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OTTAWA WEDNESDAY, SEPT. 15, 1909.

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God Means Us To Be Happy.

SELECTED.

God means us to be happy;
He fills the shortlived years
With loving, tender mercies —
With smiles as well as tears.
Flowers blossom by the pathway.
Or, withering, they shed
Their sweetest fragrance over
The bosoms of our dead.

God filled the earth with beauty,
He touched the hills with light;
He crowned the waving forest
With living verdure bright;
He taught the birds its carol,
He gave the wind its voice.
And to the smallest insect
Its moment to rejoice.

What life hath not its blessing?
Who hath not songs to sing,
Or grateful words to utter
Or wealth of love to bring?
Tried in affliction's furnace
The gold becomes more pure—
So strong doth sorrow make us,
So patient to endure.

No way is dark and dreary
If God be with us there;
No danger can befall us
When sheltered by his care.
Why should our eyes be blinded
To all earth's glorious bloom?
Why sit we in the shadow
That falls upon the tomb?

Look up and catch the sunbeams!
See how the day doth dawn!
Gather the scented roses
That grow beside the thorn!
God's pitying love doth seek us;
He leads us to his rest;
And from a thousand pathways
He chooses what is best.

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BIRTHS.

On Tuesday, Sept. 7, 1909, at 12 Selkirk avenue, a son to Mr. and Mrs. Ross H. McMaster.

On Sept. 2, 1909, to the Rev. and Mrs. D. M. Solandt, 566 Maryland street, Winnipeg, a son.

At Moose Jaw, Saskatchewan, Aug. 24, 1909, to Dr. and Mrs. Thomas McCrae Leask, a son.

At 54 Wellington street north, Woodstock, Ont., on Aug. 27, 1909, to Mr. and Mrs. A. H. Wilson, a daughter (Mary Elizabeth).

At Arcola, Sask., on Aug. 13, 1909, the wife of Alexander A. Chisholm, formerly of Glengarry, of a son.

MARRIAGES.

In Kingston, Ont., on Sept. 2, 1909, by the Rev. J. D. Boyd, B.A., Miss Alice May Sharpe to Thomas Henry Crozier, both of Kingston, Ont.

On Sept. 4, 1909, at 181 Lisgar street, Ottawa, by the Rev. Dr. Armstrong, Lydia, younger daughter of Mr. J. H. Dunlop, of Ottawa, to Edwin Clarke, formerly of Edinburgh, Scotland.

At The Manse, Chesterville, on Aug. 19, 1909, by the Rev. Stuart A. Woods, B.A., Mr. Leslie Carr to Miss Libbie Cregen, both of Berwick, Ont.

On Saturday, Aug. 28, 1909, at Zion church, Brantford, by Rev. W. A. J. Martin, Marion Isabel, daughter of the late Sheriff Watt, to Frank Edwards MacArthur, of Wolsley, Sask.

DEATHS.

At the residence of her daughter, Thurso, Que., Jean Angus, aged 100 years, 4 months, relict of the late Thos. Angus, of Ottawa.

At Rawdon, Que., accidentally killed, on Aug. 24, 1909, John McEwen, at the age of 87 years and 10 months.

At Peachland, B.C., on Sept. 4, 1909, H. H. McLachlan, of 176 Huron street, Toronto, in his 83rd year.

Entered into rest, at 50 Earl street, Kingston, Ont., on Sept. 5, 1909, Helen Robertson Bell, the beloved wife of Andrew Maclean, Jr.

On July 26, 1909, Annie L. Bayne, youngest daughter of Mr. and Mrs. D. M. Bayne, Lakeside, aged 24 years, 6 months and 1 day.

On Aug. 28, 1909, at the residence of Mrs. James Armstrong, Richmond, Ont., Miss Jane Craig.

At St. Andrew's Manse, Scarborough, Aug. 31, 1909, Ellen Tait Murray, widow of the late John Murray, New Lowell.

At Cornwall, on Sept. 3, 1909, Mary Christine Waggoner, wife of the late Hon. John Sandfield Macdonald, aged 89 years and 11 months.

Near Vankleek Hill, on Aug. 23, 1909, Mrs. Archibald McCrimmon, aged 80 years.

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NOTE AND COMMENT

Several Alpine accidents are reported. A party of English tourists, who had lost their way had to spend the night on the Matterhorn. They were rescued by a relief column, which made its way to them through a raging snowstorm.

His Grace, Archbishop Bruchesi, of Montreal, in a vigorous address at Longueuil enjoined the faithful to a better observance of the Sabbath, for the Lord's Day was now given over to pleasure and the service of man rather than to God.

Dr. Edward E. Harper of Southport, England, has arrived in Ottawa to take up his duties as organist at the St. Andrew's church. Unfortunately to relate his wife died only a very short while before he left England and he comes with the bereaved family. He will preside at the organ on Sunday next.

The Pasteur Institute, Paris, which has already done so much for poor humanity, will soon be able to extend its work, when the legal formalities, which will put into possession of a legacy of \$6,000,000, left to it by M. Osiris, are completed. The money is to be used for researches in connection with the cure of cancer and consumption.

Mr. Thos. Yellowlees of the Ontario Sunday School Association this week leaves on an eastern tour of work, and will visit the counties of North and South Leeds, West and East Carleton, Russell, Prescott, Dundas and Greenville. He will attend meetings also in Ottawa, Brockville, and Prescott, and the township conventions of Augusta, Osnabruck Centre and Mountain. The tour will occupy about three weeks' time.

People waste useful lives, says the Catholic Register, for great opportunities when the little ones they spurn have in them the seeds of true accomplishment. Greatness and goodness are never far apart; he who does his best with the little things eventually climbs to fame and favor whilst the renegade hunter is pushed aside as a failure in life. There is greatness at every man's door if he only knew it, and goodness is the key that lets him into it.

Turkey is, like many of the other unprogressive nations, taking a new life. A national bank is to be established, and the president is to be an Englishman, Sir H. Babington Smith, secretary to the British post office department, and a near relative of Lord Elgin, a former distinguished Governor-General of Canada. The bank is an important part of a plan for reorganizing the financial and commercial affairs of Turkey and developing its resources. Probably this movement would not have taken place had the former Sultan not been deposed and driven into exile.

Sir Thomas Whittaker, M.P., the British temperance advocate, has been giving the British workmen some facts which are well worth pondering. He says that out of every 100,000 men, 11,000 more temperance men reach the age of seventy than those who call themselves careful drinkers. The liquor bill of Great Britain is greater than the annual rental value of every inch of land in the British Isles. The army and navy are costly institutions, but the British public spends on strong drink two and a half times as much as it spends on both the army and navy. This traffic, remarks the Christian Guardian, is surely the most stupendous commercial folly of the age.

The amusements in Queen's Park, Aylmer, Que., have been running on Sundays. The friends of the Lord's Day have instituted proceedings under the Provincial Sunday Observance Act. The case is being followed with keen interest, and, if successful, will result in the closing of amusement places in Hull.

A movement which aims to secure the Sunday as a day of rest for all the postmen in the United States has been inaugurated. A memorial was prepared which will be presented to Postmaster Samuel Hitchcock, urging as the first step an official investigation of the work now being performed by post office employees in the United States. It points out that British and Canadian cities have no Sunday collections or deliveries. Congress will be asked to act on the matter at its next session.

"In a few years the better classes in Japan will be living and eating in European fashion," says a well-known authority on Japan. "Already many wealthy Japanese have two houses, often side by side—a Japanese house in which they live as their fathers lived, and a European house in which their children are fed, educated, and clothed in European fashion. In the latter house the children are encouraged to sit on chairs, eat meat with knives and forks, and talk English. The result will soon be seen in the improvement of the physique of the next generation. The movement receives the support of the Emperor."

In some of the Southern States the enforcement of prohibitory liquor legislation is producing some remarkable developments of evasive ingenuity. In Tennessee an odorless drink, beerette, which leaves no trace of its presence in the breath of the drinker, has appeared; its intoxicating effects are described as tremendous, if not deadly. In Georgia the practice obtains of putting drinking places in the names of negro employees, who serve the prison sentence at a stated compensation, while the real owners continue the business and pocket the profits. In some parts of Georgia there has been a revival of Ku Klux Klans, or night-riding groups which deal strenuously with suspected operators of "blind pigs." In addition to the good results produced by prohibition down that way, there would also appear to be a great deal of studied lawlessness.

In the Belfast Witness of 27th ult., under the heading "Scottish Notes," we find the following: A telegram from New York states that, according to the newspapers, the most prominent names mentioned in connection with the vacancy in the pastorate of Fifth Avenue Presbyterian church, New York, are those of the Rev. G. Campbell Morgan, D.D., of Westminster Congregational chapel, London, and the Rev. John Kelman, D.D., junior colleague at St. George's United Free church, Edinburgh. The curious thing in the report, if it be well founded, is not that either of these ministers should be thought of, but that both of them should be considered by the same congregation. For Dr. Campbell Morgan is intensely conservative in his theological outlook in deference to his views on Biblical criticism, while Dr. Kelman belongs to the dominant Scottish school which combines an advanced critical standpoint with genuine Evangelical fervor. Neither Dr. Morgan nor Dr. Kelman can very well be spared from this country. Certainly in Scotland the loss of the junior minister of St. George's would be regarded as a very great calamity.

Sam Jones tells of an Irishman who was urged to drink, and reminded about St. Paul telling Timothy to take a little wine for his stomach's sake, But, said Pat, "my name is not Timothy; and, if it was, there's nothing the matter with my stomach." Who will say that the Irishman was wrong? St. Paul no doubt knew something about Timothy's stomach, but we don't, and our ignorance of this element of the case ought to make us chary of quoting this text for any other stomach.

The Rev. Dr. Dawson Burns, whose death, at his residence in London, is announced, was a well-known figure in the temperance world. He was an indefatigable worker in the cause of temperance, and will always be remembered by reason of his annual letter to "The Times" headed "The National Drink Bill." In this Dr. Burns laid before the public a carefully-computed and analyzed account of what they were spending or losing year by year on alcoholic drinks.

The following news item contributed by the Kashing correspondent of the North China Herald is encouraging: "A meeting of all the magistrates belonging to the Kashing Prefecture was held last week to discuss the opium question. We understand that steps will be taken to carry out the wishes of the Government in regard to the rapid suppression of opium. Books will be opened and all habitual smokers will be required to register their names. No more shops can be opened for the sale of prepared opium. The amount allowed to be sold per day in the shops already licensed will be limited. Licenses for these shops will be gradually revoked until all are closed within a certain time. There seems to be a real desire on the part of the officials to stop the traffic as soon as possible."

Doubtless the experience of the Chinese in dealing with this fearful evil of opium will be similar to our experience in dealing with the liquor traffic. There will be places here and there where reform measures incorporated into the laws of the land will be evaded, and these can be pointed to as showing the failure and uselessness of the reform. There will be other places, however, like Kashing, where public sentiment will sustain the law, and a successful attempt will be made to mitigate the evils of the opium traffic.

An exchange tells of a new experiment in social work to be undertaken by the Church Army in London. They have been taught by experience the uselessness of the mere giving of doles night after night of soup and shelter to men and women who desire nothing better. So the Army has just secured a building in Marylebone used for many years as a brewery, which they propose to convert into a central labor home. All men coming into this home will be placed on piece work in return for the value of the food and shelter provided. They expect in this way to deal with one-half of the idle class who come to them. Those who have sunk to a lower level will be looked after in a detention colony where they will receive compulsory training under strict discipline. One part of the building will contain a home for better-class prisoners where by work under good influences they will have the chance of retrieving their characters and making a fresh start in life. Another feature of the scheme is the provision of a central work yard, where respectable married men will be able to secure employment when out of work, by wood-chopping and paper-sorting. This scheme for dealing with the unemployed has the approval of social experts; the cost of it is \$100,000.00.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

BIBLE CREDENTIALS. II.

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

In our last article it was observed at one point that the Bible is its own best witness. It carries in its pages its own credentials and, secure in its impregnable defences, boldly challenges the assaults of the sceptic's artillery. There are some who have not sufficiently estimated the strength of this position. They have considered the external evidences for the truth of the book. They have studied the testimony borne by contemporaneous history and perhaps have been deeply interested in the corroborative value of antiquarian excavations. The very depths of the earth have become vocal with declarations in support of Holy Writ from long-buried tablets and curiously-eyed spheres. But important as these matters are, we are safe in saying that in its internal evidences the Bible has still mightier attestation to its truth and to its Divine origin.

When we open the bound volume we find in reality a goodly library brought together in one Book. Through this whole library there runs the most amazing unity in the midst of manifest diversity. There is no such literary miracle in the whole field of written language. If we take the chapters that our best-known writers would frame upon the same general subjects and in regard to which they have even held consultation we should have a sort of literary crazy-quilt in comparison with which Joseph's coat was a common-place sameness. In the Bible we have a large number of books written in several languages by many authors separated by long distances in space and time. But throughout its whole length "one increasing purpose runs." It is a completed work on the relations between God and man. It is the history of the glorious and the tragic in human life. The three Rs of religious experience—Ruin in Adam, Redemption in Jesus Christ and Regeneration by the Holy Ghost permeate the whole record from the opening of Genesis to the last amen of the Apocalypse. There are diversities but they are as the diversities of the several parts of a picture which, put together, make the perfect whole. There are, for instance, four biographies of Christ. They are written by four men of very divergent temperament and training, each one of whom looks at the subject from his own view-point. But the four go together like the painted cardboards which children use, till the one portrait stands out in bold relief—the unique, majestic and supreme figure of the Christ. The only way of accounting for this literary phenomenon is by accepting the theory of Divine inspiration, the over-mastering guidance of God preventing from error the holy men of old who spoke and wrote as they were taught by the Holy Ghost.

Further the Bible attests itself to us as a superhuman book because it alone amongst books dares to tell the whole truth about the men and the events of which it speaks. Mere human literature is quite otherwise. Where in ordinary writings do we get an obituary notice which tells the whole truth about its subject? Its function seems to be to record smooth things and be guided by the Latin saying, "De mortuis nil nisi bonum"—concerning the dead let us speak nothing but good. This may be praiseworthy in some degree and the only thing possible out of respect for the feelings of the living, but it does not make true history. Where do we find in mere human literature a biography which tells the whole truth about its subject? Some Boswell

writes of some Johnson but the production is that of a sycophantic admirer who omits mention of the weaknesses in the character portrayed. Or where do we get a history that tells the whole truth. Histories of France and Britain give very different accounts of Waterloo. Histories of the United States and Britain see Bunker Hill and the Revolutionary war from very different points. And we know that the histories of the Boer war written by Boer generals are of quite another kind from the histories written by our own people. This does not necessarily imply deliberate intent to mislead. It means, in any case, a necessarily narrow range of vision and a, sometimes unconscious, disposition to color our writings with our own predilections. The Bible alone is absolutely impartial, absolutely honest and truthful. It was written by Jews, in a Jewish country and primarily for the Jewish people, to whom as a sacred trust, were committed the oracles of God. Yet it tells in the most distinct terms things that are in the last degree discreditable to the nation and relates, for truth's sake, incidents that blot the biographies of some of the most famous national heroes. Abraham and Moses and David and Elijah have their moments of weakness and of sin ruthlessly set down that the rocks upon which they struck may be buoyed to save others who sail the hissing sea of life. A mere human literature would have cloaked and hidden these things from the sight of men, but the Bible dares to tell the whole truth, and its daring so to do reveals the God who directed by the inbreathed Spirit those through whose instrumentality He would speak to men.

Paris, Ont.

CHILDREN'S DAY, SEPT. 26.

The committee in charge of the Sabbath school work of the Church held its meeting last week in the office of the general secretary, Rev. Mr. Robertson, Confederation Life Building. Those present were: Rev. A. MacGillivray, convener; J. H. Anderson, Orr Bennett, Thomas H. Rodgers, J. W. McIntosh, R. J. Wilson, Dr. Nell, President Falconer, D. N. McRae, J. W. H. Milne, Dr. R. D. Fraser, Dr. J. M. Duncan, J. C. Robertson, Messrs. John Lowden, and A. S. McGregor.

The committee was in session for part of two days. Reports from the convener, secretary of the eighth synod conveners were considered. It appears that 3,154 schools were in active operation. Of these over 200 were organized during the past year. Special attention was given to teacher training, better singing, the extension of the home and cradle roll departments, the use of lantern slides and the development of the missionary spirit. A forward policy that will keep pace with the development of the country was decided upon.

By means of field workers and teachers' institutes every school is to be touched within the next three years, and a new school will be organized wherever a number of children can be gathered together. Very complete arrangements have been made for the observance of Sabbath, September 26, as children's day throughout the Church, and arrangements were well advanced for placing half a dozen field workers during the next season in various synods of the Church. The general secretary, Mr. Robertson, has just left to give a course of lectures to the students in Westminster Hall, Vancouver, and to visit the schools in the Kootenay district of British Columbia.

IS THIS AN EXCEPTIONAL CASE?

The following editorial from Zipp's Herald contains "food for thought" by the present-day pastor:

"A pastor making his first round of calls in a new charge, spent part of an evening in the home of an official, a leading man in the community and in the local church. When about to depart, the preacher said: 'If you will give me the Bible, we will have worship together before we separate.' Accordingly some brief passages from Scripture were read, and prayer was offered. At the door the layman said, 'Pastor, I want to thank you for the prayer. I have been for more than twenty years in this church, and we have had a series of good men in the pastorate, and yet not one of them until this evening ever offered to have prayer in our house!'

"The Minister was astounded. From the opening of his first pastorate his invariable custom had been to seize a favorable opportunity at the end of a pastoral call to join in worship with the household. He had never been rebuffed or chilled upon making the suggestion, and the few moments thus spent at the family altar had, without exception, proved opportune, unifying, and uplifting in their results and influence. He had not inquired particularly into the practice of other pastors, but this comment of his lay official opened his eyes to consider that there might be throughout Methodism a lamentable lack of this sort of service—prayer by the pastor at the family altar. Can this be so?

"Of course there are times when a man of sense can see that it would be ill-timed and un tactful to propose worship. Other callers may be present; the visit may be at a time when household duties are pressing on some one of the home circle; the social atmosphere may hardly be an act of devotion; but these incidental occurrences are liable to be exceptional. Usually, if the minister has good judgment and is a man of pastoral sympathies and habits, he can make his opportunity in a way to win immediate co-operation.

"The situation in many homes often makes prayer on the part of the pastor a grateful as well as a gracious service. A child is away at school out of that home; with what tenderness and sympathy can the needs of the boy or girl thus absent be recalled in prayer. Or news has just come that the relatives at a distance are seriously ill, and a spirit of anxiety is hovering over the family; how helpful a supplication in behalf of the invalid! Or the situation, as confidentially known to the minister, may be one of financial struggle, and the father and mother may be carrying heavy burdens of toil and perplexity in the effort to pay for food and rent, and to care for the children; the load of care may be lightened materially when a pastor with tact commends these anxious ones to the Father who has told us to ask, 'Give us this day our daily bread!' Or a place in that home may have lately been vacated by death, and the hearts of all the household may be still sore from recent bereavement. 'Beauty for ashes, and the oil of joy for mourning,' may come to that circle through prayer.

"To appear in the midst of such households, talk for a few moments on ordinary topics, speak a word about church matters, extend pleasant greetings, and depart without a word of pastoral solace, counsel or prayer—how can one adequately describe such conduct? How does the Master regard such a policy of neglect?"

DEVELOPMENT OF AFRICA.

Two lines of development among others have been pursued with wonderful results in Africa—the march of civilization along the Congo, and the push of the railroad north and south through that great land of jungles and of swamps, of ivory and of imps, of wild beasts and scarcely less wild aborigines. Some years ago the mere suggestion of a "Cape to Cairo" railway would have carried the average student of geography off his feet. But now that railroad is already built for a considerable part of the distance from Egypt to Cape Town. A distinguished company of English scientists recently formally opened the famous steel bridge over the Zambesi river, the railway having been completed northward from Cape Town to that point. Professor Darwin, son of the celebrated naturalists, delivered the opening address, in which he alluded to the wonderful advance made in introducing civilization to Africa, as shown by the fact that to points in the interior of the Continent to which the first explorers pressed only with great difficulty the party of scientists to which he belonged was able to ride in electrically lighted cars. When the formal exercises attending the inauguration of the bridge were concluded the visiting delegation went on a picnic excursion to one of the islands of the Zambesi—doubtless much to the curious amusement of the watching Africans loitering in the neighborhood. The Cape-to-Cairo railroad when completed will work a marvelous revolution in the state of Africa and the Africans. We wish that we could be sure that the change will be wholly for the better. With "civilization" will surely enter various attendant vices and evils which represent the parasitic growths on civilization and just so far as the heralds of the Cross travel will the agents of Satan dog their footsteps and seek to give the lie to their testimony for Christ. The Church of Christ must keep awake to the possibilities of the case, and forestall the plans of the evil one, who will try to turn civilization itself to account if he can for the riveting of a worse slavery on the poor Africans than any from which they have yet suffered.

Almost simultaneously with the formal opening of the Zambesi bridge came the news of the death, on his homeward way from Africa, of the celebrated Count de Brazza, a naturalized Frenchman, who anticipated Stanley in seeking, by way of the Alma river, a short cut to the upper waters of the Congo. While De Brazza did not have the fame of Livingstone or of Stanley he accomplished a great work in the exploration of Africa, and France has great reason to hold his memory in grateful honor, as he, by his alertness, enterprise and self-sacrifice, was enabled to gain for her a rich Congo province which otherwise might have gone to England. The labor of all these explorers, whether missionaries or worldly adventurers, will doubtless work into the providential plan of God for Africa, and the results of their labors, and in some cases their prayers, will be realized in the increasing development of the "Dark Continent" until light—the light of the Gospel we trust—pours through every corner and recess now gloomy with the night of sin and the despair of sorrow and superstition.

It seems clear (says the London correspondent of the "Birmingham Post") that the staff responsible for the distribution of the old-age pensions under the Old-Age Pension Act will be very materially increased after the end of the present year, the cost of administration rising proportionately. Nearly 850 Excise officers who have been engaged in the work are being, or are to be, transferred from the Local Government Board, and their places will have, of course, for the most part to be filled. The extra cost of administration will not fall far short of £50,000.

"EVANGELICAL."

James I. Good, D.D., in N. Y. Christian Intelligencer.

The word "evangelical" what does it mean? Our Protestant understanding of the word is that it means anti-Catholic. And yet the Catholic Church calls itself evangelical, because it claims to bring the evangel, the gospel to men. Only its Evangel is somewhat different from ours. Evangel means grace, and grace to the Catholic means something objective—grace is a germ planted in the child at baptism which springs up and ultimately saves him.

The Protestant idea of "Evangelical" is just the opposite. To us "Evangelical" means something subjective and experimental—justification by faith over against the Catholic justification by works—personal experience and assurance of salvation over against salvation by baptism and assurance spoken by the priest. The Evangelical doctrines of the Reformation were three—justification by faith, the Bible as the rule of faith and the priesthood of all believers.

But the meaning of Evangelical needs a new definition to-day. It has been defined on the one side; it needs to be defined on the other. It has been defined over against Romanism; it now needs to be defined over against rationalism. We are living in an age when words are changing their meaning. The Rev. D. J. Burrell, D.D., was right when some time ago he said he was not afraid of the Bible (that would stand all assaults), but he was afraid for the dictionary. Whenever theologies and philosophies change, then the meanings of words change, and we are living in such an age. The word "Evangelical" needs a new statement, a new definition. The question now is, how far can a man go in the new theology and yet be Evangelical?

Now we can agree that on two doctrines a man will not be Evangelical if he does not adhere to them. They are the deity of Jesus Christ and the sinfulness of man. We as Protestants may differ on the exact way in which God and man are brought together in the atonement, but on these two doctrines we need to be firm. Like the two pillars in front of the Jewish temple, they are the pillars of Evangelical Christianity. There are five main doctrines of Evangelical Christianity—the deity of Christ, the sinfulness of man, the substitutionary atonement, regeneration by the Holy Spirit and future punishment. The man who denies these is certainly no longer Evangelical. But going below these there are two underlying conceptions included in Evangelical Christianity—the doctrine of the supernatural and the doctrine of grace. If a man no longer believes in the supernatural he is no longer Evangelical; if a man can't be saved, and if a man doesn't believe in the doctrines of grace—that is, that we are saved by the unmerited favor of God (grace is a free gift), he is not Evangelical. Perhaps no better summary of Evangelical Christianity can be found than that made by the great court preacher of Prussia, the Rev. F. W. Krummacker, D.D.: "The Bible, the whole Bible and nothing but the Bible; grace, all of grace and nothing but grace."

The trouble with the new theology is that it endeavors to put everything under law and make it natural. It forgets that there is a supernatural, and that especially Christ is the great exception to law and above it. The trouble with it is that it endeavors to reduce everything to the human code and ethics, by which a man must save himself and no one else can save him. This, of course, rules out Christ's substitutionary atonement. Well, it was not intended that Christ should save us as men are ordinarily saved. If he had, there would have been no

grace about it; no unmerited favor. Salvation would not have been a gift to us. If we alone can save ourselves, then Christ never could save us. But His atonement is the great exception to human ethics—above all human ethics. It is a gift.

"Evangelical" needs a new definition. We have thus defined it in two ways, over against Romanism and over against rationalism. But it is growing into a still larger definition. It is finding a three-cornered definition. Another element in Evangelical is more strongly appearing. That is its sociological element. How often do persons get the words Evangelical and Evangelistic interchanged. They call Evangelistic meetings Evangelical meetings. They are confusing by the similarity of sound; and yet there is a similarity of meaning, too. Both words come from the same root, evangel. Both Evangelicals and Evangelists aim to preach the same gospel of glad tidings. These words are the same. There was a time in the days of dead orthodoxy when a Church thought she could be Evangelical without being Evangelistic. But in this Twentieth Century, with our tremendous social problems pressing upon us, the Church must be evangelistic if ever society is to be regenerated. We may differ on the exact method of Evangelization, but we can all agree that a Church, to be Evangelical must be Evangelistic. Where does the line run in the meaning of Evangelical in this direction of sociology? Can a man refuse to be Evangelistic and yet be Evangelical. We believe not. The man who does not attempt to save others cannot save himself. The Christian who does not attempt to save society and the world is not a real Christian. Religion to-day must be religion in salvation—the power of God for the salvation of men.

PROGRESSIVE WORK PLANNED.

Rev. F. A. Robinson of Stirling, Ont., has accepted the engagement to assist in the work of evangelism for a year as Assistant Secretary of that department under the General Assembly's Committee, and Kingston Presbytery has released him, so that he will begin his duties on November 1. Mr. Robinson was introduced to the committee at its annual meeting last week, and was cordially welcomed. The meeting was presided over by Rev. Charles W. Gordon, of Winnipeg (Ralph Connor), and members were present from all parts of the Dominion.

The committee decided to publish an evangelistic hymn book of its own, and if possible to have a preliminary issue ready for the work of this year. They also have in view the publication of a text book on evangelism, with the assistance of some college professor, for use among the congregations. The various theological colleges will be approached with the suggestion that training be given students in evangelism. Knox College (Toronto), and Westminster Hall (Vancouver), having already arranged for this. In this connection an address from Principal Gardner on "Evangelism in the Colleges" was much enjoyed.

It was decided to secure the services of a limited number of evangelistic singers, and to invite ministers and others who have musical gifts to assist the committee in the conduct of evangelistic campaigns.

The request from the Kootenay Presbytery to visit them with a second campaign in the autumn of 1910 was agreed to.

Arrangements are well under way for simultaneous Presbyterial campaigns in the Presbyteries of Orangeville, Peterborough and Owen Sound in October and November of this year.

"The executive of the Augmentation Committee (Western Section) will meet in the Confederation Life Building, Toronto, on Thursday the 30th of September, at 2.30 p.m. Presbytery conveners should send quarterly claims and other communications to the secretary, Rev. J. H. Edmison, Kincardine, Ont., a few days before the date of meeting."

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE QUARTERLY REVIEW.

For the Older Scholars and Bible Classes: Two Missionary Journeys.

Introduce the review by reminding the class that we have spent three months more in the first foreign fields of the church, with the greatest foreign missionary who ever lived.

Keep in view, that Antioch is still the headquarters of missionary operations. It is from this city that Paul sets out, and it is to this city that he returns at the close of the Second Missionary Journey, as he had done at the close of the First (ch. 14:26).

Paul's Second Missionary Journey.

Who were his companions? Why did Paul never go alone? Tell of the experience of missionaries in our own day who have gone out alone, men like Gilmour of Mongolia, and McKenzie of Korea. Get the scholars to name the principal places visited in, this journey of Paul's and to map out the course.

I. Troas. What happened at Troas? The vision, the voice, the man. Impress upon the class that Paul heard God's voice in the voice of this man, that God's voice is very human, at times; that we can hear it, if we will, in every one who needs our help.

II. Philippi. How many people have we become acquainted with in Philippi? How many families? Get the class to tell something about these people. What is the most important thing we are told about them?

III. Thessalonica. We find the whole city in an uproar, a mob assailing a decent man's house. What does it all mean? What had Paul done to create such a disturbance? What did the ringleaders of the mob say he had done?

IV. Berea. Bring out the leading characteristics of the people of this little town. They belonged to God's nobility, a nobility worth belonging to.

V. Athens. Get the scholars to tell what they know of proud, learned, cultured, gossip Athens. No harder field for a missionary. A minister who began work in the slums of New York, and who afterwards became pastor of one of the wealthiest churches in Boston, said that he was far more successful in the slums. Paul preached a great sermon at Athens, but seemingly it did not do its hearers much good. VI. Corinth. What kind of place was Corinth? It was corrupt, but Paul made a lasting impression upon it. Question the class about a letter Paul wrote while in Corinth. From Corinth Paul returned to Jerusalem, and then to the home church at Antioch.

Paul's Third Missionary Journey.

Bring out the fact that Paul, on this Journey, spent most of his time at Ephesus. What were some of the most memorable events in the history of his work at Ephesus? Get the scholars to tell about the burning of the books, and about the riot.

What letter did Paul write while at Ephesus? Have some one repeat the most beautiful passage in this letter, and ask them to try for a week to live in this love land and see how they like it. If it is the best place in the world to live, it will be worth while living there all the time.

Where does Paul go when he leaves Ephesus? On his return from Macedonia and Greece, the vessel in which he sails calls at Miletus. What is there in this farewell meeting at Miletus with the elders of Ephesus to indicate Paul's great love for them and their great love for him? What made the parting so sad? Can anything relieve the sadness of such partings?

The Close of the Journey.

When Paul sails away from Miletus with his companions, he is bound for Jerusalem? Why bound for Jerusa-

lem? Bring out some interesting events which happened by the way, and tell of the glad welcome which awaited him at Jerusalem.

BETRAYING OUR LOVE.

Unlove seems most likely to vent itself upon those whom we love most. And they are the very ones whom unlove hurts most. In the home, where we first learn what love is, and where our loving relationships are more precious than any others in life, we are most likely to give way to the unrelenting, unloving impulses of intolerance, anger, criticism, denunciation, contempt—all the unworliest, most cutting and destructive forces of our nature. We do not do this when "company" is present; we wear our "company manners" then. But when the guests—for whom we may care little—are gone, and we are alone with members of the home circle only—for whom we care most—then it is that the "company manners" of polish and courtesy and gentleness often disappear too, and an unlove that we would be ashamed to have outsiders see, has full sway. Why this is so, it is hard to explain. Probably we presume confidently upon the very love that we abuse, knowing that it will overlook and forgive and forget. But wounds made too often sometimes go too deep for entire healing. Why not offer the best we have, instead of the worst, to those whom we love the most.

AT THE CHURCH DOOR.

The bell now rings for evensong,
Full toned and sweet;
And seems with angel voice to say,
"Come, come, ye sons of men, and pay
Your worship meet."

Here let me leave the world behind
With all its care;
Lay down a while my weary load,
E'en at the gate of this abode
Of peace and prayer.

Here let me keep my foot aright,
And pure my heart;
Put on Humility—for near
Is One who reads my soul most clear
In every part.

Here let me ask of Him who said:
"I am the Door"
That I through Him may entrance find,
And e'er dispose my heart and mind
To love Him more.
—Austin Griffin.

LOVING OTHERS INTO THE TRUTH.

We need more than a clear knowledge of the truth in order to get others to see the truth. We may even know the truth and live the truth, and yet utterly fail in winning others to live that truth for themselves. To knowing and doing, we must add love; a loving confidence in others, freely and constantly expressed; a quick appreciation of their best points, and a loving blindness, most of the time, to their weaker and unworthy side. Only thus can we lead them on into the knowledge and the acceptance of the truths that they lack and need. If we would effectively close the door to their recognition of truths that they know they lack, all we need to do is to tell them of their lack, to show our disapproval of this, and to keep after them on every possible occasion in critical determination that they shall realize their failure and adopt our course. Probably no human being that ever lived responded to this course of treatment. Yet it is mistakenly administered by many of the best-meaning followers of Christ, who nevertheless fail to follow their Master in the love without which they themselves would never have been won to him.

DARKNESS AND LIGHT—A CONTRAST.

Dr. Brown, a Scotch missionary in Central Africa, gives a vivid picture of how the moral darkness there is increased by drunkenness. "I shall never forget," he says, "the poor drunken chief who staggered along the path waving his arms in the air—drunk and debased by the white man's rum; or the drunken village I passed through where half-naked, maudlin women were collected drinking beer; or another village in which the people had gathered for a night of rioting and wantonness, dancing and fighting. These scenes make us sick at heart, especially when we know that the traders of so-called Christian countries are helping to increase the darkness."

The only safe way to cast off the works of darkness is at the same time to put on the armor of light. Other methods of reform have been tried and have failed; the surest way is to "put on the Lord Jesus Christ." This method of transformation has proved effective in city missions, in the mining towns and lumber camps of Canada, and in the wilds of Africa.

In contrast to the other picture, notice the description of a Christian community in old Calabar, West Africa, where, under the ministry of T. J. Fuller, the people built chapels, founded schools, cleaned up their villages, learned to read their Bible, introduced daily family worship, gave thousands of dollars to carry the gospel to the interior tribes, and many offered themselves to go as missionaries to their former enemies. They had "put on the Lord Jesus Christ." This is the surest way to overcome the evils of intemperance.

MARTYR GRACE.

"I don't want to pose as a martyr," said a worried house-mother, "but I confess I do pray for martyr grace every blessed morning! I need it!" A silently sympathetic observer could well credit the confession. It was Monday morning, and anything that four lively youngsters could do to put a house out of order over Sunday had been thoroughly and satisfactorily accomplished. "Dyin' would be easy!" grumbled a usually good-tempered "Mammy," when the children of her foster-care had been unusually trying. "It's livin' that's hard!" Those are the extravagances of a worried moment; few of us seriously compare ourselves with the "early Christians" in point of trial. And yet there is a sense in which martyr grace is just the right word for the kind of Christian temper we are needing. Its essence is the willing spirit that made them "court the cross [and] flogs." There is nothing to hinder taking up common, everyday toils and trials in just that willing spirit. No good workman thinks of running a machine, the parts of which are rusty or gritty with dust. What rust and dust are to its mechanism, that distaste and revolt of spirit are to all our service. Not only is the work badly done, but we ourselves are disastrously worn in the process. It is the same with suffering. To accept a trial is almost to rob it of its power to hurt us. It is the willing spirit—the martyr grace—that makes all trials easy. Surely no one will deny that

More than martyr's aureole,
And more than hero's heart of fire
We need the humble strength of soul
That daily toils and lills require.
—Congregationalist.

To every man, as he confronts, one by one, the opportunities of life, comes the solemn admonition: "To him that knoweth to do good and doeth it not, to him it is sin."

THE DOMINION PRESBYTERIAN

"WE SHOULD SEE JESUS."

To the credit of "certain of the Greeks" in the time of our Lord it is said of them that they had a desire to see Jesus. It is equally to the credit of people today that they have the same desire. What if those early Greeks had not had such a desire? Who can tell how it might have affected the early start of Christianity? And today, just as great results hang upon the desires of men and women as regards their attitude toward Jesus.

Unless homes are religious, children are apt to have but little concern for things spiritual. If fathers and mothers have no desire to see Jesus their sons and daughters cannot be much blamed by their parents if they are found indifferent to things eternal.

If Christians themselves neglect the blessed means of grace, if they are indifferent to the use of the sacraments, if they do the things which those outside of the Church are found guilty of, then there will be but little desire on the part of the world to want to see Jesus. There is danger therefore that Christians themselves, by their loose methods of living, are proving a stumbling-block to the cause of Christ and the Church.

When people come to the hour of death, then they long to have some one point them to Jesus, for there are comparatively few who are willing to die in their sins. They want to see Jesus, for they know they must face him later on at judgment, and they are anxious to have their accounts settled before that day.

We need more of the spirit of religion in every-day life. Unless it is put into practical experience the religion does not amount to much. Unless men and women have a desire to see Jesus that is so strong that it will bring them into the Church for public worship of him, then their desire to see him is a mere sham, a mockery.

They who have the proper desire to see their Savior, will place themselves in such relations as will make it possible for them to see him in all his glory, for they will subject themselves to the guidance of the Holy Spirit, that being led by him, they will not only by faith see Jesus, but will the better know him, to whom to know aught is life eternal.

Such as truly see Jesus will be unselfish and loving in their natures, faithful in their attendance upon the means of grace, will avail themselves of the use of the sacraments, will carry their religion into their daily lives, will be eager to do good as opportunity may afford, and steadfastly "looking unto Jesus as the author and finisher of their faith," they will daily press toward the mark for the prize of the high calling as it is in Christ Jesus. Such a "looking unto Jesus" will find them ready when the Lord comes to receive unto himself his own.—L. M. Zimmerman, D.D., in Lutheran Observer.

PURITY OF HEART.

By Margaret Stewart.

"Blessed are the pure in heart, for they shall see God." What is it to be pure in heart? What must we do to fulfill the conditions of "seeing God" right here in this material world? Long I pondered this question and searched through God's laws and man's experience for an answer. And it came with a joy and inspiration born of God. Purity of heart is not ignorance. Nay, the picture of the heathen world in the first chapter of Romans proves that ignorance is the very cesspool of uncleanness. Purity of heart is not mere innocence. No, for the purest hearted men and women of all ages are those who have fought sin and impurity with full knowledge of its scope and power. Neither is purity of heart mere separation and non-participation in all that God has ordained, as is the practice of the ascetic and the celibate. We find what we seek in this simple fact—purity of heart is seeing every part and function of God's creation just as God meant it.

A PRAYER FOR THE CHURCH.

Theodore Cuyler says that when he and Newman Hall took tea with Spurgeon and heard him pray such a marvelous prayer in the family worship following, they discovered the secret of his power. Doubtless the prayer life of the great preacher has much to do with the phenomenal success which the Lord was pleased to grant unto him. The following extract from one of his prayers is a sample of their intensity, scope and fullness:

"Once more we pray thee bless thy church, Lord, quicken the spiritual life of believers. Thou hast given to thy church great activity, for which we thank thee. May that activity be supported by a corresponding inner life. Let us not get to be busy here and there with Martha, and forget to sit at thy feet with Mary. May thy truth yet prevail. Purge out from among thy church those who would lead others away from the truth as it is in Jesus, and give back the old power, and something more. Give us Pentecost; yea, many Pentecosts in one, and may we live to see thy church shine forth 'clear as the sun, and fair as the moon, and terrible as an army with banners.' God grant that we may live to see better days. But if perilous times should come in these last days, make us faithful. Raise up in every country where there has been a faithful church men who will not let the vessel drift upon the rocks. O God of the Judges, thou who hast raised up first one and then another when the people went astray from God, raise up for us still—our Joshuas are dead—our Deborahs, our Baraks, our Gideons, and Jephthahs, and Samuels, who shall maintain for God his truth, and worst the enemies of Israel. Lord, look upon thy church in these days."—Living Water.

THE SECRET OF POWER.

The Christian who neglects his Bible to feed on dreams and visions must expect to lament, "Oh, my leanness!" But he who shows himself in sympathetic accord with the Master's Prayer, "Sanctify them by thy word," becomes partaker of the divine nature and grows more and more unto the stature of the fullness of Christ. The Holy Ghost is called the Spirit of Power. His influence is the great moral dynamic. The Lord said to his disciples on his departure, "Tarry ye at Jerusalem until ye be endued with power." They waited ten days, with one accord, in prayer, until it came. It came from heaven with a sound as of a rushing, mighty wind, and there appeared unto them cloven tongues, like as of fire, and they were all filled with the Holy Ghost (Acts xxi. 4). This was their qualification for the work of the kingdom. It seems to me that we have only slightly apprehended as yet the full significance of this manifestation of the tongues of fire. The kingdom is to come through the propagation of truth, and this well never be accomplished until the eloquence of the Church, not in preaching only but in holy living, is a veritable gospel of flame. The time will come when men shall speak the Gospel, "the Spirit gives them utterance," in like manner; when the eloquence of truth shall be heated to the burning point; when they shall utter, as Milton said, "thoughts that breathe in words that burn." This is preaching; all else is empty speech.—Dr. David J. Burrell.

PRAYER.

O Lord, we thank Thee for strength to do Thy will. Continue this strength Lord, as in old days, and withdraw not Thy face from us, for without the sunshine of Thy glance we cannot live. Give us Thy hope, which is the chief strength of man, and without which he cannot fight on. But first give us Thy love, which is the bread by which man lives, and for which we crave in the name of Jesus Christ, Thy Son. Amen.

PILGRIM'S PROGRESS, SERIES IX.*

By Robert T. Speer.

At Vanity Fair we meet the proud. Pride is not the only vanity, but there are no more silly people at the Fair than the proud. Pride consists in caring entirely for what the people think or say and pretending that you do not care. Without an audience, real or imagined, the proud would soon forget their pride. Pride is not always display, but it is always the eye on the crowd, the thought of what others think or ought to think. The crowd may not be large. It may consist of only one, but the silliness of the person who feels it is the same. The happiness of the proud depends upon others. If they do not admire or cringe or envy, then the proud are not pleased. Boys who are bullies and girls who are snippets are among the silly proud at the Fair.

The shops at the Fair are full of shams. Most of the diamonds offered are paste and even the well-made toys are only toys. People soon weary of them. The fashions are constantly changing. Before most things have worn out the people cast them aside because the shop-keepers tell them they ought to buy other things. A great number of people at the Fair are unhappy because other people have more money to spend than they have and can change their toys oftener.

It is amusing and yet sad to walk about and overhear the remarks "This is life, isn't it?" says one whose highest thought reaches only to what kind of trimmings are on top of her head. "Isn't this simply too delightful," says another as she tries to walk about in shoes that are not so much more reasonable or comfortable than the shoes of the small-footed Chinese women. "This is the real thing," says a man as he stoops beneath the burden of his business and gives every minute of his time to his money schemes or his own sports and leaves his children with all that money can buy, but without the loving intimacy of a father, which no money can buy.

Vanity Fair takes itself very seriously. It is all just a great play, but alas, it is souls which are played with, so that it is no laughing matter. Only it is not this that explains why the Fair is so serious. It thinks that it is the real thing and the people who roam about in it are "blind—not seeing," as Peter says, "that which is afar off." Snared in their own little toils, they lose what is the real thing. "To call, to dine, to dance, to break

No canon of the social code. The little laws that lackey make. The feeble decalogue of mode,—How many a soul for these things lives With pious passion, grave intent, While Nature, careless handed gives.

The things that are more excellent." Vanity Fair will not last very long. It has been here a good many years and will be here a good many more, but its life after all is a short life. John perceived this and warned his children to remove from it. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vain glory of life, is not of the Father but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." But Vanity Fair shall not abide.

DAILY BIBLE READINGS.

Mon.—A stranger here (1 Pet. 2:11-25).
Tues.—A passing pageant (1 John 2:15-17).
Wed.—Satan's offer (Matt. 4:8-11).
Thurs.—What is not vanity? (Heb. 12:25-28).
Fri.—Made a spectacle (1 Cor. 4:6-13).
Sat.—The end of Vanity (Rev. 18:1-8; 21:1-5).

*Y. P. Topic for Sept. 19, 1909. Vanity Fair. Eccl. 1: 12-18; 2: 1-11.

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Manager and Editor

OTTAWA, WEDNESDAY, SEPT. 15, 1909.

We do not admire spurts in religion. We have very little confidence in "sheet-iron" Christians. And yet we cannot help saying that those good people who have been enjoying themselves for months and have now returned home should "take hold" of their church work with renewed and increased energy. September and October should be good months for the Church. Many of our city and town readers have not done an hour's work for their church since last June. Let there be earnest, skilful and persistent work now and plenty of it. There is another matter of equal importance. The revenue of many congregations goes down to zero in July and August. People are away and they took their money away with them—and spent a good deal of it too. The first envelope after the holidays should be very full. How about yours?

Many and severe have been the denunciations of what is called orthodox bigotry. It seems to be forgotten by those who delight in denouncing the bigotry that some orthodox people display that their weapons can easily be turned against themselves. The man who boasts about his liberality in religious matters is not infrequently the most illiberal man in the community. The so-called free-thinkers is quite often the first to refuse freedom of thought to others. This point was recently well put by a prominent Unitarian on the other side of the line:

If there can be anything more hateful than the stupidest forms of superstitious bigotry, it is the intolerance of the heterodox bigot, who makes intellectual assent to certain negations the test of religious character. An illiberal "liberal" Christian is one of the most exasperating of all fanatics; for his fanaticism is based on what he calls his reason, and he ignores every fact of deep religious experience.

THE ONLY SUCCESSION.

To those who accept the Word of God as the only rule of faith, and discard priestliness in its every form, apostolical succession is nothing but a figment of the imagination. These maintain that the apostles could have no successors. They remember the distinguishing features of the apostolate, that one must have been with the Lord and been able to witness to his resurrection. They acknowledge the claim of Paul to rank as an apostle, because after the ascension he had miraculously seen the Lord, and had listened to His voice. The conclusion is inevitable that the apostleship ceased, when the last of the twelve had gone to his reward.

The very notion of apostolic succession is begotten of the world. There cannot in the nature of the case be any hereditary line either with ministers of religion or Christians generally. Royalty may lay claim to an unbroken descent from some illustrious warrior, though even here many links in the chain may be found to be imperfect. The scion of a noble house may proudly trace his lineage, through the centuries, to him who, by some deed of prowess or some good fortune, became its founder. But there is nothing corresponding to this in the Christian life. In this regard we are without father and mother. We cannot boast of our patent of nobility. Nor can we indulge the pleasing dream of being succeeded by heirs according to the flesh. It is true that Christians are frequently blessed with the glad spectacle of their children becoming the genuine followers of Christ. But how frequently is the opposite to be seen, parents being broken-hearted because of the prodigality of their offspring.

No. Every man, every woman must stand alone. The Saviour has one saying that is applicable to all. "Except a man be born again, he cannot see the kingdom of God." It will not avail even in the case of an Archbishop that he can boast of the Papal blessing, if his heart has not been touched by the Spirit of God. The only true ordination is that of which the Apostle Paul speaks when he says, "and when James, Cephas and John, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship." There is something which lies back of the call of the Church to be a minister, and that is the call of God. It is this which gives meaning to a pastor's ordination. It is this which gives him a place in the true succession of Christian men and women. But without it the Papal tiara and crozier, the cardinal's hats, the bishop's lawn, the minister's robe, are only like the sign-board over an empty shop. If so, then let the vain fancy of apostolic succession be given up, and let Christians consecrate themselves to the work which it has pleased God to assign to them of proclaiming a free and full gospel of salvation.

Think seldom of yourself, often of your friends, and every day of Christ; spend as much time as you can, with body and spirit, in God's out-of-doors—these are little guide-posts on the footpath to peace.—H. Vandyke.

CHURCH MUSIC.

One thing in the Presbyterian Church in Canada that affords great room for improvement is sacred music. A hopeful sign of advance in this divine art is the attention that is being devoted to the subject. People are becoming more alive to its importance, and various efforts are being made to bring about a much needed reform. Music has its attractions for all classes of people, hence the readiness in some country districts to welcome the visits of the peripatetic musical adventurer who opens his singing classes in the rural school houses, and affords, if nothing better, an agreeable pastime for the young people during the long winter evenings. The singing school of earlier days is rapidly becoming a reminiscence of the past. Its usefulness is gone. It would be well if it were replaced by some more efficient means of stimulating and directing the musical education of the young.

Our comprehensive system of education very properly makes provision to a limited extent for teaching music in the public schools. This important branch of culture might with advantage be considerably extended. Besides being helpful in awakening a love for music, and laying a good foundation for subsequent advances, it would afford a welcome and agreeable respite for the monotonous grind to which the pupils of these days are subjected.

There is a noticeable improvement in the general appreciation of high-class music by the community. An oratorio, for instance, is not now listened to with ill-concealed weariness, or, as was not infrequently the case, under the pleasing fiction of listening to the music the people seemed to entertain the opinion that its chief purpose was to provide an artistic back ground for a rattling fire of silly chatter. That has well nigh disappeared, and most auditors seem to catch the spirit of the inspiring strains.

The importance of music in the highest sphere to which it can be applied—the service of God—is demonstrated by the prominent place it has assumed in all great religious movements. Its influence was powerfully and immediately felt during the early days of the Reformation. Luther's fondness for music is proverbial. The Wesleys gave it special prominence in the great revival that issued in the founding of Methodism: In our own time, we have seen the grand effects produced by the consecrated musical talent of a Sankey.

Many are of opinion that Presbyterians have not given the service of praise the attention they should. It may be that they are not behind some of their neighbors in this respect, but such consolation—if consolation it be—is at best but negative. It would be wrong to say that it has been indifferent on the question of sacred music, but it is undeniable that in too many instances there is a lamentable indifference to what ought to be one of the brightest and most impressive parts of sacred worship. The cultivation of music generally has tended to the development of a more artistic taste, but as yet it has almost failed to benefit the service of sacred song. One effect, temporary it is to be hoped, is that in

large city congregations, where music has in many ways been improved, the congregation do not join in the singing. They prefer to listen admiringly to the finely trained voices of the choir, and the organ accompaniment. They seem to be afraid to swell the volume of praise lest they mar a fine performance. This has an injurious effect. Spiritually minded worshippers feel as if this was a perversion of public worship. To them it appears to be the substitution of an artistic performance for the heart-felt and solemn out-pouring of the soul in sacred song as an act of sacred worship. The expectation seems reasonable that such a state of things is transition. The more general diffusion of musical culture will make it for the body of worshippers "a pleasant thing to sing praises to our God."

PREPARING FOR CAMPAIGN.

Messrs. A. E. Armstrong, Assistant Secretary of the Presbyterian Board of Foreign Missions, and R. W. Allin, Secretary of the Laymen's Movement in the Anglican Church, left last week for the west on a preliminary visit to the points suggested as possible centres for the meetings to be held throughout the Dominion during the season of 1909-10. The campaign is to begin the last week in this month, and is to take the form of district conferences in central cities and towns. A group of laymen, board secretaries, returned missionaries and others from Toronto and elsewhere will undertake a tour of the western points, starting from Winnipeg on the 22nd of October. The work is interdenominational. Mr. Armstrong and Mr. Allin will be together for a good part of the preliminary trip, and will be assisted by Rev. W. T. Stackhouse, the Baptist Laymen's Movement Secretary, who is already in Manitoba. Mr. Allin will return about the end of October, and Rev. Canon L. N. Tucker, General Secretary of the Missionary Society of the Church of England in Canada, will represent the Anglican Board on the delegation in the campaign. Mr. Armstrong will remain and take part in the campaign, and will not be back till the end of November.

About fifteen men are going on the delegation, representing the boards and the different Laymen's Movements. Probably one layman will go from Ottawa, one from Montreal, and two or three from Winnipeg, the rest being from Toronto. It is expected that Dr. J. M. Waters of the Presbyterian Movement will accompany the party to take charge of the literature which is to be used on the campaign explaining the Laymen's Movement.

On Saturday last death suddenly removed Mr. Peter Larmonth, a greatly respected citizen, and for 28 years a faithful elder of St. Andrew's Church. At the morning service Rev. Dr. Herridge made feeling reference to his demise, and at the close the Kirk session met and passed the following resolution: "The Kirk session of St. Andrew's church desires to record its deep sense of the loss sustained by the whole church through the death of one of its members, Mr. Peter Larmonth. For more than 28 years he was an elder, and the session has the most sincere appreciation of the services he rendered with so much zeal and conscientiousness. For some time he was the faithful superintendent of the branch Sunday school in Lower Town, and in various other ways he has cheerfully given to the church his earnest thought and care, enriching its spirit and leaving behind him many grateful and affectionate memories. The session would convey to the bereaved widow and sons its profound sympathy and would earnestly pray that in this sudden shock of grief they may be graciously strengthened and consoled by God."

INDIA'S DEGRADATION.

Rev. D. F. Smith is one of the most recent appointments to India. His letter reads like the first impressions of a new country:

Dear Dr. Mackay: Allow me to report my movements. The Council sent me to Neemuch in order to acquire the language, and I could not have been sent to a better place than the hospitable home of Mr. and Mrs. J. S. Mackay.

The next Council sent me to Ujjain on the 9th Nov., in company with Dr. and Mrs. Nugent and a band of Christian workers. We went into camp and remained until March. When we returned the great "Mela" was on, which you have heard about. It is an important event, occurring once in twelve years. Many thousands of weary pilgrims came to bathe in the holy river and wash away the twelve year old accumulation of sin in the life-giving stream. I have no pleasure in describing it. It is a horrid nightmare. Pictures that might be sent would be considered indecent and are prohibited.

We sold 411 Scripture portions and 1,000 other Christian books, but it was on the whole rather a hindrance than a help. The last was the great day of the feast. The Maharajah of Gwalior was to take part in the proceedings, and a gorgeous pavilion was erected on the river front. The seething, swaying multitudes! Every tower and window was freighted with a human cargo.

Then the procession of 40,000 Gurns, or holy men, led by flags and insignia of the different orders on elephants. As one of their doctrines is that clothes are a mark of sin, and the wearing of clothes the greatest sin, the rest can be imagined. A procession of 40,000 in the midst of hundreds of thousands of interested believers interested and hungering for something they do not find. The police had a hard time, but did, on the whole, very well. When the Gurns reached the river they immersed themselves and then passed away from the crowd to their solitary meditations.

When some of the people are asked what they got at the "Mela," the answer is, "We saw a vision—men wholly given up to the service of God." One poor old hungry man said, "Can you tell why I get nothing? I have visited all the sacred places. Others say they get visions, I get nothing. If I could get just one vision I would be satisfied."

These holy men live on the villagers, but not to teach or help, simply to beg, to be supported, whilst they seek their own salvation through emotional excitement—ecstasy. They have no thought for the people's good, who are sheep without a shepherd.

Health continues perfect. The work and the people are full of interest to me. May the Lord of the harvest send us more laborers and more power. Yours with best wishes,

D. F. SMITH.

Ujjain, June 23, 1909.

The Ottawa Presbytery has passed the following motion, nominating Principal Brandt, of the Pointe aux Trembles mission school, for the vacancy on the staff of the Montreal Presbyterial College: "Inasmuch as there is at present a vacancy on the staff of the Montreal College, this presbytery respectfully suggests for the consideration of the college board the question whether in view of the position which the college holds to the Church at large, and especially in relation to the interests of French evangelization, it would be wise to add to the staff of the college Principal Brandt, of the Pointe-aux-Trembles mission school." Principal Brandt would be an acquisition to the teaching staff of Montreal College, and it is to be hoped the college board may see its way to an early appointment.

SPARKS FROM OTHER ANVILS.

The Interior: No one can get much from the Lord's day who does not shut out a thousand things, innocent in themselves, but just now intrusive, because he would talk with God.

New York Observer: Our theology must be true to all the attributes of God, and we have no right to erect one quality; such as love, into a position of entire separateness from the other and qualifying attributes of the divine nature.

Herald and Presbyter: Though life lead us through some dreary desert, we must not make our abode there. A goodly, fruitful land lies beyond. Pitch your tent in the desert only so long as the passage through it may require, and remember that your residence is in a land of eternal glories.

Cumberland Presbyterian: If cleanliness is next to godliness, then the cleanest place in the world ought to be the church house. But is it always so? Men and women who would not be willing to receive company in a dirty home sometimes gather for worship in a building which deserves to be called filthy.

Christian Standard: Any student of the world's history knows that the Bible is the palladium of liberty and good Government. When our fundamental moral ideas are removed, the whole fabric of human society will be destroyed. Not only the Church, but the family and State, become as broken idols of the market-place under the new teaching, and religious, political and social anarchy results.

Presbyterian Standard:—The wiser ones, off guard, and the less intelligent, are heard betimes to say that to be a Christian is an easy task. But not so. Doing no good thing is easy, it may be said, in this life. Evil is ever present and readily done. Good is difficult of performance. Holiness is what we want, but it comes high. Character has a costly price. Our thanks go up to God for all needed wisdom and strength in our struggles for a better life and the assurance of grace sufficient for victory at last.

Lutheran Observer: On the supposition that this life is the only one we are ever to have, it seems impossible to vindicate the justice of the administration of the world. But if death closes only one chapter of our existence the chapters that follow may bring the solution of what now appears so tangled and confused. That such will actually be the case we are assured in Scripture. What is crooked here will be made straight yonder. The wicked shall not go unpunished and innocent suffering shall have its compensation in a far more exceeding and eternal weight of glory.

Dr. Andrew Murray returned to his home at Wellington at the close of July, after visiting many of the Dutch Reformed churches in South Africa in the interests of foreign missions. He expressed himself to me (writes a correspondent of the British Weekly) as profoundly grateful for the response, made in a time of financial depression, to his appeals. About £9,000 has been promised, nearly twice the sum aimed at. He presided, on August 3, at a farewell meeting in Cape Town to three volunteers for the Soudan Mission, and gave a most impressive charge, based on our Lord's commission, speaking with fine spiritual insight on its fourfold dimensions: "All power" (the height of His glory), "All the world" (the depth of His sacrificial love), "All things" (the breadth of His claim for universal obedience), "Always" (the length of His energising power in His witnesses). It was an inspiration to find this veteran prophet so full of strength and fire, with such keen interest in great world movements.

STORIES
POETRY

The Inglebrook

SKETCHES
TRAVEL

HOW THE PARTY WAS SPOILED.

By Helena Thomas.

"Excuse me for being so late, but the club did not let me out on time; besides, there was a committee meeting, of which I am chairman, so of course I was compelled to stay. It is a shame that you did not feel able to accompany me, for we had a most interesting programme, and I received so many compliments on my paper that I feel amply repaid for devoting so much time to it."

Mrs. Lowell talked so rapidly, as she laid aside her wraps, that her guest found no opportunity for comments before her hostess, glancing into another room, put the query:

"Where is Neta? She is surely home from the party by this time."

"Yes, she came in an hour ago, but she rushed upstairs without giving me an opportunity to ask how she had enjoyed herself. There was a look on her face, however, that made me conclude that it would be unwise for me to follow her. I am glad that you have come, though, for stifled sobs have more than once reached my ears, and I am afraid the poor child's feelings were deeply wounded at the party to which she had so eagerly looked forward."

"Very likely," rejoined the mother, in an important tone. "Neta is foolishly sensitive about trifles, but I suppose she will grieve until I talk some sense into her, so I may as well go to her and have it over."

Mrs. Lowell then went to her daughter's room and was gone so long that the guest, concluding that something serious was detaining her, was about to follow, when the hostess entered the room, saying hesitatingly:

"She is the most broken-hearted child you ever saw, and all because I did not finish her dress to wear to the party. How foolish and unreasonable!"

"I differ from you there," ventured the guest.

"In what respect?"

"Why, in thinking a child of your daughter's make-up either foolish or unreasonable in feeling that she was not fairly dealt with in being forced to wear what she did."

"Why, you make me feel as I used to, Miss Norris, when I had been up to some prank, and you severely reprimanded me in the long ago."

"Well, be that as it may," was the laughing retort of the oldtime teacher. "You are my senior in feelings, if not in years, evidently, if you cannot realize that your child has ample reason to feel wounded."

"Don't tell her so, I beg of you," rejoined the hostess, in an annoyed tone, "for I tried to laugh her out of her folly, and it would never do to let her know that 'my oracle,' as she has often heard me call you, looked at the matter from her viewpoint."

"No, you may be sure that Neta will not know, from me, that she has my sympathy, though she has, most assuredly."

"Oh, but she will have forgotten by to-morrow that she ever had a grief," was the careless reply. "Children rebound like rubber balls—cry one minute and forget the next."

Miss Norris had been in the home of her old pupil long enough to know that she did not regard home duties as those lying nearest. To be sure, she was a good wife and mother, in the main, yet the wishes of those who had the first claim upon her were lost sight of if one of the several clubs to which she belonged made demands upon her; hence Miss Norris availed herself of the first opportunity to point out this failing.

"I disagree with you there, too," said she, in an emphatic tone. "Neta has looked forward too long to what she called her first swell party to ever

forget her mortification in feeling that she was not dressed for the occasion. You need not shake your head, for I know, from bitter experience, what your child is suffering."

"Fifty years ago, when about Neta's age, I, too, was invited to what was then considered a 'swell party,' though 'grand' was the word used by children then, and for days I could talk of little else."

"It seems almost unbelievable now, but where my childhood was passed a girl wore an apron on all occasions, excepting church attendance. Fashion changed, as to the style to be worn, occasionally, but aprons were, with the one exception, always in evidence."

"For some time prior to the grand party I have in mind, black silk aprons were the rage for children as well as grandmothers, and I little thought, when I first proudly wore the silk apron my mother had made, at my earnest solicitation, that the day would soon come when it would look hateful to me, but such was the case."

"The much-talked-of party was to be given in honor of a cousin of a little friend, who was much looked up to because her home was in a city. So, as was natural, what 'Cousin Louisa' said was considered law by myself and companions and it is needless to say that when we noticed that the city girl wore only dainty white aprons, and heard her say, as well, that black aprons were only worn by old ladies, in Montreal, every one invited to the party to be given in her honor resolved to appear in a white apron."

"But, alas for me! my resolve to follow fashion's latest mandate resulted in being given my choice between wearing the black silk apron or remaining away from the party."

"Why, you poor child!" cried Mrs. Lowell, in a sympathetic tone, "that was almost cruel of your mother."

"Yes it seemed so to me then, at least but she took that course for my good, as she thought, for I was not only extremely sensitive, but equally proud, and mother felt, as she then expressed it, that my 'pride needed humbling.'"

"She was usually indulgent, as a rule, but in spite of my coaxing and crying mother remained firm, in this instance. So I thought that of the two alternatives I was choosing the least when I went to the party wearing the black silk apron but when I found that every other child wore a white apron I left like howling."

"I tried to wear a brave front, though, for I was too proud to let the other girls know how keenly I felt such remarks as, 'You must feel dreadful not to have a white apron on!' but before the afternoon was half over I slipped out, unnoticed, and ran home broken-hearted."

"Did your mother send you back?"

"How did your mother feel when she saw the result of wearing the black apron?"

"I do not recall what she said, at the time," rejoined Miss Norris, "but later in life, I had evidence that she saw her mistake in thus spolling my first grand party."

"But let me tell you, my dear pupil of other days, that the memory of what I suffered that afternoon is still with me in all its freshness, after the lapse of half a century, and that, because of it, I can fully sympathize with another little girl who was forced to wear an out-of-date dress, when a new one had been promised her."

"Oh, Neta will pass muster in anything!" replied Mrs. Lowell, with rising color. "I am sure that I looked so different from other girls' as she wailed, was all in her imagination."

"She attempted to at first, but she soon had her hands full trying to quiet me, for I was a very nervous child, and I cried until mother became alarmed and sent for my father, who, being a physician, gave me something quiet-

ing. But, foolish as it may seem, the disappointment and shame so affected me that I had such a fever for days I was kept out of school."

"You would have thought differently, I am confident, could you have seen the two friends who called for Neta," frankly rejoined Miss Norris.

"Was there really a marked contrast?" queried the now anxious mother.

"Yes, striking, I confess. Indeed so great was it that, thinking of my own bitter experience, I felt like holding your child back, but—"

"Why didn't you? I wish you had, for my sake as well as Neta's, for I felt it quite an honor to have my child invited to the Nixon's, and it hurts to think that she was not dressed like other girls."

"And yet, little mother, you did nothing beyond cutting out her dress, instead of having it in readiness for the eventual party."

"Well, when I promised to have it finished I had not counted on having another club paper to prepare this month, but after I agreed to supply it I could not give a thought to anything else."

"But your promise to your child had the precedence," urged Miss Norris; "besides you took time to purchase and superintend the altering of a new suit for yourself."

"Why, y-e-s, for I knew that several of the club ladies would appear with new winter suits today, and as I was to take a prominent part I did not want to look passe."

Miss Norris, unconvinced, shook her head in so forcible a way that it began to dawn on her hostess that she was the "unreasonable" one, instead of her child, and, after an unbroken silence, she said:

"I wish you had not told me what a contrast Neta was to the other girls—it hurts my pride, and—"

"Troubles your conscience, too, I hope," added the faithful friend, in almost a whisper.

"Yes, it does for a fact!" was the frank rejoinder. "Queer, wasn't it, that I should think your mother cruel, and yet my own child was forced to either wear what she did, or give up the party she had so joyously anticipated. 'Poor child!' I said of you, and now I say it of my own girlie, in deepest sincerity."

"Better say it to her," suggestively remarked Miss Norris; "though I think that an apology from you would mean more to the wronged child, just now, than pity."

"An apology! dear oracle. You would not have me apologize to my own child, would you?"

"Why, if you promised to furnish a club paper and then failed to have it in readiness at the appointed time, would not apology from you be expected?" queried Miss Norris.

"Certainly," was the emphatic reply, "yet I am always so dependable in such matters that I cannot conceive how there could be occasion for me to thus exonerate myself."

"Likely not, my friend; but is a promise not equally binding when made to your daughter?"

They were sitting in the gloaming so that the earnest questioner could not see how her words struck home, but when after a little the mother hastily left the room, the one left behind rejoiced, for she felt that wrongs were to be righted.

When Mrs. Lowell returned, however, she was not alone, for around the daughter who looked comforted, in spite of a tear-strained face, was thrown an encircling arm. Meantime, an added depth of mother-love lighted up the face of the hostess, who turned aside to say:

"Faithful are the wounds of a friend."—Good Health.

THE MISSION OF TIDDY WINKS.

"I think I hear a mewling at the door," said Mr. West to his pretty young wife.

"Oh, not a cat, I hope, for I would not have one in the house."

It was a cold, snowy night, and humanity prompted that at least the door be opened to see what the cry came from.

A tiny black kitten was there, looking up in its helpless way, as though saying, "I have no place to sleep and have lost my home. You have a beautiful house, and can you not give me a small place in it?"

Mr. West brought in the little stranger to show to his wife. It was jet black, with very bright eyes, and evidently had been somebody's pet but, kitten-like, had followed some passer-by probably, or possibly had been "dropped" by somebody moving away.

Mrs. West thought she had a natural antipathy to cats. She was neat in her housekeeping, and like many another wife did not wish to add to her cares.

"It is a pretty thing," said Mrs. West, "and we will not turn it out tonight in the snow. In the morning we will put it out, and let it find its home."

It was fed, and a comfortable place made for it by the kitchen range. In the morning it was delighted to see Mr. West, and followed him about like a dog. After breakfast it was fed and put out to "find its home." At night Mr. West asked about the black kitten.

"Oh, it's here," said the wife, "and it won't go away."

"Well, never mind," said the husband. "They say it's good luck to have a black cat come to you."

Day by day the kitten grew more interesting. He "graduated" from the kitchen range to the parlor and dining room. He was never satisfied till he sat near Mr. West, who now and then gave him pieces of food. He grew big and blacker than ever, so that he soon filled a cushioned chair, and was the handsomest creature in the neighborhood.

Once he was lost for a short time, and some boys a few doors away, who had most unfortunately, and wrongfully, been given a gun by their parents, were about to shoot a black cat on their porch.

A gentleman across the street called to them in vigorous tones that the cat was his, and on no account to shoot it. He soon found that it was not his, as he had supposed, but belonged to Mrs. West. He took it to her home, whereat there was great rejoicing and petting and gratitude.

Visitors always admired him, and Tiddy Winks, as they called him, became a necessity to the home. He made himself by his varied notes and purrs and winning ways almost as companionable as a person and much more agreeable than some. And aside from all this he had opened the heart of Mrs. West to animals.

"One touch of nature makes the whole world kin." Tiddy Winks had made the whole animal world dear to the heart of his mistress. He had fulfilled his mission.

If a man be gracious to strangers, it shows that he is a citizen of the world, and his heart is no island, cut off from other islands, but a continent that joins them.—Bacon.

"What! when the sun rises do you not see a round disk of fire like a guinea?" "Oh, no, no! I see an innumerable company of the heavenly host crying, 'Holy, holy, holy is the Lord God Almighty!'"

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of a crowd keeps with perfect sweetness the independence of solitude.—Emerson.

THE FATE OF SOME PINS.

"It's an odd question what becomes of all the pins, and I wouldn't under-take to tell what becomes of all of them, but," said a young woman who had just had her new spring coat fitted. "I can tell you what becomes of some of them."

"The fitter uses many pins in pinning up seams. She may carry about with her a big cushion stuck full of pins, handy to get at, or she may have a paper of pins hanging down from her belt; and when she fits she finds use for many pins.

"She pins and pins, and sometimes in reaching for a pin or in pinning or in taking pins out she drops one of them. She doesn't stop to pick that pin up, for that would be a waste of time and effort; she simply lets that pin lie where it fell and reaches to her cushion or the paper of pins that she carries for another; and so in the course of a day the floor of a fitting room gets littered with pins.

Then does somebody at the end of the day, when they straighten things out, pick up these pins and save them? No. It wouldn't pay. It would take time to pick them up, and time, labor, costs money. It is cheaper to buy new pins than it would be to pick and save these pins that have been dropped.

"So these dropped pins are not picked up; they are simply swept out with the rest of the litter, and that is the last of them. There must be hundreds of fitting rooms in New York, and they would account for the disappearance of at least a few thousands of pins daily."

THE DREAM ANGEL.

The days when I've been good
I'm glad to go to bed,
Because I know an angel stands
Above my head.

And then my dreams are glad,
And happily I roam
With dear dream children in the fields
Of their dream home.

But after naughty days,
My kindly angel stands
Above my head with drooping wings
And empty hands.

And then my sleep is sad,
And all the night time long
I have no happy dreams, because
My day was wrong.

DAY BY DAY.

"I don't believe I can ever be much of a Christian," said a little girl to her mother.

"Why?" asked her mother.
"Because there's so much to be done if one wants to be good," was the reply. "One has got to overcome so much, and bear so many burdens, and all that. You know how the minister told all about it last Sunday."

"How did your brother get all that pile of wood into the shed last spring? Did he do it all at once, or little by little?"

"Little by little," answered the girl.
"Well, that's just the way to live a Christian life. All the trials and burdens won't come at one time. We must overcome those of to-day, and let those of to-morrow alone till we come to them."

"Of course, there's a great deal of work to be done in a Christian's lifetime, in the performance of our obligations to God and the discharge of the duties that devolve upon us, but that work is done just as Dick moved the wood—little by little.

"Every day we should ask God for strength to take us through the day. When to-morrow comes we will ask again. He will give all we ask for, and as we need it. By doing a little to-morrow, and keeping on in that way, we can accomplish great things. Look at life in its little-by-little aspect, rather than as one great task to be done all at once, and it will be easy to face it."—Young Soldier.

I would rather be the right woman's man than a woman's rights man.

ROSY-CHEEKED BABIES.

Nothing in the world is such a comfort and joy as a healthy, rosy-cheeked happy baby. But the price of Baby's Health is constant vigilance on the part of the mother. The ills of babyhood come suddenly, and the wise mother will always be in a position to treat them at once. No other medicine can take the place of Baby's Own Tablets in relieving and curing the ills of babyhood and childhood, and there is no other medicine as safe. Mrs. Wm. Viggers, Perretton, Ont., says:—"My baby was troubled with his stomach and was very cross while getting his teeth, and did not sleep well at night. I gave him Baby's Own Tablets with the best of results. He is now one of the best natured babies one could wish." Sold by medicine dealers or by mail at agents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

THE OWL AS A HELPER.

A family of barn owls will number from three to seven birds. It is hard to believe what an amount of vermin a family of owls will consume. An old owl will capture as much or more food than a dozen cats in a night. The owlets are always hungry every night, and more, if they can get it. A case is on record where a half-grown owl was given all the mice it could eat. It swallowed eight, one after the other. The ninth followed, all but the tail, which for some time hung out of the bird's mouth. The rapid digestion of birds of prey is shown by the fact that in three hours the little glutton was ready for a second meal, and swallowed four more mice. If this can be done by single bird, what effect must a whole family of owls have on the vermin of a community?

It would be difficult to point out a more useful bird than the barn owl in any farming country. Like many other birds, it deserves the fullest protection, but map is often its worst enemy.—American Birds.

ORIGIN OF THE WORD LAVENDER.

The delicious whiff of fresh sweet lavender—sixteen blooming branches for a penny—is once again in the London streets. But who that planks down his penny in exchange for the bundle of fragrance ever thinks how the plant came by its soothing name? Back he must go in imagination to the clean old Romans and their cult of the bath. Lavender found high favor with them to perfume their baths, and it was they who called it *lavandula*, the root of the name being the Latin *lavare*—to wash. In olden days, too, lavender leaves were an important ingredient in the making of precious spikenard ointment. Although we regard lavender as so peculiarly English a plant, owing to its extensive cultivation in the home counties and its associations with our English homes and gardens, it was not, as a matter of fact, introduced into this country until the sixteenth century, when it came from France with the Huguenot settlers. The Romans did not, apparently, bring it to us when they gave us our fine roads.

Mandarlin Dhinagri, the Indian student who on the night of July 1, at a public gathering at the Imperial Institute, shot and killed Lieut.-Col. Sir William Hutt Curzon-Wyllie and Dr. Cawas Lalooza, was hanged at Hentonville prison at 9 a.m. on 26th August. He was tried at the Old Bailey Police Court on July 23. He showed no signs of fear. He declined to partake of breakfast, and walked to the scaffold calmly. Death was instantaneous.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. Dr. Herridge has returned to the city, with his family, from Murray Bay, and occupied the pulpit of St. Andrew's at both services on Sunday.

Rev. H. T. Kalem, of Muldoon, Que., has been appointed interim moderator of the Bristol charge. Rev. Mr. Hackney's resignation will take effect on 26th inst.

A meeting of St. Paul's congregation is called for next Tuesday evening, (21st inst.) at 8 o'clock, when important matters will be considered. A full attendance of the members and adherents is desirable.

Rev. P. W. Anderson, by appointment of Presbytery, preached in St. Paul's Church last Sunday morning and cited the congregation to appear at an adjourned meeting of Presbytery to be held in Knox Church on 23rd inst., when Dr. Armstrong's resignation will be considered and action taken thereon.

Rev. H. S. Luttrell, who recently resigned the charge of Zion Church, Hull, on leaving was presented with a purse of gold in appreciation of his faithful ministry. He goes to Honan, China, and is sustained by St. Gabriel Church Montreal. Rev. Geo. McGregor, B.D., Aylmer, Que., is interim moderator of the church during the vacancy.

At the last meeting of Presbytery, Rev. Joseph White of this city asked to be relieved of hospital work as he is leaving for the West. The request was granted and Rev. P. W. Anderson, Rev. R. Gamble and Rev. Robert Eadie were appointed a committee to choose his successor. On the report from Rev. Dr. Ramsay, the augmentation fund to Shawville was increased for this quarter by \$37.50.

Rev. James Taylor of Chelsea reported for the French Evangelization committee. He referred to the good work being done at Angers, Perkins, Masham and St. Mark's Church, Ottawa. It was decided to instruct the trustees of the Presbyterian boarding school at Hull to sell the school, and secure a more suitable site for a new building. The school was conducted by Mr. L. Bonnenfant, who died last June. Since then the school has been closed.

The Kingston Daily Standard on Saturday said: "This morning, the staff of the Daily Standard assembled at the room of the manager to bid farewell and wish success to Mr. Wilfrid L. McTavish who to-day took his departure for Ottawa, where he has joined the reportorial staff of the Ottawa Journal. Since the establishment of The Standard in Kingston Mr. McTavish has been one of the most active and reliable members of its reportorial staff and his departure was, therefore, marked by a unanimous expression of good will towards him by everyone connected with this publication." Mr. McTavish is a son of Rev. Dr. McTavish, of Cooke's church, Kingston, and he will find a warm welcome from many friends at the Capital, who will not only value him for his own worth, but on account of his father, who is so well and favorably known in Ottawa and throughout the church.

Rev. J. G. Greig, of Cumberland and Rockland, has resumed work after a brief vacation.

Eye trouble has forced General Booth, of the Salvation Army, to abandon his religious crusade in the province in an automobile. He has returned to London.

EASTERN ONTARIO.

L. and R. Presbytery will hereafter select commissioners to the General Assembly by rotation.

The next meeting of L. and R. Presbytery will be held in St. Andrew's Church, Arnprior, on 23rd Nov. at 10.15 a.m.

Rev. H. Craig, of New York state, is called to Ross and the call has been sustained by L. and R. presbytery.

The Sunderland church, after a thorough renovation, was re-opened by the pastor, Rev. T. M. Wesley, on a recent Sunday.

Rev. D. A. Coburn, B.A., of Smith's Falls, has been elected moderator of L. and R. Presbytery for the ensuing six months.

Rev. J. B. McRae, of British Columbia, occupied the pulpit in the Maxville church on Sunday both at the morning and evening services.

During the absence of Rev. D. W. Best, M.A., the pulpit of St. Andrew's Church will be filled by Rev. A. E. Duncan, M.A., recently of Mattawa.

The friends at Kinburn and neighborhood intend holding a Harvest Home social in the church on Monday, 20th inst. A good programme will be furnished, and a pleasant time is assured to all who attend.

At the recent meeting of L. and R. Presbytery the clerk read report of the commission which visited Ashton and Appleton in reference to the location of the manse; presbytery approved the action of the commission—leaving the manse in Ashton.

On motion of Mr. Orr Bennett the Presbytery of Lanark and Renfrew offered hearty congratulations to the minister and congregation of Zion Church on their splendid new church equipment. Mr. Scott replied, thanking the presbytery for their kindly consideration.

The call to Mr. Cliff, a recent graduate of the Montreal College, to North Lunenburg, Wales, and Newington, has been sustained by Glengarry Presbytery. It is expected that induction will take place in the course of a few weeks. The ordination and induction service will be held in the church at North Lunenburg.

At the recent meeting of the High Court, I.O.F., of Eastern Ontario, Rev. N. H. McGillivray, of Cornwall, was elected chairman of the Finance Committee; and Rev. L. Beaton, of Moose Creek, was appointed a member of the Standing Committee on "Constitution and Laws."

At a pro tem meeting of Kingston Presbytery, held in Belleville, on Tuesday, it was agreed to loose from their charges the Rev. R. S. Laidlaw, B.A., of St. Andrew's church, Belleville, and the Rev. Frank Robinson, B.A., of St. Andrew's Church, Stirling. Mr. Laidlaw has been called to St. Paul's Church, Brandon, Manitoba, and Mr. Robinson has received an appointment from the General Assembly's committee on evangelism as assistant to Rev. Dr. Shearer. Messrs. Laidlaw and Robinson are to be loosed from their present charges on and from the 19th inst. Their respective congregations and the Presbytery part with them most regretfully, but in both cases yielding to what they consider a call to wider spheres of usefulness. The Rev. J. E. Smith, of Burnbrae, was appointed moderator pro tem of Stirling, and Rev. Jas. R. Conn, of Napanee, was appointed moderator pro tem of St. Andrew's, Belleville, to declare the pulpits vacant after the 19th inst. and moderate in a call when people are prepared.

HAMILTON.

Vacation over! Now for the fall and winter work!

St. Andrew's men are organizing for aggressive forward work this winter.

Rev. W. L. Williman, of Elora, preached in Knox Church during August.

Rev. R. J. MacAlpine, of Cleveland, spent part of his vacation at Hamilton.

St. Paul's is building a large new modern school-room at an estimated cost of about \$14,000.

Rev. A. E. Mitchell dwelt with the Labor question in an earnest sermon preached on Sunday last in Knox Church.

Rev. Dr. Talling, who is a great favorite with Hamilton Presbyterians, filled Erskine pulpit during the pastor's absence.

McNab and St. Paul's Churches, which during July and August held joint services, resumed their separate gatherings on Sunday the 5th inst.

MONTREAL.

Rev. K. W. Barton, B.A., of Thornbury, has tendered his resignation of the charge.

The members of the Presbyterian Church, Verdun, have bought the organ which until lately was used in St. Matthew's Church, Point St. Charles.

The Rev. Dr. Fraser, of the Presbyterian College, has returned from his trip to Europe and western Asia, and is spending a day or two in St. John, N.B.

Rev. T. W. Winfield, formerly of Melville Church, Westmount, but who has been in Atlantic, Ga. for his last four years, accepted the pastorate of Emmanuel Church (Reformed Episcopal), Ottawa, the duties of which he assumes at once.

Nearly all the city ministers are again at their posts. Dr. Barclay occupied his own pulpit in St. Paul's at both services. Rev. Dr. Campbell preached twice to the St. Gabriel congregation, his assistant, Mr. Campbell, taking the evening service in Chalmer's Church. Rev. Mr. Heine, greatly improved in health, preached in the morning. In St. Andrew's, Westmount, Rev. T. P. Drum, of Verdun, took the evening service, exchanging with Rev. Dr. W. J. Clark. Rev. W. D. Taylor, Rev. F. M. Dewey, Rev. Dr. Mowatt and Rev. Dr. Johnston, occupied their own pulpits last Sunday, after holidays spent at various summer resorts.

At the induction of Rev. John Chisholm, B.A., as minister of Victoria church, Montreal, Rev. K. J. Macdonald, of St. Matthew's, presided; Rev. John Lochead preached the sermon, and Rev. Dr. Mowatt addressed the minister. Mr. Macdonald related the circumstances connected with the call, stating that it had been unanimous, and he congratulated both the pastor and the congregation on the union of their interests. Mr. Chisholm had had experience both in old and new fields of labor, and success had crowned his efforts. He bespoke the loyal support of the congregation for their new leader. Thereafter the members of the Presbytery extended the right hand of fellowship. The Rev. James Steven followed with a very practical address to the congregation as to their duties and attitude towards their minister. The Rev. J. M. Crombie, and the Rev. Dr. Robert Campbell also offered their good wishes on the union thus consummated. Cordially received by the congregation, the new minister of Victoria church enters upon his work with bright prospects for the future.

WESTERN ONTARIO.

Rev. S. D. Jamieson, of Newbury, has been elected moderator of London Presbytery.

Rev. C. H. Lowry, of Hagersville, has returned from an extended holiday trip to the Northwest.

London Presbytery has transferred Rev. M. L. Leitch, formerly of Stratford, to Rock Lake Presbytery.

Rev. Prof. Baird, D.D., of Manitoba, College, has been visiting friends at Motherwell prior to returning to Winnipeg.

Rev. Donald Currie, of Mount Forest, exchanged with Rev. T. D. McCullough, of Harrison, on a recent Sunday.

The Ladies' Aid Society of St. Andrew's church, Sault Ste. Marie, will hold a rummage sale about the last of October.

Rev. James Rollins and family, who have been spending the summer holidays at Point Edward, have returned to London.

The Rev. D. H. Currie preached his farewell sermon at St. Andrew's, Craighurst, last Sunday. His early induction at Omemege will follow.

Rev. R. J. M. Glassford, of Chalmers' Church, Guelph, has returned from Lake of Bays, where he spent his vacation, but his health is not yet fully re-established.

Rev. and Mrs. G. A. Woodside, Owen Sound, accompanied by their little son and daughter, returned last week from St. Sylvester, P.Q., where Mrs. Woodside and the children have been visiting for the past six weeks.

Rev. Mr. Craig, of Delhi, is announced to conduct anniversary services in St. Andrew's Church, Mulr, next Sunday. On the following Monday evening there will be held an entertainment in the church when Mr. Craig will give a lecture on "Scottish Characteristics."

Special evangelistic services are announced to be held in St. Andrew's Church, London, conducted by Rev. Jonathan Goforth. He will commence through the week with afternoon and evening meetings till the 26th inclusive.

Rev. R. P. McKay, D.D., foreign missionary secretary of Presbyterian Church of Canada, will give an address at the annual thankoffering of the W.M.S. of First Presbyterian church, St. Mary's, on Wednesday evening, September 22nd.

Rev. S. Childerhose, D.D., superintendent of Missions for Northern Ontario, preached at Washago at 11 o'clock last Sunday; and at Ardriv at 3 o'clock. At both places liberal collections were taken up for Home Missions.

The induction of Rev. John Barnett, of Molesworth, to the Church at Cramlin, has been fixed for 23rd inst., when S. D. Jamieson will reside. Mr. Henderson will address the minister; Dr. Munro the people, and Rev. W. T. Cranston, the new minister of Tempo, will preach the sermon. The stipend is \$950 with manse and four weeks' holidays.

At the recent meeting of the London Presbytery, while considering the overture to the late Assembly to guarantee the stipends of Home Missionaries, the question was raised whether the defaulting of congregations in mission fields, as well as Augmentation charges, and the great dissimilarity of stipends that exists throughout the Church might not be remedied, in part at least by the adoption of a sustentation scheme.

Rev. George Hackney, B.A., who occupied the pulpit of Calvin Church, Pembroke, during part of the summer, in the absence of the Rev. W. J. Knox, the pastor, was married on 1st September to Hannah Graham Blakely, of Alice. The ceremony was performed by the bride's father, at the Manse, Alice, assisted by Rev. Geo. D. Campbell, B.A., of Chalk River, clerk of the Presbytery, and Rev. W. J. Knox, M. A., of Pembroke.

FOREIGN MISSION COMMITTEE.

The opium trade in India is rapidly diminishing because of the action in China in suppressing opium, according to advices received by the Foreign Committee of the Presbyterian Church (Western), as reported at its meeting last week, Rev. W. A. Martin, convenor, in the chair.

The committee was informed that the Government schools in Mhow, Central India, employing fourteen teachers, with the income involved, have been handed over to the Presbyterian Mission, to be controlled by the Mission while supported by the Government.

The work amongst the Bhils in India is specially promising. The staff is being increased. Dr. Buchanan, who comes home shortly on furlough, is to make a special effort to secure a large staff in order to meet the growing needs amongst these aborigines.

The college in Indore has been growing so rapidly and making such demands upon the teaching staff that it is felt that a man should be appointed, who should give his whole time to the work of Bible teaching and spiritual instruction, which has always been an important department of the college's work.

Rev. D. G. Cook of Central India, who has been for some time engaged in industrial work, has been so far successful that he has had on more than one occasion tempting offers from business sources to give himself entirely to the management of industrial concerns. He, however, refuses to withdraw from mission work, but urges that industrial work among the children and the Christians generally in Central India should be enlarged. He thinks it would remove the obstacle that stands in the way of many, who otherwise would identify themselves with Christianity; to do so under present conditions would be to isolate themselves from their old associates and suffer the inconvenience of a boycott. An industrial enterprise would not only pay, but would make it possible to find employment that would be remunerative, both to themselves and to the Mission. Mr. Cook has been authorized to present his scheme to business men throughout the Church.

Rev. J. M. McLeod is on his way to Korea, and it was agreed that the Presbyterian missionaries on the eastern coast should co-operate, having one council for the eastern and western section missionaries. He is the first missionary sent to Korea by the Western Section Board.

Miss Margaret Macdonald of Toronto, a member of College street church, has been appointed to Honan, and will probably sail in December.

Rev. W. D. Bell, of Finch, has been visiting friends in Western Ontario.

Rev. A. McVicar, B.A., formerly of Huntsville, but more recently of Attwood, is called to the congregation of Esau and Willis, Presbytery of Barrie. It is expected he will accept.

The Home Mission Band of Livingston Presbyterian Church, Baden, met at the home of Mrs. Allan Retchel, on Saturday evening, 28th ult. An excellent programme was prepared by the members, part of which was an address by Miss Karnaghan, and the presentation by Miss Betchel to Mrs. Armstrong of a sewing companion. Mrs. Armstrong replied in feeling terms, making mention of the love and goodwill that had existed among them, and their willingness to work was displayed by the fine assortment of quilts, presents, etc., to be sent to the West. Dr. Armstrong also addressed the Band in words of sympathy and cheer, urging the members to go on in their work of love. After partaking of a dainty lunch, and singing of "God be with you till we meet again," and with best wishes for Dr. and Mrs. Armstrong in their new field of labor, the event long to be remembered was brought to a close.

THE "SUAVITER IN MODO" WITH THE "FORTITER IN RE" CONQUERS.

In a region where plenty reigns, and prosperity breeds wild freaks, ("Ephraim waxed fat and kicked.") two elderly ministers, at separate times were called to preach. The first was snow-balled by the boys, but persevered. When the boys could not be persuaded to go into the church for Divine service he came out and pleaded with them, but in vain. They ran round him in merry circles, and hooted and yelled. He finally said, "Gentlemen, the service will last for only five minutes more. If any of you wants to preach I'll let him take my place, but at all events, all of you who are gentlemen, and who want to be called and known as gentlemen, please come after me; the others, who don't want to, can stay without." All went in except one, and the minister preached a very short sermon, and closed with a fervent prayer and the benediction. The other minister was an older man, 55 years in the ministry. His immediate predecessor in the field was a young man of high culture and scholarly attainments. He found the young men of the congregation gathered without the church. They were respectful enough toward him, but, while all the matrons and young ladies went in and heard the word with joy, they stayed out. He would go out and reason with them, and sometimes win one or two hearers out of the crowd, who were waiting outside. In a jolly mood, to the close of the service to take the young ladies home. The old minister came. Curiosity to hear the stranger led in a few, but the attendance of males thinned down after a Sabbath or two. Outside it was vociferation, noise and merriment. One day he resolved on a drastic method, for he remembered the who with the small cords in the temple and the mighty hand that wielded it so effectively. So after the laughing and noise had continued outside the door, during the singing, during the prayer, and half through the sermon he paused and asked an aged and leading member of his congregation to go out and invite those young men to come in to the service. The old gentleman went out, but did not return. He was undoubtedly reasoning with the young men, and losing the sermon, which was not fair to him. So the preacher paused a second time, walked down the aisle in presence of the whole congregation, went out and taking out his pocket book with diary, read in the hearing of these young men a part of the Criminal Code of Canada which pronounced a penalty of \$50 or imprisonment for one month, on any person disturbing an assembly by noise or otherwise when met for moral or benevolent purposes or for religious worship. Then he said, Gentlemen, you are disturbing the service in this house of God. You must either keep perfectly silent, or leave this door, or as you are now cordially invited by me, come in and join us in the public worship of God." Without another word he left them went back to the pulpit and resumed and finished his discourse. They all left. Next Sabbath two of them came to church and behaved themselves well, and before a month was over they all returned, took their seats quietly and decently and behaved like young gentlemen. The old man closed his term of service in the ministry with three times the number he began with. This is neither an old story nor a piece of modern fiction, and it shows that in order to win the Suaviter and fortiter should go together.

On Monday, 6th instant, the Presbytery of Maitland agreed to the translation of Rev. John Burnett, B.A., of Molesworth to the Presbytery of London, where he will be inducted into the pastorate of Dorchester and Cramlin, at the latter place, on the 23rd. Rev. W. T. Cranston of Burn's church, Delaware, will preach; Rev. A. Henderson of London is appointed to address the minister, and Dr. Munro of Bethel church, the people.

WORLD PRESBYTERIANISM.

From the reports submitted to the late Council of Reformed Churches we gather many interesting and valuable details of the Presbyterian organizations and their work.

The number of organized Presbyterian churches or denominations of the Reformed faith represented in the council is 84. They are in almost every land. Asia reports 21 churches with a membership of 72,648; Africa reports 10 organizations, of which the Dutch Reformed Church of Cape Colony is the strongest, having 146 congregations and a membership of 119,964; next to this is the Dutch Reformed Church in the Orange Free State with 44 congregations and 49,524 members. Thus the total membership in Africa is reported at 267,058. This does not include the United Presbyterian Church in Egypt and some other missions. Several of the churches of South Africa will be united next year. On the European continent there are 219 presbyteries, with 5,338 ministers and 841,604 members.

The strength of the Presbyterian bodies is in Great Britain and America, with the larger part in North America. In North America there are 557 presbyteries, 18,465 congregations with 15,694 ministers and 2,437,451 members, and 2,038,825 pupils in the Sabbath schools. In the United Kingdom there are 251 presbyteries and 5,698 congregations with 5,611 ministers and 1,603,885 members and 1,149,662 pupils in the Sabbath schools.

The ratio of the number in the Sabbath schools to the membership is larger in America as 86 per cent is to 70 per cent. The number of ministers in proportion to the membership is larger in America, for many of our congregations are yet new and small. The greatest disproportion is in the contributions, which aggregate 2,538,797 pounds in the United Kingdom and 7,592,289 pounds in North America.

The total for all countries is: Congregations, 30,523; Ministers, 28,105; elders, 142,592; communicants, 5,337,324; pupils in Sabbath schools, 3,917,729. Total contributions, £12,688. The increase in communicants in twenty years has been 1,615,244.

The following figures represent the foreign mission work of these churches: Ordained ministers, 1,361; medical missionaries, 280; all others, including wives, 2,250; native ordained ministers, 729; licentiated or preachers, 3,206; all other workers, 4,876; communicants, 379,342. In no church, so far as we can discover, is the proportion of the members in the foreign mission fields to those in the home church so large as in the United Presbyterian. —The United Presbyterian.

CHURCH AND STATE IN ENGLAND

A new ground of irritation between church and state in England, which may help on the cause of dis-establishment, finds expression in a bill now pending in Parliament to permit the Church of England to increase the number and change the bounds of its dioceses and to appoint as many new bishops as the church authorities may deem desirable. According to the present law, which has been operative since the Reformation, this has been forbidden except by special legislative permission. The church authorities claim the passage of the bill as the right of the church, while the non-conformists demand that as long as the Anglican church is the state church it must be subject to the state. As soon as the church is ready to renounce its state support they stand ready to release it from state control—a reasonable enough position, it would seem to one on the outside. As the non-conformists are practically in control the chances for the passage of the bill are thought to be very slender.

BRITISH AND FOREIGN.

It is over twenty years now since Lord Aberdeen went first to Ireland as lord lieutenant.

Dr. Wm. Wallace, on account of long continued ill-health has resigned the editorship of the Glasgow Herald.

The old Tolbooth of Aberdeen, which was erected early in the 17th century is to receive some preservative treatment, the cost to be borne equally by the country and city.

A very rare specimen of the spineous shark has been offered by Mr. David Ross, Edinburgh to the Glasgow Museum.

Some Saxon painting on an old Saxon wall and part of a Norman piscina have been discovered during repairs at Stoke D'Abernon Church, Surrey, while the sexton has unearthed the top of a censer of 1,000 A.D., in the churchyard.

Miss Catherine Evangeline Booth-Clibbon, granddaughter of General Booth, will be married to the Rev. Jas. Strachan, M.A., minister of the Presbyterian Church, Belgrave Square, on Sept. 22.

Earl Nelson, father of the House of Lords, has just spent his eighty-sixth birthday at the Golf Links Hotel, Hunstanton, within a few miles of Burnham Thorpe, where his famous great-uncle was born.

General Booth was welcomed by 10,000 people at Leeds, where he addressed a crowded meeting at the Empire Theatre.

No fewer than 109 different specimens of wild flowers were shown by a Halberton child at the local flower show. Another child had 107 kinds.

France proposes to spend \$600,000,000 on her navy in the next ten years. What Lord Roberts has been raising an alarm there?

There were in the United States in 1906 one hundred and eighty-six religious denominations, 212,230 local religious organizations, 32,936,445 church members and \$1,257,575,867 in church edifices.

CHOOSING A GUIDE.

A man cannot travel alone. Every man needs a guide. Not a treacherous, malicious guide, but one who is infallible. It was through the ignorance of a guide, or the maliciousness of one, that Napoleon allowed the empire of France to slip through his fingers when his cuirassiers at Waterloo plunged into the sunken road. In the Alps into the sunken road. In the Alps guides are necessities: the sort of guides that will rope the bodies of the tourists to their own and will never cut the ropes. But occasionally there are guides who cut the ropes and allow the climbers to slip over the edge of precipices when the critical moment comes. Such a guide as that we do not want, but we must cling to the Guide who placed the pillar of fire and the cloud over the traveling Israelites that they might reach the Land of Promise. It is that same Guide to whom we must cling until he shall finally lead us down by the river banks, all purple with the violets, where we shall finally be brought into that beautiful land of promise.—R. J. Burdette.

FAREWELL.

By John Addington Symonds.

Thou goest; to what distant place
Wilt thou thy sunlight carry?
I stay with cold and clouded face;
How long am I to tarry?
Where'er thou goest morn will be;
Thou leavest night and gloom to me.
The night and gloom I can but take;
I do not grudge thy splendor;
Big souls of eager men awake.
Be kind and bright and tender.
Give day to other worlds; for me
It must suffice to dream of thee.

NERVOUS DISORDERS.

Promptly Cured by the Use of Dr. Williams' Pink Pills.

If your hand trembles or is unsteady, remember that this is a sure and early sign of your nervous system being at fault. The mischief may develop slowly to a worse stage. You feel unaccountably weak and weary after exertion; you lose flesh; you turn against food and suffer palpitations and indigestion after eating. At times you are intensely irritable, greatly depressed and easily worried. Sometimes sharp pains shoot down your spine and legs and probably neuralgia robs you of your sleep at night. These are some of the troubles that indicate the presence of nervous disorders. If these troubles are neglected they result in complete nervous collapse and possibly paralysis. Dr. Williams' Pink Pills have won a great reputation by curing all forms of nervous disease. The nervous system depends entirely upon the blood supply for nourishment; when the blood is thin and weak the nerves are affected as described. Dr. Williams' Pink Pills actually increase the supply of good red blood, feed, strengthen and tone the nerves, enable them to perform their functions and dispel all signs of a breakdown.

Mrs. Jas. H. Ward, Lord's Cove, N. B., says: "About two years ago I suffered so much from nervous prostration that I was little better than a helpless wreck. I suffered from headaches and a constant feeling of dizziness. The least unusual move would startle me and set my heart palpitating violently. I had little or no appetite, and grew so weak that I was hardly able to drag myself about, and could not do my housework. In every way I was in a deplorable condition. As the medicine I had been taking seemed to do me no good, my husband got a supply of Dr. Williams' Pink Pills. I had only been taking the Pills for a couple of weeks, when I seemed to feel somewhat better, and this encouraged me to continue the treatment. From that on my strength gradually but surely returned, and in the course of a few more weeks I was once more a well woman, able to do my own housework and feeling better than I had done for years. I have since remained well and feel that I owe my good health to the healing powers of Dr. Williams' Pink Pills."

Every other weak, sickly, worn out, nervous person should follow the example of Mrs. Ward and give Dr. Williams' Pink Pills a fair trial. These Pills will send new blood coursing through the veins and bring brightness and energy to the weak and despondent. Sold by all medicine dealers or by mail at 50 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

WHAT IS GOSSIP?

Anything that makes it harder for people to do right is a welcome reinforcement to the Devil. And one of the surest hindrances to right-doing is the exploitation of people's wrong-doing. The wrong-doing of their neighbors is the stock-in-trade of the gossip—wherefore the gossip is a valuable ally of the Devil. Such gossip does not have to consist of falsehood or even of mere rumor; the truer it is, the more harm it may do. Yet this fact is often overlooked by those who love to talk about their fellow-beings' failures. Indeed in a little group of Christian people who were recently discussing this evil, one said, with considerable heat, that she did not consider that the telling of facts about any one was gossip! There are very few of us who could stand having all the facts of our personal records made the theme of neighborhood conversation-parties. Gossip searches out unlovely facts. Love ignores unlovely facts. Gossip and love do not get along well together.—S. S. Times.

**Grand Trunk
Railway System**

MONTREAL

8.30 a.m. (daily) 3.15 p.m. (Week days)
4.40 p.m. (daily).
7.10 p.m. (Week days)

4.40 p.m. (daily)

New York and Boston
Through Sleeping Cars.

8.35 a.m., 11.55 a.m., 5.00 p.m.
(Week days)

Pembroke, Renfrew, Arnprior
and Intermediate Points.

11.55 a.m. (Week days)

**Algonquin Park,
Parry Sound
North Bay**

Through Cafe Sleeping Cars to
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City Passenger and Ticket Agent.
Russell House Block
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PACIFIC**

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

b 8.15 a.m.; b 8.20 p.m.
VIA SHORT LINE FROM CENTRAL
STATION.

e 8.00 a.m.; b 8.45 a.m.; a 8.30 p.m.
b 4.00 p.m.; c 8.25 p.m.

BETWEEN OTTAWA, ALMONTE
ARNPRIOR, RENFREW, AND PEM-
BROKE FROM UNION STATION:

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.;
b 8.00 p.m.

a Daily; b Daily except Sunday
c Sunday only.

GEO. DUNCAN,

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

**New York and Ottawa
Line**

Trains Leave Central Station 7.50 a.m.
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And arrive at the following St:
Daily except Sunday:—

3.50 a.m.	Finch	5.47 p.m.
9.33 a.m.	Cornwall	6.24 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	8.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 85 Sparks St., and Cen-
tral Station. Phone 19 or 1180.

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Compare our prices with the prices elsewhere
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Fine quality. Tailor Made Shirts \$1.00.

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Report of the First Convention at Indian-
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It was the spirit of earnest determination to do, and
find out how to do better the work of the Church."
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Write for our market card. Wire
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Are in every respect a
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We guarantee every pound.
A trial will convince.

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Thoroughly Cured by the Fittz
Treatment—nothing better
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The Perfect Communion Wine.
Cases, 12 Quarts, \$4.50
Cases, 24 Pints, - \$5.50

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**J. S. HAMILTON & CO.,
BRANTFORD, ONT.**

Manufacturers and Proprietors.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Dam, Kipawa River," will be received at this office until 5.00 p.m., on Thursday, October 7, 1909, for the construction of a Dam on Kipawa River, County of Pontiac, P.Q. Plans, specification and form of contract may be seen and forms of tender obtained at the offices of J. G. Sing, Esq., Resident Engineer, Confederation Life Building, Toronto, J. L. Michaud, Esq., Resident Engineer, Merchants' Bank Building, St. James St., Montreal, on application to the Postmaster at North Bay, Ont., and at the Department of Public Works, Ottawa.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures, with their occupations and places of residence. In the case of firms, the actual signature, the nature of the occupation and place of residence of each member of the firm must be given.

An accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, for two thousand five hundred dollars (\$2,500.00) must accompany each tender. The cheque will be forfeited if the party tendering declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By order,

NAPOLEON TESSIER,

Secretary.

Department of Public Works,
Ottawa, September 7, 1909.

Newspapers will not be paid for this advertisement if they insert it without authority from the Department.



MAIL CONTRACT.

SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa until Noon on 8th October, 1909, for the conveyance of His Majesty's Mails, on a proposed Contract for four years—times per week each way between Cornwall and Warina, six times per week; Cornwall and Warina, three times per week; Bonville and Cornwall, six times per week; Monckland Stn. and Strathmore, six times per week; Monckland Stn. and Warina, six times per week, from the Postmaster General's pleasure.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Cornwall and offices en route and at the Office of the Post Office Inspector at Ottawa.

G. C. ANDERSON,

Superintendent.

Post Office Department, Mail Service Branch, Ottawa, August 25th, 1909.

4%

Capital Paid Up, \$2,000,000
Reserve 400,000

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Money Deposited with us earns Four
Per Cent. on your balances and is
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That is obvious at once from
its pleasant flavour and the
feeling of freshness left in the
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it cleans.

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

POCKET MONEY

We should like to hear from a suitable young person in each Congregation to make a canvass during the holiday season for this paper. A liberal commission will be paid. Apply at once.—Address:

DOMINION PRESBYTERIAN,
P.O. Drawer 563. OTTAWA.



Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

ANY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 28, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 15 years of age, to the extent of one-quarter section of 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 conditions by the father, mother, son, daughter, brother, or sister of an intending homesteader.

DUTIES — (1) At least six months' residence upon and cultivation 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 ownership in land will not meet this requirement.

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

G. E. Kingsbury

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Steamer will not stop at East Templeton on east-bound trip.

Ticket Offices—Ottawa Despatch and Agency Co., 229 Sparks St.; Geo. Duncan, 42 Sparks St.; A. H. Jarvis, 157 Bank St.; Queen's Wharf.

TELEPHONE 242.