WORLD WIDE REVOLUTION IS INEVITABLE, BUT IT WILL BE CHRISTIAN BOTH IN MOTIVE AND METHOD

(By Leo Tolstoi.)

TWO

Two hundred or even 100 years ago people regarded riches as a sign of worth and the accumulation of wealth as a virtue; and they respected the rich and tried to imitate them. Now people, especially the poor, despise and hate the rich simply for being rich, and every attempt oh the part of the rich to share some of their wealth in one way or other with the poor only evokes from the latter yet greater harred of the rich.

In former times the powerful and rich had faith in their position and knew that the working people believed in its lawfulness, and the people really did believe that the position of the rich and of themselves was foreordained. Now both the rich and the poor know that there is no justification either for the power of rulers or for the wealth of the rich, or for the orpression of the workers, and that for the powerful and rich to maintain their position and for the workers to liberate themselves from their dependence neither the former nor the 'atter must disdain the employment of any means to attain their aim, including deception, bribery, and mur-

And both parties do so; and worst of all, do it though for the most part they both know in the depth of their hearts that they will gain nothing by it, and that the continuance of such life is ning ever more and more imposeible, and they search, but do not find, a way of escape from this position. But the inevitable escape, one and the same for them all, reveals itself ever more and more clearly. There is but one way of escape: to liberate one's self from the belief, once common to mankind, in the necessity and lawfulness of violnece and to assimilate the belief-suitable to the present age of humanity, and preached by all the religions of the world-in the necessity and lawfulness of love, excluding all violence of whatever kind, between ; man and man. Face to face with this decisive step,

which confronts all mankind today, the people of our world now stand in in-But whether they like it or not, they

cannot but take that step. They cannot help taking it, because the religious belief which sanctioned the power of some men over others has outlived its day, and the new faith, suitable for

men's consciousness. One would think the sufferings arising from the violence men do to one another would awaken in them the thought that they are themselves to blame for their sufferings. "If people are themselves to blame, and I am a man, it follows that I am in fault," is what one would expect each one to say to himself, and, con himself: "What have I done to cause the misfortunes from which I and everybody else is suffering?" That is what one might expect, but the superstition that some men not only have the right, but are specially, called to arrange and are able to arrange the lives of others, is so deeply rooted in men's habits as a result of life having been so long based on violence that the thought of his own part in the evil arrangement of human life occurs to no one. They all accuse one another. Some accuse those who, they think, ought to artheir life for them, are dissatisfied with those whose lives they satisfied with those whose lives they are to do, but themselves take part in the things; executions, army latter pender over most intricate and difficult questions, but do not put to other things of the kind. But they are themselves the question that seems greatly interested and disturbed by most natural: "What must I do to the question of how to deal with a man who slays an imaginary child be-I consider bad, and in which I cannot avoid participating, in one way or Love must supersede violence. "Granting that it is so," people will say, "how, in what way, must and can the change come about?" "What must be done that this change should be accomplished, and the life of violence exchanged for a life of love?" "What is to be done?" ask both the rulers, and the ruled, the revolutionists and those engaged in public life, always attaching to the words, "What is to be done?" the meaning of, "How should men's lives be organized?" They all ask how to arrange men's lives, that is to say, what to do with other people; but no one asks, "What must I do with myself?" The superstition that religion is immutable, which has led people to ac-cept as lawful the rule of some men over others, has given birth also to another superstition (flowing from the first) which more than anything else ing to others of what one does not hinders people from passing from a life of violence to a peaceful and loving life: namely, the superstition that me men should and ought to organize the lives of others. So that the chief cause of men's stagnation in a form of life they already admit to be wrong, lies in the a religious law; for to live according amazing superstition of the immutability of law of force, i. e., violence; as Divine, amazing superstition (the outcome of but have the right to, predetermine and the law of love as also Divine appears impossible. Yet, in this most People need only free themselves glaring contradiction live all the peowould at once become clear to all that the life of every group of men gets ar-ranged only in the same way that each Granting that I believe in the law of "But this is all abstract argument individual arranges his own life. And love, what am I, John, Peter, Mary, if men-both those who arrange others' | or any man, to do, if he believes that lives, and those who submit to such

Although Deploring Existing Conditions Russia's Philosopher Takes Optimistic Views of a Future Founded on

the Law of Love.

stead of violence as the means of unit-, simple, natural and identical for all not dominated by the superstition of

but it would only do so if all accepted violence. It is this: the law of love as obligatory," is what FIRST, to leave off doing direct people generally say. "But what is violence to one's self, or preparing to me of all those who reject frice, do it. That is the first thing.

while living among people who have not rejected it? They will be deprived The SECOND is, to take no part in any kind of violence done by others, of everything, tormented, and will beor in preparations for violence. come the slaves of those who live by The THIRD is, not to approve of any violence. This, and always this, is said by

FIRST, not to do direct violence those who defend violence, without try-ing to understand what is included in one's self, means not to seize any one the teaching of love. with one's own hands, not to beat or kill any one, either for personal mo-I will not speak of the fact that if nce has ever protected the life. tives or on the pretext of public serand tranquility of men, it has on the vice. SECONDLY, to take no part in any other hand innumerably often been the

kind of violence is not only not to be cause of the greatest calamities-calamities that could not have happened a police officer, governor, Judge, juryif people had not tolerated violence. I man, tax collector, czar, minister or will not speak of all the horrors which, from the eariest times, have been committed in consequence of the accept- | guard, or juryman ance of the necessity of violence, nor Thirdly, not to approve of any kind about the horrors of ancient and me- of violence means, besides not making diaeval wars, nor of the horrors of the use for one's own profit of any kind great French Revolution, nor about of violence, neither in speech, nor in the 30,000 Communists of the year 1870, writing, nor in actions, to express nor about the harrors of the Napo- either praise of, or agreement with, leonic, Franco-Prussian, and Turkish violence itself, or any actions upholding wars, of Indian pacifications of the violence or supported by it. present affairs in Persia, of the mas-It may easily happen that if a man sacres of Armenians now taking place, behave so; refuses to have anything

of the murders and executions in Rus- to do with army service, law courts, sia, nor about the many millions of passports, the payment of taxes, workmen continually perishing of want acknowledgment of the authorities and and hunger. We cannot weigh and decide the supporters, he will be subjected to per-

ing men would increase their welfare:

question whether more or less material secution. It is very likely that, in our evil would have resulted from the application of violence of the law of love prived of his property, exiled; impristo social life, because we do not and oned, and perhaps even killed. But cannot know what would have hap- it may also happen that a man who pened had but a small portion of man- does nothing of all this, but on the kind followed the law of love, while, contrary obeys the demands of the the greater number continued to live authorities, will suffer from other violence. That question cannot be | causes just as much, or even more its day, and the new faith, suitable for our time, faith in the highest law of love, is entering more and more into men's consciouration is a religious-moral one, and is therefore solved not be consciourated on the demands of love to by experience but by one' inner con-sciousness. Like all religious-moral questions, it is solved not by consider. ation of what is profitable, but by what man considers good or bad, right or

The relation of people of our world to the question of applying the law of love and the inseparably connected And this may be, or may not be, and therefore the answer to the question. "What must a man do?" cannot, for conception of non-resistance to evil illustrates more clearly than anything one who acknowedges the truth and applicability to life of the law of love, be else the total absence in the people of our time not only of Christian belief. founded on the articipated results of and to onesidedness of religious debut of any kind of religious belief, and ctions. not only of any kind of religious be-The results of our actions are not in lief, but even of an understanding of our power. Only our actions them-selves are in our power. What actions what constitutes religious belief. selves are in our power. What actions are natural, and above all what ac-lost the distinctive character of their "The law of love, excluding force, is impracticable, because it might haptions are unnatural to a man, depend pen that a scoundrel would kill a help-less child before our eyes," say they. always and only on the man's faith. If he believes in the necessity of violence, People do not ask what they are to and believes in it religiously, then such do when they see a man led out to a man will do violence-not for the execution, or see people being taught sake of good results he expects from how to slay one another, or factor the violence, but simply because he so hands-men, women and children-be-ing killed off by unhealthy labor. They believes. Similarly, if a man believes in the law of love, he will fulfill the demands of love and keep from actions see all this, not only never ask what contrary to the law of love, quite independently of any consideration of service and army training, and the results, and merely because he so be lieves, and cannot act differently Therefore to fulfil the law of love and substitute it for the law o lence ,one thing alone is needed; that people should believe in the law of that they cannot admit that one of the inevitable conditions of love is the nonuse of violence. In reality, however, what concerns these people who wish in the necessity for violence, and the question of hom those who have reto justify violence is not the fate of the imaginary child at all, but it is jected violence will no longer be 3 their own fate, their own way of life, question; and without any effort or supported by violence, and not mainshock the life of men wil ltake a form tainable if violence is repudiated. unknown to us, toward which man-It is always possible to protect kind is moving, and which will rechild by interposing one's own breast lease humanity from the evils from to receive the murderer's blow; but whic hit now suffers.

real welfare is given only to him who worthy, but that they do what they the obsolete foundations sharply opfulfills the law of his life. That law do only because they live in the false you know by your reason, and by the bellef that violence is a necessity teaching of all the sages of the world. and by your own heart's desire. This law is love; love of the highest perfection, love of God, and of al lthat lives.

and especially of the beings most like yourself-men. this, and he will at once also underworld's sufferings are caused not by some kind of wicked people guilty of the evil that is going on, but only by one thing-the fact that men live in conditions that have arisen from the

that therefore the cause of the superstition. we all suffer from is not to be found in men, but in the false organization of life by violence, which men con-

sider unavoidable. Let each man understand that, and

he will understand that it is not the thief who steals, and the rich man who gathers and keeps back wealth, and the ruler who signs a death warrant. and the executioner who carries it out, and the revolutionary who throws bomb, and the diplomatist who prepare a war, and the prostitute who yields her body and soul to dishonor, and the soldier who shoots any one he

shows up the users of force and their OR MENSY MENT ROMAN CATHOLIC PROTESTANT WORSHIP.

founded on the demands of love, to Commenting on an article. in the take part in deeds of violence, would Congregationalist, the Sacred Heart open other people's eyes and lead Review savs:-The idea of worship is largely lost out of the religious experience of Protestant Christians. The name is Review savs:many to refuse in the same way, so that the authorities would no longer be able to use violence against all who

applied to other worthy things. Faith-ful performance of duty, philanthropic service, generosity, compassion arc

without which life is unimaginable. And when a man has understood this he will see clearly all the injustice. cruelty, and unreasonableness of condemning people who have been brought Only let every one of us understand | to commit actions contrary to love their obsolete belie fin violence and in stand that his own and the whole the complex conditions resulting from it. He will understand that it is not

people's fault that commit these ac-tions, but that they commit them because of the existing superstition of violence, which can be destroyed, not use of violence, conditions contrary to love and incompatible with it; and freeing himself from that pernicious

> To liberate one's self from the super stition of violence only one thing is necessary-one must free one's self from the general, pseudo-important questions of social activity, and must transfer all the efforts of one's soul from the sphere of external social activity, to the fulfilment of the demands of one's inner, spiritual life. Those demands are clearly expressed by all the as in the inner consciousess of each man: they call for the increase of the capacity to love in every man.

After the celebration at Annapolis,

the party will cross the Bay of Fundy

to St. John and there spend Saturday

and Sunday, September 10 and 11. The

programme includes a trip up the St.

Commemoration services will be held

in all the Episcopalian churches in

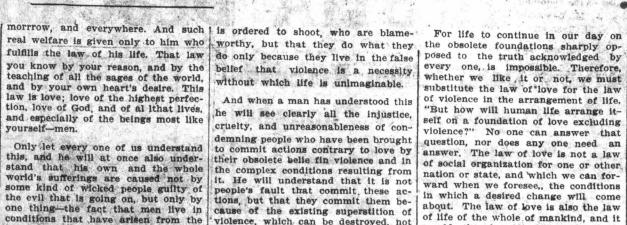
John River to Fredericton

Canada on August 28, 1910.

de trainer - damage

THE PRESBYTERIAZ

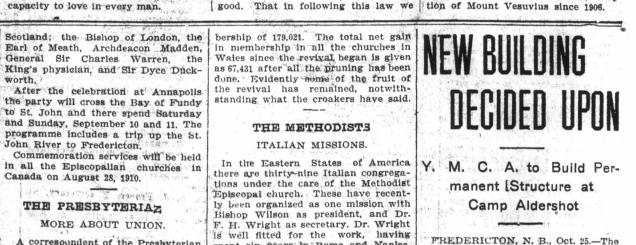
MORE ABOUT UNION.



would therefore be folly to imagine CATANIA, Sicily, Oct. 21 - Several that we can know, or desire to know. earth shocks were felt here today. They the final aim both of our own life and were more pronounced at Acircale on of the life of all mankind. the slope of Mount Aetna. The people

at this place, alarmed by the first The fact that we do not know and shocks, rushed out of their houses and annot even imagine what the life of camped in the open air. Ten houses men who believed in the law of love fell in the outskirts of Acircale but as people now believe in the necessity only one person was killed. The whole of violence would be like, only shows Mount Aetna region was severely that when we follow the law of love shaken.

NAPLES, Oct. 21-Mount Vesuvius is we truly live, doing what is needful, each for himself, and for the life of very active again. Quantities of stones mankind. That in following the law were thrown up today, falling inside religious teachers of the world, as well | of love we do what is needful for our the crater. The ejection was preceded selves we know for only by following and accompanied by detonation. This that law do we receive the highest is considered the most serious erup-



kind we know, because the good of

mankind lies in union, and nothing

closely and joyously together as the law of love, which also gives the high-

Believing with my whole soul that

we are living on the eve of a great

and world-wide revolution in the life

of humanity, and that every effort-

even the smallest-to hasten the de-

struction of what must inevitably be

destroyed, and the realization of what

cannot help being realized, aids the

approach of that revolution, I, who am

now probably living out the last days

of my life, could not help trying to

Yes. we are standing on the thres-

impart to others this belief of mine

hold of a quite new and joyful life

and the entrance into that life depends

on our freeing ourselves from the ever-

increasingly painful superstition that

iolence is necessary for the united life

of men, and on our acceptance of that

eternal principle of love which has al-

ready long lived in men's conscious

ness, and must inevitably replace the

outworn and long-since unnecessary

and pernicious principle of violence.

est good to the individual.

That is all I wished to say.

can, by its very nature, bind men so

A correspondent of the Presbyterian spent six years in Rome and Naples, M. C. A. Maritime convention was writing from Prince Edward Island, and a new era in Italian evangelization refers thus to the union question :- | is confidently looked for under the new brought to a close this evening by a banquet held in the association hall. management. R. B. Wallace presided, having Bishop hardson on his right and Mayor ANOTHER GENERAL OFFICE. Chestnut on his left. The Rev. Dr. McLeod delivered grace and at the The demand for work along the lives conclusion of the repast interesting adof Temperance and Moral Reform has dresses were delivered by His Lordecome so pressing that Rev. J. W. ship the Bishop and Mayor Chestnut. Aitkens of the Nova Scotia Conferexpressing sympathy with the great in the proposed union, and this fact | ence, has been withdrawn from the work accomplished by the Y. M. C. A. regular pastorate and made field secand extended their wish that the great retary, presumably for the Maritime work in the future will continue prosperous and continue to keep up the same good work. Other speakers in-cluded A. W. Robb, St. John; Solici-CLERICAL RECRUITS.

rrangements Abou

WHITE R

Arrangements are almost comple r the meeting of the Dominion Thite Ribboners in the City of S plin." convention opening on forning of the 29th October. All th leetings are open to the public an te will be gratified by full houses a ich session

There will be discussions on vario hemes of universal interest. Miss lusgrave, of Nova Scotia, who sking her place among our Canadia uthors of repute, will give a paper of franchise question, followed iscussion. This paper fairly scintil ites with brilliant thoughts and will rell repay the hearing.

Then there has been thrust upon out stention the grave question of the larming spread of "The White Slave 'raffic" in Canada. Some action w lave to be taken by our organizatio long this line. Facts will be present d from authentic sources followed h iscussion. This serious question asuredly calls for an arrest of though in the part of the motherhood lanada.

The evils of the cigarette habit, t leed of a more wide-spread wo imong our young people in the form tion of more "Y" organizations, Loya l'emp. Legions, Anti-Cigarette Lea rues will all be discussed.

We expect the Provincial President r their representatives from every province. Eash of these will tell the ory of the White Ribbon work heir Province and we can confidently promise that it will be well worth lisening to for they are women of disinguished ability and in different in tances have given years of effort to he leadership of this work. The Honorable President of the Alerta Union. Mrs. Bulvea, wife of the ieutenant Governor of Alberta, is

ikewise expected. Mrs. Bulyea's girl 100d home was in New Brunswic ind we know she will receive a mos ordial welcome to her native Prov-

Dr. John Pringle, of Yukon fame low of Sydney, Cape Breton, will adlress the convention Tuesday evening. Dr. Pringle receives an enthusiastic eception wherever heard, and we are issured the people of St John will fladly avail themselves of this fur-her opportunity to hear one of Canida's advanced thinkers and speak-

Ontario, Quebec and the Maritim rovinces are all sending their ful juota of delegates. British Columbia lberta, Saskatchewan and Manitoba vill all be represented, but unfortulately on account of the great disances involved, all entitled to attend will not be able We are confidently expecting that his, the sixteenth convention of the Dominion Women's Christian Temperince Union will be the best yet held ind we ask the kind co-operation of he people of St. John to help make his an assured fact. S. R. WRIGHT,

arranging-would only understand that which it is necessary to enter on a it would become evident to all that new way of life? What am I, John, nothing can justify any kind of viol lence between man and man; and that of violence should cease and the good violence is not only a violation of here life based on love should be establish and even of justice, but of common So that the deliverance of men from

the disasters they now endure lies first natural to us, is as strange as though of all in freeing one's self from the a man, ruining his life by drink, gam-superstituon of the immutability of re- bling, debauchery, or quarrels, should ligion ,and therefore from the false ask: "What am I to do to improve my and already obsolete religious doctrine life"

of the divine right of the powers that Ashamed as, one is to answer so be, and from the belief in the lawfu'- naive a question, will yet do so for the sake of those who may need such an answer. ness and utility of violence that follows from it.

this thought, natural to a man guided Is this possible by love, cannot enter the heads of those who live by violence, for such people have not, and cannot have, any There is but one solution not of the

but animal motives for their actions. question of social organization alone, In reality the question of applying but of all, all questions that agitate to life the demands of love can be brought to the simplest conclusion, mankind; it lies in removing them from the seemingly broad and importwhich has always been accepted, and ant, but realy most narrow, insignificant, but really most narrow, insignificsonable people: namely, the conclusion cannot help but be accepted, by reathat love is irreconcilable with the doternal activity (which pretends to aim, by scientific and social methods, at the good of all mankind) to a sphere which wish for one's self; irreconcilable seems narrow, but is in reality the therefore, with wounding, depriving of widest, deepest and above all the surest; the sphere of one's own personal, Church of the Ascension in Merrill, freedom, or murdering other men, actions which are always inevitably innot physical, but spiritual, life-the Wis., recently came east with a view cluded in the idea of violence. Theresphere of religion.

fore it is possible to live by violence, Only let each man for himself ask not acknowledging the law of love as his real self, his soul, what he wants retreat which he made at St. Charles' before God, or before his conscience, Seminary, Overbrook, he was form (if he does not wish to acknowledge a erly received into the church by Very to the law of love, and not admit the necessity of violence; but to regard the God,) and at once the simplest, clearest, and most indubitable answers are and the law of love as also Divine, obtained to what are apparently most complex and insoluble questions, and a native of Philadelphia, where lit generally the questions themselves dis- spent his boyhood days and attended appear, and all that was complicated, the local schools. He is a graduate of tangled, insoluble, and tormenting at the University of Pennsylvania.

once becomes simple, clear, joyful and sure. Whoever you may be: emperor, multi-millionaire, king, hangman, jailer, humanity has attained the point at beggar, minister, czar, author, or monk stop yaur activity for a moment' and look into your holy of holles, your in St. Anne's Church, Annapolis, N. S. heart, and ask yourself what you, the A feature of the celebration will be Peter, Mary, to do that the evil life real you, need in order best to live the the formal opening of the new Cathe-hours or decades which may still be dral in Halifax, and the holding of a left you! And whoever you may be, great Canadian Church Congress there. If you but ask yourself about it sin- At Windsor a special convocation of ed? What must I, just I, John, Peter, or Mary, do to help that change?" cerely and seriously, you cannot help King's College will be held to confer. This question ,though it seems s Siving yourself the answer that all men have given and do give them-selves when they have or do put this Fifteen bishops from Great Britain

will be present, thirty-five from the question to themselves seriously and . United States, four from the West Indies and twenty-one Canadian bish-ops, in addition to prominent clergysincerely. You certainly need one thing, the same that everybody always has need-ed and still needs; welfare, true wel-fare, not that which may be welfare Isles, the United States and Canada.

by the second of laws executed by a man must do who disapproves of the delence is all very well to we we' existing arrangement of life and life and an evil to others, but the lain-general of the British Army; the

Love, instead of laws executed by a man must do who disapproves of the alone, and an evil to others, but the lain-general of the British Army; the violence, is all very well! We w's' existing arrangement of life and one real, undoubted welfare, that is headmaster of Eton College, the Right in membership in Wales since the trant that the acceptance of love in- wishes to change and improve it is so for you and for all zen, today, to- ' Hon. Rev. E. Lyttelton; Primus of great revival of 8,647, in a total inem-

mind concerning what is due to God Denominational work goes on with accustomed autumn energy. The var-

worth

velopment. . . The increase of thest-ious congregations seem, so far, to be rical and musical entertainments on contented with the unity of spirit that Sunday has stimulated the churches they have possessed in generous measto rival them lest they lose their conure heretofore. Of course, our Presbyterian cause here is nearly twice as strong as the other two bodies named assemblies without being aware of it. A church which called its house of worship a temple followed along this path to notoriety attracting crowded gives our people the idea that the consummation of the scheme would mean absorption rather than union, our own evening audiences when its advertised church being the absorber. There seems to be a lack of enthusiasm performances were particularly novel, among the rank and file on the subtill its passing into the hands of a theatrical company with "refined" ject. exhibitions" of moving pictures was

EVANGELISTIC METHODS. hardly noticed in its neighborhood even by those who read its bulletin As something of this kind may be boards .- Sacred Heart Review. engaged in here during the winter it may be of interest to hear what Rev

SAYING MASS ON STEAMERS.

Eliott has to say on the subject. After speaking of efforts made by the The Quebec Telegraph says:-"It has local church or by a union of churches een decided by the C. P. R. authorihe gives decided reference to simultanties to install altars in the Empress eous effort. "This method," he says, steamers for the purpose of enabling "is unique and intelligent in its adappriests who are crossing the Atlantic tation to modern city needs. The plan o celebrate mass.' It is understood contemplates the holding, of two or they will be so fashioned that when more union evangelization services in a the sacred office is not performed they city simultaneously in different diswill look like small mahogany sidetricts, instead of holding one great meeting in a central church, tent, tabboards, with cupboards. In these vessels ornaments and vestments will be ernacle, or auditorium. The advantages locked up for safety.' of the method are most marked, and appeal to men at once as practical and

ARCHBISHOP BRUCHESI.

His Grace Archbishop Bruchesi will States and Canada has proved that the leave for Rome as soon as the work work done is satisfactory, vastly fruit-ful, and permanent. It will readily be of the Plenary Council is completed. The mission of His Grace to the Eternal City is in connection with the meeting of the Eucharistic Congress to each evening in the parts of the city in which they reside is much more debe held in Montreal during the month of September next year.

THE ANGLICAN.

Mr. James M. Raker, formerly rec-

tor of the Protestant Episcopal

of entering the Catholic church, and

upon the completion of a spiritual

Rev. Henry T. Drumgoole, LL. D., the

rector of the Seminary, Mr. Raker,

who will study for the priesthood, is

THE BI-CENTENARY

Arrangements have been made for

reach will be shut out. were reading to 20 4 8 alin 14 NINE NE WCHURCHES. GONE OVER TO ROME.

The Presbyterian Church Extension Union has decided on the purchase of sites for nine new churches in the city. and an appeal will be made to the Presbyterian throughout the city at Thanksgiving time, for an initial sum can the combined stories of the exof \$5,000 with which to commence oprations.

promising. Experience in over sixty

representative cities in the United

CONGREGATIONALIST THE ANNUAL MEETING.

On the 13th inst Rey. Dr. Pedley, of the bow theirs, they know not why for Montreal, lectured in the Bond street, bow theirs, they know not why for Commentational shurch. Toronto, on they have never bowed to God. Even On the 13th inst Rev. Dr. Pedley, of "Cunada as an heritage and a chalenge," a thoroughly eloquent and pa- the call of prayer, but the bells do not triotic address. At the annual meeting of the Dis- of ice. It is the Angelus, the bells are celebrating the 200th anniversary of

trict Association, on the same day. ringing, but it is in their hearts. And celebrating the 200th anniversaly a Rev. B. H. Stauffers gave an address the first Anglican service in Cannda in St. Anne's Church, Annapolis, N. S. too complex and too levelling in, its then the prayer that is heard around the world is prayed. "Our Father which art in heaven." This man has thought tendency.' of this hour in all his journeyings. Rev. E. E. Bralthwaite, Ph. D., was Whatever has been left behind, whatlected president, and Rev. A. Mar-

orette secretary-treasurer. A MEMORIAL ORGAN.

Congregationalism in Montreal dates fur back to 1831, the first minister being Rev. Richard Miles, and the first church was opened four years A new organ has been placed in Zion

of Mr. Miles THE CHURCH IN WALES.

Twenty-four young men, candidates tor General McLeod, W. S. Fisher, St. for the Methodist ministry, arrived from the Motherland the other day un-John; Geo. Johnson, St. Peters, C. B.: Joseph Ward of Sydney Mines; Rev. der the care of the Rev. Dr. Woods-Dr. Smith, Capt. J. E. Masters. C. K. worth, Superintendent of Missions in Calhoun, Geo. G. Mahy and others. The the west. A special car was awaiting convention closed with "Blessed be the them which they at once boarded and tie that binds us," and the National were soon steaming away to the fields Anthem. The last business meeting of the conof labor to which they had been asvention was held in the Methodist

Church this afternoon. The special report of the Maritime committee was IMPERIALISM. received and discussed. It was de-cided that the \$1,600 deficit reported by Grace Church, Winnipeg, was recentprovided with a delighted audience the finance committee be raised by subscription; also it was recommended while listening to Hon. G. E. Foster's great address on Imperialism . that a budget of \$6,000 be raised the year 1910 and 1911. The report recom-

SATURDAY SERMONETTE THE ANGELUS .

signed.

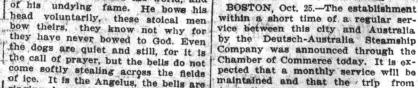
1910 receive \$1,200 was, on motion, adopted and the recommendation also made of providing a permanent build-ing at Camp Aldershot also passed Geographically it is the end of the upon and passed. Mr. Hibbard spoke world., Man can go no farther. To go at length on the boys' work and one on is to go back. Everywhere there is of the most successful conventions ever held in the Maritime Province ice. Plains of ice, mountains of ice, fillocks of ice, and in dunes that but came to an end. seen that to reach tens of thousands for these "purplish, golden whiteness The convention then adjourned to the banquet hall.

aending that the foreign secretary for

would look like sand dunes on the sea shore. Everywhere there is disolation The regular of the divorce court will sirable than to reach thousands in a for this is a frozen world. Here are open here tomorrow morning, Judge central auditodium or hall where many little group of men and dogs. Two of of those whom it is most desirable to them are bronzed faced men of the McKeown and a number of lawyers engaged in the several cases came in on frozen north, scarcely more intelligen evening's train. There are six than the dogs. cases entered for trial. Arnold vs. There is one who represents the dom-Arnold, the parties residing in Sussex,

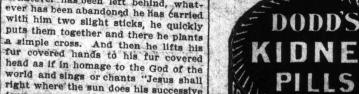
inant race. His strong, haggard face the application for separation briefly tells in every line of it, the weary made by the wife on the ground of leagues he has come. This little band cruelty and is defended by the husof intrepid men can tell of greater band. J. A. Freeze for the plaintiff, hardships and keener suffering than and Fowler and Jonah for the defendant. This case is the only one of the plorers of the world. six defended. Greenlaw vs. Greenlaw, But there is not a vestige of pride in Hon, Mr. Grimmer files records for

this masterful face, there is scarcely exultation written there. He is not the plaintiff, and the application is made on the usual ground. Guy vs. thinking of how the story he can tell Guy, Crocket and Guthrie file record. will be flashed around the world, and of his undying fame. He bows his



Australia to Boston will be made inside of 5 days.

KIDNEY



head as if in homage to the God of the world and sings or chants "Jesus shall right where the sun does his successive journeys run. His kingdoms stretch church as a memorial to the memory from pole to pole, till moon shall wax

(Pres. Dom. W. C. T. U.) CONVENTION PROGRAMME.

The convention will be in session in

entenary Church Oct. 29th to Nov. nd, inclusive. Already over fifty delegates have

lent in their names. Special features of the convention will be the welcome meeting presided wer by Mayor Bullock on Friday evening, Oct. 30. Addresses of welcome will be given by the mayor on behalf of the city, by Dr. Flanders for the lergy, by Mrs. Gray, provincial presilent for the W. C. T. U.: Mrs. Mc-Lennan for the Women's Council and Mrs. U. E. McIntyre on behalf of the Women's Federated Missionary Sociities. Mrs. Gordon Wright, president f the Dominion Union, will reply to

On Saturday afternoon, Mrs. T. H. Bullock will give an "at home" in ionor of the visiting officers and delerates, and the Woman's Council will ntertain the convention, probably on Fuesday from 4.30 to 7 p. m.

SUNDAY SCHOOL RALLY.

W. C. T. U. women have ever been onspicuous in Sunday school work ind in connection with the convention programme arrangements have been for a Sunday school ally on Consecration Sunday, 31st. at p. m., in Centenary Church. urch. The following programm las been distributed to the schools ad it is hoped that the result will be) crowded church on Sunday after-

MANY PROMINENT OFFICERS COMING

Leading W. C. T. U. Workers

of Canada Will Attend

Convention.

Following are among the prominent adies who will be in attendance at he convention: drs. Gordon Wright, President Deminion W. C. T. U. Mrs. Gordon Wright was appointed porresponding secretary of Ontario W. T. U. in 1900. She had formerly een president of the London Union, uso of the London branch of the Mehodist Missionary Society. In 1905 the way elected president of the Doheld ninion union, which she has since that time. Mrs. R. W. McLachlin, Rec. Sec. Mrs. McLachlin is corresponding sec-

