rev. James McCaul were adopted. The resignation of Rev. Dr. T. R. Robina from the pastorate of St. Mark's church was formally accepted. The presbytery expressed its satisfaction at the fact that the status of Cavan avenue was acknowledged as a duly accredited Presbyterian Church. Ever since the formation of the church, some 11 years ago, efforts have been made to secure this recognition, but unsuccessfully, owing to the fact that the church was established primarily by members from other Presbyterian churches in the neighborhood. Cowan avenue church has now a membership of nearly 500.

At the first annual meeting of the Toronto Presbyterian society in connection with the W.H.M.S. 27 auxiliaries reported, with receipts of \$998 with a quantity of supplies and aid furnished to hospitals and missions at various points in the west. Mrs. J. D. Walker was elected President, and Mrs. Frizell, Mrs. J. Nell, Mrs. John Gilchrist and Mrs. Leslie of Eglinton, Vice-Presidents; Mrs. John A. Patterson Secretary, and Miss Jean McMichael Treasurer. Two new officers were elected, a Supply Secretary, Mrs. J. Steele and a "Pioneer" Secretary, Miss Christie Bell McGraw. At the noon hour a luncheon was provided by the St. Andrew's church people, at which the pastor, Rev. T. Crawford Brown, presided, and addresses were given by Rev. Dr. Somerville, Convener of the Home Mission Committee, and Rev. Dr. McLaren, Home Mission Secretary. After a Bible reading by Dr. Helen McMurphy and a synopsis of the reports by Mrs. Patterson in the afternoon, an address was given by Rev. Dr. Neil on missionary work in the Northwest. He spoke of the hospital work especially, which forms a large part of the home mission work. He told of the needs of the sixty or seventy thousand Donaldsons and the seven thousand Donaldsons, and also of the needs of the young men in the mining districts, who without the help of the missionaries would be likely to drift into heathendom, and showed the bravery and the hardship of the missionaries by several anecdotes.

## EASTERN ONTARIO.

Rev. Mr. Gregg, of Bathurst, occupied the pulpit in St. Paul Church, Kemptville, on a recent Sunday and preached two very earnest sermons.

Mr. W. M. Tait, son of Mr. and Mrs. Peter Tait, of Arnprior, is home from the west upon a furlough. For some time he has been engaged as a student missionary in one of the new provinces.

The Rev. D. Gordon, father of the Rev. C. W. Gordon (Ralph Connor), of Winnipeg, spent last week in Cornwall, the guest of Mr. James Dingwall. He has just returned from a visit to Scotland and was on his way to Hamilton, where he resides.

The new church of Chalk River (Rev. George D. Campbell, B. A., pastor), was opened for divine worship last Sunday. Rev. Dr. Campbell, of Perth, preaching in the morning, and Rev. Dr. Bayne, of Pembroke, in the evening. The social on Monday was well attended, and there were good addresses from a number of ministers and others.

The Ladies' Aid of Mill Street Church, Port Hope, report a good year's work. The sum of \$700.00 was raised. The furnishing of the new church will be undertaken by the members. The officers elected are: Hon. Pres., Mrs. Nelles; President, Mrs. John Elliott; Vice-presidents, Mrs. Fred Thomas; Mrs. John Wells; Secretary, Mrs. Arthur Marvin; Treasurer, Miss Babel Little.

The Thankoffering at the Anniversary service of St. Peter's church, Madoc, (Rev. E. W. Mackay, pastor) at which the preacher was Rev. W. Beattie, of Cobourg, was a surprising success. As extensive repairs had been made on the church earlier in the year for which nearly \$200 was subscribed, it was feared this would interfere with the Anniversary offering to wipe out all debt. One member of the congregation however, offered to pay \$100 if \$100 were collected. The Thankoffering now amounts to considerably over \$400, so that the congregation now rejoice in the possession of their exceptionally valuable church property, entirely free from debt. An encouraging feature of the year's work throughout has been that the ordinary collections were larger than usual.

A meeting of Kingston Presbytery, was held in Zion Church on Tuesday to consider the resignation of Rev. J. D. Boyd, minister of that church. The matter of chief moment was of grave importance to Zion church; commissioners from the session, board of managers, and congregation all spoke in earnest terms of their attachments to Mr. Boyd, and of their high appreciation of the splendid services rendered by him for the past fifteen years, to the congregation, and that section of the city, conveyed their profound sympathy with their pastor in his uncertain state of health and urged the presbytery to take such steps, if at all possible, as would retain Mr. Boyd in the pastorate of the congregation. Rest and lightening of his labors they knew were imperative, and they would do their utmost themselves to enable their pastor to take some respite for a year, that he might regain his usual health. They knew how he had labored for their sake, and were apprehensive of the future if they lost him. The Presbytery cordially agreed with the people in the estimate put upon Mr. Boyd's work, and as to the desirability of his remaining with them, and expressed their willingness to share with them the responsibility of making arrangements by which Mr. Boyd would have a substantial holiday, and relief from part of his work for some time. After reviewing the situation and giving due weight to the urgent pressure by the Presbytery and the congregation, Mr. Boyd, to the great delight and relief of all, consented to withdraw his resignation and remain with Zion.

## WESTERN ONTARIO.

Much regret is expressed at the reported serious illness of Rev. J. M. Ault, of Palmerston.

At the recent communion service in the Allandale church, nine new members were added to the roll.

On a recent Sunday, Rev. John Mc Innis, of Thamesville, exchanged with Rev. James Malenlin, of Dutton.

Rev. George Gilmore, of Blenheim, is holidaying in the Kawaitia lakes region, where there is an abundance of game.

The Rev. D. Perrie, of Wingham, and the Rev. R. G. MacBeth, of Paris, exchanged pulpits on Nov. 4th, the occasion being the anniversary services at Wingham.

Despite the unfavorable weather the concert held under the auspices of the Dufferin church, Hagersville, was a grand success. The proceeds amounted to over \$85.

Rev. D. T. McClintoch, of Grand Valley, and Rev. Dr. Dickson, of Central Church, Galt, exchanged pulpits on a recent Sunday. Rev. Mr. McClintoch preached two admirable sermons in the Central church, which were heard with a great deal of interest and pleasure by two large congregations.

There are five vacancies in the Presbytery of Paris. They are as follows, with the interim moderators in each case: Ingersoll, Rev. Henry Dickie; Ayr, Rev. R. G. MacBeth; Embro, Rev. J. K. Shearer; Verschoyle, Rev. A. Brown; Delhi, Rev. A. Brown. The need for men seems about as pressing here as in the West.

In the absence of Rev. Mr. Wilson, who was preaching anniversary sermons at Cheltenham, Mr. Finlay, of Knox College, occupied the pulpit of Knox church, Acton, last Sunday and spoke very interestingly of the home missions of the church. Mr. Finlay was in the Northwest in mission work for several years and is well qualified to speak on this important subject.

At a recent meeting of the Galt Ministerial Association, Rev. J. B. Mullen, of Fergus, being present, was cordially invited to a seat as a corresponding member and added greatly to the interest of the meeting by his pleasant, witty and pertinent remarks. While Mr. Mullen shows the physical marks of years, yet his intellect is bright, keen and incisive and his great loving sympathetic hand is as fresh and warm as in the palmy days of his youth. A paper which showed much research and careful preparation was read by Rev. J. D. Morrow, B.A., of Hespeler, on "Jeremiah, the Man and his Message," which was much enjoyed. The subject was then quite exhaustively discussed by the members. The meeting was a good and inspiring one.

The Presbytery of Paris met on November 6th in Knox church, Woodstock. One of the main features of the meeting was the celebration of Dr. McMullen's jubilee in the ministry. For the full fifty years the Doctor has served as an ordained minister, and for the last forty-seven years he has been in one congregation, he has passed the three score years and ten by five, yet his eye is not dim nor is his mental or physical vigor in any appreciable degree diminished. His spiritual fervor has grown with the years. But he seems to have preferred to retire when thus in the full enjoyment of his powers. The scenes in Presbytery were affecting as men who had been baptized by the Doctor appeared as delegates from his congregation. At the evening meeting everything was at high tide. Addresses were presented by the Presbytery, congregation, the city of Woodstock, the ministers of the city, etc. Dr. McMullen's reply was impressive and touching. He will continue to reside in the manse and has a good retiring allowance. It is expected that Mr. R. B. Cochrane, his successor, will be formally inducted in January next.

### PRINCE RUPERT'S SPLENDID HARBOR.

Victoria Colonist, 6th Oct., 1906.

P. M. Bredt, of Regina, Dominion government inspector of agencies and foreign colonies, accompanied by Mrs. Bredt, arrived in Victoria yesterday after attending the New Westminster fair.

In the fall of last year Mr. Bredt visited the coast for the benefit of his health, impaired by too close application to the arduous duties of his office and made his headquarters in Victoria. The balmy climate of this Island had its customary effect and in a few weeks Mr. Bredt was sufficiently recovered to make many excursions about the Island taking notes of its conditions and advantages; and among other functions, he attended the Cowichan Agricultural exhibition at Duncan's, where he acted as one of the judges, afterwards taking a sea trip up the west coast as far as Port Simpson.

"My opinion of Victoria and its surroundings," said Mr. Bredt, "is sufficiently expressed by the fact that I have taken the earliest opportunity of coming back again to spend my summer holiday with you and that I have brought Mrs. Bredt this time to share my enjoyment. I have this year repeated my west coast trip, the time extending it as far as Skagway. It is certainly the most picturesque country one could imagine. We were delighted and surprised at this grandeur, it is like several Norways in one wonderful panorama. Among many other changes for the better that I noticed was that of the improved conditions of travel. The boat in which we made the trip was commodious and comfortable, luxuriously fitted with the latest improvements with the additional recommendation of good cuisine and attendance, a good seaboard, a genial commander and pleasant and capable officers. We enjoyed the trip immensely and were fortunate enough to have as fellow passengers, President Hayes of the Grand Trunk Pacific railroad. We had thus the chance to visit Prince Rupert. In my opinion it is an ideal location for the terminus and the harbor is unsurpassed on the coast. At present the hydrographic survey is still incomplete and mariners enter for the first time with natural caution, but once having made the entrance they say that they would have no fear about entering at any time. While we were there the weather was very stormy with a nasty sea running outside. Inside, however, it was perfectly calm, the position being well protected from the prevailing winds.

"Certainly," continued Mr. Bredt, "there is room there for a great city and Digby Island would make an ideal suburb or summer resort. Communication would have to be by ferry, I think, though the dividing passage is narrow and the distance short; not greater than between North Vancouver and Vancouver city, if as far; it would be practically a part of the city.

"There is plenty of activity in evidence at Prince Rupert; houses for the engineers are being rapidly constructed and gangs of men are busy clearing land for the township. Already there is a very serviceable wharf which they intend to extend immediately and everything seems to point to quick development."

A species of frog found in Borneo has very long toes, webbed to the tip. This creature can leap from a high tree and, by spreading its toes, be supplied with four little parachutes, which enable it to easily descend. Hence it is called "the flying frog."

Pity the end of that man who by one fatal deed at last destroys all the good of a long life.

### SPARKLES.

A tourist who put up recently at one of the best hotels of The Hague found this English notice in his bedroom: "The electric light dares not be touched."

Magistrate: "You mean an alibi?"  
Prisoner: "Well, call it what you like, but my wife will swear that I was walking the floor with the baby at the hour mentioned in the charge."

Angry Milk dealer: "I understand, sir, that you have been saying that I put water in my milk."

Customer: "I said nothing of the sort. I simply mentioned that I saw your wife on the street, appropriately dressed in watered silk."

A man accompanied by his wife visited a merchant tailor to order a suit of clothes. The couple differed as to the material and cut of the suit, and the wife lost her temper. "Oh, well," she said, turning away, "please yourself. I suppose you are the one who will wear the clothes." "Well," observed the husband meekly, "I didn't suppose you'd want to wear the coat and the waistcoat."

The Bible says that no man can serve two masters; the trouble is most of them will not serve one when his back is turned.

"All these stories the papers are printing about you are lies," said the politician's friend. "Why don't you make them stop it?" "I would," replied the politician; but I'm afraid they would begin printing the truth then."

Hostess—You appear to be in deep thought, Willie. Willie—Yes'm. Mother told me if you asked me to have some cake I was to say something, and I've been here so long now I forget what it was!

"U. the GOLD DUST twins do your work."



More clothes are rubbed out than worn out.

### GOLD DUST

will spare your back and save your clothes. Better and far more economical than soap and other Washing Powders.

Made only by THE N. K. FAIRBANK COMPANY, Montreal, Chicago, New York, Boston, St. Louis. (Patent of COPCO SOAP Coval Patent)

### STARVED BY ANAEMIA.

Health Restored by the Rich Red Blood  
Dr. Williams' Pink Pills  
Actually Made.

Thousands and thousands of young girls throughout Canada are literally passing into hopeless decline for the want of the new rich red blood so abundantly supplied by Dr. Williams' Pink Pills. They are distressingly weak, pale or sallow, appetite fickle, subject to headaches, dizziness, are breathless and the heart palpitates violently at the least exertion. The doctors call this anaemia — which is the medical name for bloodlessness. Dr. Williams' Pink Pills actually make new blood—they cure anaemia just as surely as food cures hunger. Here is a bit of the strongest kind of evidence: "Dr. Williams' Pink Pills and nothing else saved my two daughters when doctors had failed to help them." This statement is made by Mrs. Joseph Martel, St. Oliver street, Quebec. She adds: "My daughters are aged respectively twenty-two and twenty-three years. For two years they suffered from the weakness and distress of anaemia, and had I learned of Dr. Williams' Pink Pills earlier, it would not only have saved me money, but much worry and anxiety as well. Both girls were as pale as a sheet. They suffered from headaches, poor appetite, and grew so feeble that they could hardly go about. They were under a doctor's care, but did not improve a bit. I despaired of ever seeing them in good health again, when a friend called my attention to Dr. Williams' Pink Pills. Soon after they began the pills there was an improvement in their condition and in less than a couple of months they were again enjoying good health, active robust girls. I am so grateful for what Dr. Williams' Pink Pills have done for my children that I strongly recommend them to every mother who has a weak, pale faced boy or girl."

Dr. Williams' Pink Pills do only one thing, but they do it well — they actually make new, rich blood. They don't tinker with symptoms. They act on the bowels. They simply change bad blood into good blood and thus strike straight at the root of such common ailments as head-aches, sideaches and backaches, indigestion, anaemia, nervous exhaustion, neuralgia, St. Vitus dance, partial paralysis, and the special, painful secret ailments of growing girls and women. Sold by all medicine dealers or by mail at 50 cents a box of six boxes for \$2.50 from the Dr. Williams' Medicine Co., Brockville, Ont.

First Tramp—"You won't get nothing decent there; them people is vegetarians." Second Tramp—"Is that right?" First Tramp—"Yes; and they've got a dog wot ain't."

# KELSEY

WARMING & VENTILATING

IS THE MOST

HEALTHFUL, EFFICIENT, ECONOMICAL.

For the Home, Church, or School.

THE JAMES SMART MFG. CO. LTD. BROCKVILLE, ONT.

# CANADIAN PACIFIC

TRAIN SERVICE BETWEEN  
OTTAWA AND MONTREAL, VIA  
NORTH SHORE FROM UNION  
STATION:

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

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 3.20 p.m.; b 4.00 p.m.; c 6.25 p.m.

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

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

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

GEO. DUNCAN,

City Passenger Agent, 42 Sparks St. General Steamship Agency.

# GRAND TRUNK RAILWAY SYSTEM

## MONTREAL TRAINS

Trains leave Ottawa for Montreal 8.20 a.m. daily, and 4.25 p.m. daily, except Sunday.

Trains leave Ottawa for New York, Boston and Eastern points at 4.25 p.m., except Sunday. Through sleepers.

Trains leave Montreal for Ottawa: 8.40 a.m. daily, except Sunday, and 4.10 p.m. daily.

All trains 8 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

8.20 a.m. Express.  
11.50 a.m. Express.  
5.00 p.m. Express.

For Muskoka, North Bay, Georgian Bay and Parry Sound, 11.50 a.m. daily, except Sunday.

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway.

Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.

PERCY M. BUTTLER,

City Passenger and Ticket Agent, Russell House Block.

Cook's Tours, General Steamship Agency.

## New York and Ottawa Line.

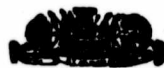
Trains Leave Central Station 7.30 a.m. and 4.35 p.m.

And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Fitch	5.47 p.m.
9.25 a.m.	Cornwall	6.24 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
5.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 85 Sparks St. and Central Station. Phone 18 or 180.



# THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

### ENTRY.

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

### HOMESTEAD DUTIES.

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

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

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

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

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

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

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

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

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

### APPLICATION FOR PATENT

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

### INFORMATION.

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

### W. CORY,

Deputy Minister of the Interior.

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

# LITTLE WORK

The Dominion Presbyterian is seeking a reliable agent in every town and township in Canada. Persons having a little leisure will find it worth while to communicate with the Manager of The Dominion Presbyterian Subscription Department. Address: 75 Frank St., Ottawa.

# LARGE PAY

## PRESBYTERY MEETINGS

### Synod of the Maritime Provinces.

Sydney, Sydney.  
Inverness.  
P. E. Island, Charlottetown  
Pictou, New Glasgow.  
Wallace.  
Truro, Truro, 15th Dec., 10 a.m.  
Halifax.  
Lun and Yar.  
St. John.  
Miramichi.

### Synod of Montreal and Ottawa.

Ouellet, Sherbrooke, Dec. 4.  
Montreal, Knox, 11 Dec., 9.30.  
Glengarry, Van Kleeckhill, Nov. 13.  
Ottawa, Ottawa Bank St. Ch. Nov. 6th.  
Lun and Ren., Carl. Pl., 27 Nov. Brockville.

### Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 18, 11 a.m.  
Peterboro.  
Lindsay.  
Whitby, Whitby, Oct. 16, 10.30.  
Toronto, Toronto, Monthly, 1st Tues.  
Orangeville, Orangeville, 13 Nov.  
North Bay, Sundridge, Oct., 9. 2 p.m.  
Algoma, Bruce Mines, 20 Sept., 8 p.m.  
Oven Sound, O. S., Dec. 4.  
Saugeen, Arthur, 18 Sept., 10 a.m.  
Guelph, in Chalmers' Ch Guelph, Nov. 20 at 10.30.

### Synod of Hamilton and London.

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

### Synod of Manitoba.

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

### Synod of Saskatchewan.

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

### Synod of Alberta.

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

## MARRIAGE LICENSES ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and  
49 Crescent Street,

MONTREAL, QUE

# G. E. Kingsbury

## PURE ICE

FROM ABOVE

CHAUDIERE FALL'S,

Office—Cor. Cooper Percy, Srs., Ottawa, Ont.

Prompt delivery. Phone 93

## Grand Trunk Railway System

8.30 a.m. (daily) 3.30 (Week days)  
5 p.m. (daily)

### MONTREAL 3 HOUR TRAINS

5 p.m. (daily)

New York and Boston  
Through Sleeping Cars.

8.35 a.m., 12.10 p.m., 5.01 p.m.  
(Week days)

### Pembroke, Renfrew, Arnprior

and Intermediate Points.

12.10 p.m. (Week days)

### Algonquin Park, Parry Sound North Bay

Through Cafe Sleeping Cars to  
New York Daily.

PERCY M. BUTTLER,  
City Passenger and Ticket Agent,  
Russell House Block  
Cooks Tours. Gen'l Steamship Agency

#### THE

### Dominion Life Assurance Co.

Head Office, Waterloo Ont.

Full Deposit at Ottawa.

Paid-up Capital, \$100,000.

This Company offers insurance in a separate class to total abstainers—thus giving them all the advantage their superior longevity entitles them to. Its security is unquestionable, its ratio of assets to liabilities is unsurpassed in Canada, save by one Company (much older).—I tadded a greater proportion to its surplus last year than any other. AGENTS WANTED.

#### Directors :

John W. Jones,  
President  
John Christie,  
Vice-President,  
A. T. McMahan,  
Vice-President,  
Robt. Fox,  
Dr. F. R. Eccles.

## NO SAFER

place

deposit your savings  
than with this com-  
pany.

**M**ONEY deposited here is not "tied up." You can call on it if neccary. In the meantime it is earning interest.

### THE CANADIAN SAVINGS AND LOAN CO.

M. H. ROWLAND,  
London Ont. Manager

### LEITCH, PRINGLE & CAMERON,

Barristers, Solicitors, and  
Superior Court Notaries,  
Solicitors for Ontario Bank,

Corwall, Ont.

James Leitch, K.C., E. A. Pringle,  
A. C. Cameron, LL.B.

## DEBENTURES

Safe and Profitable Investment

# 5%

The Sun & Hastings Savings & Loan Co. of Ontario

Authorized Capital \$5,000,000

Money received on Deposits. Interest allowed at the rate of 3 1/2 per cent. from date of deposit. If you want to avail yourself of this exceptionally good investment, write to us for full particulars.

HEAD OFFICE: CONSERVATION LIFE BUILDING, TORONTO

WHITFORD YANDUSSEN, President.

W. PEMBERTON PAGE, Manager

AMBROSE KENT, Vice President.

BRANCH OFFICE: BELLEVILLE.

# 5,000 NEW SUBSCRIBERS

We desire to add Five Thousand new names to the Subscription List of The Dominion Presbyterian before January 1. To this end we make these

## EXTRAORDINARY OFFERS

As a premium to any person securing for The Dominion Presbyterian a new subscriber, and mailing us \$1.50, will be sent The Pilgrim, a monthly magazine for the home, for 6 months. The new subscriber will get both The Presbyterian and The Pilgrim for a year.

Any one ought to be able to get one new subscriber. Do it to-day.

Any old subscriber remitting arrears, if any, and \$1.50 for a year in advance, will also be placed on the list for The Pilgrim for One Year.

The editor of The Presbyterian can cordially commend The Pilgrim. It is an ideal magazine for the entire family. Among the departments will be two pages of Women's-wear fashions and one page devoted to Children's Clothing, Garden, House Furnishing, House Plans, Boys and Girls, Current Events, Books, Health and Hygiene, Short Stories, timely illustrated articles, etc.

The Pilgrim resembles in appearance, as well as in other particulars, the well-known Ladies' Home Journal.

Sample copies of The Dominion Presbyterian and The Pilgrim will be sent to any address on application.

Address, DOMINION PRESBYTERIAN,  
Ottawa, Canada.

## SECURITY

Place your money with a strong company—one that enjoys the confidence of the public, where your money will be absolutely safe. That means purchasing our 5 p.c. Debentures. You may invest any amount over one hundred dollars.

Mention this paper when you write, and we'll mail our booklet entitled "An Investment of Safety and Profit."

# The Standard Loan Co.,

24 Adelaide Street, East,  
TORONTO.  
W. S. DINNICK, . . . . . Manager.

"... Of all the newspapers in New York, the one which has approached most closely to what an American newspaper should be in 'straightforwardness and tone,' THE NEW YORK TIMES stands first."

—Harper's Weekly.

## THE NEW YORK TIMES

"All the News That's Fit to Print."

Gives more space to news than any other New York newspaper. It gives impartial news free from bias. It goes into homes that bar other newspapers.

The New York Times Cable News appears in this country exclusively in THE NEW YORK TIMES. No other American newspaper excels THE NEW YORK TIMES in the presentation of Domestic or Foreign News.

## The New York Times Is Now Appearing Every Sunday Improved & Enlarged

with an illuminated PICTORIAL SECTION OF EIGHT FULL-SIZE PAGES, embracing pictures of prominent people in society and public life, also scenes and incidents of the important events of the day.

The Magazine Section accompanying the SUNDAY TIMES presents a variety of interesting illustrated features and unique selection of the best stories about men and women of prominence.

## The New York Times Saturday Review of Books

which accompanies the Saturday Edition, is the recognised authority to which the public looks for the best news of books.

## THE Weekly Financial Review,

In the Monday Edition,

gives a weekly review of current prices of stocks and bonds; also the dealings in securities, including high and low prices—comprising a compact and convenient reference publication for investors and others interested in financial matters.

ORDER THROUGH YOUR LOCAL NEWSDEALER.

or mailed direct from office, as per following rates:

#### SUBSCRIPTION TERMS:

By Mail.	
One Year, Sundays included...	\$8.50
Six Months, Sundays included...	4.50
Three Months, Sundays included...	2.25
One Month, Sundays included...	.75
Per Week .....	.17
Daily, without Sunday, per year .....	6.00
Daily, without Sunday, six months .....	3.00
Daily, without Sunday, three months .....	1.50
Daily, without Sunday, one month .....	.50
Daily, without Sunday, one week .....	.12
Monday, with Weekly Financial Review, per year .....	1.00
Saturday, with Section Devoted to Review of Books, per year 1.00	
Sunday, with Pictorial Section, per year .....	2.50
Postage to foreign countries for Daily and Sunday editions, add \$1.00 per month.	

Newsdealers who are not receiving THE NEW YORK TIMES—Daily and Sunday editions—should order a regular supply at once. Write for terms. Address Circulation Manager.

THE NEW YORK TIMES  
TIMES SQUARE, (NEW YORK).