

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA WEDNESDAY, NOVEMBER 3, 1909.

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## CROSSING THE BAR.

Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar  
When I put out to sea,

But such a tide as moving seems asleep,  
Too full for sound and foam,  
When that which drew from out the boundless deep  
Turns again home.

Twilight and evening bell,  
And after that the dark!  
And may there be no sadness or farewell  
When I embark.

For tho' from out our bourne of Time and Place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar.

—TENNYSON.

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## BIRTHS.

At Cornwall, Ont., Oct. 19, 1909, to Mr. and Mrs. John E. MacPhee, a son.

To Dr. and Mrs. James C. Fyssh, Bankok, Siam, a son, on Oct. 15, 1909.

At the 4th Concession, Lancaster, Ont. 18, 1909, to Mr. and Mrs. A. E. McNaughton, a daughter.

At South Lancaster, on Oct. 14, 1909, to Mr. and Mrs. Dan McGilivray, a son.

At 25 Home street, Guelph, Ont., on Oct. 18, 1909, to Mr. and Mrs. James W. Calder, a son.

## MARRIAGES.

At the residence of the parents of the bride, Hamilton, on Oct. 12, by Rev. E. A. Mitchell, David A. Tope to Ethel May, only daughter of Mr. and Mrs. A. G. Bain.

At the Presbyterian church, Beamsville, Ont., on Oct. 20, 1909, by the Rev. D. C. McIntyre, D.D., David Nicholson Finnie, son of Mr. and Mrs. D. M. Finnie, Ottawa, to Jean Lucretia, third daughter of Senator and Mrs. Wm. Gibson, Inverurie, Beamsville.

On Oct. 19, by the Rev. John Neil, D.D., Mary Caroline, youngest daughter of the late Rev. Geo. and Mrs. Cuthbertson, to James Henry Swan, eldest son of Mr. and Mrs. Henry Swan, of Toronto.

On Oct. 20, 1909, by the Rev. H. Beverly Ketchen, pastor of McNab Street Church, Hamilton, Annie Walker, daughter of Mr. A. W. Letch, to Herbert S. B. Browne, both of Hamilton.

At the Manse, Detroit, Mich., by the Rev. R. J. Young, Chas. Harold Tolling, of Oshawa, Ont., to Elizabeth Wadding Howard, of Guelph, Ont., daughter of Mr. Robert Howard.

At "Burnside," Howick, on Oct. 20, 1909, by the Rev. R. L. Vallantyne, Miss Bella Peddie, to Mr. Daniel McKell, Riverfield, Que.

At Nemo Hall, Petrolia, Ont., on Oct. 7, 1909, by Rev. John McNair, D.D., Nellie Elizabeth Balst, daughter of John Kerr, Esq., to Dr. Ethelbert B. Hardy, of Toronto.

## DEATHS.

At his late residence, Rose Bank, Mansonsville, Ont., on Oct. 20, 1909, Thomas McComb, in his 90th year.

On Oct. 18, 1909, at the residence of his daughter, Mrs. J. W. Burns, 77 West Charles street, James Macdonald Watson of Denny, Sheringshire, Scotland, aged 77 years.

At Toronto, on Oct. 21, 1909, at the residence, 445 Gerrard street east, Arthur Herbert Ross, eldest son of J. M. Ross, aged 35 years, 11 months.

At the residence of her son, Mr. W. T. Ross, Picton, Ont., on Oct. 17, 1909, Clara Louise M. Ross, widow of the late Walter Ross, aged 91 years and 8 months.

At Orillia, on Oct. 20, 1909, Donald Hugh McKinnon, aged 32 years.

At Brockville, Ont., on Oct. 18, 1909, Sophronia Meade, widow of Robert H. Wright, aged 79 years.

At St. Joseph's Hospital, Guelph, on Oct. 17, Geo. Quarrie, in his 67th year.

At Guelph, on Oct. 12, Mary Ann Watson, relict of the late Wm. McMillan, aged 58 years.

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1701 PRINCIPAL

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## NOTE AND COMMENT

There is to be erected in Kettering, England, a church as a memorial to William Carey. The Baptist Union donated \$2,500 for this purpose.

By an act of the State Legislature the Illinois public schools are to have a course of study in the humane treatment of animals. If the order is disregarded the penalty is a withholding of five per cent. of the teacher's monthly salary.

The death is announced, at the age of 82, of Mrs. Robinson, Kingston, widow of the late Wm. Robinson, ex-M.P.P. She was the only surviving member Cooke's Presbyterian church, who was at its first communion service in 1844.

The feet of Christian Science, said Mr. Stephen Paget, F.R.C.S., at the Congregational Union Congress at Sheffield, England, were red with the blood of those whom she killed by sheer deliberate ignorance and wilful blindness.

"Socialism from the standpoint of Christianity," was the subject of a very interesting discussion at the recent church congress. The Bishop of Truro replied to Lord Rosebery, who defined Socialism as the "end of all things," and declared himself a Christian Socialist."

The Moody Bible Institute, of Chicago, announces that its annual mid-winter convention of Christian workers will be held earlier than usual this year, to coincide with the return of Messrs. Chapman and Alexander and their party of evangelists and teachers from Australia, who are to take part in the convention. The dates now contemplated are December 2 to 5.

More than nine-tenths of the inhabitants of Persia, Afghanistan, Morocco and Egypt are Mohammedans in faith. In Turkey the majority are Mohammedans; there are sixty-two and a half millions of them in British India and twenty-five millions in Dutch India. Germany rules eight and a half millions in Africa; France, sixteen and a half millions; and Great Britain, nearly eight millions. Of the 223,000,000 Mohammedans in the world, 160,000,000 are under nominally Christian governments.

It is not given many men to preach from one pulpit for thirty-three years, remarks the Toronto News. It is the accomplishment of a third of a century of service which the pastor of old St. Andrew's and his people this week celebrate. It was in September, 1876, that Rev. Dr. Milligan received a call to the struggling congregation on Adelaide street east. The crowded edifice of Jarvis and Carlton streets is a standing tribute to the power and influence of a long and acceptable pastorate—the end of which is not yet.

There remain unclaimed, it is estimated, \$2,000,000 in coin, \$6,000,000 in bonds and other securities and \$1,000,000 worth of jewels recovered from the ruins of Messina. Besides this there is a further deposit of 100 strong boxes and 4,000 sealed packages, known to contain valuables, which have not been opened, representing at least \$4,000,000. The total of \$13,000,000 does not include the treasures from the cathedral, churches and vaults of banks. The valuables were excavated and were in some instances found clutched in the dead hands of unidentified men and women.

—Gipsy Smith, the evangelist who was so heartily welcomed in Toronto last May, began an evangelistic campaign in Chicago on Sunday, October 3rd. The interest aroused in the meeting has been intense and it is anticipated that splendid results will ensue. The Interior says: "The frie, a which Gipsy Smith made in his last campaign in Chicago seem absolutely united in a desire for his return."

At the recent meeting of the American Veterinary Medical Association, in Chicago, Dr. L. Enos Day, of the Chicago meat inspection staff, in an address on infectious diseases, pointed out "the widespread menace of septicaemia from infected meat." Medical practice has given the name of "meat poisoning" to this infection to distinguish it from ptomaine poisoning, the effects of which are similar. A victim of this infection may die of the illness or may only be affected to the degree of a partly poisoned system. Next to tuberculosis, Dr. Day said, he considered septicaemia the most dangerous disease the meat inspector had to guard against.

The New York Christian Advocate recently told of Mr. Fred Moore's connection for seventy-four years with one choir at Stafford, England. It now comes with the information that Mr. George Arnold has been a member of the Holy Trinity Church, Boston, Sussex, England, for more than eighty years; he joined the choir in 1829 and still sings in the chancel behind his grandson, who is also a member of the choir. But the London Mail insists that the Advocate has not yet reached the longest career for it has found the name of John Siddons who in 1814 joined the parish church choir at Snares town and was still in active service there as a chorister in 1896, when he celebrated his ninetieth birthday.

Some who have seen us Westerners in our own haunts and studied us at work and play, remarks the West-land, say that we are boasters and given to vaunting our achievements. The criticism is not, it must be said, entirely unmerited. The self-apparent greatness and goodness of the land we live in have begotten in almost all of us a spirit of proud satisfaction that within limits is good and commendable but that frequently goes to excess. Examples of a public or personal kind will not be lacking if one gives it a thought. Let us be warned. Boasting is neither good advertising nor good ethics. It never makes a sound foundation for either personal or national success. It creates a superficial, not a reliable and rational, patriotism. It is unnecessary in such a country as this. And is isn't good manners.

The London Daily News gives an account of the practical reforms already carried out by the Young Turks. Several thousand officials of the Hamidian period have been dismissed or pensioned. New Governors have been appointed to many provinces. The reorganization of the Ministry of Finance, and the appointment of a Finance Commission, including a number of the European officers formerly engaged in Macedonia, promise the best results. The army has been boldly overhauled, old Hamidian officers being sent down, even so notable a commander as Mukhtar Pasha being reduced to the rank of colonel. The throwing open of the army to non-Mussulmans and the appointment of several Provinces are other courageous steps that go to justify the confidence with which Europe saw the Young Turks rise to power.

Frau Anna Abend, a well-known German spiritualist, has been arrested in Berlin. Frau Abend, it is said, found herself literally in the embraces of the law just as she had emerged from behind the curtains in the guise of a filmy-veiled spirit. She fought desperately, and in anger essayed to disrobe to prove nothing was concealed about her which would incriminate her as a fraud. She betrayed herself, however, by attempting to pass a bunch of white veils to a supposed friend who turned out to be a woman detective. A list of the woman's customers include names of people in the highest circles in German, Austrian, Swedish, Russian and Belgian society. The belief in spirits has attained recently, it is said, an altogether incredible hold on the German people, and the authorities are overjoyed at the opportunity now given them of showing up the swindle in the courts.

The annual prize day of St. Andrew's college, Toronto, was held Oct. 15. The following speakers were present: His Hon. the Lieutenant-Governor, Sir Mortimer Clark, President Falconer, J. K. MacDonald, Canon Cody, Professor Kilpatrick, and Provost Macklem. Lady Clark presented the prizes to the lower school boys. Mrs. Ramsay Wright presented the Ross rifle, an annual gift to the college cadet corps for competition by the St. George Chapter of the Imperial Order of the Daughters of the Empire. The principal in his speech referred to the fact that the St. Andrew's had completed its tenth year's work, and was now thoroughly established. There are now 700 Old Boys on the list and all are doing well. Last year there were 302 boys on the roll, 142 boarders and 160 day boys. The principal also referred to the highly satisfactory condition of the college generally.

An epoch-making event occurred in China on Oct. 14 when in the capitals of the twenty-one provinces of that great empire there met, for the first time in all her long history, provincial assemblies composed of representatives of certain classes of people, thus introducing the element of popular participation into the government of this most ancient nation. The members of these assemblies consist wholly of the gentry and student classes and no office holders are eligible to them. While in the beginning the sole power of these assemblies is advisory, they are designed as training schools preparatory to the exercise of greater powers, each succeeding year, until, with the inauguration of a national parliament eight years hence, they will become real provincial legislatures. The influence of this step and its progress in the direction of a constitutional government for China cannot be overestimated, says the N. Y. Christian Intelligencer. If not retarded by unforeseen events, it will soon put this great nation in line with the other world powers and at no distant time give her a position and an influence which will affect upon the world of commerce, military power and international relationships cannot now be adequately conceived. China, as it has long been foretold that she would do, is coming to her own and the time is ripe for influencing her toward those ideals of Christian citizenship, falling which she will become a "yellow peril" to the whole world. The salvation of China not only for her own sake, but for the sake of the other nations, is a problem which calls for great and immediate effort on the part of every Christian church and people. Neglected now this golden opportunity will soon be gone—surely as far as we of this generation are concerned and perhaps forever.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## THE BIBLE AND LAW.

By Rev. R. G. MacBeth, M.A.

There are some people in the world who minimize the importance of law as a guiding influence in life. They claim that moral suasion from without, helped by the presence of principle within should be all that is necessary to secure rightness in life and conduct. But these people, forgetting that this world is not yet ideal, are living in a fool's imagined paradise. Some of them come down from the clouds of dreamland to the commonplace earth when they are driven by circumstances to call the aid of authority to their counsels. When the prowling thief or the silent burglar is at work the policeman's baton proves a better protection than persuasive speech.

Theorists sometimes overlook the fact that there is always some work in an unregenerate world that has to be done with a club if it is done at all. The club may not always be a real and brutal weapon, but it is something that stands for authority. The mace in our parliamentary halls is apparently an elegant and harmless piece of legislative furniture, but it is really the old British war club in a new dress. It stands for authority and is as strong as the Empire, just as the war club of our ancestors stood for the chief who enforced his commands by the prowess of manual strength. The present method is less frankly physical but the principle of authority is the same and has always been a recognized and necessary factor in human society. Anarchy is the invention of demons, and society without law is unthinkable. Lawlessness is chaos and chaos is no society.

The Bible stands for law and against anarchy. God is not the author of confusion, but of order, says the Apostle, and order in a world of sin is impossible without law. The enactments of the law of God cover the whole sweep of human existence and to this day the only true sphere of the legislator is to unfold the principles of Divine government. According to Paul the legislator is the minister of God unto us for good—if he is not that he has no right to be in Parliament or legislature or council. Any lower conception of the function and office of lawmakers is from regions that are below Heaven.

Every earnest student of law knows that although our best laws are founded on Bible enactments we are still far behind some of the Mosaic and other Divinely inspired legislation. Neither our land laws nor our sanitary regulations equal those of Moses and last Sunday's lesson on the Cities of Refuge reveal a wonderful union of protecting the man who had no malice aforethought and at the same time punishing one whose carelessness was criminal. If present day legislators studied that simple piece of lawmaking we would have some remedy against the idiotic scorching and the didn't-know-it-was-loaded fool.

Paris, Ont.

## WHO IS GIPSY SMITH?

By G. A. Campbell Morgan.

My first acquaintance with Gypsy Smith was made in 1886, when I entered upon work in Hull, which he had originated. Going at the invitation of the committee then in oversight of the work at Wilberforce Hall to conduct services for fourteen days, I remained thirteen months, and thus had opportunity to observe the results of his labors. I found very many whole-

hearted followers of Jesus Christ in dead earnest about the conversion of others. These, most of them, had been brought to God under the preaching of this man. Many of them remain in the churches of the town unto this day, and retain their first love to Christ and devotion for His cause. During this time I often met Gypsy, and from the first my heart was joined to his as a brother beloved, and I count him still as my close personal friend and a highly valued fellow-laborer in the kingdom and patience of Jesus Christ.

During these years I have noted with great joy his remarkable development, until today he stands at the very front of those who are doing the work of the evangelist. His early life consisted of certain facts which were against the chances of his success, and yet, taking a higher viewpoint of consideration, they were in his favor.

His lack of educational advantages would have seemed likely to bar his progress. He recognized this, and set himself from the first with a devotion and earnestness which were magnificent to remedy the defect. He has been a hard worker and a hard reader and this has found its reward in the fact that today he has acquired a style and delivery that is full of force and beauty. One of our great London dailies said of him recently that he is one of the finest exponents of the possibilities of Anglo-Saxon speech since the days of John Bright.

It is possible to hear him again and again, as I have done, without detecting a flaw in his grammar or pronunciation; and one is filled with wonder at his wonderful triumph in this direction.

In his case the very early lack has been the stimulus of constant effort, and there has been no arrest of development consequent upon the mistaken notion—alas, too common among more favored men—that he had his education long ago.

Greatly in his favor is the fact that he was a child of nature, nurtured near to her heart. When that Spirit who breatheth where He listeth brought him into living contact with Christ the gain of this early environment was manifest.

To know him today is to catch the sweet, healthy freshness of the woods and flowers and dear old mother earth, and to breathe the fragrance of the life lived far from the stifling atmosphere of great cities. I never talk with him without taking in a wholesome quantity of ozone. His most remarkable growth has been spiritual, in tone and temper, and those fine qualities of spirit which are the fairest productions of Christian life, he has steadily advanced, and today more than ever is a child of God in outward conduct and inward character.

Though thus a child of the country, his mission has been pre-eminently that of a messenger of the Gospel to great cities. It is one of the most heart-stirring and spirit-reviving sights I know to watch a dense mass of city folk, toilers in the factories, clerks from the offices, professional men, and those of culture and leisure, listen to him as he pleads with tender eloquence the cause of the Master.

Gypsy Smith is an evangelist by right of a "gift" bestowed by the Spirit of God as certainly as there ever was such in the history of the Church. In his case, moreover we have a conspicuous example of the fact that the Spirit bestows such gifts on those by natural endowment fitted to receive and use them. There is no conflict between a man as God made him and the work of grace in him when he is utterly abandoned to the will of God.

London, England,

## NOTES FROM ILLINOIS.

By Rev. W. H. Jordan.

Illinois Synod's committee on Christian Education has undertaken a great work at Champaign, Ill., in establishing a Presbyterian pastor at the State University. More than seven hundred and sixty young men and women come from Presbyterian homes in the central west, and have been without the ministrations of a Presbyterian pastor until about five years ago, when the committee set a man at work there, and depended upon the contributions of the people to sustain the work. And even to this time the current expenses, amounting to \$3,000, has to be raised by apportioning two or three cents to each member in the synod. But while this is being done, the committee, led by that strong, level-headed man, Rev. W. S. Plumer Bryan, of the Church of the Covenant, Chicago, is making very much larger plans. It has already purchased a finely located Presbyterian Home, corner of John and 5th St., in Champaign, near the University, and right in the midst of the Fraternity and Sorority houses, where the newly-chosen student pastor, Rev. M. E. Anderson, of the last class of McCormick Seminary, can meet the students. Sabbath morning services are held in one of the University halls, but it is the purpose later to erect a Presbyterian house of worship on this lot costing about \$30,000. But before that is done an endowment of 60,000 dollars must be raised, so that the interest at 5 per cent, will yield an income sufficient to maintain the work. Already \$27,000 of this endowment has been pledged, and much of it paid in. One or two large gifts are conditioned upon the whole amount being raised by March 1.

The student pastor, Rev. M. E. Anderson, is the right man in the right place, proven by the immense amount of work he has accomplished the past few months.

Other churches also are attempting the work in behalf of their students, so that the prospect for religious influences around students at the rapidly growing state institutions, with a student body of over 4,000, is increasingly bright.

The committee at its recent meeting had other great problems before it. Union Academy, the only Presbyterian institution in "Egypt," the southern third of Illinois, has lost its annual appropriation from the Board of Aid for Colleges. The committee hopes the board will yet sustain the academy, but the board's policy has been to discontinue academies as fast as good high schools are established in communities, as it is impossible to compete with well equipped high schools, and the few academy students are so often drawn from the immediate locality.

The Carnegie fund for pensioning aged teachers is proving attractive to some of our denominational schools, and they are here and there seeking release from church supervision.

Jerseyville, Ill.

Mrs. Pankhurst opened her address in New York by saying she was just there to tell why they wanted the vote in England, but how they are going to get it. "You have heard," said Mrs. Pankhurst, "much of methods, and you have condemned them; but whether they are right or wrong, objectionable or not, they have certainly accomplished our object of bringing the question before the British public as a practical political question. Our methods may be violent, but where did men get anything but by violence? Where would this republic be if your fathers had not thrown the tea into Boston Harbor?"



## POSSIBILITIES IN CONGREGATIONAL SINGING.

By Rev. Henry M. Simpson.

For the pulpit occasionally to occupy the pew is an advantage to both. Upon a Sunday morning in church recently, the singing of a devout member of the congregation across the aisle was quite noticeable. The devotion of the singer seemed equaled only by the lack of consciousness of the attention attracted. As an object-lesson it might easily have been a means of grace excelled by nothing which occurred during the hour. The event led to the reflection as to possible consequences if all the occupants of the pews had done likewise. It can scarcely be doubted that upon the preacher and people, as well as upon non-church-goers, informed of the fact, the effect would be most remarkable.

Two facts are called to mind. It is said of certain well-known preachers that they have, upon occasion, called for an immediate repetition of a hymn, when the performance had been conspicuously defective, and also whether as a result of this or not, that they preached to the largest congregations in the metropolis. While the number of the congregation is not the chief concern in preaching, yet the facts are suggestive. I recently heard a preacher, after a life-long and very comprehensive experience, say that were he to begin his ministry over again it should be his aim—next to the conversion of souls through the Word—to secure such a complete reform in the matter of congregational singing as would result in such a volume of praise from all the people present, whether technically accurate or devotionally spiritual, as would be in marked contrast to the present church habit. Phenomenal and audible use of the hymnal in church is the exception rather than the rule, notwithstanding the facts that at no time has so much attention been given in the schools to the subject of music, and at no time has the church made such large and lavish outlay to provide musical leadership and facility for the accommodation of all worshippers.

The question might arise as to what extent the service of song is optional for the church frequenter? The Book of the Psalms seems the resource of both the usual and the constant Bible reader; it cannot therefore fall of notice that its great theme is the individual song of praise to God. Listening is not worship, except it be listening to the voice of God. Much of religion is set to music. Extract the hymn of praise, and what is left of religious expression to the mass of men and women? The personal song service as a religious testimony increases in value in proportion as other experience meetings diminish. It is presumed that the regular attendants at church service anticipate heaven at some future time. None can fall to remark that a large part of heaven, as revealed in the Scripture, is associated with the song of the redeemed.

Opportunity measures responsibility. The habitual is not always the ideal. Our utmost pleases God. Only the dead cannot praise Him, according to the Divine Word.

Two scenes are brought to mind. One is the Easter service in a city church, dedicated to the worship of deaf mutes. The surpliced choir, necessarily in view of the congregation, render an anthem of praise without a syllable uttered. The swift and perfectly rhythmical motion of the fingers and hands expressed all that the hymn contained. Amid absolute silence the entire service was completed. Upon the face of each worshipper was depicted a perfect peace. It was their utmost. Instinctively the Revelator's words were recalled, "There was silence in heaven about the space of half an hour."

The other picture is that of a city church crowded to its utmost capacity three times a day. I attended its services once, as a boy, under the ministry of the Rev. S. Y. Monroe, D.D. There was no choir. The rear gallery

was occupied by an orchestra of some dozen pieces. To me it seemed to include all but the drum, the place of which was filled by a bass viol of great power. And yet, when the volume of vocal music was uttered by that congregation, the instrumental music was out of hearing. It is not to be wondered at that such great results of a spiritual character are recorded of that church.

Just at a time when the thought of the Church is turned to extraordinary evangelistic effort, who can tell the possible result of such a method of hymn service? Some things a church cannot have, however they may be regarded as an additional source of power, but the whole-hearted and unanimous singing of the hymns of the church is within the reach of all who desire it.

Tourists who have entered the church of Mr. Spurgeon in London were accustomed to comment upon the never-to-be-forgotten singing habit of that immense assembly. Without choir and without instrumental music, it was secured through the appeal of the preacher and conspicuous time-beating of a slender, frail man, who loved the voice of praise.

Is it becoming that the possible and proper use of the hymnal should be of so exceptional a character as to lead to comments such as might follow the hearing a soloist or soprano so famous and so exclusive as to make the occasion one of a life time?—N. Y. Christian Advocate.

## PURITY BORNE OF KNOWLEDGE.

By Katharine A. Hamilton.

I want to urge upon every mother the sacred duty of early imparting to her children pure, reverent, scientific knowledge of the simple laws of God concerning their physical nature, its necessities, purposes and glorious possibilities. We early teach them "God is love," and point them to the cross of Christ as the highest manifestation of that love; let us not omit to tell them too that "God is light," and then, seeking for heaven-granted wisdom, unfold to their growing intelligence the marvellous story of the Creator's ways, holy and beautiful in nature as in grace.

While still of tender years, the active little brain begins to busy itself with wondering questions as to how it found its way into this strange world, and these imaginings find expression in anxious questions. At first the simple, truthful, answer—"From God, my darling," will suffice, but soon will follow other questions, and endless wonderings as to the mysterious origin of every living thing about them.

Now, dear mothers, this is your God-given opportunity. So soon as the child is of sufficient intelligence to ask such questions, so soon it is capable of receiving the pure instruction to which it has a right.

Do not seek to silence "awkward questions" by evasive answers. Be not deceived. By such a course you repel your child's confidence and open the door to two unspeakable evils. First, you lead the child to suppose that some unholy mystery must be connected with that of which you are so unwilling to speak; and secondly, it will almost certainly carry its questions to others, probably not possessed of your reticence who will teach it, impurely, the knowledge you refuse to impart.

As one who has suffered much, mentally, through just such a mistaken method, I beseech you, for the sake of the little ones so dear to your heart and to the heart of the Saviour who died for them, leave them not to be so schooled. Forestall the evil teachers who will assuredly take advantage of your laxity. Your neglect in this matter will be Satan's opportunity and he will make the most of it.

The Central Union of Women's Christian Temperance Workers passed a resolution asking that the license fee for the sale of cigarettes be increased from \$1 to \$25.

## A LAWFUL CRIME.

R. S. H. in Philadelphia Westminster.

Drunkness is a crime. Against the man himself who is its victim, against the family which is dependent upon him, against the society which his example contaminates, against the State to which he should be an ornament and a factor contributing to its wealth and power. This is a rather sharp indictment, but every count of it will hold. And yet this crime is a lawful thing. The State says it is. Drunkness is made by the use of alcoholic drink. No one who does not drink alcohol ever becomes a drunkard. We never hear of a man or woman the victim of this fearful vice who had never tasted alcohol. There are no potato drunkards, no beefsteak drunkards, no cold water drunkards. Alcohol is back of any responsibility for the whole iniquity. And the State says alcohol may be sold, shall be sold. The State regulates the method by which it shall be sold. If a required number of freeholders will sign a petition certifying as to the good moral character of the man who is used to engage in his nefarious product, the Judge of the court is expected to, and ordinarily does, issue the license which permits this good man to debauch his fellow-men, and turn them into criminals against every institution which means the steadfastness of society. So drunkness is a lawful crime.

It is pitiful that such a condition of things should exist in this good country of ours. It is lamentable that men laugh at the performances of intoxicated men, apologize for the evil, excuse it in various ways, and themselves play from time to time their own little game with this "liquid fire." It is unfortunate that so many men are what are commonly called "cranks," men who are honest in their opposition of this evil, who want to see its power broken, and common humanity saved from the wreck which it inflicts wherever it has opportunity. It is strange that men cannot see eye to eye and work hand to hand, in some sane, safe way to curb the power of the drink demon.

Drunkness is a crime. Liquor is a curse. Liquor makes drunkness. The State makes the sale of liquor possible. The State, therefore, makes drunkness lawful. And the work of ruin goes on unchecked. What a position for a nation that calls itself Christian to hold before the world. We do not wonder that the South, realizing how dangerous the negro may be under the influence of alcoholic drink, rushes almost unanimously along the highway which bears the name "Local Option."

I have not a shadow of doubt that if all our eyes could be opened today, we should see our homes, and our places of business, and the streets we traverse, filled with the "chariots of God." There is no need for any one of us to wait for lack of chariots. That cross in front of your household who has hitherto made life a burden to you, and who has been the Juggernaut car to crush your soul into the dust, may henceforth be a glorious chariot to carry you to the heights of heavenly patience and long-suffering. That misunderstanding, that mortification, that unkindness, that disappointment, that loss, that defeat—all these are chariots waiting to carry you to the very heights of victory you have so longed to reach. Mount into them, then, with thankful hearts and lose sight of all second causes in the shining of his love who will carry you in his arms and triumphantly over it all.—H. W. Smith.

Purity and integrity command the respect even of a mob. "Listen, citizens! It is sixty years of a pure life that is about to address you," was the way Lamartine introduced De la Euro to a French mob. The attention given by the crowd was its tribute to worth.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLEPAUL A PRISONER—THE SHIP-  
WRECK.\*

By Rev. J. M. Duncan, D.D.

When it was day, v. 39. Surely no dawn was ever brighter to that storm-tossed company than that which rose after many gloomy, sunless days, on the shores of Melita. Like the blessed sunlight, flooding land and sea, the joy of a great deliverance would fill their hearts to overflowing. It is a far more wonderful deliverance that sets us free from sin. The day on which we first see that Jesus is our great and sufficient Saviour will ever shine for us with a brightness that can belong to no other. On that day a new joy will come into our hearts, of which no power can ever rob us, and which will grow deeper and sweeter with the passing years.

The centurion, willing to save Paul, v. 43. It was by no miracle that Paul had won his way to the confidence and affection of this Roman officer. The sawed soldier, skilled in dealing with men, had observed the apostle's straightforward sincerity and helpfulness and courage, and these had won his admiration and respect. So Joseph, in Potiphar's house and in the prison and in Pharaoh's palace, and David at the court of Saul, and Daniel in Babylon, by doing, with all their might, the duty laid upon them, found favor with those whom they served. And it is just in the same old-fashioned way that young people are to do in the world to-day—by doing so well what they have to do, that they are seen to be worthy of trust and advancement. Many a merchant has had to keep high-salaried positions vacant for months because he has not been able to find the right man to fill them. It is very sure, if we fit ourselves for some useful position, that the right place will sooner or later find us.

All safe, v. 44. Why should not that, at last, be the blessed case of all gospel hearers—safe forever in the heavenly home? The gospel offer could not be more full and free, "Whosoever believeth" may have "eternal life." "Whosoever will" may drink of the living water. But alas, of some in all ages, the words of Jesus to the Jews are true. "Ye will not come to Me, that ye might have life." It is never God's hand that snats the door of safety in the face of any. He is ever willing to save. If we come to Him with a like willingness, we shall surely rejoice in His salvation. Oh, the pity of it, if, when He, in His wonderful love, has opened the door so wide, any of us, in blind folly, should shut that door against Himself! Paul gathered a bundle of sticks, ch 28: 3. Greatness is measured by service. This idea is crystallized, for example, in the noble motto borne by the Prince of Wales, "Ich dien," "I serve," and the title of Prime Minister, which means "Chief Servant," given to the leader of the Government in Britain and her daughter nations. The nobles' ambition is not to be able to get as many people as possible to do as many things as possible for us, but to do as much as we can for as many as we can. It may be only very humble service, but so long as it is done out of loyalty to Jesus and love to our fellow men, it will not be forgotten. The glorious Leader whom we follow will never let the least honest effort or the smallest real sacrifice go unnoticed or unrewarded.

Prayed, healed, v. 8. Yonder in the mighty cataract of Niagara is an exhaustless store of energy. Here are cities and towns with machinery to be driven, homes and streets to be lighted—all sorts of work to be done. The link between that supply of power and this need is the electrical machinery

and the transmission wires. With these in place and doing their part, that resistless power is harnessed for the service of man. The Christian is the living link between the power of God and the need of the world. When he lays hold of God by prayer, the full energy of the divine nature flows out: in blessing for the bodies and for the souls of men. Little as we have in ourselves for the helping and uplifting of those about us, we can bring to them strength that will never fail, might sufficient for any conquest, when we have learned the secret of effectual prayer.

COMING INTO THE CHRISTIAN  
LIFE.

In studying different types of experience, the various temperaments of people must be taken into the account as well as their training and habits; for all these play important parts in determining what they will do and how they will proceed in seeking God, and coming into the Christian life, as well as in advancing to the higher states of grace. "Many men of many minds," and men of extremely different environments, are to be met and rescued and transformed—cleansed and built up in the likeness of God. The gospel, if divine, must have provisions and be sufficiently flexible to meet every condition, and to fit the peculiarities and idiosyncrasies of every individual. It is therefore unwise to expect that all will receive the grace of God in the same way, while there is great folly in supposing that by any possible constraint every one can be brought to measure up to one given type of Christian experience, either in its earlier or later stages. Diversity marks the work of God from incipency to consummation.

Let it not be forgotten, as remarked heretofore, that the foundation principles of redemption and the essential terms of salvation are always the same; but that in the revelations of saving power in the soul, and in all the steps of progress following the induction into Christ, there are innumerable varieties, giving to each man an experience personal and unlike. From all this the fact is readily deducible that it is improper to measure any man's experience a standard or a model for the experience of other people. There is no model experience, Christ is the model man. His active life as a man was perfect, and to be imitated; but he never experienced the cleansing or washing from sin which our sanctification implies. He was not regenerated or sanctified, as sinners must be; and therefore he never illustrated in anything he did or suffered the process of passing from sin to holiness. He declared and lived up to the standard of moral purity necessary for our complete union with himself, and made the way possible, so that every one, each with his personal characteristics and his individual environments, may come up to the full measure of duty and privilege without in the least ceasing to be himself. The quiet man of phlegmatic temperament can reach the high standard, and continue quiet; while the man of impulsive nature will rise, perhaps more rapidly, to the same standard, but with almost superhuman emotions and marvelous demonstrations.—From "Sanctification."

God is ever blotting out sins from His remembrance—never tiring. Oh! I will tell you what it is like. It is like the infinite, tireless patience of the sea. The children heap the sand up, they dig deep into it . . . And then quietly the old sea turns upon its course, and rolls its waves across the sands, and every trace of scar is obliterated, becomes as if it had never been.—C. Silvester Horne.

## LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Anchor.—In the heroic age of Greece anchors of iron were unknown. Large stones, called sleepers, were used instead, and even later, bags of sand and baskets of stones were used in cases of necessity. We know from pictures of anchors on coins of the time of Paul, that they were of iron, and very similar in shape to those used to-day. The figures of ships show the hole in the prow through which the cable attached to the anchor passed. When vessels were at rest near the land, the anchor was cast into the deep water and the ship turned with her stern toward the shore. When she was driving before the wind and was in danger of running ashore, anchors were cast from the stern. Sometimes, when the ship was drifting, the anchor was placed in a boat and rowed out to the full length of the cable before being dropped to check the ship with. In a shorter distance. The largest and strongest anchor was called sacred, and was reserved for a crisis. To cast the sacred anchor was an expression used of persons employing a last resort.

DUTY DOING BETTER THAN  
RESOLUTIONS.

Good resolutions are never a short cut to good works. Carefully thought out plans and earnestly made resolves are valuable only as they bring into plain sight the duties that we ought to be doing. They are worse than useless when we let them take the place of duty—doing, as we so often do. A man will, on his way from his house to his office at the beginning of the day, make such good plans and resolves for that day that by the time he reaches his office he has unconsciously let himself think that the hardest part of the work is already done; and then the real doing of it evaporates in the glow of the plan-making. It is better for most people to spend more of their time on what needs to be done than on planning when and how they will do it. An unplanned duty done is better than a duty that always remains planned for.—S. S. Times.

## ABOUT LOVE.

Love is the fulfilling of the law. The law is a transcript of the character of God. God is love. The proof of love is obedience. The foundation of a godly life is love. Where love abounds, strifes, ugly disputings, are impossible. Let us feel this is a fact. We fear many do not. When love is shed abroad in the heart of a church, friction, discord, evil antagonisms, disappear. Let no one think that the presence of love shuts off the sturdy advocacy of measures. One may hold to his views tenaciously and yet do it lovingly. Let us cultivate love in our hearts. Presbyterian Standard.

As the shade of a cool cedar

To a traveler in gray Kedar.

Will be the kingdom of his love, the kingdom without end.

Tongues and ages may disclaim him, Yet the heaven of heavens will name him.

Lord of peoples, Light of nations, Elder Brother, tender Friend.

Cumberland Presbyterian: There are times in life when the wheels of the chariot drag in the mire, when the grasshopper becomes a burden, when the harps hang on the willows, and when the leaden hue pervades the sky. But let the Christian not lose heart. He is not orphaned, even if God seems for a time to withdraw his face. God grants seasons of clear shining to cheer the soul after rain.

\* S.S. Lesson, November 7, 1909.—Acts 27: 39 to 28: 10. Commit to memory vs. 9, 10. Study Acts 27: 27 to 28: 10. Golden Text.—The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate. Psalm 34: 22.

**NOW OR MAY BE NEVER!**

I was once in a country town, and I said to my host when I went to bed: "I have to be in London tomorrow, and I cannot get up in time for my work unless I leave by a train which I can catch readily enough if you wake me at six." Well, my host was an Irishman, so he woke me at five o'clock and told me I had only an hour to sleep. The consequence was that I missed my train. If he had only awoke me at the proper time and said, "Now, you must get up," I should have waked at ease; but as he said, "You have only a-ober hour to sleep," of course I slept, being weary. The same principle applies to you. I say to you Go home and think it over all the week," I shall be giving you a week in which to rebel against God, and I have no right to do so. I shall be giving you a week to continue an unbeliever; and he that is an unbeliever is in peril of eternal ruin, for "he that believeth not shall be damned." Worse than all, the week may lead to many other weeks, to months, perhaps years, perchance a whole eternity of woe. I cannot give you five minutes. God, the Holy Ghost, speaks for me now to souls whom God hath chosen from before the foundation of the world, and He says, "Today if ye will hear His voice, harden not your hearts." The Holy Ghost says, "Today, even today."—Spurgeon.

**PRAYER.**

Infinite Father, we rejoice that it is possible for us to be workers together with Thee, by giving our sympathy, love and help to Thy needy children. As Thou hast honored us by appointing us to such a gracious ministry, may we seek to honor Thee in return by trying to do Thy blessed will. In all lowly and gentle ways, may we do what we can to bind up the brokenhearted, to relieve the distressed, to strengthen the weak. Let none who suffer look to us in vain for some manifestation of the Christ-like Spirit. May we so meet and treat the sad, the lonely, the tempted, that they shall take knowledge of us that we have been with Jesus. So may His heavenly teaching bear sweet fruit in our conduct and characters, and so may the Kingdom which He came to establish grow apace in the world. In His name. Amen.

**PERFECT TRUST.**

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

The inconsistency of Christians is the stronghold of unbelief. The lack of vital joy in the Church is the chief cause of indifference in the world. The feeble energy, the faltering and reluctant spirit, the weariness in well doing with which too many believers impoverish and sadden their own hearts, make other men question the reality and value of religion, and turn away from it in cool neglect.

God often visits us, but most of the time we are not at home.—Joseph Roux.

**WORTH WHILE.**

Edward Sanford Martin.

I pray Thee, Lord, that when it comes to me  
 To say I will follow Truth and Thee  
 Or choose instead to win 's better worth  
 My pains some cloying recompense of earth—  
 Grant me great Father, from a hard-fought field,  
 Forspent and bruised, upon a battered shield,  
 Home to obscure endurance to be borne  
 Rather than live my own mean gains to scorn.  
 Far better fall with face turned toward the goal  
 At one with wisdom and my own worn soul,  
 Then ever come to see myself prevail.  
 When to succeed at last is but to fail.  
 Mean ends to win and therewith be content—  
 Save me from that! Direct Thou the event  
 As suits Thy will: where'er the prizes go.  
 Grant me the struggle, that my soul may grow.

**"YE ARE MY WITNESSES."**

Suppose a witness brought to court to testify in a case should spend most of his time talking of other things. Would the court allow it? And would the one whose witness he was be pleased and satisfied?

If we are true Christians we are sent of Christ to tell the world of His teachings, and His past, present and future work. In apostolic days that is what the Christians did, in the homes, streets, lanes and fields. Paul taught and warned the people by the river side, from house to house, in the courts, synagogues and prisons, "day and night, with tears," and the persecuted, scattered church "went everywhere preaching the Word." The people of modern denominations in their early history were filled with the Word and the Spirit, and "out of the abundance of the heart the mouth" spoke, "both of the goodness and severity of God"; of his past present and future dealings with men, and there were acceptable witnesses, whose testimony was blessed of God to their own rejoicing and the salvation of multitudes.

But now of what are Christ's witnesses speaking? The world sits in judgment on Christ and his work. What does the world learn from our lips, pens, presses and lives? Can he for whom we witness be pleased when we occupy precious time and space repeating the claims and teachings of false leaders, to the exclusion of important testimony for him? Is the world convinced of Christ's power, authority, purity wisdom and love by our disputings over our own beliefs and our criticism of the beliefs of others?

Why, Christ and the apostles might have occupied all their time in repeating, contradicting and "showing up" the false religion of their day, but they were so full of truth they seldom had time to mention these errors. Let us use our opportunities to testify to a perishing world what God has done, is doing, and will do, so save those who hear and obey his word, and punish the disobedient and rebellious. Oh, that we might help men to see their lost condition, and how to be saved, and the bliss and glory salvation brings!—Selected.

**DAILY BIBLE READINGS.**

- Mon.—"Better things" (Heb. 1: 47; 19, 22).
- Tues.—More "better things" (Heb. 9: 23; 10:34; 11:16, 35, 40, 12:24).
- Wed.—Heeding the message (Heb. 1: 1-3).
- Thurs.—The kind High Priest (Heb. 2: 17, 18).
- Fri.—The anchor of promise (Heb. 6: 8-20).
- Sat.—Paul's heroes (Heb. 11: 1-16).

**LIFE LESSONS FROM THE BOOK OF HEBREWS.\***

The great lesson of Hebrews is that the things which God gives are always better than the things which he gave, and that what he gives will be surpassed by what he will give. The Old Dispensation served its end. It did not accomplish what God had desired, for the great majority of those trained under it rejected the Messiah for which it had been designed to prepare them. But it had made some ready for the Messiah, and it had prepared the words and the ideas in which the Messiah could bring his truth home to human hearts. But it was never intended to be final, and when its end had been served God gave the better things.

Why do we not learn from such lessons to trust God? We persist in looking back for golden ages or in repining about what we once had but have lost. But nothing that God can give is inferior. It is an improvement on all that he has given, and the best is yet to be, the end for which all the beginnings have prepared. We need fear nothing.

"And so beside the silent sea  
 I wait the muffled oar:  
 No harm from him can come to me  
 On ocean or on shore.

"I know not where his islands lift  
 Their fronded palms in air;  
 I only know I cannot drift  
 Beyond his love and care."

The Epistle to the Hebrews shows us how some of the Hebrew Christians tried to win their fellow-Hebrews to the Saviour. They loved them and longed for their acceptance of Jesus. They recognized what was good and true in their common inheritance, but they were clear and fearless in pointing out what was inadequate and transitory and even vain. The blood of bulls and goats could never take away sin, Christ could. All that was true in what had been was only the foreshadowing of him, and he was its fulfillment. How foolish and wrong then for man to reject the complete for the sake of the partial, the truth for the sake of that which was true but in part.

Each Bible book can teach us some new thought of God, and each book in the New Testament some new thought of Christ. This book shows us his divine glory; but in ways which reveal also the full beauty of his humanity and bring him near to us, even into our very struggles. He was tempted as we are. He prayed with strong crying and was heard, just as we pray and are heard. Christ knew it all. He went from us with "eyelids that had known the touch of tears."

We learn in a vivid way from this Epistle the true secret of the great characters of the old time. The central principle of their being was faith in God. They went out on untried errands seeing him. They sought for a city eternal, and shrank not from following the vision of it through bloody death.

We learn that they are witnessing our lives, and are witnessing to our lives.

In the midst of all that changes, one order giving way to another and the thing that is good to the better, we learn from the Epistle that Jesus Christ does not change. He is the same yesterday, today, and forever! That is a great comfort and stay. We learn to know him better and to love him more. The change is in us, not in him. That is a blessed consolation. We need never cease changing. There will always be room for change for the better. Christ will never change. He is always perfect love and goodness.

God's children are but children, and understand and speak as children. Did we not need to be taught we should not need to be disciples. Christ's scholars are sure to be well taught.—Matthew Henry.

\*Y.P. Topic, Sunday, November 7, 1909.—Heb. 12: 1-7.

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C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, NOV., 3 1909.

Since 1800 there have been 578 expeditions to find the North Pole, and 61 to the South Pole. If the money spent in these spectacular efforts to reach an imaginary spot, from which the practical benefits are illusory, had been expended in benefitting humanity what a world of good might have been accomplished.

For a man to ask to be deposed from the ministry is an unusual circumstance. But Rev. G. W. H. Troop, son of Rev. G. Osborne Troop, of Montreal, has been deposed from the ministry of the Episcopal church by Bishop Harding, of Washington, at his own request, and has become a Unitarian. He is now occupying the pulpit of the latter church at Ottawa.

Mr. W. S. Calvert, M.P., and chief Liberal whip for Ontario, has been appointed to the place on the National Transcontinental Commission made vacant by the death of Mr. Robert Reid. Mr. Calvert's business ability and long experience in public life well fit him for the efficient discharge of the duties devolving upon him as a member of the Commission.

The Lord's Day Alliance has lost a test case that it brought against A. B. Charron, of Alymer, Que., for keeping a moving picture show open on Sunday. Magistrate Rainville, of Hull, dismissed the case with costs, declaring that he could not find anything in the statutes which would justify conviction as a moving picture exhibition could not be classified as a labor, a business or a theatrical performance. An appeal will be taken by the Lord's Day Alliance.

## ABOUT PREACHING.

The greatest preachers are those who have sought hardest to make the simplest understand. The strong temptation to the man in the pulpit is to attract the attention and win the applause of the learned, or please the proud and wealthy with pious platitudes. Some plain truth relating to man's salvation, told in the simplest, tenderest manner, will take deep hold, be long remembered, and do more good than the sententious, dogmatic discoursing on high subjects of metaphysics which may be controverted and so engender strife and passion.

Says an ancient doctor, who used to preach before princes: "Cursed are preachers that in the church aim at high and hard things, and neglecting the saving health of the poor, unlearned people, seek their own honor and praise, and therewith to please one or two ambitious persons. When I preach I sink myself deep down. I regard neither doctors nor magistrates of whom are here in this church above forty; but I have an eye to the multitude of young people, children and servants, of whom there are more than two thousand. I preach to those, directing myself to them that have need thereof. Will not the rest hear me? The doors stand open unto them; they may be gone. I see that the ambition of preachers grows and increases; this will do the utmost mischief in the Church, and produce great disquietness and discord; for they will need teach high things touching matters of state, thereby aiming at praise and honor; they will please the worldly wise, and meantime neglect the simple and common multitude."

It is not meant that people are never to be taught of the doctrines of the Church, and that each preacher should invariably confine himself to subjects strictly practical. But this should be the rule and in most cases, when doctrines are to be discussed, it ought to be done in the simplest language, and after a direct though considerate style. High-sounding phrases and lurid disputation and fire-eating declarations are not suited to the pulpit.

The Gospel tells of salvation. Let the preacher so shape his life and utterances as to put the "good spell" around those who see and hear him, and his best rejoicing at length will be because his name is written in Heaven.

The Government is to be congratulated on the appointment of Hon. R. F. Sutherland, M.P. for North Essex, ex-speaker of the House of Commons, to be a judge of the Exchequer division of the High Court of Justice of Ontario. Mr. Sutherland's career as a public man has been such as to earn for him a very high place in the esteem and confidence of his fellow citizens; and there is no question as to his absolute fitness for the eminent position to which he has been called.

At a meeting of the Lanark United Free Presbytery in Lanark, Rev. Alexander P. Davidson, of Stirling, Scotland, registered his charge because his congregation only numbered thirty-eight, and he considered he had too little work to do.

## STUDYING CHRIST.

The ancient philosopher who started on its travels down the centuries the pregnant maxim, "Know thyself," did the world a great and abiding service. Nothing would surprise many people more than to be made acquainted with themselves as they actually are, and to recognize, with the unerring glance of absolute truth, the proportions of the evil within them as compared with the good. Probably there is not a living man or woman who could not be enlightened thus, and who would not be surprised. The duty of honest patient study of one's self is not performed, or even admitted, by many of the very people upon whom it rests most weightily.

This side of the truth should not be overlooked for a moment. Yet there is another side which is even more important. The study of self is necessary in order to learn one's temperament, inclinations, and powers, and also one's weaknesses and faults. But the study of self as a model is ruinous, and there is a degree of self-study which is almost as dangerous when we are comparing ourselves with an external pattern, even the highest and best. Here is where the truth in question applies specially to those who are trying to live Christian lives.

It is better to study Christ than ourselves. It is wiser to fix attention upon what we desire and strive to be, than upon our failures. Absolutely we need to study ourselves. To study Him, in His character and life, with reverent, loving thoroughness, is also to gain light, clear and full, upon our own shortcomings, yet in such a manner as to keep before our minds the hopeful aspects of the case, and to prevent the morbidness which constantly overshadows some believing, yet desponding spirits.

Studying Christ works in both ways. It teaches the careless, who never have taken pains to become familiar with their real natures, to attend to this duty, because it is impossible to consider His perfect holiness without being made sensitive to one's own lack thereof, both generally and in detail. Yet, on the other hand, it encourages the depressed who have dwelt too exclusively upon their own sinfulness by reminding them of his victory over evil, and of his constant sympathy and helpfulness for his children in striving for the same. It is the wise, safe, right course to pursue in any and every phase of Christian experience. It is our highest wisdom here; probably it will be our most exalted joy hereafter.

A movement has been started in London that promises to be influential. It is called the Church and Medical Union, an organization of medical men and ministers of various religious denominations. The object of the association is to fight the dangers of Christian Science, and to fight it "with its own weapons"; whatever that may mean.

The name of the Rev. Dr. M'Adam Muir, of the Cathedral, Glasgow, is mentioned in connection with the forthcoming nomination of a Moderator for the next General Assembly of the Church of Scotland.



## DO NOT PASS THEM BY.

A valued correspondent sends the following bit of experience, which was related to him by an old minister. It may serve as a useful hint to young ministers in their pastoral labors:

My first charge was in a rural neighborhood. It was my practice to go round among the families of the congregation and pay them pastoral visits. When I was leaving one house I had visited, I asked whether I ought to call at the next house on my way homeward. I was told, however, that it would not be of any use, for the master of the house was very temperate and rude in his manners. Being thus warned, I passed the gate of the prohibited dwelling, but I said to myself, "Why not call at any rate? It can do no harm." I turned back and entered the gate, encountering the owner of the place, who was unharassing his team. He spoke quite civilly, and asked me to go into the house and wait till he should dispose of the horses.

On entering the humble dwelling, I saw a number of children seated near the stove, while the mother was busy in a corner hatching flax. She looked up for a moment, but did not rise, nor ask me to be seated. I sat down near the children, and began to converse with them. I found that they were quite intelligent and I proceeded to ask them some questions from the Shorter Catechism, which they answered readily and correctly. As soon as the first question was asked, the woman left her work and came and sat beside me. To my great surprise I found that the little ones were thoroughly drilled in the catechism, and were well acquainted with the Scriptures. The fact was that the woman mistook me for the sheriff, and supposed that I had come to levy an execution. The husband was a worthless fellow, who did little for the family, but the mother had been well brought up herself, and she carefully trained her little ones. I had a most interesting visit with the family, but the husband took care not to make his appearance. The family thus excavated, were attended to by the members of my congregation, and they began to attend Sabbath school and public worship. The girls grew up intelligent and attractive, and in due time were well married. The father improved somewhat in his conduct, but never became a church member. For myself, I learned a lesson of experience which proved highly useful. My motto afterwards was to pass no house in my pastoral visits without attempting to find an entrance.

Is not the womanly and maternal feeling itself declining? asks Bystander in Weekly Sun. Are not women growing less proud of what were the glories of their sex, and more ambitious of taking the place of men? Has not the admission of women to male universities had its effect, not only on their intellectual acquirements, but on their tendencies and aspirations as a sex? Everyone who remembers the women of England two generations ago must see that there has been a change. Two generations ago suffragetteism would have been absolutely impossible. It is hard to imagine a suffragette playing the part of a mother and the mistress of a home.

## HELP THE ANTI-TUBERCULOSIS FIGHT.

The Ontario Government has been called to account by some of the speakers at the Charities and Corrections Conference in Toronto for having done so little for the anti-tuberculosis movement. The province of Ontario is wealthy, and has a large revenue, which is being dispensed with liberal hand, therefore it might do more to aid in the fight against the white plague. The government can well ask parliament to vote a larger amount of money for this purpose.

In this connection it is gratifying to know that the Ottawa hospital for consumptives will soon be ready for occupation. Dr. Hodgetts, Secretary of the Provincial Board of Health, who inspected it not long since, pronounces it one of the best equipped institutions he has seen. Private munificence has already provided for the furnishing of some of the rooms, and the public is being appealed to for what is necessary to complete the furnishings. Such a worthy cause should not appeal in vain.

## LITERARY NOTES.

A subject which is much discussed in England of late, and which has attracted considerable attention also in the United States,—“Slave Labor upon Cocoa Plantations,” is the topic of an article which The Living Age for November 13 reprints from the Contemporary Review.

“The Attitude of Canada,” by Professor George M. Wrong, of the University of Toronto, with which The Living Age for November 13 opens, is an intelligent and highly interesting presentation of Canadian opinion touching imperial questions and incidentally with reference to the United States.

The opening article in The Living Age for October 30, is “An Hour with the Pope,” by Rene Lara, who recently enjoyed an interview with the Pope under the most favorable circumstances, and who gives, in this article, intimate glimpses of the Pope's personality and his attitude toward public questions.

The Fruit Magazine is a new candidate for public favor, the initial number of which has just reached our desk from Vancouver, that growing city on the Pacific coast. It is a handsome looking publication and will be “mailed to any address in the world” for \$1.00 a year. We wish the editor and publisher abundant success.

The November Current Literature well sustains the high reputation of this periodical. In the various departments—such as A Review of the World, Persons in the Foreground, Literature and Art, Religion and Ethics, Music and the Drama, Recent Poetry—will be found much to interest and instruct. The moderate price of this magazine places it within the reach of everybody. Address 41-43 West 25th street, New York.

We have on our table a budget of the well-known publications of Cassell and Company, London and Toronto. The Quiver, Cassells', The Girl's Realm and Little Folks appeal to the varying tastes in a cultured home. We are glad to notice the large increase in the number of British publications coming to Canada; and certainly it merits counts for anything the above named magazines should have thousands of readers throughout this Dominion.

## SPARKS FROM OTHER ANVILS.

United Presbyterian: America owes more to the cabin than the palace; to the man with a callous palm than to the man with a diamond stick pin.

Cumberland Presbyterian: No workman can do good work without sufficient tools. Books are the minister's tools. He must have them, if he is to serve his people well. Yet many a minister's salary is so small that he is unable to provide the commonest necessities for his family and have enough left to supply himself with needed books. The church that makes it impossible for its pastor to buy books harms itself even more than it harms the minister.

United Presbyterian: The conquests of the lowly for Jesus, the victories of the unconsidered men and women will be among the marvels of redeeming grace when “the things that shall be hereafter” are disclosed. Only when the “books are opened,” and the “small,” as well as the “great,” stand before God, will we know what the unconscious influence, the untrumpeted lives of unknown men and women have wrought for Christ and for humanity!

Presbyterian Witness: We must see to it that the young generation growing up in this highly favored land of ours have stamped indelibly upon their minds that character is our greatest asset,—worth more than all our mines and forests, wide-stretching prairies and far-flung coast line; and that without the endowments of mind and heart which make men, all our great and God-given resources will be turned into blighting curses and weights to sink us lower among the nations of the world.

Morning Star: The history of too many churches and young people's societies shows example after example of most disastrous failure in the end. “Booms” may seem to build up; they do, after a fashion and for a time, but sooner or later they cease to boom, reaction follows, the pastor resigns, another follows, to suffer from the unsanctified zeal and fleshly energy of his predecessor. In a society which has sought to boom, new officers have to spend too much time in disentanglements. Mr. Vain Glory can not bring success to any church in any of its departments.

Presbyterian Standard: When a Christian moves into a new community it is neither kind nor Christ-like to hold aloof from the church in that place, and put the members of that church on trial to see whether or not they are a cordial set. Most likely they are unaware of your unkind scrutiny of them. It is probable that you will know more quickly the location of the church of your faith than the members of that church will learn of your coming. The right, the kind, the Christian way is to attend the church at once, make yourself known to pastor and officers, and arrange for the transfer of your church membership without delay. Such action on your part will invite and stimulate cordially even if it were lacking before.

The West-land: The labor problem is again to the front. The Grand Trunk Pacific is hampered by lack of men and the British Columbia canneries have for the same reason been unable to take full profit from a good run of salmon in the Fraser River. It has been rumored that the Government was about to be asked to permit the G.T.P. to employ Oriental labor, and the Vancouver Trades and Labor Council sent a vigorous protest to Ottawa. There are two sides to this question, as usual; if the G.T.P. builders cannot secure sufficient white men because the wages offered are not adequate, it is their own fault; but if the exclusion of Oriental labor is retarding the interests of the nation the embargo should be lifted. It is a fit matter for investigation.



STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## ALL IS VANITY.

By Annie S. Swan.

"Why, whatever is going on fm the camp, Jack?" asked Cresswell, straining his neck to look down the gully to the bed of the stream, where the wooden shacks of the miners dotted the slope, variegated by an occasional gleam of tent canvas. It was a wild and glorious prospect, in a wild and glorious region remote from the confines of the world, but not remote from the fret and fever of life. Nay, there, all the baser passions of frail humanity surged and swayed: avarice, envy, hatred, lust of gold and lust of blood; these were the dominating powers in the valley of Buena Vista. Cresswell was a traveling Englishman of the typical sort, who in the course of his wanderings had looked up an old college friend, ranching in the neighborhood, and he had found the life so good, and the companionship of Jack Enderby so delightful, that he had lingered far beyond his original intention. True, Phyllis was on the ranch too, where she had come to spend a long summer with her brother, and Cresswell was astonished that in England he had not noticed how charming she was.

"Seems like they were having a service; hear the hymn! By Jove, it's a good old tune—brings the old country back. Let's clamber down here, Bob; we may get in at the death," said Enderby interestedly.

They scrambled down between the rocks and the tree scrub, and presently arrived on the outskirts of the circle, just as the preacher was about to give out his text. The scene was a striking one. The camp dwellers had squatted in a semicircle round a rude table that had been fetched from one of the shacks, and was covered with an old blanket, upon which a very ragged Bible was reverently laid, likewise a tin pannikin of water, for the evening was breathlessly hot, and right down in the hollow not a flicker of air was stirring. Cresswell was all interest and curiosity, pleased to add one more to his repertoire of unusual experiences; but Enderby wore an air of profound astonishment.

It was the preacher who astonished him; he had never before seen him, and he was as unlike the ordinary "sky pilot" of the Far West as could possibly be imagined. He was a slim, boyish-looking person, with a pale, somewhat ascetic face, and wore a suit of black English serge, and the ordinary clerical collar. He was so obviously a fresh importation that Enderby puzzled himself for quite five minutes as to how he had not heard of his arrival in Buena Vista. His was the guest-house of the neighborhood: substantial prospectors, Government officials, mining experts, all came under his roof from time to time, and he had entertained all the sky pilots. Where had this one come from? Where had he got the fiery eye and the piercing, pathetic voice, and the power to wring and probe the hearts of men? After five minutes Enderby had to quench his wonderings, because he was absorbed heart and soul in what the man was saying. He was preaching from the old, old text, "Vanity of vanities, all is vanity."

Anything more masterly, more searching, more "live" in every sense of the word, the two friends had never heard. Perhaps the hour and the place made them more susceptible. They exchanged glances only once, then Enderby bent his chin on his knees and gave himself up to the grip of the sermon. He knew the life of the camp, the loneliness, the fever, the sin of it, and this man seemed

to know it too. He played upon the elemental passions in front of him like a harp of ten strings; he carried them back in waves of tenderness to earlier and purer days; he drew pictures of home; and the rough men surreptitiously sniffed and wiped their eyes, and once a stifled sob came as an interlude. Finally, he touched upon the vanity and futility of this feverish search for gold; and here his voice and words were so poignant that Enderby felt a strange thrill in his spine. The words were hitting him too; he was not free from the lust of gold, in its pursuit he had forgotten nearly everything else.

When the service was over, and the hoarse volume of sound had spent itself brokenly on the last lines of "Rock of Ages," the miners crowded about the preacher and offered their rude thanks. Watching his opportunity, Enderby stepped forward and spoke courteously. His fine, clean, honest English face wore its most winning look.

"My name is Enderby, and my house is only a mile distant. May I offer you its hospitality? I had not heard of your coming, though it is, as you can see, an event in Buena Vista. This is my friend, Cresswell, visiting from England, and my sister is with me too; we shall all bid you welcome."

The preacher returned the honest grip and spoke a word of brief thanks: "I am sorry it is not possible. I am leaving the camp at daybreak to-morrow."

"But why?" persisted Enderby kindly. "Surely such haste can't be necessary. We can show you a nice bit of Western life here, typical in many respects. Do be persuaded." The preacher again shook his head.

"I can't. I must leave to-morrow. I am not my own master. I came on a quest. It is ended, and I go to-morrow. My name? Oh, it is Greybrook—Frederick Greybrook. I am from Wessex, in England."

Enderby felt himself dismissed, expressed regret and appreciation, and joined Cresswell, who had already sauntered a little distance away.

As they were about to retrace their steps up the steep side of the canyon, someone tugged at Enderby's sleeve.

"Hullo, Arizona," said Enderby cheerfully. "I hope you laid that straight talk to heart. He's a white man, eh?"

"Yes white through," assented the unkempt creature, readily enough. "E's got a stiff row to hoe, 'e has. Happens to be Montana Bill's kid."

"What!" cried Enderby, incredulously. "Fact, boss, his very own flesh 'n' blood. Don't seem possible, you think? Well, I own it takes some believin'. He's been out lookin' for Bill for two years."

"Who is Bill, then?"

"Came from England, same as the pilot told you—name of Greybrook, from Wessex. Left his ole woman an' the kids to shift for themselves, an' come out thinkin' to strike it. For them? I dunno. Bill was never one you could question. Bin out a matter o' seven year, 'e has. Pilot's the biggest o' the bunch. Come out whenever he had the oof to luk for th' old man. Found him Friday. Curus fact. Friday was the day Bill struck it—struck it hard, too. But it's bowled 'im over. 'E's as mad as genib; we've had to bar 'im in, an' he's put his fist through wan door a'ready. Since the pilot come, 'e's been like a babby, cryin' most of the time. No, 'e don't know 'im from Adam. I tell ye he's clean off his chump, an' it's my belief he'll never come on it again. It's the long spell o' bad luck—and then strikin' it. Pilot's gwine to take him orf to-morrow. Inspector's wagon starts at ar-

past five. There they are now; pilot's takin' him fer a walk. I don't keer to luk. It don't seem decent, somehow. Bill was a holy terror, he were, but to see him like that, an' ter think passon's his kid, an' see a game kid, too. I tell yer it's a mighty queer thing. Yus, he's agoin' to take 'im back to England. The lie?—oh, passon don't take no reckonin' o' pay dirt. Didn't you 'ear him? All is vanity. I guess he's about rig't, too."

Enderby and his friend turned away, and they had reached the door of the ranch house before they spoke a word.

## HINDU AND CHINESE CIVILIZATION.

Never did opposing qualities and defects establish a wider gulf between two races. During the 4,000 or 5,000 years which make up her history, China offers us the unique spectacle, as it seems to me, of a society founded upon a purely human basis—without Prophet, without Messiah, without Revealer, without mythology, of a society calculated for temporal well being and the good organization of this world, and for nothing else. India, on the other hand, shows us a not less surprising spectacle of a race exclusively speculative, living by the ideal, building its religion and its literature in the clouds without any intermingling elements drawn from history or reality. The characteristic feature of the Chinese mind is a negation of the supernatural; what it cannot understand does not exist for it. India, on the contrary, absorbed in the contemplation of the infinite, has exhausted her activity in the creation of an exuberant mythology, and of metaphysics. Nor has the study of nature, of man, or of history, ever seemed to her worthy to check her thought for an instant.

China is indisputably, of all countries, that which possesses the best ordered and the most abundant archives. Since the twelfth century before the Christian era she has stored up dynasty by dynasty, and almost year by year, the official documents of her history, the decrees of her sovereigns, the rules of her administration. India, so prodigiously fruitful in everything else, has not a line of history. She has reached modern times without believing that the real is ever worth writing down. This present life is for the Chinese the only aim human of activity. For the Indian is but an episode in a series of existences, a passage between two eternities. On one side you have a bourgeois and reasonable race, narrow as common sense is narrow; on the other a race devoted to the infinite—dreamy, absorbed, and lost in its own imagination.

Nor are the physical characteristics of both less strikingly contrasted. The bright oblique eye, the flat nose, the short neck, the cunning look of the Chinese indicate the man of common sense, well trained in the affairs of this world; the noble outline of the Indian, his slim figure, his broad, calm broad brow, his deep tranquil eye, show us a race made for meditation, and destined even by its very errors, to provide us with a measure of the speculative power of humanity.—Macmillan's Magazine.

The simple life, which blandly ignores all care and conflict, soon becomes flabby and invertebrate, sentimental and gelatinous. The strenuous life, which does everything with set jaws and clenched fists and fierce effort, soon becomes strained and violent, a prolonged nervous spasms.

HOW GEORGE WENT TO THE MOON.

By Susan Wilbur Dwight.

George was a little boy who wanted to know about "things."

One summer evening he was sitting beside his mamma on a comfortable wicker sofa on their piazza. The house was very large, and stood on a hill facing the west.

The big, red sun had set, and all the sky was bright with beautiful shades of gay pink, and soft red, and little streaks of green, and the blue above the sunset colors was very clear and fair, and was showing one first little star peeping down at George. There was a shining young moon up there, too. It was all very interesting.

"Mamma, if the moon should suddenly fall down, what would you do?"

"Why, I don't know, dear, I'm sure," said mamma, hesitating a little. "It is not likely to fall down, George."

"Why not, mamma?"

"Because it is held in its place by great force—the influence and attraction of this earth, and the sun."

George did not seem satisfied by her answer, so he added: "It is just as if there were strong ropes which tied the moon in its path, long ropes from the big sun, and long ropes from this earth—only we can't see them."

"But, mamma, couldn't God cut those ropes?"

"Yes, dear, but I do not think He will."

George was silent a minute or two and sat leaning against mamma's arm, blinking at the twinkling, friendly little star, which was being joined by others, coming out of the blue. The moon smiled cheerfully at George.

"Mamma, wouldn't it be funny if there were people and churches in the moon, and some little moon-man should come and ask papa to preach there to them? Then you and I could go with him, and see all the things, and maybe see this house from up there."

Mamma smiled. She was used to the fanciful ideas of her small boy. A few minutes afterwards George heard a little sound, and turning his head he saw a beautiful, golden-colored balloon, with pink and red streamers attached to it. There was a little basket car below it, fastened on tightly to the balloon, and while he looked with all his eyes, a little moon-faced man came towards him, and said: "Can I speak to your papa, please?" George ran to the study.

"Papa, a funny little man, in a balloon wants to see you."

His papa did not seem surprised but got up, and went down stairs, to see the man. They talked a few minutes, and then his papa said to George and his mamma, very quietly, as if it were nothing unusual at all:

"I am going in this car, with this gentleman, to make an address at the Moon Church, so if you would like to go with us, get ready at once."

George scarcely dared look at his mamma; he felt so sure she would shake her head. She was a dear mamma, but so afraid of everything that was any fun, and he did want to go so much. He was quite sure, too, papa would not take him alone. But to his great joy, mamma made no objection, so he gaily seized his sweater, as mamma suggested it might be cold, and in a minute was seated by papa in the car, with mamma near by.

And then the polite little man "cast off" and up they went. Oh, how pretty it was! He had often watched the Fourth of July fire balloons float up to the sky, and wondered what it would be like, and now he was really on a big balloon himself on his way to the shining moon. His kind papa saw his happy little face and pointed out some of the things in the town they had left just as George had always thought he would if they ever took such a trip.

"There's the top of our house, George," and there's the church and

the water-tower and the reservoir. See how the water shines! Just like a piece of silver in the moonlight!" George thought his trip was nicer, even than Christmas or the Fourth of July.

"Why, papa," he said, "what is this shining all around us?"

"Here we are, doctor," said the moon-man, suddenly. "Almost in, we have made a good run tonight."

"Why, we are not at the moon already, are we?" said George's mamma. "I thought the trip would be much longer."

"Oh, it's not far," said the man. "Why, we are thinking of running excursion balloons this summer. This balloon, though," he said, proudly, "has run a thousand miles a second, only you did not realize it any more than you do the motion of the earth when you are on it." They had come to a large landing place and carefully stepped out of the car, when it came to rest.

"Everything shines so!" said George. They turned to go to the street, when suddenly George remembered he had left his kitten which had followed him into the car on board, and he was afraid she might be lost or fall out. So he turned back to the car and leaned over the side to seize the precious "Muffy." She had crept under the seat, so he leaned way over—and reached her—and over—she must have hidden under something, he thought. Suddenly he felt himself lifted back, and mamma's voice said: "You were just leaning over the seat, dear, and I was afraid you would fall."

"I am trying to get Muffy, mamma; she is under the car seat, and I can't reach her," he said, sleepily.

"The car seat!" said mamma, laughing. "My little boy has been having a nice nap on my shoulder and pussy is sitting out on the grass watching for grasshoppers. I guess the moonlight put you to sleep; it is sleepy time."

There had been no balloon trip; no moon man! Just a gay little dream! Disappointed, George went to bed, and to sleep, in earnest, this time!

THE PASSING OF SUMMER.

Woods russet red—  
Full-fruited orchards, and the golden haze

That rounds the edges of the short-n<sup>g</sup> days;

And fresher grows the sultry air at night,

And sharper gleam the starry spears of light

In the blue vault overhead—  
The year has passed its noon, and Summer's sped.

Green glades are crossed  
With fairy gossamers, dew-drench'd and fine,

And in the hedgerows berried jewels shine—

Deep purpling sloes, and scarlet of the brier,

While the great beeches flame to sudden fire

At the first touch of frost—  
An added glow for every glory lost.

No songsters fill  
The air with music; in gay companies  
Feather'd explorers hurry towards the seas:

The falling leaves in elfin dances fly,  
And fragrant pine-cones drop in hollows dry;

But yet on moor and hill  
The heather wears its royal vesture still.

Autumn is here—  
A sun-brown'd reaper—strong of arm and fleet,

The ripen'd corn in sheaves about his feet;

The last flower Summer left is on his breast:

"Be still, O patient Earth," he cries,  
"and rest—  
Sleep through dark days and drear  
Till Spring shall whisper in thy dreaming ear!"

—Blackwood's.

A MOTHER'S CHIEF CARE IS HER BABY'S WELFARE.

The great desire of every mother is that her little ones shall be bright, good-natured and healthy. Every mother can keep her little ones in this condition if she will give them an occasional dose of Baby's Own Tablets. These Tablets cure colic, indigestion, constipation, diarrhoea worms, teething troubles, and other minor ailments. Guaranteed to contain no opiate or poisonous "soothing stuff" Mrs. H. Irvine, North Portal, Sask., says:—"I have used Baby's Own Tablets when our baby was teething, and for other little troubles, and have found them all you claim for them. I always keep them in the house." Sold at 25 cents a box by all dealers or by mail from The Dr. Williams' Medicine Co., Brockville, Ont.

LEGEND OF THE MIGNONETTE.

Once upon a time lived a king and queen who had a daughter who was the most beautiful princess ever seen. But she was so amiable and good that people forgot how beautiful she was and only spoke of her goodness. She had long golden curls, but when the maid combed them and got the fine hair tangled, the princess never cried or got cross. At the table she never spilled her soup and used her napkin and knife and fork properly. When the king and queen had to go on long trips, the princess did not cry or pout to go with them. She was so lovely and good that the queen of the fairies heard of her and determined to reward her. So she went to the palace and entered the presence of the princess. "I have come to tell you," said the fairy, "that I have heard of your beauty and kindness and have come to reward you. Here are three wishes. Choose which you want and it is yours always. First, you may be a bird, to go from one end of the earth to the other with no one to say nay or to interfere. Second, you may be a butterfly, with no care in the world—only to be gay and happy and beautiful and to charm those who want to be happy during a summer day. Third, you may be a flower whose sweet perfume will cheer those who are unhappy, soothe them when they are sick and will be a cheerful companion always." Then the princess said: "If I were a bird I might fly too far from my home and friends and forget to return, so I will not be a bird. If I were a butterfly I might think more of my pleasure and ease than of any duty and my beauty might cause me to be vain. So I will be the flower, to help and comfort those who may be in need."

Then the fairy queen waved her wand and the princess became the flower mignonette.

A LESSON FROM BIRDS.

A little chirping sparrow perched on an apple tree, and chirped with all his might.

"Humph!" croaked Polly, the parrot. Chippy didn't mind her at all, but threw back his head and chirped his very best.

"Humph!" said Polly again. Just then Goldie, the canary in the bay-window, began one of the sweetest trills. Polly stopped her fretful climbing on the bars of her cage, and listened attentively.

"Mamma," said little Dorothy, "Polly doesn't say 'humph' when Goldie sings, as she did to the sparrow. But I think Chippy isn't to blame, if he sings the best he can."

"Very true," said mamma. "The Lord only asks birds and people to do the best they can with the talents they have."

The sparrow gave another of his little chirping songs. "Humph!" croaked Polly.

The one who willfully goes in the way of evil is as one who thrusts his hand into a hornet's nest or into the adder's den.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

A very important and inspiring event was the installation of Rev. Dr. Armstrong as President of the Ottawa Ladies' College. The exercises took place last night in the Sunday School hall of St. Andrew's church. The feature of the evening was the very powerful address by Rev. Dr. Herridge on the Education of Woman, in which he incidentally referred to the Woman's Suffrage movement. Greetings were extended to the board of the college and to Dr. Armstrong on his appointment from all the Presbyteries composing the Synod of Montreal and Ottawa, the local Presbytery being represented by Rev. Dr. Ramsay, who referred to Dr. Armstrong's administrative ability and scholastic attainments which specially fitted him for his present position, and insured the increasing and continued success of the Ottawa Ladies' College. Rev. Principal Scrimger spoke for the Presbytery of Montreal; Senator Frost, for Lanark and Renfrew; Rev. J. R. McLeod, of Three Rivers, for Quebec; Rev. N. H. McGillivray, of Cornwall, for Glengarry Presbytery, "small in area but ever loyal to Presbyterianism," and Rev. Hugh Cameron, who appeared as a substitute for Mr. J. M. Gill, who was unable to be present to speak for Brockville Presbytery. All bore testimony to Dr. Armstrong's eminent qualifications for the presidency, and proffered all needed aid in order to the success of his work. Rev. P. W. Anderson, moderator, presided, and the interesting proceedings closed with the national anthem.

## WESTERN ONTARIO.

The congregation of Ballinafad and Melville have extended a call to Rev. P. W. Currie, of Warsaw, Ont.

Last Friday evening Rev. James Rollins, of London, conducted preparatory services in St. Andrew's church, Strathroy.

The call from Alma street church, St. Thomas, to Rev. Hall Woods, of Tavistock, has been sustained by London Presbytery, and an early settlement is expected.

The Rev. Dr. Wallis, of Caledonia, who was last week called to Drummond Hill Presbyterian Church Niagara Falls, has also been called to the Presbyterian Church Lachine.

The anniversary services in St. Andrew's church, Sarnia, conducted by the pastor, Rev. J. J. Patterson, last Sunday, were largely attended, and in every respect highly satisfactory to all concerned.

Rev. R. J. M. Glassford, pastor of Chalmers' church, Guleph, has been offered the position of Field Secretary for the Ontario Sunday School Association at a salary of \$2,000. He has until the middle of November to decide, but in the meantime will give no hint as to his probable decision.

Rev. Mr. Fraser, of Uxbridge, occupied the pulpit of Knox Church Beaverton, on Sunday, it being the occasion of their Anniversary. The Rev. gentleman preached two very appropriate and instructive sermons. The pastor, Rev. W. W. McRae took Mr. Fraser's services at Uxbridge.

M. and Mrs. Wm. Douglas, for more than 40 years members of the Camlachie congregation, but now residents of Sarnia, were entertained by friends at Camlachie and presented with a plush couch along with a kindly worded address which referred to their long and useful connection with the congregation, and expressed the hearty good wishes of their many friends. The address was signed by Thomas Paton, Wm. Allan and Robert Jardine.

## EASTERN ONTARIO.

Whitby Presbytery has granted Rev. J. H. Lorland, M.A., of Columbus, five months leave of absence.

The Rev. Mr. Findlay, of Cannington, preached in St. Andrew's Church, Lindsay, on a recent Sunday.

Rev. Wm. Moore, B.A., of Pickering, is interim moderator of the vacant charge of Ashburn, Utica and Myrtle.

Whitby Presbytery at its last meeting held a profitable conference on Evangelism, introduced by Rev. James Hodges, B.A., of Oshawa.

The W.F.M.S. of the Kinburn church held their annual thank offering meeting on Monday evening, when Mrs. Langill, of Carp, gave an interesting address on Missionary work.

Rev. Horace Peckover, of Morewood, conducted anniversary services in the Marvelville Church last Sunday. The annual social on Monday evening was a pleasant affair and well attended.

Rev. James Skene, of Baltimore, occupied the pulpit of St. Paul's Church, Bowmanville, last Sunday, the pastor, Rev. Hugh Munroe, preaching anniversary sermons at the former place.

At the last meeting of Whitby Presbytery a resolution was adopted supporting the petition of the Moral and Social Reform Committee in favor of stricter legislation against gambling and other prevalent vices.

The ladies of the Aultsville congregation more than sustained their reputation for hospitality at the bountiful Thanksgiving dinner served in the village hall on Monday evening. The dinner and entertainment netted them the handsome sum of \$75. The treat of the evening was a lecture on "Men, Mines and Missions of the Yukon" by Rev. John Pate, of Knox church, Lancaster, listened to with rapt interest by a crowded hall. Mr. Pate's eloquence is not confined to the pulpit alone; he is a popular lecturer as well.

Rev. George Yule, pastor of St. Paul's church, Winchester, left for the west on November 1, having undertaken six weeks' evangelistic work under the auspices of the General Assembly's Committee on Evangelism. Rev. A. Rowat of Athelstan, Que., a former pastor, will carry on his work at Winchester during his absence. The congregation is to be congratulated on the supply thus given during the pastor's absence.

Two weeks ago a series of evangelistic services were held in connection with the Presbyterian congregation at Galetta. Rev. J. W. S. Lowry, the pastor, led the meetings with the helpful aid of Rev. P. F. Langill of Carp and Rev. James Lawson of Diamond. The services were well attended and a good impression made. On Friday evening a Thanksgiving festival was held. On Saturday night a temperance address was delivered. The services on the Sabbath afternoon was held with the observance of the Lord's supper and baptism and the reception of new members.

A very pleasant evening was recently spent at the home of Mr. George Graham, Johnston's Corners, when the members of the choir of the Presbyterian church met and presented Miss Sarah L. Gamble, who has been a member of the choir for many years, with a beautifully bound Bible and hymn book. Miss Gamble intends residing in Ottawa in future and will be much missed by her many friends around Johnston's Corners, where she has always taken a very active part in church work. But the loss sustained by the church she is leaving will be the gain of the one she may connect herself with in the city.

## TORONTO.

On a recent Sunday the preacher in Cooke's Church was Rev. R. G. MacBeth, M.A., of Paris.

Rev. Joseph Hamilton, a valued contributor to the Dominion Presbyterian, has just removed from Lindsay to Toronto. His address is 245 Dunn Avenue.

This week a deputation from The Keswick Convention Church, consisting of Rev. George Litchfield and Walter B. Sloan, are holding meetings in Association Hall, with the object of deepening the spiritual life. On previous occasions these meetings have been greatly blessed; and it is hoped the present visit may be equally helpful to many.

Rev. Robert Law, M.A., B.D., the recently appointed Professor of New Testament Exegesis at Knox College, reached the city on Wednesday morning, and is for the present the guest of Principal Gandler, D.D. His induction took place on Monday evening in Knox Church, in the presence of a large congregation. The Rev. John Somerville, D.D., presided, and inducted. The Rev. James Little, B.A., of Brampton, preached. The Rev. Samuel Lyle, D.D., Moderator of the General Assembly, delivered the charge to the new professor, and the Rev. John Neil, D.D., addressed the people.

## WINNIPEG AND WEST.

Rev. Wm. Inglis, of Oakville, has tendered his resignation.

The presbytery of Glenboro have had under consideration for some time the matter of a simultaneous evangelistic campaign such as was successfully carried on in the presbytery of Minnesota last fall.

The handsome new Presbyterian church at Oakville, Man., was opened on Sunday, 24th when Professor Baird, of Winnipeg, delivered two addresses, at 11 o'clock in the forenoon and at 7 in the evening. There was a large attendance at both services.

Calvin Presbyterian church at Sherwood, Regina district, was opened last Sunday by Rev. D. N. McLachlan, of Elmwood, who conducted the dedicatory services and preached two excellent sermons, breathing throughout the spirit of a broader and more practical application of the great principles of Christianity.

St. Andrew's Church, Arden, Man., held its anniversary services on Sunday and its social Monday evening. The preacher of the occasion was Rev. E. E. Annand of Plumax. The musical programme of Monday evening was rendered by Mrs. Thurlow Fraser of Portage la Prairie, Miss Claire, Neepawa, Mrs. Bartlett and Mrs. Fulkerson, Arden. The ideal weather and the attractive programme brought out a large audience.

Following the opening of the new Presbyterian Church in this village last Sunday by Rev. Dr. Patrick, a supper and concert were given on Tuesday evening, which was the first social held in the new building. The occasion is one that will long be remembered, for seldom indeed has it been the lot of this place to listen to such entertaining music; and brilliant oratory as were given. Each of the speakers extended heartiest congratulations to the congregation and pastor on their success in their work. Rev. Dr. McRae, who has been pastor of this congregation for fifteen years, occupied the chair and requested the audience to tender a vote of thanks to the visiting entertainers, to which there was a most hearty response. The proceeds of the entertainment and service were \$250.

QUEBEC C. E. CONVENTION.

"I ask you earnestly not to forget the importance of the Increase Campaign, upon which the Endeavorers throughout America have entered. — 'Christian Endeavor' 1911.—the campaign which we hope will add a million new members and ten thousand new societies to our ranks. I am sure that Quebec will not be behind the others in this great forward movement."

These words formed part of a stirring message of greeting to the Christian Endeavorers of this province from the president, Mr. Francis E. Clark, D.D., the founder of the Christian Endeavor Society, and chairman of the World's Christian Endeavor Union, which numbers today over 70,000 societies with an enrolment of over 3,500,000 members.

Dr. Clark was born at Aylmer, in this province, and the Endeavorers of Quebec are naturally proud of the fact that their province can claim the distinction of having given to the world the founder of this great movement. His personal message of greeting to the Endeavorers gathered in convention at Lachine on Thanksgiving Day, was therefore received with delight, gathering manifesting its pleasure by indulging enthusiastically but silently in the "Chataqua Salute."

The convention was largely attended by delegates from the various societies throughout the province, the majority of them being represented. The morning session was devoted to the discussion of the affairs of the Union. The election of officers for the ensuing term was one of the features, and resulted as follows:—President, W. R. Leroux, Montreal; 1st Vice-President, the Rev. P. A. Walker, Montreal; 2nd Vice-President, Chas. A. Walker, Granby; 3rd Vice-President, Leslie M. Hooker, St. Andrews, East; 4th Vice-President, the Rev. J. A. Nicholson, Sherbrooke; 5th Vice-President, the Rev. Dr. Morison, Ormatown; Secretary, Miss E. Hall, 46 Marin Ave., Montreal; Treasurer, D. C. Tennant, Lachine; Introduction Superintendent, Mr. Norman Dolg, Montreal; Councillor, the Rev. W. D. Reid, Montreal.

In the afternoon considerable time was devoted to the discussion of various phases of Christian Endeavor work, addresses being delivered by the Rev. Gordon H. Baker, the Rev. P. A. Walker, the Rev. P. A. Jourdin, and others. The Rev. Alfred E. Pates presided.

Supper was served to the delegates by the young people of Lachine in the parlors of the Presbyterian Church, a large number being present.

The mass meeting in the evening was held in the Methodist Church, the building being filled almost to its capacity. The president of the Union occupied the chair and musical service was conducted by Mr. J. Ritchie Bell and a choir of about forty voices. The singing was a great feature of the convention, the new hymn books used contributing largely to the success.

Two inspiring and instructive addresses were delivered by the Rev. Robt. Johnston, D.D., of the American Presbyterian Church, and Prof. C. E. Bland, of the Wesleyan Theological College, creating a profound impression upon the young people present.

The Christian Endeavorers were formally welcomed to Lachine, by short addresses, Mr. Robt. Bickerdike, M.F., speaking on behalf of the citizens, Mr. D. C. Tennant, for the societies, and the Rev. A. E. Pates extended a hearty welcome from the churches.

The message from Dr. Clark was read at this meeting, and the convention, through the thoughtfulness and generosity of Mr. Bickerdike, was able to send a wireless message of greeting to Dr. Clark, who is now crossing the Atlantic on his way to attend the World's Convention in Agra, India.

—Montreal Witness.

CHURCH OPENING, ELVA, MAN.

Though Presbyterianism in Elva and the parts adjacent is about 25 years old, dating from the student days of Rev. W. M. Rochester, now of the L.D.A., who labored here in 1883, yet strange to say, the congregation never had a church till this year. They worshipped at first in private houses, rented the Methodist Church here for some years, moved from there to a school house and from there to a hall. On October 20th, 1908, Rev. J. M. Kellock was settled here, and on October 20th, 1909, the contractors were paid in full for the church which with furniture cost nearly \$6,000, and carries a debt on all of not more than \$700. The church is laid out on the rectangular Gothic plan, with buttressed tower and belfry. There is a full-sized basement for Sunday school work, heating chamber and church kitchen. The main entrance is made to the auditorium of the church by the large door in the tower. The church proper is 53 feet by 33, with sloping floor and circular seating, of quartered oak to match the floor plan. The windows are pointed Gothic, and there is recessed seating for the choir stalls. The pulpit for the speaker is brought well into the church by making acoustics well-nigh perfect. The building including ceiling is finished throughout in natural wood. The main part of the church is of brick veneer. The basement solid concrete. It is lighted by gasolene arc lights. The build reflects great credit upon Mr. T. Sinclair, architect, Brandon, and Messrs. McKenzie & Prevost, contractors. Estevan, Rev. W. M. Omand, an old pastor, made a striking statement of the former days and hardships. What 12 years ago he worked as one field now forms four congregations—three of them independent and flourishing and paying stipends of \$1,200, \$1,100 and \$1,000 respectively. The proceeds of the first entertainment Monday night amounted to \$142. Between Sunday collections, entertainment, etc., the sum realized was nine hundred and five dollars (\$905)—not bad for a two days' income. They raise what here, make large money, and spend it as freely when the cause is good. All concerned are much cheered at the goodness of God.

DR. MYERS AND "THE PROFESSOR."

Rev. Dr. Myers, the new pastor at Tremont Temple, seems to have no use for "the new religion" of which ex-Pres. Elliot is the alleged author. In his first sermon at the Temple Dr. Myers said:

"Men talk about the new religion. There never will be again in this world such a thing as a new religion. The new religion is as old as infidelity and its author is the father of lies. It would drive the supernatural out of the world. It would take your Bible and cast it into the fire. It bows Jesus Christ out without even a shudder, and with just as much howling and blaspheming as the mob had at the foot of His cross. It even puts an interrogation mark after the name of God Almighty himself.

"My friends, the clock has struck the hour again in history. Jesus of Nazareth is being crucified again. And it is your business and my business to push our way this morning down the Damascus road to the green hill outside the city wall and stand by Him. The new religion is good enough, perhaps, for the man who sits in the professor's chair, or is on the retired list and makes other people tired. But I declare to you that it has not any value in New York City and I question whether it has any value in Boston, to the man who pushes his way up against the throbbing hearts of his fellow-men."

Rev. J. U. Tanner, of Lancaster, has been visiting friends at Windsor, Mills, Que.

BRITISH AND FOREIGN.

Two Polar bear cubs and an infant walrus arrived at the Zoological gardens, London, Eng.

Belfast Presbytery recently installed the Rev. George Hanson, D.D., as pastor of Duncairn Church.

The United States Government, through the geological survey, is endeavoring to work up interest in the subject of peat as a fuel.

The farthest north church in the world, the Presbyterian church at Point Barrow, Alaska, has been burned.

The Pope has issued a rule directing bishops of the Church to visit him once in every five years, instead of once in every ten years.

Prof. Francisco Ferrer, the alleged instigator of the revolution last summer in Barcelona, was shot by order of a Spanish court-martial.

It is estimated that there are nearly five million Italians in the United States; among whom there are less than 10,000 Protestant Christians.

The death is announced of the Rev. Alex. Dobbin, one of the oldest and most highly respected Presbyterian ministers of Ireland.

According to statistics just published, the excess of female population in England amounts to 1,670,000, mainly due to the lower death rate among women.

With five exceptions King Edward has now attained a greater age than any previous occupant of the throne. He is now nearing the completion of his sixty-eighth year.

United Free Church ministers are, as a result of a recent change of policy, receiving a number of chaplaincies formerly reserved for ministers of the Church of Scotland.

The continued importation of arms into Waziristan and the repeated outrages of the tribes on the northwest border of India may, it is thought, necessitate a military expedition.

Twenty-nine new foreign missionaries are being sent abroad this fall by the Southern Presbyterian Church, while the Reformed Church in America sends eighteen.

The French postal system was started in the reign of Louis XI., but the first director-general was appointed by Louis XIV. He farmed the office, paying a million francs a year for the privilege.

Rev. David Smith, of Blairgowrie, author of "In the Days of His Flesh," has been inducted to the chair of theology at the Magee College, Londonderry, made vacant by the death of Prof. Pettigrew.

The Great Northern Railroad put in operation September 27 the fastest long-distance train in the world. It is a mail-express train, and cuts off eleven hours of the former running time between St. Paul and Seattle.

The home secretary has obtained the opinion of the president of the Royal College of Physicians on the prison system of feeding applied to suffragets. Sir Douglas Powell approves of the methods in use as the only way of saving life.

The Neptune, Great Britain's eighth battleship of the Dreadnaught class, was successfully launched September 30 at Portsmouth England by the Duchess of Albany in the presence of a vast assemblage. The bulkheads of this battleship are said to be so heavily armored that experts think it practically unsinkable by a torpedo.

The Hampton Court vine which was planted 141 years ago from a slip of Valentine's near Wanstead Essex is now bearing 300 bunches of grapes of which some weigh over 2 lb. Although not the largest in England the vine has the largest stem of any, its girth being over 45 in., while its principal branch is 114 ft. long. The grapes are primarily cultivated for the King's table.



## NO LONGER TORTURED.

## A Sergt.-Wheeler in R.C.A. Finds Cure from Agonizing Skin Disease.

Sergt. Wheeler Thos. P. Bennett, R.C.A., who lives at 706 Albert St., Ottawa, describes the relief which he got from D. D. D. Prescriptions:

"It gives me pleasure to commend D. D. D. to sufferers from skin diseases. For three years I suffered intensely from a skin disease which I developed on the back of my neck. It grew continually and sometimes cast off scales. Neighbors' advice, prescriptions, salves and expensive blood medicines were lavishly used.

At last I found relief in D. D. D. used according to directions. It required just one bottle to effect a cure. I am no longer tortured as I have no hesitancy in acknowledging to the world the worth and great virtue of D. D. D."

Blood medicines cannot kill the germs in the skin which cause eczema and other skin diseases. Salves fail because they cannot penetrate. D. D. D. goes right into the pores, kills the germs and cures.

For free sample bottle of D. D. D. Prescription, write to the D. D. D. Laboratory, Department OD, 23 Jordan St., Toronto.

For sale by all druggists.

## HEALTH AND HOME HINTS.

Scorches may be removed by rubbing pipeclay carefully into the material.

To clarify fat after frying, throw in a few slices of potato and cook for a few minutes.

Make starch with soapy water and you will find that the iron will not stick.

A clothes line should be boiled for ten minutes before it is used to render it more durable.

Sprinkle clothes before ironing with warm water; it penetrates more quickly than cold, so that less of it is required.

A shampoo mixture, which is both strengthening and cleansing is this—Make a lather with castile soap and half a pint of hot water; beat into it the yolk of one egg and a teaspoonful of spirits of rosemary.

A good way to prolong the life of the plant is to report it, placing about two inches of crushed leaves at the bottom of the pot. Also a little bone meal on the surface of the soil occasionally will help wonderfully.

Cabbage Relish—One medium head cabbage, two onions, two sweet peppers, ends removed, cut in food chopper and moisten with salad dressing.

Victoria Pudding—Take two eggs and their weight in butter, sugar and flour; two tablespoonfuls of marmalade, and a saltspoonful of soda. Mix, pour into a greased basin, and steam for two hours.

Stewed Veal and Peas—Bone a breast of veal and cut it in three pieces. Rub the meat well with a mixture of flour, pepper, salt, herbs, lemon rind, and mace. Melt some dripping in a stewpan and fry the pieces of meat. Just cover with boiling water or stock and simmer for three hours. Serve with thick sauce round, and plenty of green peas.

Scalloped Tomatoes—Take five large tomatoes, perfectly ripe; scald and peel them. Cover the bottom of a deep dish thickly with butter. Then put in a layer of tomatoes, seasoned slightly with a little salt and cayenne, and powdered mace or nutmeg. Cover them with a layer of breadcrumbs and butter, then another layer of tomatoes, and proceed thus till the dish is full, finishing with bread crumbs, and laying a few pieces of butter on the top. Some prefer the addition of a little raw sugar.

The path of a good woman is indeed strewn with flowers; but they rise behind her steps, not before them.—Ruskin.

## SPARKLES.

"Does your wife enjoy roughing it?"  
"Does she? Say, you should see her in a bargain rush."—Detroit Free Press.

"Why do you call that horse Summer Boarder?"

"Because," answered Farmer Corn-tossel, "he don't do nothin' but eat an' kick."—Washington Star.

"Some folks is born lucky," said Uncle Eben, "an' de man dat is born wif plain common sense is one of 'em."

"There was a time when they put men in jail for debt," said the bill collector, severely.

"Well," answered the fretted citizen, "I don't know but a good, stout jail, where your creditors couldn't send in cards or call you up on the telephone would be a great comfort."

## GOOD MORNING.

Good-morning, Brother Sunshine;

Good-morning Sister Song;

I beg your humble pardon

If you've waited very long.

I thought I heard you rapping;

To shut you out were sin.

My heart is standing open;

Won't you

walk

right

in?

Good-morning, Brother Gladness;

Good morning, Sister Smile.

They told me you were coming,

So I waited on a while.

I'm lonesome here without you,

A weary while it's been.

My heart is standing open;

Won't you

walk

right

in?

—Selected.

Teacher—Johnny, can you tell me how iron was first discovered?

Johnny—Yes, sir.

"Well! Just tell the class what your information is on that point."

"I heard father say yesterday that they smelt it."—Selected.

"My motto is, 'Never give up,'" said Mr. Closest.

"Yes," remarked the good deacon.

"I've noticed that when I pass the plate in church."

Lawyer (to timid young woman) — Have you ever appeared as witness in a suit before?

Young woman (blushing)—Y-es, sir, of course.

Lawyer—Please state to the jury just what suit it was.

Young Woman (with more confidence)—It was nun's veiling, shirred down the front, and trimmed with a lovely blue, with hat to match—

Judge (rapping violently)—Order in the court!

Little Willie—I hate to have my face washed.

Little Bobby—So do I. I wish I was a big man and could wear whiskers.

"Let the GOLD DUST Twins do Your work"



**GOLD DUST**

WASHING POWDER "CLEANS EVERYTHING."

The N. K. FAIRBANK COMPANY

MONTREAL

## TONIC TREATMENT FOR INDIGESTION

Remedies That Digest the Food Will Not Cure the Trouble — The Stomach Must Be Fitted to Do Nature's Work.

The tonic treatment for indigestion, dyspepsia, catarrh of the stomach and gastritis is having remarkable success in curing obstinate cases and deserves attention from every sufferer.

Its principal is that remedies for indigestion that digest the food for the stomach give relief for only a short time. Ultimately they unfit the stomach to do its own proper work, because they make its already weak powers still weaker by disuse, while the remedy that strengthens the stomach makes it capable of digesting the food for itself, and this benefit is lasting. A remedy that is not only a tonic for the stomach, but for the blood and nerves as well, invigorates the entire system and makes recovery from the painful, weakening effects of indigestion rapid and thorough. Every sufferer from indigestion will find in Dr. Williams' Pink Pills just the tonic needed, as they enrich the blood tone the stomach and thus enable it to do the work nature intended it should do. This has been proved in thousands of cases, and it is worth the while of every sufferer from stomach trouble to give Dr. Williams' Pink Pills a fair trial. Mr. Edward Chatterton, Campbellton, N.B., says:—"I have been a great sufferer from indigestion and stomach trouble and although I had treatment from several doctors, I did not find a cure until I began using Dr. Williams' Pink Pills. I can hardly describe how much I suffered at times. Every meal brought with it more or less agony, and I seemed to have a complete distaste for food. I had almost begun to think my case incurable when I came across a pamphlet advertising Dr. Williams' Pink Pills and I decided to give them a trial. I am very thankful that I did so, for I had not been taking the Pills long before I found them helping me, and in six weeks every symptom of the trouble had vanished. I can now eat heartily almost any kind of food, and no longer experience pain and discomfort after eating."

It is because Dr. Williams' Pink Pills make new, rich blood that they cure such troubles as indigestion, rheumatism, neuralgia, headaches and backaches, St. Vitus dance, and other forms of nerve troubles. They cure the irregularities of girlhood and womanhood, and bring ease comfort and health to sufferers. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

## TO FRESHEN BREAD.

When a large quantity of home-made bread has been baked at one time, some of it, if kept long, is sure to become hard and unappetizing. This can be made as good as new by a very simple method. Dip the loaf in cold water, put it in a pan in the oven, and bake until it is heated through. After it has been taken out, wrap it in a damp cloth, and when cold it will be quite as good as when first baked.

If hot bread is desired for breakfast, the above method may be used for reheating. Bread muffins, and rolls reheated in this way are just as appetizing and are said to be more healthful than freshly-baked hot breads. Certainly, less time and trouble are necessary to serve hot bread by this method than to mix and bake it fresh.—Farm and Fireside.

The man hardest to convince of sin is the one who never doubted it.



**Grand Trunk  
Railway System**

**MONTREAL**

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**New York and Boston**  
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son who is the sole head of a  
family, or any male over 18 years  
of age, to the extent of one-  
quarter section of 160 acres, more  
or less.

Application for entry must be  
made in person by the applicant  
at a Dominion Lands Agency or  
Sub-Agency for the district in  
which the land is situate. Entry  
by proxy may, however, be made  
at any Agency on certain condi-  
tions by the father, mother, son,  
daughter, brother, or sister of an  
intending homesteader.

**DUTIES** — (1) At least six  
months' residence upon and cul-  
tivation of the land in each year  
for three years.

(2) A homesteader may, if he  
so desires, perform the required  
residence duties by living on  
farming land owned solely by  
him, not less than eighty (80) acres  
in extent, in the vicinity of his  
homestead. He may also do so by  
living with father or mother, on  
certain conditions. Joint owner-  
ship in land will not meet this re-  
quirement.

(3) A homesteader intending to  
perform his residence duties in  
accordance with the above while  
living with parents or on farm-  
ing land owned by himself, must  
notify the agent for the district of  
such intention.

W. W. CORY,

Deputy of the Minister of the  
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