

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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WEDNESDAY, OCT. 2, 1907.

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## THE COUNTRY FAITH

NORMAN GALE.

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Where the grass is green,  
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As it e'er hath been.

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And the bell at morn—  
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O'er the rising corn.

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And the crops grow tall—  
This is the country faith  
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**MARRIAGES.**

On Saturday, Sept. 21, 1907, at St. Andrew's Presbyterian Church, Hamilton, by Rev. J. A. Wilson, Florence May, only daughter of Mr. and Mrs. Thomas Head, to Lawrence Arthur Wheelton.

On Wednesday, Sept. 18th, 1907, at MacNab Street Presbyterian Church, Hamilton, by the Rev. D. H. Fletcher, D.D., and Rev. Beverly Ketchen, Lucie Hope Turner, daughter of Alexander Turner, to Henry Arnold Burbridge, of Winnipeg.

In Vancouver, Sept. 9th, by Rev. Dr. H. W. Fraser, of the First Presbyterian church, Mr. Hugh McLachlin and Miss Myrtle, daughter of Mr. E. S. Edmondson, Oshawa.

At the residence of the bride's parents, on Sept. 18, 1907, by the Rev. R. J. Craig, M.A., uncle of the bride, assisted by the Very Rev. Dr. Daniel Gordon, Principal of Queen's University, Jessie Cvbella, only daughter of Mr. and Mrs. W. G. Craig, Kingston, Ont., to Dr. Robt. Hamilton MacKerras, of Sierra Madre, California.

On Thursday, the 19th inst., at the residence of the bride's mother, Toronto, by the Rev. Alfred Gendler, B.D., assisted by the Rev. Canon Dixon, Allison Mary Gertrude Aude, daughter of Mrs. Hercules Robertson to George Francis Clare, son of Frank Clare, Esq., of Otterville, Ont.

On Wednesday, Sept. 18th, 1907, at Knox Presbyterian Church, Toronto, by the Rev. A. B. Winchester, Edith, youngest daughter of W. J. Graham, to George T. Harking, all of Toronto.

On Sept. 18, 1907, by the Rev. W. T. Herridge, D.D., at the residence of the bride's father, 164 Sussex St., Ottawa, James E. Ferguson, youngest son of the late John Ferguson, Esq., to Mildred A., only daughter of Mr. and Mrs. Geo. A. S. Gillespie.

On Sept. 18th, 1907, in the Machab St. Presbyterian Church, Hamilton, by the father of the bride, assisted by the Rev. Colin Fletcher, M.A., her uncle, Rev. Dr. Lyle and Rev. H. B. Kitchen, M.A., Percival John Montague, barrister, elder son of Hon. Dr. Montague, to Annie Isabel, only daughter of Rev. Dr. Fletcher.

On Sept. 11, at Westminster Presbyterian Church, Minneapolis, Minn., by Rev. Dr. Bushnell, Miss Mabel-Clarke Mowbray, eldest daughter of Mrs. Ralph Mowbray, Whitby, Canada, to the Rev. Luke Allan Emerson of Cando, North Dakota.

On Wednesday, Sept. 11, at the home of the bride, 23 Abott Ave., Toronto, by the Rev. J. McP. Scott, Ida Gertrude, eldest daughter of Mr. and Mrs. J. H. Armstrong, to Aubrey Artiss, of Winnipeg.

**DEATHS.**

At 59 Vittoria St., Ottawa, on Sept. 19, 1907, Robert Blyth, in his 69th year.

At Orilla, on Sept. 22nd., 1907, Frances Tyner, aged 64 years, only daughter and last surviving child of the late John Tyner, of Toronto, and wife of the Rev. Robert Knowles.

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## NOTE AND COMMENT

Korean Christians, it is said, have had no part in the riots which have accompanied the seizure of the government by Japan. Bishop Harris, of the Methodist Episcopal Church, who is thoroughly acquainted with the situation, expresses the opinion that Japanese ascendancy in Korea will in no way retard the remarkably rapid progress of Christianity in that kingdom.

Advices from Korea state that a complete new form of government for that country has been put in force by the Japanese. Korea was compelled to borrow 10,000,000 yen at 6½ per cent. This is to be used in building roads, waterworks, and hospitals, and establishing an educational system. A pamphlet issued by the Japanese says that heretofore the administration of justice was farmed out, and bribery and confiscation were common. The currency will be changed to the gold standard, and a code of laws to regulate real estate transfers, mines, etc., has been promulgated.

A Nonconformist League has been organized in Wales, the main object of which is to promote the movement of the disestablishment of the Anglican Church in that Principality. A convention is to be called to deal specifically with that problem, and a resolution is to be submitted expressing the conviction that the Government have not realized the intensity of Welsh feeling on the question of disestablishment, and insisting that there shall be no further postponement of the promised measure. Disestablishing the Anglican Church in Wales says the "Belfast Witness" will be a small instalment; but the assault is naturally made on the weakest part of the fortress, and Wales is practically Nonconformist.

"Whiskey, whiskey, all around; but not one drop to drink!" The words of the Ancient Mariner, thus paraphrased, are appropriate today in eighty-seven of the 119 counties of Kentucky. Strange as it may seem to a public educated in its notions of the Blue Grass State by the jesters of the comic press Kentucky, the home of fine whiskey, is in imminent danger of becoming a Prohibition State. With eighty-seven of the 119 counties in the State dry, and 253 distilleries turning out their endless stream of whiskey, the question naturally occurs where all this product is going. Kentucky is rapidly putting herself in a queer position. She is forbidding her own sons to drink that which she is manufacturing for the rest of the world.

The enactment of a strong prohibition law by the legislature of Georgia has made a profound impression upon the country. In other states the local option idea is popular, but Georgia has come to the front by a law that will go far to drive the saloon out of business. It is backed by a public sentiment that will make it effective. The growth of this sentiment in recent years has been very rapid, especially in the southern states. The Carolinas, Mississippi, Tennessee, Kentucky, Arkansas, Texas, Missouri, are all moving toward total prohibition; not all by the same legislation but all under the power of a growing conviction that the saloon is a public danger and must be suppressed. In other states the public sentiment is turning in the same direction.

And here is something unique in the railway world, says a Philadelphia paper. A tunnel one mile long fastened against travel and traffic on the Sabbath day by two wooden gates, one at each end, is a singular spectacle. An express train could dash through, brushing the obstruction away like a cobweb, but it does not. Law is supreme. A very interesting feature of the Leicester-Swannington railway is the Glenfield tunnel, the oldest in the world, which still retains its original appearance. As indicated by a notice board at the mouth of the tunnel, it is 1,796 yards long. There are only four passenger trains a day on this line, and none between Saturday night and Monday. During this interval the tunnel is closed at each end by a large white-painted gate, securely padlocked. Although the tunnel is more than a mile long, it is perfectly straight, and, standing at one end, one can see a little patch of light at the further opening.

In speaking recently at the dedication of a memorial church at Manchester, England, that bears the name of Dr. Alexander McLaren—that venerable and distinguished preacher, with characteristic humility, referred to his long and distinguished ministry as "work of which no man knows the deficiencies as well as I do, nor can any regret the deficiencies as I do," but he added: "I am here to-night, if I may so say, to leave my last will and testament with all preachers of the gospel within sound of my voice now, and to all those at the helm, and with all of you, that the one thing is Christ and Him crucified." The Central Presbyterian, of Richmond, Va., comments thoughtfully as follows:—"How well this accords with the uniform witness of the most able and consecrated servants of the Church in all ages, we need not even suggest. Not simply the iteration of the name, or ministry or offices, or even the atonement of Christ, but the possession of Him and being possessed by Him—His mastery of our life being the source of strength and authority, and Himself being the theme that gives value and meaning to all other themes that come within the range of the minister's commission to preach the gospel."

Speaking of the Sunday Rest "Movement" in the United States, the Cumberland and Presbyterian says:—

Not many years ago there was an influential liberal movement which, on the plea of benefiting the laboring man, did much to break down the observance of the Sabbath. They who have watched the developments can scarcely doubt that this very liberal movement had the result of causing more people to have to work on Sunday. At any rate, the movement of to-day is in the other direction and the workmen who seem to have led it should have the earnest support of all Christians. In Pittsburg an agitation has been started, and Protestants and Roman Catholics have united in the organization of a Sunday Rest Association, which exists to press the demand that labor should have one day of rest in every seven. Some eight hundred firms in Allegheny county have been petitioned to release their employees from all unnecessary Sunday labor. It is to be hoped that this movement will spread. To deny workmen one day in seven in which to rest is a form of oppression which violates good economic sense just as truly as it violates the fourth commandment."

The Philadelphia and Reading Railroad has emphasized its orders forbidding the use of liquor by its employees, by the suspension of thirty men who disobeyed the rule. It gives notice that the prohibition means just what it says, and that every violation of it will be summarily dealt with. The order itself reads: "The rule against the use of liquors on the part of employees of this company is absolute. They are prohibited. If a man wishes to use them, we offer no objection, as that is his personal privilege, but if he does so he cannot work for us." The antagonism of business men to the liquor traffic is everywhere growing more and more pronounced. Young men may as well make up their minds to the fact that in a very few years habitual users of intoxicants will be excluded from all desirable lines of skilled manual labor.

In an interview with the editor of the Presbyterian Banner, Dr. James Orr, of Glasgow, thus spoke about the difficulties growing out of the recent union of the United Presbyterian and Free Presbyterian churches in Scotland: "He said they were not yet satisfactorily settled. The united body feels that it has suffered great injustice in the alienation of so large a proportion of its funds from the institutions under its care. But the hardship has already resulted in good. It has consolidated the people for one thing, and thrown them back on the study of fundamental principles and doctrines, and drawn a large number of young people into more pronounced activity. Especially in the Highlands has there been a marked quickening along all lines of church life and activity. In no department is this more manifest than in the benevolences of the people. A special 'Emergency Fund' of \$750,000 has been raised to enable every part of the church's vast work to be carried on without crippling its effectiveness."

Senator Dubois, of Idaho, U.S., has been lecturing in many places the past summer on Mormonism, and has told many startling truths to the people, which have been printed in many papers and given broadcast to the country. For instance, he says:—"The Mormons absolutely control Utah now politically, and a United States Senator, Governor, or Congressman can not be elected in Idaho or Wyoming against the wishes of the Mormon Church. They are a great balance of power in Oregon, and will soon control the Senate in that State. They are beginning to be very powerful in Nevada. Unless checked they will become the balance of power in the Senate of the United States. They have become an object of solicitude to the great political parties, and for the first time in the history of the Government this Mormon and polygamist question is becoming a question of partisan politics. If the enforcement of a law against polygamy were in the hands of the Federal authorities, it would put the leaders of the Mormon Church in the penitentiary, and this would destroy their power and destroy polygamy. They exercise their political power in order to protect themselves in their polygamy, and when they found that they had to go to the penitentiary or give up polygamy, they would give up polygamy, and with it their political power would disappear." What he says should be carefully noted in this country, for we, too, may soon be face to face with a serious phase of our own Mormon problem in the West.



SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## A MEMORIAL ORGAN.

The official opening of the memorial organ in the Presbyterian Church, Valleyfield, took place on Thursday evening, Sept. 5. The church had been closed during seven weeks for painting and the installation of a new pipe organ, and was re-opened on Sunday. There was a large attendance at both services. The pastor, the Rev. J. E. Duclos, took for the morning subject, "A consecrated hearing," and for the evening, "Praise."

The programme on Thursday night was chiefly an organ recital by Mr. J. Angus Winter, lately organist of St. James Methodist Church, Montreal.

During the intermission, the Rev. Mr. Duclos, in speaking of the gift of the organ, said, in part:—

"We meet this evening under pleasant and favorable circumstances. Not only is our programme a musical one of a high order, but exceptional in its character. It is the first organ recital ever given in our English-speaking community. Another feature of interest is the fact that this beautiful organ is a gift from one of our church members, Mr. James Robb, mayor of our town. Mayor Robb has long been connected with this church, and has been a member of the board of managers for the past eighteen years, and chairman for fifteen years. He has always taken an interest in the temporal prosperity of the church and been a regular attendant at the Sabbath services. His presentation of this organ is therefore compatible with his relation to the church. Mr. Robb might have honored the memory of his wife in some other way, but he deemed it more suitable to do so in connection with the church, and in this particular manner, inasmuch as she was at one time a member of the choir. We are consequently the recipients of one of the finest and best organs manufactured in America.

Mayor Robb then transferred the key of the organ to the pastor, in the following words:—

"At the last annual general meeting of this congregation, an offer was made and accepted, whereby a modern organ was to be placed in our church. The offer made to the congregation has been completed—the organ is installed. Mr. Winter, whose reputation as a musician and a man makes his opinion of musical instruments valuable, has told me that this organ is up to the specifications and complete in all details. On the strength of his certificate the account has been paid, so that to-night the instrument is handed over to the congregation free from debt of any kind. Insurance against fire for ten years will be provided as agreed.

"Now, you will pardon me if I tell you that I did not consider it necessary that any remarks should be made upon this occasion, and if I am on the platform it is out of deference to the wish of our pastor, who thought that inasmuch as I had not been present at the meeting in January, it was due to my friends and fellow-members that upon this occasion the keys of the instrument should be formally presented to the congregation.

"When I came to live in Valleyfield, almost thirty two years ago, about the only capital I possessed was good health, a mother's Bible, and a father's advice to attend church, keep away from bar rooms, and deal honestly in all things. At that time the only Protestant church in Valleyfield was a small wooden building, where the cemetery now is. There was no pipe organ

in that church. It is no disrespect to the present choir to say that it always since has seemed to me that the musical services in that little church were sweeter and more melodious than in any other church I ever attended. Perhaps the music was better, or perhaps my opinion was formed, because it was in that little church that I met and formed friendships that led to the turning point in my life, for it was there that I met and won the love of as good a woman as ever blessed a man's home.

"Remembering the services, and those present last Sunday, when the organ was used for the first time, and looking into the faces of the many friends and companions of my dear wife, who are here to-night, I feel thankful that I was able to provide this memorial, because I know it is appreciated by the friends whose opinions I value. I hope it will inspire greater efforts among our young people to cultivate their musical talents, to work for the promotion of all that helps to advance Christian ideals, and to make the community in which we live happier and better."

## QUEBEC NOTES.

Rev. H. Carmichael, B.D., Richmond, was elected Moderator at last meeting.

Rev. C. W. Nicol spent a portion of his time in Western Ont., and has returned improved in health and strength, to the delight of his brethren.

All the ministers who were on holiday have returned, except Dr. Kellock, who left later. Dr. Kellock is spending a month at Weyburn, Sask., with a son.

Rev. H. C. Sutherland spent most of his vacation among lakes nearer home, and his hand is again on work in his own field and among some of the mission fields of the bounds.

Rev. J. R. MacLeod and Rev. M. MacLeod spent their time of release among the beauties of Cape Breton, conducting services besides as small return for signal kindnesses received from pastors and people.

Rev. A. T. Love recruited at Murray Bay, and has returned improved in strength. His neighbor, Rev. W. C. Clark, spent a month by the cool waters of Metis, and combined some work with rest.

It is hoped that Dr. Paterson, favorably known in the Presbytery, may take charge of Mississippi and Hillhurst, which is falling vacant, unless his services be sought for more urgent work.

Rev. R. Carmichael's return was sad and pathetic because of the fact that he had left the mortal part of his partner in life in the last resting-place at Spencerville, Ont. His brethren sympathize deeply with Mr. Carmichael in his great loss.

## GOING TO FOREIGN FIELD.

Nine new missionaries are being sent out this year by the Presbyterian Foreign Mission Committee (western division). Four go to Macao: Rev. and Mrs. T. A. Broadfoot, from Gladstone, Manitoba, Miss Rachel McLean, of Toronto, and Miss Lillian Lemaistre, of Montreal, who is to become the wife of Dr. John A. McDonald, one of last year's party of fifteen. Three are destined for Central India: Rev. J. A. Sharrard, of Uxbridge, Ont., who sailed in June; Rev. Alex. Dunn, of Calgary, Alta., and Miss Anna M. Nairn, of Galt, Ont. Two sail for North Formosa: Rev. and Mrs. Duncan McLeod, of Brandon, Man.

## OWEN SOUND.

Knox Church pulpit, vacant since the resignation of Rev. Mr. McAlpine, is still without a permanent occupant. On two recent Sundays, Rev. Mr. Ellison, of Carslake, and Rev. Mr. Rollins, of London, were the preachers. The sermons of both were greatly appreciated by large congregations. It is understood that a congregational meeting will soon be held with a view to a call.

The Ladies of Knox church, Owen Sound, are active in Church work, even if they are without a pastor. The recent social of the Ladies' Aid Society at the home of Mrs. John Wharry was a pronounced success. The floral decorations were abundant, and very pretty. Mr. Willard, the choir leader, contributed to the enjoyment of the occasion by singing several songs, Miss Agnew accompanying him on the piano. The attendance was large, and a handsome sum was added to the funds of the society.

The "Seldon" House, purchased by the Owen Sound Hotel Co. Limited when the local option by-law was adopted two years ago, is a fine sample of a first-class hotel operated successfully without a "bar." Your correspondent was a guest at the "Seldon" on two or three occasions when it had a "bar." It was a good hotel then; it is a better hotel in every respect now. Mr. R. D. Little, the manager, is an attentive and gentlemanly host; and in looking after his guests he has the competent help of Mrs. Little, who is unuring in her efforts to make the hotel home like to visitors.

## WELL AND TRULY LAID.

During his three days' visit to Glasgow the Prince of Wales laid three memorial stones, opened new buildings at the University, and received, along with the Princess, the freedom of the city, an LL.D. degree, and three caskets, to say nothing of trowels, gold keys, and the seven bouquets specified in the official programme. We understand, however, that there is no truth in the rumor that at breakfast, on the morning of his departure, the Prince remarked, with sheer force of habit, as he tapped the shell of an egg, 'I declare this egg to be well and truly laid. Please pass the pepper castor.'—Punch.

## CORRECTED IN RHYME.

Thackeray was much pestered by the autograph hunter, says Hodder in his "Recollections." He disliked above all things to write in an autograph album and often refused those who asked him to do so sometimes rather brusquely.

On one occasion the owner of an album, a young lady, was fortunate. Thackeray took her book to his room in order to look it over. Written on a page he found these lines:  
Mount Blanc is the monarch of mountains.

They crowned him long ago,  
But who they got to put it on  
Nobody seems to know.

Albert Smith.  
Under these lines Mr. Thackeray wrote:

## A HUMBLE SUGGESTION.

I know that Albert wrote in hurry—  
To criticise I scarce presume,  
But yet methinks that Lindley Murray  
Instead of 'who' had written 'whom.'  
W. M. Thackeray.



## LITERARY NOTES.

Blackwood's for September opens with an article on Undiscovered Switzerland. Another descriptive bit of writing is To Madrid in a Motor-car. Sir Theodore Martin has an article on Dante's Paolo and Francesca, in which he defends the characters of these historic lovers. In An Eighteenth Century Wooling Mr. J. H. Lobban writes of the brilliant Lady Mary Montagu. Hesketh Pritchard's description of Hunting from the Caribou of Newfoundland is of timely interest at this season of the year.

The following are a few of the titles of articles in the September Contemporary:—The Development of an International Parliament; St. Paul's Philosophy of History; The All-India Moslem League; Gothic Architecture and the Gothic Race; The Conditions of a Japanese-American War; The Purposes of Art; and The Turkish Army.

The October Current Literature discusses at some length the question, Is Roosevelt destroying the nation's prosperity? and also reviews the political situation. Under the department headed Religion and Ethics, we have articles on Ellen Key and her Subversive Gospel, What is the Matter with our Theological Schools? Is Monism to Supplant Christianity? and The Growing Spirit of Unrest in the Roman Catholic Church. The Tug of Love, one of Zangwill's Ghetto Comedies, is quoted, and comes as a relief after the tragedies we have had from him of the Ghetto.

In looking over the table of contents for the September Fortnightly one cannot fail to note the number of women writers. Katie Macdonald Gorng gives a description of the formation of a children's society called The Friends of Living Creatures, in which she enlisted the interest of John Ruskin, from whom she received several letters which are given in the article. Mary Crawford Fraser has an extremely clever reproduction of a conversation in Japan, in which several Japanese statesmen take part. Then Edith Sellers writes of Sidlights on Latter-day Montenegris, and Mrs. John Lane one of her bright articles, criticizing the erection of monuments. "In southern countries, under a cloudless sky and the golden sunshine, in a clear, pure atmosphere, untouched by fogs, and free from the burden of soot, there statues may be erected in the open to the joy and glory of humanity. But here, if a great man cannot be remembered unless his dirty effigy on a dirty pedestal stands forlorn in the midst of 'buses and four-wheelers, then let him in Heaven's name be forgotten! The erecting in the open of statues to the great in our North is not so much a solemn duty as a very bad habit. Oh, the humor of the eternal untidiness of things." And lastly, probably the most striking piece of work in the number is by Katherine Tynan, on The Irish Priests, caused by Bernard Shaw's statement that "The Irish Catholics hate their priests with an intensity of which Englishmen have no idea." Speaking generally, Mrs. Tynan does not admit that there is anything in Mr. Shaw's statement. But she concedes in an interesting passage, he is a rebellious soul the Celt; and occasionally in his sayings he will round on his good friend, the priest. "A priest's marriage is never lucky" is one of his sayings: the "priest's marriage" being, of course, a marriage in which a priest has interfered.

Mrs. Robert Louis Stevenson and her son, Lloyd Osbourne, are in England. Edmund Gosse has obtained from them much personal material for the introduction which he is contributing to the "Pentland Stevenson." Osbourne is the stepson of Robert Louis Stevenson, and his collaborator in such great works as "The Wrong Box," "Ebb Tide," etc.

Later achievements have proved that he must have contributed his full share to the work, and, indeed, Stevenson's letters are full of his praise.

The subject of the special Winter number of the Studio, the gardens of England in the southern and western counties, is one of general acceptability on account of the beautiful scenes which the title suggests, and also because of the renewed attention which, in recent years, has been given to the art by architects and lovers of gardens in general. The gardens of England are famous all the world over. The older ones possess characteristics peculiar to themselves, the charm of picturesque surroundings and peaceful tradition, while the modern ones are scarcely less interesting, as they display many new and charming features introduced by those who have devoted much close study and artistic ability to the question. In the selection of gardens represented in this volume, especial care has been taken to give prominence to those artistic features which lend so much value to the collective setting out or planning of the garden, so that the book may become not only a pictorial record of all that is most beautiful in the art, but also of real practical value to all those to whom the subject appeals. Every care has been taken to make the number as perfect as possible, and the full-page illustrations, which number nearly 150, are of the most beautiful description, and include several in color by G. S. Elgood, R.L., E. Arthur Rowe, and others. It is anticipated that there will be a great demand for this book, and those wishing to secure copies should place their order at once, as in accordance with the custom of "The Studio" it will not be reprinted. Price: In wrappers, 5s. net; in handsome cloth binding, 7s. 6d. net (postage extra; inland, 6d.; abroad, 1s. 6d. to 2s.). The work may be obtained through any bookseller, or direct from the offices of "The Studio," 44 Leicester Square, London, W.C.

The American Bookman reprints Kipling's anathema maranatha on America, which appeared in a newspaper in 1889, after "Departmental Ditties," "Plain Tales, from the Hills," and "Soldiers Three" were written, and he was approaching world-wide fame. I believe it has not been reprinted before. It is done in Kipling's forthright, downright vigorous style:—

"Then I cursed the Seaside Library and the United States that bred it very copiously, in these terms and others unreported:—

"Because you steal the property of a man's head, which is more his peculiar property than his pipe, his horse, or his wife, and because you glory in your theft, and have the indecency to praise or criticize the author from whom you steal, and because your ignorance, which is as dense as a pickpocket's ignorance of anything outside his calling, leads you to trifle with his spelling, and because you print the stolen property aforesaid very vilely and uncleanly, you shall be cursed with this curse from Alaska to Florida and back again.

"Your women shall scream like peacocks when they talk, and your men neigh like horses when they laugh. You shall call 'round' 'raound,' and 'very' 'varry,' and 'news' 'noos' till the end of time.

"You shall be governed by laws that man and the German, the vendor of drinks and the keeper of vile dens, that your streets may be filthy in your midst, and your sewage arrangements filthy.

"You shall be given over to the cult of tin-pot secret societies and the organizing of 'tuppeny-hapenny' processions, the spouting of nonsense, and the perpetration thereof.

"You shall be governed by laws that you cannot enforce and sentiments that

you cannot control, that the murderer may walk among you a vision of delight to young women and the darling of old maids, while you are engaged in shooting the wrong man.

"You shall prostitute and pervert the English language till an Englishman has neither power nor desire to understand you any more.

"You shall be cursed State by State, Territory by Territory, with a provincialism beyond provincialism of an English country town—you and your governors and what you are pleased to call your literature, your newspapers, and your politics.

"You shall buy your art from France and considerably spoil it in the buying because you are dishonest.

"Your hearts will be so blinded that you shall consider each one of the curses foregoing a blessing to you as it comes about, and finally I myself will curse you more elaborately later on."

## TURNING THE KEY UPON WORRY.

I remember the story of a public man who bore his responsibilities very hard, worried and agonized over them, saying to Mr. Gladstone, who was at that time in the thick of a fierce political crisis: "But don't you had you be awake at night, thinking how you ought to act, and how you ought to have acted?" Mr. Gladstone turned his great, flashing eyes upon his interlocutor, and said, with a look of wonder: "No, I don't; where would be the use of that?" And again I remember that old Canon Beadon—who lived, I think, to his one hundred and fourth year—said to a friend that the secret of long life in his own case was that he had never thought of anything unpleasant after 10 o'clock at night. Of course, if you have a series of comparisons in your brain, and at 10 o'clock can turn the key quietly upon the room that holds the skeletons and nightmares, you are a very fortunate man.

But still, we can all of us do something. If one has the courage and good sense, when in a melancholy mood, to engage in some practical piece of work, it is wonderful how one can distract the great beast that, left to himself, crops and munches the tender herbage of the spirit. For myself, I have generally a certain number of dull tasks to perform, not in themselves interesting, and out of which little pleasure can be abstracted, except the pleasure which always results from finishing a piece of necessary work. When I am wise, I seize upon a day in which I am overhung with a shadow of sadness to clear off the work of this kind. It is in itself distraction, and then one has the pleasure both of having fought the mood and also of having left the field clear for the mind, when it has recovered its tone, to settle down firmly and joyfully to more congenial labors.—The Thread of Gold."

## CANADIAN TICKET AGENTS AT WINNIPEG.

The annual convention of the Canadian Ticket Agents' Association will be held this year at Winnipeg, Man., from October 10th to 14th. The members of the Association from Ontario will make the Western trip via the Grand Trunk Railway System to North Bay, thence via C. P. R. to destination. Many will return via Chicago and the Grand Trunk Railway—The International double track route—thereby enjoying the change of scenery this route affords, besides giving the members the opportunity of visiting Chicago and other Western points. The meeting gives promise of being a most representative one and in this season of Western prosperity the trip is being looked forward to with unusual interest by the members.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## JOSHUA ISRAEL'S NEW LEADER.

By REV. PROFESSOR E. A. BRADSHAW,  
D.D., MONTREAL

AFTER the death of Moses, v. 1. Moses had been so much to Israel, that his death seemed an irreparable loss. The hands that were so strong to do, were raised for burial. The voice that had talked with God was hushed in silence. But Moses was only the instrument, which may be broken and laid aside. He who uses the instrument, will never be stopped in his great work of redemption. The worker may be buried, but the work goes on.

Moses' minister, v. 1. Service is the path to leadership. Dr. Grenfell was a man of birth and means and social position. He never needed to have exposed himself to hardship. But he gave his life to the service of the lonely, hard-set fishermen of the Labrador. During long and arduous years he grudged no toil or sacrifice that would help them in body or soul. But every year of labor added to his powerful influence, and now he stands before the world as the leader of those he serves so faithfully, into a veritable Land of Promise, in which they may enjoy a plenty and prosperity before unknown. In any sphere it is true that none are so sure to become leaders amongst their fellows as those who give themselves ungrudgingly to serve others.

The land which I do give, v. 2. Missions are but claiming the world for its rightful Owner. The great Teacher pictured the world to His first disciples as a vast harvest field, with its sea of waving grain, ripe and ready to be gathered into the barns of the great Husbandman. The harvest before the eyes of Jesus was the souls of men, a multitude too great for numbering, and belonging every one to His heavenly Father. But He saw, too, a great enemy robbing God of His precious harvest. And He bade the disciples pray and toil that the harvest might be saved and garnered. This work is still going on, and each of us is called to a share in it. It is the most glorious work in the world, and its reward will be the joy unspeakable of the harvest home.

As I was with Moses, so I will be with thee, v. 5. Reading the history of the past is like walking through a gallery, on whose walls are hung the pictures of heroes of the long ago. Their mighty deeds pass in all their golden glory before our imagination, and beside their lives, ours seem dull and commonplace. But there is no monopoly of heroism. The power to live nobly is intended, not for a favored few, but for all. The fountain of that power is in God Himself, and He remains the same from age to age. He still calls us to fight the great battle with self and sin—a conflict that demands all the strength and courage we can obtain. Let us never fear that the supply of these will fail us. It is infinite as God Himself, and free as the air.

Be strong and of a good courage, v. 6. In a busy city street, a huge building is being erected. Immense stones must be lifted to a great height and fitted into their places. It is amazing to see how easily the derrick picks up

the tremendous weights and swings them hither and thither at the will of the operator. There is a lesson for us in all this. The most difficult tasks become easy, when we lay hold, as we may do, of God's strength. Nothing is too hard for Him.

Turn not to the right hand, or to the left, v. 7. The only safe way through life is that marked out by God's Word. However attractive other ways may be, they lead at last to misery and shame. At a certain point in their journey, Christian and Hopeful, in The Pilgrim's Progress, came to a stile leading into a path to the left of the road, through Bypass Meadow. Because the walking was easier for their feet, the travellers turned aside into the meadow path. But pleasant as the way seemed, it led them at last to the castle of Giant Despair, who put them into "a very dark dungeon."

Withersoever thou goest, v. 9. There is a highway in the Laurentians that I know quite well, and from beginning to end, a gladsome river keeps it company. They turn together, they wind together, the river and the road—the road and the river. Sometimes they seem to part, and for a while the river is hidden by a rock or a clump of trees, only to re-appear again. It is never very far away, and at any time one may turn aside from the dusty road to be refreshed from the brimming river. The angel of God's presence follows along with us in the path of duty.

## ONCE IN A WHILE.

Once in awhile the sun shines out,  
And the arching skies are a perfect blue;

Once in a while mid clouds of doubt  
Hope's brightest stars come peep'ng through.

Our paths lead down by the meadows fair,

Where the sweetest blossoms nod and smile,

And we lay aside our cross of care  
Once in awhile.

Once in awhile within our own  
We clasp the hand of a steadfast friend;

Once in awhile we hear a tone  
Of love with the heart's own voice to blend;

And the dearest of all our dreams come true,

And on life's way is a golden mile;  
Each thirsting flower is kissed with dew  
Once in awhile.

Once in awhile in the desert sand  
We find a spot of the fairest green;

Once in awhile from where we stand  
The hills of Paradise are seen;

And a perfect joy in our hearts we hold.  
A joy that the world cannot defile;

We trade earth's dross for the purest gold  
Once in awhile.

—Nixon Waterman.

A father had a wayward son, who had almost broken his heart. He went about from day to day bearing a weight of anxiety in his breast. One day it occurred to him that perhaps he also had grieved his heavenly Father, and wounded divine love as his son had wounded him. The thought brought him to repentance, and by this means he was won to Jesus Christ.

"He only is advancing in life whose heart is getting softer, whose brain is quicker, whose spirit is entering into living space."

STRENGTH GAINED THROUGH  
SUFFERING.

Truly our way to eternal joy is to labor and to suffer here with Christ. It is true, and you will find it true when years hence you look back on the events of your lives—you will find, I say, that the very events in your lives which seemed at the time most trying, most vexing, most disastrous, have been those which were most necessary for you, to call out what was good in you, and to purge out what was bad; that by those very troubles your Lord, who knows the value of suffering because He has suffered Himself, was making true men and true women of you; hardening your heads while He softened your hearts; teaching you to obey Him, while He taught you not to obey your own fancies, and your own passions; refining and tempering your characters in the furnace of trial, as the smith refines soft iron into trusty steel; teaching you, as the great poet says:

That life is not as idle ore,  
But heated hot with burning fears,  
And bathed in baths of hissing tears,  
And battered with the strokes of doom,  
To shape and use.

—Charles Kingsley.

## A PRAYER.

The tides of Thy Spirit seem to be surging over the world, and through Thy Church, O our Father and our God. When we consider the mysterious movings of Thy power and Thy providences, we are ashamed of our smallness of life, of our short-visioned faith, and of our enervating fears. Thou art in our times omniscient, omnipotent and inscrutable Jehovah, and we pray for grace to follow hard after Thy leadings. Make us brave enough to be loyal to Thee, pure enough to be used of Thee, and spiritual enough to understand Thee. Keep us so close to Thy mind that we, too, shall have a world embracing conception of human need and divine mercy. Save us from being failures in our time; make us Thy true soldiers and close friends, all for Thy Name's sake. Amen.

## CAST THE NET AGAIN.

"Did you ever notice," said an old lady, smiling into the face of a troubled one before her, "that when the Lord told the discouraged fishermen to cast their nets again, it was right in that same old place where they had been working all night, and had caught nothing? If we could only go off to some new place every time we get discouraged, trying again would be an easier thing. If we could be somebody else, or go somewhere else, or do something else, it might not be hard to have fresh faith and courage, but it is the same old net in the same old pond for most of us. The old temptations are to be overcome, the old faults to be conquered, the old trials and discouragements, before which we failed yesterday to be faced again to-day. We must win success just where we are if we win it at all, and it is the Master Himself who, after all these toils, disheartening efforts that we call failures, bids us "Try again." However it seems to us, nothing can be really failure which is obedience to His command, and some bright morning the great draught of reward will come."—The Wellspring.

The mire of sin may be deep, but the fountain of cleansing is deeper.

\*S. S. Lesson, October 6, 1907. Joshua I 11. Commit to memory v. 7. Read Numbers 27:12-23, Joshua, ch. 1. Golden Text—I will not fail thee, nor forsake thee.—Joshua 1:5.

## SEEING JESUS.

(By Rev. Theodore L. Cuyler, D. D.)  
 "I went to St. Andrew's church, and there saw a little fair man; and he showed me the loveliness of Christ." That is the description given two centuries and a half ago of the preaching of the celebrated Samuel Rutherford, whose "Letters" are among the half-dozen chief classics in religious literature. Would it not be well if all ministers would ask themselves when leaving the pulpit, Did I make those people see me, or see my Master? Certainly the preacher who can so effectually hide himself behind the Cross that his auditors can see "no man save Jesus only," come up to the true standard of gospel preaching. That king of preachers, the Apostle Paul, tells us that he "determined to know nothing save Jesus Christ and Him crucified." His own conversion had been produced by a revelation of Christ to him. The main thing which he tells us about his conversion is that he "saw the Lord in the way," and the Christ thus manifested to him had made a new man of him.

The vast majority of all the people who attend our churches believe in Christianity; they admit its excellence and admire its beauty. But that faith in Christianity works no change in the heart or in the daily life. Jesus Christ himself did not formulate a creed and call upon his learned to accept that; He simply cried out, "Come unto Me!" "He that believeth on Me hath everlasting life." The only faith is that which sees Jesus, accepts Jesus, obeys Jesus, and joins the soul of Jesus. It is not the central vital doctrine of the Atonement that Christ preaches upon the sinning, suffering souls around Him; it is

## HIMSELF AS THE DIVINE ATONER.

How this simplifies the work of the minister, the evangelist and the teacher! How it intensifies our office, and brings our message to one bright, beaming, burning point! Some ministers lament the fewness of conversions under their preaching. May not the cause in many cases be that they do not converge all the shafts of their pulpit light upon one point, and that point, the divine, loving, sin-atoner Saviour! The humble primitive Methodist preacher whose sermon converted Spurgeon when he was a boy, did nothing but repeat over and over the one truth, "Look to Jesus!" No discourse delivered on that Sunday by the most profound theologian or brilliant orator did such execution as that Methodist's plain, persistent exhortation. It converted the greatest preacher of the century.

People come to church on the Sabbath, after the wear and tear of the week—some of them with heart troubles, and others saddened by disappointments; others sorely tempted, or conscience-smitten; others longing for a word of comfort, having made a sad failure in their own attempts; some of them want a power out of themselves to lift them to a better life. Feeling the prick of sin through their own conscience, they desire to be delivered from besetting sins. More than one brings an aching heart, and longs for a comforter. If all these people could make their desires known, they would cry out: "We would see Jesus!" O, my beloved brethren, is not the chief demand upon the ministry that first, last, and all the time we should be holding forth Jesus the sin-bearer, Jesus the pardoner, Jesus the life-giver, Jesus the sympathizer and consolator, Jesus the intercessor, and the center and glory of the gospel of salvation?

Perhaps there is another reason for the paucity of conversions in many communities. It is that men of the world see too little of Christ in the daily lives of many who claim to be His representatives. There is no argument for Christianity equal to that which is

presented by a pure, honest and noble life, inspired by the Spirit of Christ Jesus; and nothing repels the unconverted like the daily contact with those who profess Christianity and make it odious. Dr. Horace Bushnell once said: "We preach too much and live Christ too little." There are those who go home from church saying: "What a capital sermon!" and then preach right against it by their sad inconsistencies of conduct. They devour sermons, but with no growth in consistent Godly living.

We emphasize that word living. Is it church-going, or Sunday-school teaching, or praying, or even special acts of Christian service, that are the main duties of Christ's followers? No. All these things ought to be done; but the weightier and more vital thing is to copy Christ Jesus with some impressiveness before a sharp-eyed world. An eloquent sermon may set forth how to live; but a true, faithful, holy life is the actual achievement. No words that Paul ever sent to Rome or Corinth have impressed the world like the "living epistle," in which he copied his Divine Master. Dr. Bushnell was right. There is vastly more good preaching than practicing. Our crucified Lord demands obedience to His commandments; He demands "much fruit," to prove that we belong to His vine; He demands fear, less fidelity to conscience. He demands a discipleship so distinct and clear-cut and consistent that when men see us, they may in us see Jesus.

## GOD OF THE OPEN AIR.

Thou who has made thy dwelling fair  
 With flowers beneath, above with  
 starry lights,  
 And set thine altars everywhere—  
 On mountain heights,  
 In woodlands dim with many a dream,  
 In valleys bright with springs,  
 And on the curving capes of every  
 stream,  
 Thou who has taken to thyself the  
 winds  
 Of morning to abide  
 Upon the secret places of the sea,  
 And on far islands, where the tide  
 Visits the beauty of untrodden shores,  
 Waiting for worshippers to come to thee  
 In thy great out-of-doors!  
 To thee I turn, to thee I make my  
 prayer,  
 God of the open air.

Henry Van Dyke.

## DO WHAT YOU CAN.

There always are those who wrap their talent for service in the napkin of not-worth-while. They feel that they could not do much because their ability is so small, and therefore they do not try to do anything. They suppose that they are practicing the much-praised virtue of humility, while really they are evading duty and responsibility and thus incurring blame and guilt. The truth is, no one, however small his ability, need live uselessly. God bestows no talents which he means to be wrapped up in napkins of any kind. Of course we can not give what we have not. But we should give always what we have. We are never to say, "There is no use in my giving, for I have so little. It can do no one any good." We have nothing to do with the matter of larger or smaller. We are responsible only for what we have. If it is but one little talent, one little talent is all we shall have to answer for. But we must answer for that, and if we fail to use it, we shall not only lose it in the end, but also shall incur the penalty of uselessness.—J. R. Miller.

"There is no escaping the mill that grinds small; and those who refuse to be living stones in the living temple must be ground into mortar for it."

## RALLY TO THE WORK.

By Robert E. Speer.

God is the great worker. All that has been made He made. And in the most real sense all the power in the world is His power. All natural laws are only statements of how His power that is at work in the world is seen by us to do its work. These laws are only the ways in which God is working. As Mr. John Fiske wrote, "Once really adopt the conception of an ever-present God, without whom not a sparrow falls to the ground, and it becomes self-evident that the law of gravitation is but an expression of a particular mode of divine action, and what is thus true of one law is true of all laws." We see in them the active, ever-continuing work of God.

And the Son of God also was a worker. "My Father worketh hitherto," He said, "and I work." The crowded days recorded in the Gospels show us how hard Jesus worked. In the few years of His public ministry He went up and down the Holy Land, oftentimes without the shelter which the foxes and the birds enjoyed, sometimes without lei sure to eat, deriving nourishment from the unselfishness and love of His ministry to men. The zeal of His Father's house consumed Him. Scarcely any word could have served better for His motto than His own words, "I must work the works of Him that sent me while it is day, for the night cometh when no man can work."

Those three words in Greek, "For night cometh," were in Dr. Samuel Johnson's watch, where they ever reminded him how short our time is, and Sir Walter Scott put them on the sundial in his garden at Abbotsford. In the spirit of them he lived and died. When his health began to fail and he was urged to cease work, he wrote: "As for bidding me not to work, Molly might as well put the kettle on the fire and say, 'Now, don't boil.'" To his son-in-law he said, when he urged him to give over his toil, "I understand you, and I thank you from my heart, but I must tell you at once how it is with me. I am not sure that I am quite myself in all things, but I am sure that in one point there is no change. I mean that I foresee distinctly that if I were to be idle I should go mad. In comparison to this, death is no risk to shrink from."

God wants work of us. He is working. He offers His power to us if we will work with Him. Greater deeds than have ever been done do not wait upon His willingness, but upon our obedience. "Why do you come to me?" He says still. "Rise up. Lift up your hands, move forward." The example of Hezekiah is the example for us. God is able and willing to achieve through us whatever we are willing to yield ourselves to Him for.

Sometimes people hesitate to rally to work because, in the first place, they shrink from such a novel course, and because, in the second place, they fear they may not hold out. Each reason dishonors God. To rise to work is to be like Him; to fear to begin it is to distrust His call.

"To-day," wrote a godly old man on his last birthday, "let us rise and go to our work. To-morrow we shall rise and go to our reward."

## Daily Readings for Preceding Week.

Mon.—"Who will stand up?" (Psa. 94: 14-22).

Tues.—Overthrow evil (Exod. 32: 19-21; 26-29).

Wed.—Rebuke wrong (Josh. 22: 11-20).

Thurs.—An inspiring leader (2 Kings 11: 17-21).

Fri.—Paul's present (1 Cor. 15: 58; 16: 13-24).

Sat.—Paul's example (2 Cor. 11: 23-28).

Sunday, October 6, 1907—Consecration Meeting.



## The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

AND AT

MONTREAL AND WINNIPEG

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

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

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

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

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

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

Sample copies sent upon application.

Letters should be addressed:

THE DOMINION PRESBYTERIAN,  
P. O. Drawer 563, Ottawa.

C. BLACKETT ROBINSON,  
Manager and Editor.

OTTAWA, WEDNESDAY, OCT. 2, 1907

## THE IDEAL SABBATH SCHOOL.

A reader of the Dominion Presbyterian has the following as his ideal of Sabbath School conditions: (1) Well trained teachers. (2) Not fewer women teachers, but more men. (3) The men teachers preferably of an age between, say 25 and 40 years, as being most naturally in touch with young life. (4) To back up the superintendent and teachers—a pastor who is a Sabbath School man in every sense of the word. (5) A Superintendent who combines experience, spirituality, and a full tide of human energy.

We quite agree with a reader of the Dominion Presbyterian that with all the foregoing nothing could keep the Sabbath School back. Such a Sabbath School would also do something to inspire the rest of the congregational work. And none of the above should be considered unattainable. Take item one, that of better trained teachers. To what better, more fruitful, or more permanent work could the pastor apply himself than to training and bringing up a perennial supply of teachers, particularly men teachers, who are usually scarce? We agree also as to the desirable ages of teachers, the ages most naturally in touch with young life. The young men in our congregation should be trained and set to work. Whose fault is it when they are not?

We would be the last to disparage the self-sacrificing work of men and women of mature years in connection with the Sabbath School, but there must be something wrong when those who have long borne the heat and burden of the day cannot find successors among the comparatively youthful and vigorous. The other day we read of one who was able to say he had been a Sabbath School Superintendent for 50 years. Surely, during that period some one ought to have been trained up who could many years ago have relieved him from such continuous service, to his own comfort, and the advantage of the Sabbath School.

The biggest interest in any congregation is the Sabbath School.

## PRESIDENT FALCONER.

Nothing could exceed the heartiness with which the new President of Toronto University, Rev. Dr. Falconer, has been welcomed. This welcome has been joined in by men of all denominations and all classes of the community. In some respects the Presidency of Toronto University is the most important position in Canada. Bishop Ingram of London, England, in a recent vivacious address, spoke of the mistake of many clergymen and other dignitaries in putting on what he called "side," or airs of importance and pomposity. There was nothing of this in either Dr. Falconer's manner or matter on the occasion of his installation last week at Toronto. The address was eloquent, yet restrained; full of high thought, but untainted by egotism. Dr. Falconer, gravely recognizing the responsibilities of the task that lies before him, fitly closed his fine inaugural address in these words: "I could not undertake the share in it that has been assigned to me were it not that I am persuaded that help comes from the unseen to him who seeks faithfully to do his duty."

## THE TITHE QUESTION.

The idea that it is a right and good thing for the individual Christian, or the Christian family, to set apart one-tenth of the income for religious and benevolent uses, is spreading over wide areas. There is a great deal to be said in its favor; at the moment we cannot think of anything against. "Life," said the Bishop of London recently, "is a stewardship, not an ownership." If that be so, the Lord's tenth may be easily justified. A great deal of unimpeachable testimony has been given by those who have adopted the tithe system to the effect that not only is it practicable, but that it carries blessing with it. Under the haphazard plan, one seldom finds it convenient to give the money just now; so there is refusal until "a more convenient season." Under the systematic and comfortable tithe system, there is always a God's purse ready for religious and benevolent purposes.

One of the burning questions of the day which is widely discussed from the platform in legislative halls, and by the press, was touched upon by Bishop Potter in a recent address at the Chautauqua Assembly when he said: "The great cause of our social unrest is that monstrous profusion and extravagance which I am inclined to consider the worst note in our American civilization. Ostentatious wealth cannot be too seathingly condemned. I become more and more convinced that the impatience of the masses come more from the abuse of wealth than from any other cause. Is it any wonder that the average worker in the tenements becomes wrought up at what he considers the great injustice of society when he sees wealth spent lavishly around him, while he struggles in misery. The modern workman is most inflammable material for social unrest. The wonder is, not that we have produced such results, but that results are not worse." In saying this, the Bishop struck one nail square on the head. It is a true, clear-sounding note from an influential source.

## FINDS IT CONGENIAL WORK.

Back from Old England, bearing with him the honors of Oxford University, Dr. Wilfred Grenfell is again a minister of healing to the fisherfolk along the rocky coast of Labrador. It is not to be wondered at that he should turn somewhat reluctantly from old friends and the scenes of his boyhood and early manhood and the comforts of civilization to renew the life of isolation and hardship in the far North. In a letter to The Transcript he gives parenthetically these reasons which drew him back to his missionary field:—"As the years roll by and one's visits to the old folks at home get fewer and further between, we find our philosophy fails us sadly as we stand on the deck even of a modern over-ocean palace and mark the loved faces and familiar figures waving "good-bye" on the gradually disappearing landing-stage, till they are but specks all alike in the distance. The unhinged mind is sorely perplexed for a while as to the wisdom of setting out for such a new world as this. For here circumstances are apparently harder, and we have yet to rend from a reluctant environment the wherewithal to fill our money bags. But here the truth was forced upon me once again. A truth which the genius of our race has owned as its special prize during the centuries that are gone. Blundering along, these humble folk have been led true every time. For not under palm trees and under sunny skies, amidst the islands of the South Pacific, where the bread-fruit requires nothing but an open mouth to fall into, are Vikings bred and races renewed. Out of the North and its hardships come many good things unsought for. These barren rocks, these stormy seas, these ice-bound hills are evolving for the empire a race the influence of whose mental balance and physical development, it seems to me our national existence will one day stand in much sorer need of than that of kind of 'much learning' which sometimes makes races mad."

The Toronto World is usually classed among Conservative journals, although in some important respects it is more aggressively Liberal than many papers supporting the Liberal Government. At any rate The World's fair treatment of its opponents is to be commended. Referring to the recent visit of Sir Wilfrid to Toronto, the World has this to say:—

"The reception accorded to the prime minister by the bi-partisan and representative assembly was cordial and in line with many similar demonstrations. Apart from his office, and aside from party politics, Sir Wilfrid Laurier occupies in Canada a position almost commanding and always unique."

This is certainly in marked contrast to the constant attitude of the senior Conservative organ in the same city, which has seldom a kind word to say of the personnel or measures of the present government.

Rev. J. G. Inkster, B.A., agent of the Presbyterian College, Montreal, has broken ground in this Presbytery, and met with warm reception.

## MEETING OF UNION COMMITTEE.

The Union Committee of the three negotiating churches—Methodist, Congregational, and Presbyterian—conducted a very interesting five days' meeting on Monday evening, Sept. 16th. The meetings were held in the Metropolitan Methodist Church, in Toronto, and there was a full attendance of representatives from each of the three churches. The plan of work was mainly a session of the whole committee in the forenoon of each day to discuss and accept work which had been previously considered in meetings of the four sections into which the committee has divided itself, and on each of which there is a proportional representation of each of the churches. Substantial progress was made toward the completion of a basis of union for submission to the judgment of the uniting Churches, although it was found impossible to make more than a fair beginning in the section on Administration. It is here, apparently, that the more serious obstacles are to be encountered.

Not very many changes were made in the Statement of Doctrine, but those that were made were, after earnest discussion, practically unanimous. In Article I, "of God," the words "Who is Love" were inserted after "the Lord Almighty." In Article II, Of Revelation, the last sentence was changed to read, "We receive as the only infallible rule of birth and life, the Holy Scriptures of the Old and the New Testaments, being given by inspiration of God, as the faithful record of His gracious revelations and the sure witness to Christ." Article XI, Of Justification and Sonship, was re-cast to read, "We believe that God, on the sole ground of the perfect obedience and sacrifice of Christ, pardons all who by faith receive Him as their Savior and Lord, accepts them as righteous, and bestows upon them the adoption of sons, with a right to all the privileges therein implied, including a conscious assurance of their sonship." The first sentence of Article XIII reads, now, "We believe that the moral law of God summarized in the Ten Commandments, testified to by the Prophets, and unfolded in the life and teaching of Jesus Christ, stands for ever in truth and equity and is not made void by faith, but on the contrary is established thereby." And the end of Article XVIII, "that the finally impenitent shall go away into eternal punishment, but the righteous into life eternal," substituting the words of Jesus for those previously used. These are most of the changes of any importance made in this exceptionally clear, concise, and complete statement of doctrine.

Perhaps the most important step decided on in Polity was the recommendation that in the United Church whatever the body corresponding to our Session is to be called, the word Presbyterian be retained, with Conference for what is our Synod, and General Council for General Assembly; thus taking one term from each of the three Churches. Some adjustment of the various functions of Presbytery and Conference was made setting these forth in greater detail and more explicitly.

In the Section on The Ministry, the duty of final inquiry into the personal character, doctrinal beliefs, and general fitness of candidates for the Ministry is laid upon the Conference, instead of the Presbytery. Before ordination they must be examined on the Statement of Doctrine and satisfy the Conference that they accept it as in substance agreeable to the teaching of the Holy Scriptures. Questions were adopted to be answered by candidates before ordination, the last of which is as follows:—"Are you persuaded that the Holy Scriptures contain sufficiently all doctrines required for eternal salvation in our Lord Jesus Christ? And, are you resolved out of the said Scriptures to instruct the people committed to your charge, and to teach nothing which is not agreeable thereto."

In the Department of Administration, a policy for the amalgamation of the Aged and Infirm Ministers' Funds and the Widows' and Orphans' Funds of all the Churches was framed and carefully considered, but no final conclusion was reached. Enough was done, however, to show that there is no serious obstacle to union in this direction, and that it will be possible to guard all existing rights of present beneficiaries while making adequate provision for those to come after. The clause on Ministerial Support was omitted, believing that it was wiser to leave the subject to be dealt with by the United Church. As to missions, the committee was practically unanimous that all mission work within Canada, Newfoundland, and the Bermudas should be under the Home Mission Board, and all in foreign lands under the Foreign Mission Board. This would result in a very considerable readjustment of contributions and committees, in all the Churches, but would greatly simplify the Administration, and result in all home work being under the direct supervision of the local Presbytery.

Less progress was made in dealing with the problems of the Publishing Interests and the Colleges, but enough was done to warrant the committee in affirming that it sees no serious obstacle in the way of an adjustment of these interests in the case of union, and a sub-committee was appointed to inquire into all the points of law involved, and report to next meeting of the Joint Committee.

It will probably be a disappointment to many to learn that a basis of union has not been completed for submission to the courts and congregations of the several churches, but in a matter of such large and momentous importance it is wise to hasten slowly. It was decided to leave matters of worship and details of procedure to be dealt with by the United Church, after the union. The committee concluded by the adoption of the following resolution, and will not meet again before September of next year.

This resolution was moved by Mr. C. D. Massey, seconded by Judge Forbes and Mr. S. P. Leet:—

"That this joint committee on the proposed union of the Presbyterian, Methodist, and Congregational Churches on the completion of the labors of this its fourth session feels that there is abundant occasion for thanksgiving to God, in view of the brotherly intercourse again enjoyed and the spirit of abundant regard and concession that has characterized all the proceedings of the session.

"The practical unanimity in the decision of the committee affords a fair prospect that in due time the matters in hand may be submitted by the various churches under their constitution and usages to the people and their courts for their consideration.

"We are persuaded that decidedly substantial progress has been made toward the end in view, and that such

solutions of difficult problems have been found, so far as we have prosecuted our work, as to enable us to affirm our conviction that the proposed union appears to be practicable.

"When we consider the difficulties and perplexities that must be expected to arise in an effort to bring into one systems so various and of so long standing, we may well be gratified at the unanimity which has obtained. The questions of doctrine, of the different policies and modes of administration, of the tenure of property, of the benevolent funds, especially such as the aged ministers' and widows' funds, the publishing interests, the college and educational works, and the legislation necessary to give effect to the union, have secured all the interests involved, have heavily taxed our most experienced men and clearest thinkers, and must continue to demand their utmost attention till satisfactory conclusions shall have been reached. Such and kindred questions which have arisen demand also the earnest and prayerful attention of all our people and the exercise of due patience till the great work in the Providence of God shall have been completed."

The passage of this resolution by a standing vote, without a single dissentient, was the occasion of a hearty burst of applause, and was made more impressive by the singing of "Blest be the Tie that Binds Our Hearts in Christian Love," followed by prayer and the benediction by the chairman, Dr. Patrick.

"The students and alumni of Knox College are something more than highly indignant over the decision of the Board of Managers to close the college dining hall for one year. The Presbyterian Church supplies the equipment for the dining hall, and there are those among the students and alumni who describe the Board's action as a high-handed piece of business, in view of the evident intention of the church that meals should be served in the college." In view of the unanimous demand by the students for a college dining hall, would it not be wise for the Board of Managers to reconsider its decision and promptly grant their request. The "grub riots" of a previous year, doubtless caused by poor food badly served, should not prevent the college authorities granting the prayer of the students for a proper dining hall within the college walls.

Rev. H. Anderson, Indian secretary of the Baptist Mission Society of Great Britain, stated recently in Calcutta that the agitation in Bengal is a bitter antagonism to English rule, and caused largely by the secular education which the British authorities in India have been imparting. As to the position of missions and missionaries, Mr. Anderson expressed his conviction that the antagonism was not nearly so extensive as those dwelling in the cities supposed. He believed that 75 per cent. of missionary activities were unaffected. But no movement that Mr. Anderson can recall has gone so deeply into the village life of India, the unifying impulse being a nail in the coffin of the caste system. So far as the movement has touched any of the aboriginal tribes it has seemed to urge them forward to the acceptance of the Christian faith, while in certain parts of Bengal, where Mohammedans are numerous, there seems to be quite a new and favorable spirit towards the missionary and his evangelistic activities. He closed his address by urging missionaries to do their part as peacemakers, to sympathize with the sufferings of Indian Christians, to do all that can be done to promote the idea of a great Indian Church, and to preach Christ more than ever as the eternal answer to individual and national unrest.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

### THE MIRACLE OF THE LOAVES.

By Annie Hamilton Donnell.

Carefully dropping the fluffs of dough into the two tins, Aunt Ellen patted them gently to make them fit into the corners.

"Light as feathers," she nodded, approvingly. "Well, the poor child deserves a little help, I suppose. I'll just run across and tuck them into her oven; mine isn't hot enough. The way the smoke's pouring out of that chimney, she's got all her drafts wide open—as usual. It beats me how Corinna's child can possibly be—Barbara!"

Corinna's child had been Barbara for sixteen years. She had grown tall and comely and "scatter-brained"—that was Aunt Ellen's word. She had not a trace of Corinna's housewifely talent even in embryo. Her mother could make bread and beds when she was six better than Barbara could at sixteen!

"I taught Corinna myself," Aunt Ellen thought then added honestly, but with a grimace, "And I taught Barbara! Well, I'm not going to shoulder the responsibility of that child—she could do a good deal better if she tried. What riles me is her indifference."

All this while Aunt Ellen had covered the delicate loaves with a fresh towel, put on her sunbonnet, and started forth across the green space between the two houses. The two loaves would help the child out. It was rather an undertaking for a school-girl to keep house for a live man and three live boys.

"I ought to be more charitable," gentle Aunt Ellen repented. She entered the littered, hot little kitchen with a resolve to see nothing but the oven door.

But on the very threshold an acid, penetrating smell greeted her; she had to see that smell!

With a groan she sped to the stove, threw open the oven door, and discovered two black and smoking loaves of what Barbara might have meant for bread.

"Black as your hat—flat as pan cakes!" was her grim inventory. "Well, all is, I pity those meat!"

Barbara was evidently nowhere in sight or sound—or smell. The little loaves had been put into the oven, all the drafts of the stove opened wide to insure their burning, then left to the tender mercies of providence. That was Barbara's way of baking.

"It's lucky I made bread myself; I'm not going to have my brother-in-law and nephews starve to death in sight of my kneading-board!"

Aunt Ellen was on her knees, doing energetic things. The black loaves came out with a sweep of her arm, the white, perfect ones went in, the oven door snapped shut.

"Now I'll regulate this fire—all it needs is toning down. Those loaves'll bake in half an hour. Barbara! Barbara! Where is the child? You couldn't surprise me any, telling me she'd gone visiting! Well, all is, I've got to go home and run across again in twenty minutes or so. I'm going to have that bread baked right! I'll take this mess of charcoal home with me and throw it into the hen-yard—charcoal's healthy if it isn't appetizing. And I might's well swap bread tins with Barbara, too; these are just like mine, and it will save some fetching and carrying."

Aunt Ellen bustled home, stopping only a minute to toss Barbara's bread into the midst of her flock of chickens. She had hardly washed and set away

the tins when wheels clattered rapidly into her little side yard. It was her son Dana, and calamity sat beside him on the seat. Aunt Ellen ran to the door. "Which is it?" she gasped. "Mary! The baby!"

"Both. They fell down stairs. Don't stop to take your apron off, mother!" The man's face was white with anxiety.

When Aunt Ellen, a few minutes later, locked up her little house and rode away, she did not know it would be many anxious weeks before she came back. Once and for all, driven out of her mind by the calamity that had ridden into the yard with Dana, the little episode of Barbara's burned bread and the exchange of loaves vanished from her memory. The dread of the weeks to come was to fill all the nooks and crannies of her mind.

Barbara, browsing dreamily among her books, did not remember her ill-fated loaves. It was mere chance that sent her back to her kitchen, and even then only the sight of her kneading-board that suggested bread. It was a kind chance that brought it all about just at the right time.

"Mercy, my bread! It must be burned to a cind—"

It was baked to a delicate golden brown! The dainty loaves were puffed up, dimpled, beautiful. A warm, delicious odor gently buffeted Barbara's face.

"Oh! Oh!" breathed she, in delight. "Oh, it's perfect! It's magnificent!"

It was exactly the right time to take it out. Barbara took it out and sat back on the floor with it in her lap. It burned through to her knees, but she wanted to be burned. She was in her first rapture of success. It was beautiful, beautiful bread! She kept leaning down to sniff the delicious odor, to admire the puffiness and delicate brownness, to be proud of it.

Barbara had never been proud before of anything that came out of that oven. Burned things, raw things, heavy, flat, unsightly things had come forth in a steady procession—a dreary, dismal procession. But here—here were two gold-en-brown, puffy, wonderful things! She saw them, felt them, smelled them!

"You beauties! You darlings!" exclaimed Barbara. "I could kiss you! And to think you are mine! What will father and the boys say? Oh, I can hardly wait for supper-time!"

But the thought of supper-time raised thoughts of the cake baked that morning and the scorched apple-sauce. Suddenly it appeared to Barbara as sacrilege that this beautiful bread should be served with anything less perfect than itself! With soggy cake and scorched apple-sauce—bah! Never! Barbara scrambled to her feet and deposited her loaves tenderly on the table. She went into the pantry and brought out her dreary cake, and set it beside them. The contrast appalled her.

"Never!" she cried, setting her lips together hard. "They've got to match better than that. I'll try another rule of cake, and we'll see. Anybody that can make bread like that—" She laughed softly to herself.

She was a stranger to this new enthusiasm that possessed her, and the pleasant tingle of it sent the color to her cheeks. When had she ever wanted to cook anything before! Sam would laugh at her and Rich and Jeff say teasy things, and her patient father—why, how it would please him! And save his life, too, perhaps, and all their lives! They were all of them starving by inches.

"Well, let 'em wait—let 'em see to-night!"

Barbara's mother had been away at the hospital more than a month, mending slowly from a broken hip. The accident had happened while she was away on a shopping trip, and she could not be brought home. Barbara had come home from boarding-school to "take care" of father and the boys!

Good-luck cake would be a good rule to make; it sounded propitious. Barbara got together her materials and went earnestly to work. She remembered as she followed directions with much painstaking that she had never made cake just this way before. It had not seemed worth while to bother much with rules; she had scrambled sugar and eggs and butter together hurriedly, to get it over with. Perhaps—Barbara was honest—perhaps that was what had been the matter with her cake!

The first trial of good-luck cake belied its name. It was a distinct improvement on the morning loaf, but it did not match the beautiful bread. With all her care Barbara had left out the cream of tartar, and the soda, left twinless, refused to do the work of both. Barbara sighed once, sighed twice,—set her lips a little harder, and began over again. She had resolved to match her beautiful bread.

While the second loaf was baking she made more apple-sauce. Aunt Ellen always sweetened hers in the beginning. Why had she not ever thought of that before? And Aunt Ellen never stirred hers. Barbara sweetened her apple-sauce in the beginning, and did not stir it. She remembered she had seen Aunt Ellen set hers back on the stove, where it could not burn. Barbara set hers back. Always before she had been in too much of a hurry to get it cooked.

Good-luck cake was a good rule. Number two came out prettily rounded and browned. It did not quite "match," but it would do. And the apple-sauce really did look tempting this time. Barbara sang little tune-snatches as she cleared away.

She was very tired when it was all done, but she was still humming little tunes as she waited. She meant to appear very casual and careless, as if nothing had happened, and then they would come suddenly upon her supper—her beautiful supper. "Tra-la-la-la-la-la-la!" sang Barbara industriously, when heavy steps sounded on the walk. Out in the kitchen at the sink they took turns washing their hands. She sang on loudly and clattered plates, but she could still hear bits of what they said.

"Wish mother was here. I'm hungry as a bear!" mumbled Rich, behind a towel.

"Two bears here!" Sam's voice. "I'm always hungry nowadays. We never get anything fit to eat—"

"Sh!" That was father. Barbara thanked him in her heart. But to night—She laughed softly.

She caught another bit later.

"Do you s'pose we'll have lead-bits again?" Rich said.

"With burnt sauce?" asked Jeff, mournfully.

"Oh, come on, boys, brace up and face the cannon's mou—"

"Sh!" again sharply. Bless father! And then they came trooping in. Barbara was looking out of the window.

"Hello!"

There were four separate exclamations; they may have all been "hellos"—Barbara never was sure. She was always sure of the tone they were exclaimed in. It was a triple blend of



astonishment, admiration, delight. The admiration seemed to predominate, and she was sure they must all four be gazing straight at her beautiful bread. She tried to turn about and take her place at the table carelessly; she never was sure about that, either.

"This—this is a great surprise, little girl!" father found voice to say. His face was shining with pleasure.

"I say, you didn't do it all, did you, Barb?" blurted Kech, unbelievably. "Not all the fixings."

"I got supper, if you meant that," with dignity. Then dignity took wings suddenly. Barbara began to laugh in a little tremulous crescendo, while becoming red spots blossomed in her cheeks. "I did it! I did it!" she cried, triumphantly. "You all thought I couldn't cook! Look at that bread, taste of that sauce, try that cake! You're not going to starve any more, poor dears! Mother won't come home and find four skeletons!"

"No, sir!" Rich shouted. "I'm getting fat already! Just the sight of that bread—Barb, it's a picture!"

"Isn't it!" she agreed, proudly. "I had such splendid luck with it; it's even lovelier in a whole loaf. Would—would any of you like to see a whole loaf of it?" She was on her feet, ready to bring it, blushing adorably.

Yes, yes, yes, they wanted to see the whole loaf to a man! When it appeared they passed it round, admiring its brownness and puffiness and dimples. It must be left on the table, they insisted, so they could be sure there was more to come after the slices were eaten.

It was a merry meal. The "things that matched" disappeared as if by magic, and father had to stand guard over the loaf to prevent that, too, from vanishing. Since mother went away there had been no such meal as that.

It was the beginning of good things. There were failures, of course, and discouragements to the young housekeeper, but steadily and surely the failures lessened and the successes grew to be the expected order of things. Barbara had put on enthusiasm and interest; the old indifference had been dropped at the oven-door when she took out the first beautiful loaves that day, and she never stooped to pick it up again. Whose loaves they really were she never knew, and Aunt Ellen never remembered. There were other beautiful loaves, honest descendants of the first pair, whose identity was without question. It came gradually to be the natural thing for Barbara's cookings to "match." She must live up to her bread.

Aunt Ellen came driving home one day, looking worn but radiant. Mary and the baby had both come safely through their terrible peril, and the world looked bright to Aunt Ellen. She waved wildly to the girl, who came running to meet her.

"Barbara, dear child!" she cried joyously.

"Aunt Ellen, you dear! You're coming right to my house for supper, and Cousin Dana, too!" Barbara said, with authority. "No, you're not going to unlock the house, Aunt Ellen!"

"But, child, you weren't expecting—" "I'm 'expecting' now," Barbara laughed. "There's plenty to eat—such as it is," she added modestly, but she was not afraid. She ran ahead to put on extra plates.

It was Aunt Ellen's turn to be astonished—at the dainty table and the well-cooked food on it. There was no longer any hint of the old carelessness.

"Why, has Corinna—I didn't know Corinna'd come home!" she ejaculated. "Nobody wrote me—"

"She hasn't," father smiled, for he understood,—"but we're going to have her next week."

Aunt Ellen's bewildered gaze took in again the surprises of the table. Then she became aware that two miracles had been performed while Mary and the baby crept back to life—here was the other one.

"Yes," Barbara said, a little shy under Aunt Ellen's gaze, "she's coming home next week. Everybody's getting well, aunty." Then, with an impetuous swirl of skirts, she was round the other side of the table, beside the bewildered one, her arms round the lean neck, her lips to Aunt Ellen's ear. It was the merest whisper, but Aunt Ellen heard:

"I'm getting well, too!"—Youth's Companion.

## TO THE WIND.

By John Vance Cheney in the Atlantic

### I

Wind, breathe thine art  
Upon my heart;  
Blow the wild sweet in!  
Let my song begin.

Bring measures grave;  
The hill pines wave;  
Blow with thee along  
All the valley song.

Hymn of the night,  
Hymn of the light,  
Rhythm of land and sea,  
Breathe to the heart of me.

Swift wind of God,  
Quickening the clod,  
Give of the heavens strong  
My heart a song!

### II

Wind in the September bough,  
Rocking the empty nest,  
Never before so sweet as now  
Your melody of rest.

Is it because so close they be,  
The loss, the bitter smart,—  
The sighing in the naked tree,  
The crying in the heart?

## CHEERFULNESS AT TABLE.

An old lady who looked as though she might have belonged to the "Sunshine Society" all her life, was asked by a friend for the secret of her never-failing cheerfulness. Her answer contains a suggestive lesson for parents. "I think," said the clever old lady, "it is because we were taught in our family to be cheerful at table. My father was a lawyer with a large criminal practice; his mind was harassed with difficult problems all the day long; yet he always came to the table with a smile and a pleasant greeting for everyone, and exerted himself to make the table hour delightful. All his powers to charm were freely given to entertain his family. Three times a day we felt this genial influence, and the effect was marvellous. If a child came to the table with cross looks he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when meal time came, and the habit of being cheerful three times a day, under all circumstances, had its effect on even the most sultry temper.

Much is said and written these days about "table manners." Children (in well-bred families) are drilled in a knowledge of "good form" as to the use of the fork and napkin; proper methods of eating the various courses are descanted upon, but training in the most important grace or habit a child should have, that of cheerfulness at table, is too often neglected.

The Orientals had no family ties of affection until they began to eat at a common table. Let the gathering at meal time be made the most happy hour of the day, and the influence on the children may be beyond estimation. —"Table Talk."

## PAINLESS TEETHING.

There is no period in baby's life that mothers dread more than teething time. The little gums are tender and inflamed; the child suffers and is sleepless and cross, and the mother is usually worn out caring for the child. The use of Baby's Own Tablets allays the inflammation, softens the tender, swollen gums, and brings the teeth through painlessly. Mrs. N. Sauve, St. Rose de Lima, Que., says: "When my baby was cutting his teeth he was feverish, cross and did not take nourishment. After giving him Baby's Own Tablets he cut six teeth without the least trouble. I have never used any medicine for children I prize so highly as the Tablets." Sold by all medicine dealers or by mail at 25 cents a box from the Dr. Williams Medicine Co., Brockville, Ont.

## COUNTERFEIT PRIDE.

Pride has its purposes in life, as well as humility. Pride in honorable achievement, or in maintaining one's good reputation is ever to be commended. But pride that is vanity, pride that is egotism, is counterfeit pride.

The son who is ashamed to walk down the street with his illiterate father or his shabbily dressed mother and meet the friends he has made on a higher stratum of social life, possesses a pride which cannot be too strongly denounced. It were far better that a mill-stone were hanged around his neck and he were drowned in the bottom of the sea.

John Marshall was forty-five years the chief justice of the Supreme Court of the United States, formerly having been a general in the army, a member of Congress, senator, envoy to France, and our greatest constitutional lawyer. A young fellow was lamenting his inability to find some one to carry a turkey to his house for him in Judge Marshall's presence. The chief justice turned to him and said that he was going by his house and would gladly carry it for him. The young man, not knowing Mr. Marshall, accepted the offer and walked home beside him, as he carried the fowl. At the door he offered him remuneration. This having been refused, the young man inquired as to the identity of "that obliging old man." When he learned that it was Chief Justice Marshall, he was of course overwhelmed.

Chief Justice Marshall lent the homely service of carrying home a turkey a noble dignity. If it did not detract from that great man, can there be any question of its detracting from your or my dignity?—Leaves of Light.

## WAITING FOR A NAME.

A lady in a small Alabama town had occasion to call at the cabin of her washerwoman, Aunt Betsy. While waiting for the article she sought to be found she observed a woolly head which appeared from under the edge of the bed, and asked:—"Is that one of your children, Aunt Betsy?"

"Deed an' 'tis, honey," was the reply.

"What is its name?"

"Dat chile ain't got no name yet, Miss Rosa," Aunt Betsy said.

"Why, it must be five or six years old; surely it ought to have a name at that age," the lady said.

Aunt Betsy nodded.

"Dat done worried me a whole lot, honey, hit sho' has," she said; "but whut Ah gwine do? My ole man, he done used up all de good names on de dawgs, an' now dat chile dese hatter wait till one of dem die, so he git his name."—"Christian Work and Evangelist."

"The best thing in the world is a healthy, cheerful, optimistic mind, and the ability to make the best of what is within our reach."

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Rev. J. F. Potter, the sailors' missionary, preached in Erskine church last Sunday morning.

Last Sunday afternoon Rev. P. W. Anderson addressed the children at the Giebe church.

The Young People's Society of Christian Endeavor of Erskine church held an enjoyable at home last week in the Sunday school hall. A programme was given, and light refreshments served.

The Stewarton Young People's Association has inaugurated a special half-hour meeting to be held every second Sunday evening in the church at the conclusion of the evening service. The first one was held last Sunday evening with a very encouraging attendance. A short address was given by Mr. W. Lytle Reid and a solo by Mr. Charles Cooke.

The Girls' Own Club of Stewarton held its regular meeting last Thursday night with a number of new members. It was decided to present the play "Sunderland" the second week in December, the date probably being the 12th. Mrs. Barraga was elected chaperon for the year. It was also decided that the Club should prepare a Christmas box for a mission which has yet to be chosen. Sewing will be done for the box at the regular meetings of the Club. A "roll call" will be instituted at the next meeting, which will enable the Club to keep track of its members. The present membership is about thirty-five.

A special meeting of the Young People's Association of Bank Street Church was held last Thursday evening to make plans for their winter's work. The Y. P. A. is holding a Maple Leaf Bazaar on the 14th and 15th of November. A meeting will be held Monday evening, October 7th, to elect officers for the year. During the past year this society has contributed \$300 towards Home Missions, as well as supporting one at Kamsask. The officers in charge of the Maple Leaf Bazaar are: Refreshments—Mrs. Wm. Bailey, Miss Ida Thompson, Miss L. Braden. Ice Cream—Miss A. Grace Tanner, Miss Isabella Allen. Flower Booth—Miss Winnie Ross, Mr. H. C. Ellis. Bursar Work and Curios—Mr. Nicol, Mr. Frichard, 9, 10 and 10c. Boots—Miss Marjory Gardner, Miss Vena Workman. Candy—Miss Jessie Stewart.

The annual meeting of the Woman's Foreign Missionary Society of Stewarton Church was held on Thursday night, but as there was not a very large attendance it was decided to postpone the election of officers until the next meeting—probably about a month from now. Miss Isabella Stewart, the president, was in the chair. Miss Wilhelmina Stewart, the secretary, presented the usual report dealing with the year's work and showing that the membership is now sixty, greater than it has ever been before, and that the members contributed liberally during the year to different missions. There are now 115 subscribers to the "Mission Tidings," the official publication of the Society. The report also intimated that annual thankoffering will be taken up at a meeting to be held next Thursday. Mrs. John Graham, treasurer, presented her report, which showed that the official year had been closed free of debt, some \$50 having been raised during the twelve months.

St. Paul's Auxiliary to the Women's Foreign Missionary Society held its twenty-first anniversary last Wednesday

evening, as well as its regular annual meeting. The reports received show that excellent work is being done by the association, the funds even being \$25 more than last year. The president, Mrs. J. Thorburn, and the recording secretary, Mrs. J. E. Hill, both referred in their addresses to the death of two members of the association, Mrs. Blyth and Mrs. Alexander Lundeen. On behalf of the society, Mrs. Thorburn presented Mrs. Armstrong with a life membership; and Mrs. J. E. Hill presented Mrs. Thorburn with a bouquet of pink carnations, expressing on behalf of the society their appreciation of her good work as president. Rev. Dr. Armstrong in an address spoke of the amalgamation of the Foreign and Home Missionary Societies as an impracticability and also said some very encouraging words to the members. The election of officers resulted in the following: President, Mrs. J. Thorburn; 1st vice-president, Mrs. Armstrong; 2nd vice-president, Mrs. Gallagher; recording secretary, Mrs. J. E. Hill; corresponding secretary, Mrs. Blackett Robinson; treasurer, Mrs. W. J. Irvine; secretary for Tidings, Miss M. Waters; scattered helpers, Mrs. J. D. Anderson, Mrs. T. W. Anderson; executive, Mrs. J. McNab, Mrs. C. H. Thorburn, Mrs. Charleson, Mrs. W. H. Taylor; programme committee, Mrs. J. R. Hill, Mrs. C. H. Thorburn, Mrs. Blackett Robinson, Miss Dunnett.

## TORONTO AND VICINITY.

Rev. J. A. Mustard preached in the Eglinton church last Sunday.

Rev. Henry V. Noyes, D.D., Principal of the Presbyterian College for Training Ministers in Canton, China, preached last Sunday morning in Knox church, Toronto, and in the evening addressed a mass meeting in Cooke's church. On Monday evening he addressed a mass meeting of Chinese in Knox church.

Emmanuel Presbyterian church, East Toronto, will hold their anniversary services on Sunday, October 6, when these ministers will speak: Rev. D. Bruce Macdonald, principal St. Andrew's College, in the morning; and in the afternoon Rev. J. D. Fitzpatrick, Wesley Methodist church. In the evening Rev. Prof. Kilpatrick, Knox College, will occupy the pulpit.

The Knox College Alumni Association at their annual business meeting decided to continue the Goforth fund and to try to increase the subscriptions. The question of the college dining hall, a time-honored institution of Knox as of other colleges, was discussed at length. The hall has been closed for a year, but the alumni expressed strongly the feeling that it was too valuable an adjunct to college life to be done without, and they adopted a resolution to request the board to consider the feasibility of restoring it as soon as possible. The following were elected to office for the ensuing year: President, Robt. Martin, D.D. (Brantford); secretary-treasurer, H. J. Haddow (Toronto); executive committee, M. McGregor, Prof. James Ballantyne, H. A. Macpherson, R. B. Cochran (Woodstock), R. W. Ross (Guelph); programme committee, Jas. Wilson, J. A. Macdonald, Prof. Ballantyne, W. A. McLaughart, S. H. Gray (Dundas), and R. S. Laidlaw (Belleville).

Rev. Principal Gordon of Queen's university, is to preach in St. Andrew's Church, Appleton, next Sunday. Last Sunday the usual service there was omitted on account of the anniversary services in Melville Church, Ashton.

## MONTREAL.

On Sunday afternoon Rev. Prof. R. G. Welsh, D.D., spoke in St. Matthew's Church, on "The Lord's work and our share in it."

The Rev. Arthur Brown, D.D., of New York City, one of the secretaries of the Presbyterian Church of the United States, preached last Sunday at both services in the American Presbyterian Church.

Local Endeavorers will be interested in the fact that the founder of the Christian Endeavor movement is to visit Montreal next month. Dr. Clark has accepted an invitation to attend the convention of the Provincial C. E. Union to be held in Montreal on Oct. 30 and 31 and Nov. 1 next. Thanksgiving week has been chosen as the most suitable for the convention, in order that the Endeavorers from all over the province may be able to take advantage of the cheap railway rates prevailing at that time, and at the same time the most of the local Endeavorers will be free on the holiday to attend the day sessions of the convention, which promise to be exceedingly interesting and instructive.

Arrangements have just been perfected for a very important missionary institute, which will be held in Montreal next month. The Rev. A. E. Armstrong, M.A., of Toronto, assistant secretary of the Presbyterian Foreign Mission Committee, and Mr. R. E. Diefendorfer, of New York, secretary of the Sunday school department of the Young People's Missionary Movement, held a conference last week with the local committee, and with the student religious organization. The programme will include, in addition to the two secretaries mentioned, Dr. S. M. Zwermer, the famous missionary to Arabia; Mr. S. Earl Taylor, young people's secretary of the Methodist Episcopal Church; Mr. E. D. Soper, field secretary of the Young People's Missionary Movement, besides several Canadian secretaries of Mission boards. The dates chosen for this institute are Oct. 7, 8, and 9, and a strong local committee has been formed which guarantees the success of the undertaking. The Rev. E. Munson Hill, D.D., is chairman of this committee.

On Sunday, September 15, anniversary services were held in St. Andrew's church, Strathroy. Rev. Dr. Kilpatrick, of Knox College, Toronto, preached morning and evening, and his discourses were much enjoyed by all. Special music by the choir, and solos by Misses Cameron and Dunsmore and Rev. and Mrs. Knox, added greatly to the success of the occasion. On the following evening the members of St. Andrew's Club gave a dinner in the basement of St. Andrew's church in honor of Professor Kilpatrick. About 75 persons were present, including the mayor and many prominent citizens. The tables were tastefully arranged, and after full justice had been done to the many delicacies provided, the president, Mr. O. Johnston, called on Mr. Forbes for a song. The speaker of the evening, Professor Kilpatrick, gave an inspiring address on "Patriotism," which was much appreciated. After a hearty vote of thanks had been tendered the guest of honor, Rev. W. Knox, spoke briefly on the work of the club and the appreciation that all felt for the brilliant address given by their distinguished guest.

## WESTERN ONTARIO.

Rev. Mr. McMullen of Merrickville preached at Bradford last Sunday.

The Rev. Dr. Ross is home again and fully restored to health.

The Rev. T. R. Shearer has also so far recovered us to resume his pulpit ministry at Melbourne.

Rev. J. R. Black, editor of the Kingston News, preached in Knox Church, Perth, on Sunday, September 22.

Rev. Mr. Kipling of Harriston assisted at the communion service held last Sunday morning at Shakespeare.

Rev. W. F. Crawford of Chesterville has declined a call to the Presbyterian congregation at Cardinal.

Rev. R. S. Laidlaw, of Belleville, conducted anniversary services last Sunday in St. Paul's Church, Port Hope.

Preparations are under way for a grand jubilee service in the Russell church. The service will be held about Oct. 13th.

The annual thankoffering meeting of the ladies of the Drumbo church was held recently when a creditable amount was contributed.

Rev. Mr. Cameron, of Harriston, conducted preparatory services at Knox Church, Clifford, last Saturday afternoon.

Rev. Mr. Cochrane conducted anniversary services at Ratho last Sunday, and the Tyneskip Church services were omitted for that day.

The members of Court Lisgar, Canadian Order of Foresters, attended service at the Avondale Presbyterian church on Sunday morning, September 22.

Anniversary services were held in the Essan Township church last Sunday, when Rev. R. W. Craw, brother of the pastor, preached both morning and evening.

The pulpit of Westminster church, Mount Forest, will be preached vacant on October 20th. Rev. Mr. Hanna is to take up his new work on the first of November.

Rev. A. E. Hannahson, B. A., of Zorra, conducted services at St. Andrew's Church Stratford, on Sunday, September 22. Rev. T. J. Thomson conducted anniversary services in Zorra church.

Rev. Dr. Ross, of St. Andrew's church, London, conducted preparatory services for the First Presbyterian church last Friday evening, and held communion on Sunday morning.

The Rev. W. J. Clark of Westmount has been ministering in his former charge in London the past few weeks. The congregation of First church suffered a disappointment in the decline of their call to him.

The Rev. R. W. Leitch of Delaware and Cook's, who in his recent illness was at the point of death, has recovered sufficiently to resume his duties in part. He has tendered the resignation of his charge, not expecting to be able to overtake the whole work again.

During the month of August London was without a stated Presbyterian pastor. All are now returned from enjoyment of vacation and engaged, it is hoped with no less enjoyment, in their pastoral work. Congregations are also filling up by the return of many families from their usual summer outing.

At a special session of the Hamilton Presbytery at St. Catharines, the call of Rev. Thomas Paton, of Luacan, a former pastor, was sustained, and he will go to Merriton. The date of the induction was not set. Rev. Dr. Radcliffe, the interim moderator, will preside; Rev. Dr. Ross, Hamilton, will address the people; Dr. McDonald will address the minister, and Mr. Harper, of Drummond, will preach.

## EASTERN ONTARIO.

Rev. Dr. Talling, of Toronto, preached in St. Paul's church, Peterboro, on Sunday, September 15.

Rev. Mr. McAuley, of Middleville, will give an illustrated lecture in Zion church, Carleton Place, on September 30th.

A harvest social was held recently in the town hall, Metcalfe, in aid of the Presbyterian church. A large audience enjoyed thoroughly the musical and literary programme provided.

Rev. J. McIlraith, of Balderson, occupied the pulpit of the Dalhousie congregation on Sunday, September 15th. Rev. J. A. McLean having been appointed to preach the Middleville pulpit vacant on that day.

At a meeting of Barrie Presbytery last week a call from Sarawak to Rev. D. H. Currie, of Hillsdale, was presented. Rev. P. Nicol of Tottenham and Rev. W. J. Newitt of Seven Bridge placed their resignations before the presbytery.

At a recent meeting of the Brockville Presbytery, at South Mountain, to consider the call extended by the Cardinal and Mainsville congregations to Rev. Mr. Crawford, of Chesterville, the latter was prevailed upon to remain at Chesterville, thus leaving Cardinal and Mainsville still without a pastor.

The committee of Glengarry Presbytery met in Avonmore on September 23, and completed arrangements for a series of S. S. Institutes to be conducted by the Rev. J. C. Robertson, B. D., as follows: Vankleek Hill, Oct. 8th, Maxwell, Oct. 9th; Lancaster, Oct. 10th; Newton, Oct. 11th; Afternoon and evening sessions 2.30 and 7.30 p.m.

Rev. H. J. McDiarmid, after an eight years' successful pastorate at St. Lambert, has accepted the unanimous call tendered him from Bathurst and South Sherbrooke, and will be inducted at Bathurst next Friday evening. A farewell social was given Mr. and Mrs. McDiarmid at St. Lambert, when they were each presented with an envelope well filled with money.

Rev. Mr. Milne, of the Glebe Church, Ottawa, conducted, anniversary services at Beckwith on September 22. On Monday evening the annual social was held, when the musical programme was furnished by the choir of St. Andrew's church, and the local clergymen delivered addresses. Tea was served in the town hall by the ladies. The proceeds were large and go toward the building fund.

There is a vigorous movement just now in the city of London to have the street cars operated on Sabbath days. The advocates are circulating a petition requesting the city council to submit a by-law to this effect, which it is said has received thousands of signatures. Should the by-law be submitted to the electors we shall have an opportunity of discovering what weight the fourth commandment has upon the consciences of the Christian people of the city.

The Guild of Knox church, Woodstock, is arranging for a series of lectures on literary and scientific subjects during the coming winter, commencing about the end of next month. The names of such men as J. W. Bengough, cartoonist and writer, of Toronto; Rev. J. A. McDonald, editor of the Globe; Dr. Parkes, of the Geological Department of the Dominion civil service; Dr. Wallace, of the English Department of Toronto University; Dr. Cleaver and Prof. Kilpatrick, all men well known in educational and literary circles, give evidence of the excellence of the lecture course.

Rev. R. McCullough, of Innerkip, preached in Knox church, Woodstock, last Sunday.

## NOTES FROM THE WEST.

The Presbytery of Victoria held its half yearly meeting in St. Andrew's Church, Nanaimo, on the 17th September. Rev. J. M. Millar presiding. As usual the greater part of the Presbytery's time and attention was devoted to the consideration of the report on Home Missions and Augmentation for the past six months, which with one or two exceptions were found to be very satisfactory. The Presbytery occupies about six fields in which there is no service by any other church. The Presbytery placed on record its appreciation of the faithful services of Rev. J. S. Ross who withdraws after two years' charge of Denman and Union Bay. The following are the convenors of the standing committees: Home Missions and Augmentation, Leslie Clay, B.A., Victoria; Foreign Missions, Dr. J. Campbell, Victoria; Statistics and Finance, D. MacRae, Victoria; Sabbath Schools, Joseph McCoy, M.A., Victoria; Young People's Societies, D. McGillivray, M.A., Cumberland; Church Life and Work, J. M. Millar, B.D., Nanaimo; Systematic Giving, Thos. Menzies, Sandwick; Temperance and Moral Reform, J. M. Millar, B.D., Nanaimo. The next meeting will be held in St. Andrew's Church, Victoria, on the call of the Moderator.

Regina Presbytery met last week at Moose Jaw, with Rev. Alex. McGregor as Moderator. About 20 persons attended. The business which came before the gathering was very considerable, indicating the rapid growth of Presbyterianism in this part of the province. Besides the appointment of the various standing committee reports were received from the 46 mission fields of the Presbytery and the four augmented congregations. Certificates were also issued to a number of students who desire to attend college. A call from Condie to Rev. P. Nasmith, who has been supplying that congregation temporarily was sustained and the arrangements were made for the induction ceremony. Rev. Walter Ross will preside, and Rev. E. A. Henry will preach. The addresses to the people and minister will be delivered by Revs. W. Wilson and Wm. Patterson respectively. Balcarres extended a call to Rev. W. Wilson of Balgonie, but as he intimated that he would decline it no action was taken. A request from Regina to organize a second church was granted. The next meeting will be held in Regina.

In the absence of Rev. Dr. Dickie, who was conducting anniversary services at Glencoe on September 15, Rev. George Weir, B.A., of that place, conducted the services in Chalmers church, Woodstock. He preached two excellent sermons of a very inspiring and helpful nature, both morning and evening efforts being followed very attentively by the large congregations present.

Meeting the Immigrant.—The Presbytery of Quebec has put its hand to this work, and its importance is felt to be such that there can be no going back. Mr. J. A. Macfarlane, in the early weeks of navigation, and Dr. A. Paterson later, did excellent work in this department during the present season. Two churches in Quebec alone contributed \$100 for the item of printing, which was a great aid to the chaplains in their work.

A year ago the Presbytery resolved to print and distribute the Minutes and keep the Record in print. This has worked well. Among other advantages, about an hour is saved, inasmuch as the minutes are not now read. The clerk has received numerous compliments on the neatness of the form in which the Minutes are presented.



## THE STOMACH ON STRIKE.

## The Tonic Treatment for Indigestion is the Most Successful.

Loss of appetite, coated tongue, bad taste in the mouth, heavy, dull headache and a dull, sluggish feeling—these are the symptoms of stomach trouble. They indicate that the stomach is on strike, that it is no longer furnishing to the blood the full quota of nourishment that the body demands, hence every organ suffers. There are two methods of treatment, the old one by which the stomach is humored by the use of pre-digested foods and artificial ferments, and the new one—The Dr. Williams' Pink Pills method—by which the stomach is toned up to do the work nature intended of it. A recent cure by the tonic treatment is that of Mrs. Jas. W. Haskell, Port Maitland, N. S. She says: "For years I enjoyed perfect health, but suddenly headaches seized me. I had a bad taste in my mouth; my tongue was coated; I grew tired and oppressed; my appetite left me and such food as I did eat only caused distress. I had severe pains in my chest. I lost all strength and was often seized with vomiting. At different times I was treated by some of our best doctors, but although I followed their treatment carefully I did not get any better. One day while reading a paper I came across a case similar to mine which had been cured by Dr. Williams' Pink Pills. I immediately purchased a supply and it was not long before they began to help me. I grew stronger day by day till now I am as healthy as I ever was. I have a good appetite, am strong and active and can attend to my household duties without fatigue. I have no hesitation in recommending Dr. Williams' Pink Pills to all sufferers from indigestion."

Rheumatism, kidney trouble, neuralgia, St. Vitus' dance, headache and backache, palpitation, general weakness, and a host of other troubles, find their root in bad blood just as in the case of stomach trouble. That is why the Dr. Williams' Pink Pills treatment is always a success—they are a powerful blood builder and nerve tonic. Sold by all druggists or direct from The Dr. Williams' Medicine Co., Brockville, Ont., at 50 cents a box or six boxes for \$2.50.

## FOR INKY FINGERS.

A girl I know has made a wonderful discovery, which she thinks all other school-boys and school-girls should know too.

"It's so needful, mamma," she says, "all boys and girls get ink on their fingers, you know."

"Surely they do, and on their clothes as well," said her mother.

"I can't get the spots out of my clothes, but I'm sorry when they get there," responded the girl; "I try very hard not to. But I can get the ink-spots off my fingers. See!"

She dipped her fingers into water, and while they were wet she took a match out of the match-safe and rubbed the sulphur end well over every ink-spot. One after another the spots disappeared, leaving a row of inky black rings.

"There," said the girl, after she had finished. "Isn't that good? I read that in a housekeeping paper, and I never knew they were any good before. I clean my fingers that way every morning now; it's just splendid!"

So some other boys and girls might try Alice's cure for inky fingers.—Harp-er's Round Table.

Stella: Isn't the law's delay madden- ing?

Bella: Perfectly frightful! I've been six months getting that young attorney to propose.

## EMERGENCY OUTFITS.

Every household should have an emergency outfit made up of clean linen rags, or sterilized gauze, a roll of absorbent cotton, several rolls of bandages, from one-half to two and a-half inches wide (each roll containing about five yards), a spool of adhesive plaster a-half inch wide, an ounce of boracic acid powder, a two or three-ounce bottle of carbolic acid, a bag of clean salt, a cake of clean aseptic soap, a bottle of lysol, a clean white porcelain wash bowl, clean towels, a piece of stout muslin bandage about a yard long and a half-inch in diameter, a graduated measuring glass. Besides these, two fomentation cloths a yard wide by two yards long.

All these should be made clean and sterile, or free from germs, and wrapped in a clean new mackintosh, and then placed where they can be gotten at, at once.—The Housekeeper.

It is an excellent plan to paint the inside of your pantry and the shelves white. The shelves should have at least two coats of white enamel. Do not use any oilcloth or papers, but leave the shelves bare. Then there will be no covers under which crumbs can collect to attract mice, or a place where roaches may hide. If red ants should get into your closet they can easily be seen on the white paint. The shelves may be kept clean with little trouble by wiping them off with a damp cloth.—Selected.

## NOT A SPORT.

A well-known clubman of Boston was married during the early days of the past winter to a charming Wellesley girl, who, of her many accomplishments, is proudest of her cooking.

The husband returned late one afternoon to his home in Brookline, to discover that his wife was "all tired out."

"You look dreadfully fatigued, little one," came from hubby, in a sympathetic tone.

"I am," was the reply. "You see, dear, I heard you say that you liked rabbit. So, early this morning, I went for dinner; but I'm afraid you'll have to take something else. I've been hard at work on the rabbit all day, and I never got a thing to eat. I was so tired when I went to bed that I didn't get it more than half picked."—September Lippincott's.

"The devil doesn't ask a man to do a great sin at first; he will be pleased if we do first a very small wrong; this will open the way for greater sins."

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## HEALTH AND HOME HINTS.

## FURNISHING SLOWLY.

Young people about to begin house-keeping are very often astonished and disheartened to find what an unexpectedly large amount of money it takes to buy the furniture which they must have in order to keep house at all. This uncalculated and unrealized expense forces many young couples into boarding or light housekeeping in furnished rooms, or makes them easy and innocent prey for the "instalment plan" salesmen.

Some of the fundamental truths which the young housekeeper needs to bear in mind in order to furnish her home comfortably and tastefully at small expense are these, according to the Woman's Home Companion.

First, buy only the absolutely necessary things, and then,

Second, buy the best article of its kind that can be afforded; and,

Third, pay cash.

The first temptation which is sure to assail the newly-married in fitting up the new home is to furnish it all at once. This is a mistake from the artistic point of view, since it is quite impossible to choose so many things at one time and be sure of getting those that are harmonious and suitable; while from a money point of view it is reckless extravagance, and too often leads to the dangerous plan of buying on monthly payments. This plan sounds so very attractive in the mouth of a skilled salesman that young people are often led into it without realizing its drawbacks. In the first place, it is a great pity to mortgage the future earnings of the family; in the second place, the articles bought in this way are always more expensive and usually of poorer quality than they could be had for cash; and, finally, the nervous strain of keeping up the payments, sometimes under very difficult circumstances, is a poor foundation upon which to begin married life.

To go without things and live in bare rooms may seem a hardship, but it is the first lesson in economy. It is surprising how few articles of furniture are really needed to make two people comfortable. Furnish slowly; select each article with great care, choosing the best of its kind that can be afforded; then at the end of even a few years, behold the home, furnished with harmonious and suitable articles, each one of which is the fulfilment of a genuine desire and the expression of the individuality of its owners.

Each piece of furniture should be bought with the idea of its giving a lifetime of service. Things which wear out quickly are always expensive, even though they seem to be cheap at first, and they are a constant trial throughout the years of their decay, being almost too good to throw away, but too poor to use.

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12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
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It was the spirit of earnest determination to do, and  
find out how to do better the work of the Church."  
*Herald and Presbyter.*

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**PRESBYTERY MEETINGS**

Synod of Montreal and Ottawa.

Quebec, Quebec, 6th Mar.  
Montreal, Montreal . . . . . 10 Sept.  
Glengarry, Lancaster, 6th Nov.  
Ottawa, Ottawa, 5th Mar. 10 a.m.  
Lan. and Renfrew, Arnprior, 2nd  
Sept. 8 p.m.

Brockville, Prescott, 6 Oct. 7.30 p.m.

Synod of Toronto and Kingston.

Kingston, Belleville, 17 Sept. 11 a.m.

Peterboro', Peterboro'. 24 Sept. 9  
a.m.

Lindsay, Woodville, 5th Mar., at  
11 a.m.

Toronto, Toronto, Monthly, 1st  
Tues.

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

Orangeville, Orangeville, 10th and  
11th March at 10.30 a.m.

North Bay, Magnetawan, 9th July.

Algoma, S. Richard's bldg., Sept.  
2nd, July 10 a.m.

Owen Sound, O. St., 2nd July,  
10 a.m.

Saugeen, Drayton 6th Mar.

Guelph, in Chalmers' church,  
Guelph.

17 Sept., 10.30 a.m.

Synod of Hamilton and London.

Hamilton, First Ch. St. Catharines,  
Sept. 3rd, 10 a.m.

Paris, Woodstock, 5th Mar. 11 a.m.

London, St. Thomas 5th Mar. 10  
a.m.

Chatham, Chatham, 9 July, 10 a.m.

Huron, Clinton, 3 Sept. 10.30 a.m.

Maitland, Teeswater, 17 Sept.

Bruce, Paisley, 3 Sept. 10.30 a.m.  
a.m.

Synod of the Maritime Provinces

Sydney, Sydney.

Inverness.

P. E. Island, Charlottetown,

Pictou, New Glasgow.

Wallace.

Truro, Truro, 18th Dec. 10 a.m.

Halifax.

Iain and Yar.

St. John.

Miramichi, Bathurst, 2 Sept. 3 p.m.

Bruce, Paisley 5th Mar. 10.30

Sarnia, Sarnia, 11 Dec., 11 a.m.

Synod of Manitoba.

Superior.

Winnipeg, College, 2nd Tues., 6mo.

Rock Lake.

Glengboro', Cyprus River, 5th Mar.

Fortage-la P.

Daurhin.

Brandon, 9 Sept.

Melita.

Minnedosa.

Synod of Saskatchewan.

Yorkton.

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.

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Thoroughly Cured by the Fittz  
Treatment—nothing better  
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E., has agreed to answer ques-  
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We guarantee every pound.  
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**Grain of all Kinds.**

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er "Empress" excursions to Gren-  
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<b>4%</b>	Capital Paid Up, \$2,500,000 Reserve . . . . . 400,000	<b>4%</b>
Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.		
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**Scotch Tweed Skirts**  
21/- IN STOCK SIZES 21/-  
CARRIAGE PAID IN THE U.K.  
Made to measure, 2/- extra. Handsome Color  
"Rainy Day" SKIRT in Stylish Checks  
and Plain TWEEDS

**COPLAND and LYE'S FAMOUS  
SCOTCH TARTAN SKIRTS**  
In the principal Clan Tartans. Price 42/-  
Carriage paid

**SCOTCH WINCEYS** from 1/- per yd.

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THE LEADING SPECIALISTS IN SCOTCH TEXTILES  
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Patterns and Illustrated Catalogues post free.

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THE NECESSARY  
CLEANING WITH

**CALVERT'S  
Carbolic Tooth Powder**

That is obvious at once from  
its pleasant flavour and the  
feeling of freshness left in the  
mouth, and, of course, you  
will soon see how splendidly,  
how easily, and how thoro-  
ughly it cleans.

Of all chemists, in tins, 6d., 1s., and 1s. 6d.  
New glass jar with sprinkler stopper, 1s. nett

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Founded 1818. Incorporated 1822.

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

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**Synopsis of Canadian North-  
West.**

**HOMESTEAD REGULATIONS**

ANY even numbered section of  
Dominion Lands in Manitoba,  
Saskatchewan and Alberta, ex-  
cepting 8 and 38, not reserved, may  
be homesteaded by any person who  
is the sole head of a family, or  
any male over 15 years of age, to  
the extent of one-quarter section  
of 100 acres, more or less.

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

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

(1) At least six months' re-  
sidence upon and cultivation of the  
land in each year for three years.

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

(3) If the settler has his per-  
manent residence upon farming  
land owned by him in the vicinity  
of his homestead, the require-  
ments as to residence upon the said  
land.

Six months' notice in writing  
should be given to the Commis-  
sioner of Dominion Lands at Ot-  
tawa of intention to apply for  
patent.

W. W. CORY,  
Deputy of the Minister of the In-  
terior.

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

**NOTICE TO THE PUBLIC.**

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

By order,  
FRED. GELINAS,  
Secretary.  
Department of Public Works,  
Ottawa, September 3rd., 1907.