

Dominion Presbyterian

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OTTAWA WEDNESDAY, OCTOBER 19, 1910.

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An Autumn Litany

By Augustus Wight Bomberger

Lord of the fallen year—as of the spring,
Oh, help me look to Thee unwavering;
With faith serene, and love that hath no fear—
Lord of the fallen year!

Lord of the fallen year—but yesterday,
It seems I fared me forth upon life's way;
And, lo, the end hath come!—Yet be thou near—
Lord of the fallen year!

Lord of the fallen year—each dying leaf
Hath from the sunset sky no sign of grief;
But hues of heaven to hearten me and cheer—
Lord of the fallen year!

Lord of the fallen year—still may I stand
Close to Thy side and feel Thy father hand;
So shall the night be beautiful and clear—
Lord of the fallen year!

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MARRIAGES.

At Foley, on Sept. 25, by Rev. F. W. Mahaffy, Mr. George Parsons to Miss Minnie McDonald.

At 100 Sherbrooke street west, Montreal, on Sept. 25, by the Rev. Malcolm A. Campbell, Mary Lennox, eldest daughter of Mr. and Mrs. William Ewing, to Mr. J. Spencer Smith, of New York city.

At 7 Irving avenue, Ottawa, on Sept. 27, 1910, by the Rev. Robt. Eadie, Helga Pearl, daughter of Mr. and Mrs. John McCord, to Mr. James McCann, of the Immigration Branch of the Interior Department.

On Sept. 26, 1910, by the Rev. W. J. Clarke, D.D., of St. Andrew's church, Ada Raper, elder daughter of H. J. Dalton, to Robert Harvie, jr., elder son of Robert Harvie, of Westmont.

At Ormstown, on Sept. 28, 1910, by the Rev. D. W. Morrison, D.D., John Charles Furey, New Ireland, to Margaret Jean, daughter of Mr. John A. Orr.

DEATHS.

At Lost River, Que., on Sept. 21, 1910, James Ferguson, aged 82 years.

At the residence of her son-in-law, Dougal McDonald, Dunvegan, on Sept. 19, 1910, Mrs. Donald McCrimmon, aged 78 years and one month.

At Perth, on Sept. 25, Frederick Chas. McEwen, aged 35 years.

On Sept. 22, at 29 Grosvenor street, Toronto, Samuel Pedlar, in his 78th year.

At Allan's Mills, on Sept. 28, 1910, Mrs. John Hossie, aged 61 years.

At the manse, Blakeney, Ont., on Sept. 30, 1910, Elizabeth Irving, the beloved wife of the Rev. D. M. Macleod.

At Christys Lake, on Sept. 29, Mrs. George Smith, aged 84 years.

At Quebec, on Sept. 29, 1910, Catherine Boyd, widow of the late Wm. Nell, at the age of 86.

At 18 Rosemont avenue, Montreal, on Oct. 2, 1910, James Kewley Ward, aged 91 years.

At Lindsay, on Sept. 19, 1910, Joseph Cooper, aged 84 years.

On Sept. 30, 1910, Ralph E. G. Grant, aged 5 months, infant son of Mr. and Mrs. H. S. Grant, of Moose Creek, Ont.

On Sept. 18, 1910, at his residence, Francis Otway White, son of the late J. E. White, M.D.

At Maple Lake Station, on Sept. 6, Clarence J., son of David and Agnes Sword, aged 18 years, 9 months and 19 days.

At his late residence, 66 Picton street west, on Sept. 21, 1910, John Cowan, in his 93rd year.

At Dunvegan, on Sept. 22, 1910, Mrs. J. Urquhart, aged 67 years.

At lot 31, Sixth Concession of Lancaster, on Sept. 19, 1910, Angus B. McDonnell, son of the late Captain Angus Ban McDonnell, in his 84th year.

At 474 Lewis street, Ottawa, on Sept. 27, 1910, Duncan Bethune, a native of Glengarry, in his 47th year.

At Cornwall, on Sept. 21, 1910, Miss Ellen Cameron, aged 89 years.

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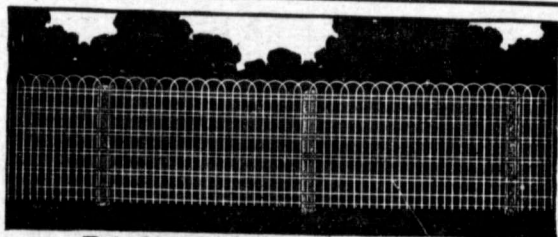
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NOTE AND COMMENT

A recent estimate of the percentages of communicants to population in the two great Presbyterian churches in Scotland gives the figures thus—Church of Scotland, 14.7 per cent; United Free Church of Scotland, 10.5 per cent.

The National Egyptian Congress adopted a resolution declaring that English occupation of Egypt was illegal and demanding immediate evacuation and restoration of the constitution of 1881.

The following is a significant fact to the farmer: If Jones spends \$1 for flour the farmer gets 61 cents of it. If Jones spends \$1 for drink the farmer gets 5 cents of it. If Jones buys a dollar's worth of meat 66 cents of it ultimately goes back into the farmer's pocket. If Jones buys a dollar's worth of whiskey the farmer gets a nickel out of it.

Pope Pius X. has issued a decree that the age of confirmation of children in the Catholic church shall be changed to the seventh year. Heretofore it has been the practice to confirm when eleven or twelve—largely a matter of discretion with the parish priest. The reason assigned for the change is the greater innocence of the child at the younger period.

The minister of Langholm gives in his parish magazine some interesting figures. The population is estimated at 3,300. The Church of Scotland has 878 communicants, the United Free Church 714, the Scottish Episcopal Church 143, and the Congregational Church 120—a total of 1,855. The percentages of the four churches are easily calculated, and the figures as a whole do not leave much room for a "lapsed" section of the community:

It may be a matter of surprise to learn that there are at the present time fourteen thousand negroes in the employ of the United States government—a larger number than ever before in the history of the country. There are a number who receive salaries of \$2,500 to \$5,000 a year, some as much as \$10,000—the minister to Liberia. Nearly three hundred negroes are postmasters, while about three thousand are connected with the post office department.

The service in Crathie Parish church on a recent Sunday was conducted by Mr. Sibbald and Dr. M'Adam Muir, who preached the sermon. The Moderator's text was II. Corinthians, viii, 12—"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." The King and Queen and their family were present, and there was, as usual on such occasions, a crowded congregation. Dr. M'Adam Muir and Mr. Sibbald had the honor of dining with the King in the evening.

A German aeronaut has devised a system of orientation which will help the German aviator, at least, in finding his way through the air. Each German province is provided with a number and every community is provided with a letter. A guide book to be carried by the aviator contains a list of provinces and towns similarly designated. Thus if an aviator sees the characters "49 A 1" painted upon the roof of a house in Rheinau, he knows immediately where he is by referring to his book. At night these signs are to be illuminated. The system is now actually being installed in Germany.

The Centenary of David Livingstone's birth will be observed in 1913. Charing Cross Hospital, in London, where he studied medicine, is soliciting gifts of one million shillings, which would enable it to reopen the wards (eighty-seven beds) now closed because of shrunken funds.

During the year 1909, 4,377 Roman Catholics publicly enrolled themselves as Protestants. This movement began in 1898 and the statistics of it up to and including 1909 are as follows: 1898, 1,598; 1899, 6,385; 1900, 5,058; 1901, 6,639; 1902, 5,624; 1903, 4,510; 1904, 4,362; 1905, 4,855; 1906, 4,364; 1907, 4,197; 1908, 4,585; 1909, 4,377, in all 55,554. The "Old Catholic Church" since 1898 has had accessions from Rome in Austria to the number of 14,975. In all the movement registers 70,529.

The Moody Bible Institute of Chicago graduated a class of twenty-three young men and twenty-two young women, the largest in its history, at the close of the August term of 1910. This class extends the number of graduates for the year, having completed the full two years of Bible study, to ninety-one. Sixteen young men will enter the ministry, some of them continuing studies in theological schools; twelve of the class will enter the foreign field, the remainder engaging in definite Christian work. Seven of the class supported themselves in full during the two years and twenty in part.

In a remarkable address at the recent great temperance convention at Knowlton, Que., Archbishop Bruchesi said: "We have joined hands with you Protestant people to fight alcoholism, and to reduce the evil, to approach the civil powers, governments and city councils and secure their help. We cannot consent to our children, after being trained in homes of temperance, having to meet schools of intemperance which the bars and hotels in country and city are, and where selfish men tempt them to drink. Without being a prophet, I foresee that before fifteen years have gone our united efforts will make Canada the most sober country in the world."

I understand (says the London correspondent of the "Liverpool Post") that certain of the Evangelical leaders of the Church of England are contemplating an appeal to the King urging His Majesty to insist upon obedience to Protestant Canons by the clerical members of the Communion. Justification for this action is held to lie in the fact that the appeals to the episcopal heads of the Church have almost invariably been in vain. In this connection the two Archbishops are not, apparently, so much aimed at as, among others, the Bishop of London. The continuance of Romish practices within his lordship's diocese should, it is urged, be cited as a reason for the King's intervention.

The St. Mary's Journal well says: The Lord's Day is one of the greatest boons ever given by God to man. It is absolutely necessary for his physical health, and necessary to enable him to bear the wear and tear of the six days' work. Medical men who have studied the subject tell us that one day in seven is the most beautiful proportion that could have been devised for restoring strength taken away by the toll of the week, that is not restored by the rest of the night. Show your gratitude to God for this boon by doing all you can to maintain it for yourselves and for others. The great bulk of the working people are of this mind, that the sanctity of Sunday is to them a grand protection, that it is their only protection from having to perform seven days' work for six days' wages.

The final revised edition of the New Testament, together with the first completed book of the Old, the Psalms of David, is now issuing from the press in Chinese, and stacks of the volume are being shipped to the remotest parts of China. The project was inaugurated in 1890, at a conference of all the missionary bodies at work in China, and is being consummated at the expense of the Bible societies of the world. Several books are added each year, and it is estimated that the whole volume will be complete about the year 1915.

The importance of training native workers and encouraging all Christians to do evangelistic work was strongly emphasized at the Edinburgh missionary conference. Dr. George Heber Jones, of Korea, reported that the remarkable growth in that land was due to the activity of the main body of membership, and to the fact that the church regards prayer as a primary method of work. In one region in Korea the Christians gave 6,700 days in one year for evangelistic work, and the total amount of time given by all Christians was equal to the services of one man for 300 years.

The "Interior" says that "at the urgency of a provincial league formed to promote the study of the Bible in the public schools, the government of Queensland in Australia has taken a referendum of voters on the question whether the Bible should be adopted as one of the official text-books of the school system. An expression was obtained from fifty-two per cent of the total electorate. Of these 68,000 voted affirmatively and 51,000 negatively. On receipt of these returns the league held a public praise meeting to thank God for the 'clear pronouncement of the people in favor of religious instruction in the state schools.' The Anglican bishop of Brisbane presided at this meeting, but the men and women of the free churches entered into the rejoicing as heartily as the Anglicans did. The referendum in itself decides nothing, but advocates of the innovation are confident that the next parliament will pass a law placing the Bible in the list of required studies in every public school room."

The burial of a Roman Catholic priest at sea has roused a very considerable protest from the Catholics of the country, except in the practice of sea burials, except in the case of contagious or infectious diseases. It is a protest in which those of every faith can join. In these days of modern sea equipment the necessity of disposing of the bodies of those dying during a voyage is entirely a thing of the past. The unwillingness of sailors to sail on a vessel on which there may be a corpse has nothing to do with it. There might be not only one death, but several, and on a vessel and not even the passengers know of the fact. Where there is money in abundance there is rarely any difficulty even now in averting a sea burial. It should not be a question of money. Rich and poor alike should be considered the charge of the company engaging to give them passage until landed at the port to which they are booked. If the rule is intended to discourage the embarking of those in danger of death, the same end could measurably be attained by the more medical examination of those manifestly ill, though even that would work a hardship to those desiring to reach home to die; but once the passage is paid for and the voyage begun, there should be no fear lest one's self or one's loved ones should be cast into the sea should death come before the harbor is reached. The protest begun through the burial of this priest should be taken up generally till the very reasonable concession demanded.

SPECIAL ARTICLES

Our Contributors

BOOK REVIEWS

MR. DOBSON REPLIES TO DR. DUVAL

Editor, Dominion Presbyterian. — The issue of Aug. 24, which reached me only to-day, contains a letter from the Rev. Dr. Duval, of Winnipeg, complaining of letters of mine which lately appeared in your columns. I may say at the outset that the letters were not written with any intention of provoking a controversy with any one, and I shall not now enter into any argument except so far as it may be necessary in order to remove Dr. Duval's dark suspicion. Only for this I would not have troubled you again. I wrote with the object of entering my humble protest against a movement which I believe to be both unwise and hurtful. It is a scheme which will not affect Dr. Duval and the Union Committee, but which will affect principally rural ministers and congregations. To me it seems certain that it will bring irreparable loss without any compensating advantages whatsoever to anybody, without it should be a few people of another denomination, and even this is not certain. We have had no evidence of it whatever. If evidence has never been collected and laid before the church. It is not easy to submit meekly and silently to any revolutionary measure even if it were possible to introduce it in the most irreproachable manner. It is not reasonable to ask it. When a man cuts away a pound of flesh from another man, without giving him the most satisfactory reasons, he need not expect the other man to avoid wincing or to admire his generous intentions.

Another object I had in view was to show your lay readers how at least one rural pastor looks at the union movement and the grounds on which it is being promoted.

Dr. Duval's complaint grows out of a statement of mine regarding the constitutionality of the whole Union cause. I had stated that, in my humble judgment, the whole matter should have been referred to presbyteries or people first and that the decision to appoint a committee to negotiate for and facilitate a union without a mandate from them was beyond the powers of the Assembly, i.e., if the committee were really appointed with such powers as they have always claimed that they were. I do not think that they were; but taking their own view of their own powers I believe that the appointment was not constitutional. And if this be so, then the subsequent decision to pay the expenses of the committee was equally so. This briefly is the position. It is certainly not only a fair, but a necessary, subject for discussion. Dr. Duval affirms that the whole matter is perfectly constitutional and practically denies the right of any body to call it in question. He says: "I ought to know a little about it, having been pretty well educated in Constitutional Law and subsequently in ecclesiastical law and procedure; and I wish to say that, so far as I know, there has been no violation of it in the matter so bitterly criticized. But if there were such violation it could not be chargeable to the Committee, but to the Assembly." That is mere assertion. If it be correct there will be no difficulty in strongly supporting the statement. For it is a mere truism to say that anything which is constitutional must be explicitly stated; or necessarily implied in the constitution; or that it must be sanctioned by long, steady, and undisputed custom. If some one would take the pains to tell us under what permissive declaration of the Constitution the Union Committee received its appointment—with the vast power which it claims—it would forever silence all objections from this standpoint. Tell us where it is to be found, and we will ask no more. Or if there be any difficulty in finding that the church has made no constitutional provision for

her own abolition, if Dr. Duval, or some competent person will even assure us that there is good precedent for it, that the course followed is in accord with historic Presbyterianism, we will be sorry for having asked your readers to consider the point. At present a good many believe that the Committee's work and the powers it claims are without parallel in the history of Presbyterianism in Europe or America. If this view be a mistaken one it ought to be easy to convince your readers of the fact. When and where has the like been done before? Is the procedure in the Union case in accord with the principles of any free institution? Let the advocates of union name any free state whose government would dare to treat with another state for annexation or amalgamation under a new constitution, and a new name without first of all receiving the authority of the people.

If the act be constitutional why has not our own General Assembly always followed a similar course? It has not done so. On the contrary the Supreme Court has always been more than anxious to conserve the rights of Presbytery and people. It has been customary to remit to Presbyteries everything of importance to the well being of the church. Matters pertaining to the administration of the schemes, the amalgamation of church committees, statistical forms, supply of vacancies, and scores of less important concerns have been constantly sent down for the consideration of Presbyteries. But, strange to say, when the all important question as to whether the church shall continue to exist or be blotted out comes up, a committee is appointed which claims that it has full authority to treat for the obliteration of the church, without the voice of a presbytery. Everything of lesser importance sent down to the direct representatives of the people and the matter of the church's name, the church's creed, the church's polity, the church's very existence placed in the hands of sixty-four men to arrange for and to facilitate her abolition! If the Assembly all the way down its history has been acting constitutionally how is this break to be explained?

A. B. DOBSON.
Fordwich, Sept. 15, 1910.

"IT IS MORE BLESSED."

Technically speaking, I am not a commercial traveller, though, I occasionally take trips in the interests of commerce—for orders! I make a rule to attend church service whenever I am from home. One Sabbath I was in the town of N—— and, of course, went to church. Whilst waiting for the service to begin (I rarely miss being in my seat five minutes before the time of starting), I was interested in seeing a poorly clad ancient dame approaching the four score year mark hobble down the aisle. I cannot tell who created the impression, but I could not resist the feeling—go and visit the old dame. When the service closed I enquired who she was and got her name and address and the next day I made it my duty to call upon her. I found her a devoted Christian woman with a ripe Christian experience. It was truly a season of refreshing to hear her talk. Before leaving I said I suppose the minister occasionally calls upon you and reads and prays with you, in other words has worship. Well, Sir, the minister does come to see me and he prays, but never reads to me! I was somewhat surprised at this and said: Well then bring out your Bible and I'll read and we'll have prayer. She left me and returned with a small Bible with such type small that I could with great difficulty read myself even with the aid of my spectacles. So I said: Now come this won't do; bring the one you use yourself—never mind if it is worn and well thumbed,

it will be all the better! She replied: "That's the only one I have." "Why, my dear old lady, I don't think you can read this even with your glasses on." To which she replied that she had not been able to read 'the word' for a good many years. I read to her The Shepherd's Psalm, also about the many mansions and a few of the "tit-bit" parts suitable to the case in hand and after a few words of prayer I left her.

I made the best of my way to the Depot of the B. and F. Bible Society—purchased a large type new Testament and made a second visit to my good old, yet new, friend. I presented her with the Testament. She examined it, and with tears of joy asked: "Is this for me?" "Why Sir, I can see to read it without specs," and hugging it to her breast she thanked the Lord, then me for what to her was a most precious gift.

I felt the Masters words were true: "It is more blessed to give than to receive," and retiring experienced the happiness of those who make others happy.—G. W. A.

CROP CONDITIONS IN CANADA.

The Census Office publishes, under date 11th October, a bulletin on the condition of crops in Canada at the end of September. The reports show lower averages of condition for the whole of Canada than those of a year ago, but the reduction applies chiefly to the Northwest provinces. In the eastern provinces a high per cent. is maintained for nearly all the crops, and quantity and quality are nearly as good as a year ago and better than two years ago. In Manitoba, Saskatchewan and Alberta there is a drop of about twenty per cent. in the quality of grains and roots, but the threshings indicate that the yield will be larger for wheat, oats and barley than was promised at the end of August.

For the whole of Canada the condition of rye at the end of September was 83.59, which is ten per cent. better than two years ago and 2.39 better than last year. Peas and beans are nearly eight per cent. lower in condition than a year ago, but nearly ten per cent. better than in 1908. Buckwheat is about the same as last year, and 12 per cent. better than in 1908, whilst mixed grains are better by five per cent. than last year and by 19.47 per cent. better than two years ago. Corn for husking, compared for the three years 1910, 1909 and 1908, shows percentages of 85.12, 86.77 and 82, and corn for fodder of 89.82, 87.18 and 92 for the respective years. The condition of potatoes is 76.08 at the end of September compared with 90.37 last year, of turnips 82.09 to 83.34 and of sugar beets 83.13 to 81.02, whilst in 1908 their condition ranged from 68 to 74. Alfalfa has a condition of 83.30 for the end of September, and it exceeds 90 in the Maritime provinces and Ontario. In Quebec and the Northwest provinces it is not more than 70 per cent., and in British Columbia it is 83.33. All field grains in the province last named exceeded 82 per cent. in quality.

The estimated yield of rye this year for Canada is 1,634,000 bushels, of peas 6,444,500 bushels, of beans 1,089,600 bushels, of buckwheat 7,302,000 bushels, of mixed grains 20,106,000 bushels, of flax 4,314,000 bushels and of corn for husking 17,682,000 bushels. The average bushels per acre of these crops is 19.43 for rye, 16.69 for peas, 20.64 for beans, 26.98 for buckwheat, and 53.82 for mixed grains, 9.04 for flax and 53.82 for corn. Better averages for wheat, oats and barley are assured when the final returns are made in December than the reports for the end of August gave.

MORE ABOUT OUR MISSION WORK.

Editor Dominion Presbyterian: An article from Fergus in your Toronto contemporary for 29th, ult., lies bristling before us. Trenchant, timely, and withal typical of the name MacDonnell. A trifle hard on the H. M. C. Our H. M. C. are used to hard knocks and we believe that they take most cordially all the hold-ups that they get from the fields or from the pens of those who so critically inspect their doings.

We are sure the committee have a warm leaning to the struggling missionary. His interests are in both their eye and their heart, and when he suffers they suffer with him.

But, the committee has no desire to spoil either the missionary or the people. Guaranteed salaries of any kind to settled men or missionaries is not a Free Church principle. If the missionary's salary must be guaranteed, why stop at that? Why not that of the man in augmented charge? Why not that of every minister? We recognize that the revenue from the missionary's field is more uncertain, though not always so. We step upon dangerous ground when we press the guarantee of salary beyond the official sphere. But there is a point in the criticism of our Fergus correspondent. Must the dignity of our Free Church principles be maintained at the cost of actual suffering on the part of the missionary? Surely not. Long suffering will have its perfect fruit, but the church at large will suffer and is suffering to-day. A suffering which will have its bitter fruit. The bitter cry of poorly supported and unfairly treated missionaries will inevitably stifle in the soul of many a young man a yearning to enter the ministry.

It behoves the church to see that no such wall beats upon the ears of youth from the midst of vineyard laborers. But if this is not to be remedied by guaranteed salaries, how is it to be done?

Our Fergus correspondent strikes hard but he is not missing the nail head. What we think he is doing is: He is driving the nail in the wrong place. Truly indeed a groaning missionary unheard by the ear of the church is an ecclesiastical calamity. How may it be prevented and yet the H. M. C. maintain its present stand? That it is not wise to guarantee the salaries of missionaries generally, further than the grants made by it.

In answer we would say: It is scarcely the best policy of the committee to be annually extending the area of its financial energy to the limit of safety. The rapidly increasing opportunities may seem to demand it, but that is just where a critical analysis of policy becomes justifiable. We are anxious to seize opening opportunities, but if in so doing we are stifling the zeal of earnest consecrated men by leaving them inadequately supported or keeping them working under a cruel suspense, we are incurring a greater guilt than by leaving promising fields unexplored.

We are inclined to think that a few thousands of the Home Mission funds of the church could be well applied in providing for the salaries of Presbyterian superintendents or pastors at large, whose special work it would be to visit the mission fields assigned to their charge. Visit every family, attend to the subscribing and payment of regular contributions to the support of Christian ordinances. To dispense sacraments and, associated with the missionary always, perfect so far as possible the organization of the field and as soon as possible bring it to a self-sustaining stand.

A standard number of fields could be arranged for each Presbyterian superintendent. If one Presbyterian had not the requisite number of fields assign two Presbyteries or more to one superintendent until the standard number of fields were brought under his supervision. As Presbyteries come to have no mission fields within their bounds, readjustments would require to be made and fewer special supervising pastors would be required.

This is a work that no general superintendent could possibly do. It is partially attempted by Presbyteries assigning to pastors in regular charge the supervision of a certain number of mission fields. But most of these men have work of their own so extended that only the most meagre attempt can be made to do anything further. The result is that the work of organization and primary development of these fields is left largely in the hands of inexperienced young men, many of whom (by no fault of theirs) are quite unfamiliar with Canadian conditions of church life and work. All honor to these young men who are willing to battle with the problems that lie at the foundation of things. But, are we giving them the help they need, and should get, at the hands of the more experienced?

Presbyteries are asked to consider the question of a field secretary for young people's societies. Another salaried general officer of the church. If the church has any extra money to spare from her schemes let it be spent more particularly and less generally. The Presbyterian church in Canada is too large for any field secretary to serve efficiently. We have need of Presbyterian superintendents who would have a field of work which it would be possible to compass. Young people's society organization could come in for a share of their effort. They could also seek the enlistment of young men for the ministry. They would be the direct agent in the field for securing the payment of the missionary's salary. If, however, under his effort the field fell short in its contributions an appeal from the supervising pastor in behalf of the missionary for a special grant would come before the committee in better form and with better grace and with more assurance to the committee that the grant was needed and that it was no fault of the missionary that the appeal was made.

As it is now H. M. Convenors of Presbyteries are making these special appeals with actually no knowledge as to whether they should be made or not, save that the missionary is pressing them for it. It looks as if the missionary was to blame. That is where the often unjust injury comes in.

The missionary would be freed from unjust imputation; the H. M. C. would be free to face with clearer information, and the funds of the church would in innumerable instances be saved from unnecessary appropriation, by the adoption of some such method as is humbly suggested herein.

J. M. McLaren.

Saltcoats, Sask., Oct. 11th, 1910.

HAMILTON.

Rev. Dr. Bryce, of Winnipeg, was a welcome visitor in Hamilton last week. Those who heard him in St. Paul's and Central churches will not soon forget his stirring sermons.

A successful rally service was held in Erskine Sunday school on Sunday, Oct. 2nd inst., the address for the day being given by Rev. J. A. Wilson, of St. Andrew's church.

Rev. A. C. Stewart, of Grafton, preached anniversary sermons in Chalmers' church on Sunday last, Oct. 9th.

Rev. A. E. Mitchell preached a special sermon to young men on Sunday evening.

The annual fight for reduction of licenses is once more on. This year a plebiscite is being asked, and some of the anti-reductionists in the council seem to be afraid even of this.

One of the latest publications of the American Tract Society is "Transfigured," by Rev. Joseph Hamilton, of Toronto, best known as an author by his books on "Our Own and Other Worlds," and the "Spirit World."

I dare say you have noticed that the only two things in the gospel that Jesus is ever said to have wondered at are faith and the want of faith.—James Denney.

THE DRIFT OF THE TIMES.

By Ulster Pat.

Time—What is it? The warp of life; Folly's blank and Wisdom's highest prize; the path of glory or the path of hell; a treasure which, if not grasped and used in its flight, is lost forever. Time is the present hour—the past is fixed—to-morrow never yet on any mortal being rose or set. Such was the teaching of the National schools in the days of my boyhood, a period regarded by the generation of to-day with something akin to pity for the paucity of its advantages and opportunities—for its non-progressiveness. But in the light of the Word of God, whence is the progress of which we boast? and whither is it tending? If "Sages" who wrote, and warriors who bled" would tell us from the cold grave "Time sowed the seed we reap in this abode," of what sort ought our sowing to be? If "the golden sun and silver spheres, those bright chronometers of days and years," tell us that "Time is but a meteor glare," and bid us "for eternity prepare," is not the drift of our times retrogression instead of progress? Fifty years ago the day school taught the value of time in the light of eternity—not merely or mainly in regard to this world. The pupil was taught that the way to a hale old age was by a well spent youth. Bible teaching was not confined to a few verses read each day by the master. The text books were permeated with the Book in the form of both fact and illustration. Any one who had mastered the five "books of lessons" could not be accused of such ignorance of the sacred narrative as is I fear to be found among graduates of our colleges to-day.

But inasmuch as mere assertion is not evidence, I will, with the Editor's permission, bring into court, one witness, of many that might be called. In a local newspaper published in a town which is known to many for its "progressiveness" religiously, morally, and materially, I read last month this "note," manifestly written by someone connected with the Young Men's Christian Association—an organization, by the way, of which the townspeople are especially proud. "With the last of the warm summer weather close at hand, and the termination of its sports and enjoyments, we begin to look around to see how we can now PUT IN OUR TIME TO THE BEST ADVANTAGE. We are pleased to say that the Y. M. C. A. gymnasium will be doing business at its regular stand. Classes for all will be conducted for the boy of twelve up to the man of fifty, commencing the first Monday in October. It is our intention to have a regulation gymnasium suit this winter. The uniformity will add greatly to the work of the class. These suits can be procured from Mr. Blank at a reasonable price. Call and inspect a sample suit. Drop in and talk it over," and so on. Boys from twelve years old" are tempted to leave their homes of an evening—or every evening—by games, athletics, superficial, or "attractive," reading matter, and especially "matches" with prizes as an inducement to greater diligence and the devotion of a larger portion of time to practice. And it cannot be pleaded that these "attractions" are provided for the homeless poor, or for those whose home environment is undesirable. Such are not likely to be "attracted" by an elegantly furnished building, frequented by well dressed lads and men, whose tastes, aspirations, and conversation are utterly foreign to them. And even if such should wish to come and "put in their time to the best advantage," they would be met by a membership fee, plus the "reasonable price" of a uniform, and other incidentals to them utterly prohibitive. This is a professedly Christian Association, so the boys are invited to devote an hour each week to Bible class. But even that short time is not, as I read, to be devoted to the study of the things of God, but to "The Travels of Paul!"

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JESUS AS CONTROVERSIALIST.

(By Professor James Stalker, D.D.)
Controversy is a form of the service of God for which many have no sympathy. When they see a good man taking his share in it, they are sorry, and wish he would spend his strength in doing something else. But how shallow such a view is can be seen by recalling how much of their time the very greatest servants of God have had to employ in this way. Think of Elijah, Paul, Luther, John the loving and Bernard the holy! Jesus himself was incessantly engaged in controversy. But his connection with it culminated on one of the last days of his life, perhaps the Tuesday, when his opponents of all shades of opinion united to oppose and confound him, starting argument after argument and employing all their authority, learning and skill either to discredit him in the eyes of the people or to extort from him some reply which would involve him with the civil powers. Nearly a sixth part of the Gospel of Matthew is devoted to the proceedings of this day; and the specimens selected for the lesson will show what the qualities of a controversialist ought to be.

Pointed and Surprising Replies.—It is not every one who is fit to engage in religious controversy. Good character and good intentions are not enough. Without previous preparation and without certain intellectual qualifications the champion of the truth may do more harm than good. The replies require to be marked by such suddenness and brilliancy as to fill the onlookers with admiration, while they reduce the opponent to silence. In the first part of the questions propounded to Jesus there was an unholy alliance between Pharisees and Herodians who obviously pretended that they had a difficulty, about which they took opposite sides and could not come to agreement; and so they solicited an opinion from one whom they praised as a friend of the truth, who could be depended on to state the naked fact without fear or favor. Such flattery was all the more effective as coming not from the Pharisees themselves but from their youthful disciples, who were put forward as inquirers after truth. But their question was in reality a deep and well-chosen trap for him; because, if he said that tribute ought to be paid, he would ruin his popularity with the multitude, whereas, if he replied in the opposite sense, he would be betrayed into the hands of the Roman government, by which the politax of "a penny" or denarius was imposed on all its Jewish subjects. Did Jesus give an answer on one side of the controversy, or did he answer a fool according to his folly? It is usually assumed that he did the former; but I have my doubts. Certainly it was no business of his to decide such a puzzle of political casuistry. His objective was always the conscience; and he reached it when, after disposing of Caesar, he added, "And (render) unto God the things that are God's." If the Jews had done this, they would not have needed to be paying tribute to a foreign power.

Command of a controversialist the most useful is a thorough command of Scripture. In the case before us, both parties acknowledged the Word of God as the ultimate authority; and, whenever this is the case, the advantage side, the power of making a deft targe of being able to make a prompt and felicitous quotation from this source is obvious. Even when this authority is not admitted by the opposite use of such passages is invaluable, if it be the ground on which the Christian advocate takes his own stand; be-

cause there will usually be in the audience a certain amount of reverence for the Bible, and, in any case, the oracles derived from this source are always weighty in themselves. A good controversialist has the Bible at his fingers' ends. The question put by the scribe who attacked Jesus single-handed may be a shallow or a deep one, according as it is understood. It is said to have been a favorite speculation among the Jewish doctors, who counted over six hundred commandments in the Law and fought with one another about their relative importance; but it is obvious that it might be nearly equivalent to the modern question, "What is it that really makes a Christian?" or to the Scriptural question, "What must I do to be saved?" It was characteristic of Jesus to take it in the deeper sense; and he availed himself of the opportunity to fetch out of the Old Testament Law two commandments, lying widely apart there but now to be forever united as the two staples on which all the commandments hang. What is common to them both is love; and love is the integer, giving value to all other commandments, which, lacking it, are ciphers.

Carrying the War Into the Enemy's Country.—A controversialist must know not only how to repel attack but how, after he has replied to the challenges of foes, to take the initiative himself and give the enemy as good as he has got. And, on this occasion, after standing his ground in reply to the attacks of all comers, Jesus addressed to them in combination a challenge which they were utterly unable to meet. It has of late been confidently argued that the purpose of Jesus in this question was to prove that, though not the Son of David, he might nevertheless be the Messiah. But, if he had had any such intention, he would have been placing himself in antagonism to the unanimous testimony of both the Old and the New Testaments. How does such a notion agree with passages in this Gospel like 1:1, 6, 17, 20; 9:37; 12:3; 15:22; 20:30; 21:9, 15? If there had been any doubt about the descent of Jesus from David, this would not have been the only place in which we would have heard about it; nor should we have heard about it first from his lips. This is really one of the most remarkable expressions of his consciousness, that he was not only Son of David, but something infinitely higher.

Aberdeen, Scotland.

IS YOUR ARMOUR ON?

Every day we struggle with giants in the spiritual region; they are called principalities, and powers, and the rulers of the darkness of this world—invisible but mighty, nameless but strong because of fury. We can only overcome by the grace and power of the God of David. Wherefore, take unto you the whole armor of God, that having withstood in the evil day you may stand firm and strong evermore. There is a provided panoply, every part of which has been prepared and appointed by the Captain of heaven. In vain do we take swords of our own manufacture, and adopt plans of our own feeble and perverse ingenuity. Stand in the old paths; demand to know the old ways; resolutely refuse to adopt any answer to satanic assault that is not included in the replies of Jesus Christ himself to the great foe; and constantly pursuing this course, the course can have but one end—victory in the name of the Lord, and heaven for evermore.—Joseph Parker.

Growth in grace may not mean performing any greater deeds, but simply doing our daily work better.

THE MINISTRY OF SHUT-INS.

"It must be very gloomy for you always to have an invalid in the house," said the newcomer, Mrs. Ellis, to little Mrs. Thomas.

"Gloomy! No, indeed," cried Mrs. Thomas, her face lighting up with a rare smile. "Just wait till you see her, Mrs. Ellis. Why, Fanny's room is the brightest and happiest spot in the house."

"I don't see how that can be," Mrs. Ellis said, doubtfully. "You say she is a hopeless invalid and that she is never without pain."

"Did I say that she was a hopeless invalid? That was an awkward way of expressing it on my part. She is about as hopeful a person as it was ever my privilege to meet; and if you get the blues, she is sure to drive them away if you give her a little time."

"How long has she been an invalid?"

"Why, bless your heart, didn't I tell you? The nursemaid dropped her down the stairs when she was a bit of a girl only two weeks old. And then she never told us what she had done until weeks later. I suspect she was afraid we would blame her for it. And poor Frances! the doctors all said her spine was seriously affected, and strive as we might, nothing could ever cure her. But, bless your heart, it didn't affect her spirits; she has been the life of the house, and I do not see how we could ever have done without her ministry of love."

"I should have thought when God laid her away from all active service he was stopping her usefulness for the time, but it does not seem to have been the case," said Mrs. Ellis.

"Stopping her usefulness! Well, I should rather say not," was the answer. "And because the body is dwarfed, is no reason why the soul should be as well. But come right in, Mrs. Ellis, she'll be glad to see you."

When Mrs. Ellis left the chamber of the invalid she carried with her a strange peace in her heart. "And to think," she said, "that I could ever murmur when that girl, with her body all twisted and her soul shining out of her eyes, can lie there and smile in the face of such infirmity. It is a mystery, and one I intend to solve. But of this I am assured, that there is a blessedness in the ministry of shut-ins."—Christian Intelligencer.

LOVE'S CHIEF WORK.

Love's chief work is that of discovering good, not evil. One who constantly points out defects of others, even though claiming as it is often the case, to do so "in love" has not caught the root principle of love. It was said of a well known Christian worker: "Because love was the controlling force of his life, his energies went out always as a builder never as a destroyer. He destroyed evil, of course, but by building up the good." To do its building work, love must be able to recognize the materials for building and that is just where true love's peculiar power lies. It sees good in others when unlove sees only faults, and it seizes upon the good in such eager recognition that the power of that good is increased and multiplied under love's warmth. If we would have love and use it, let us set about this sort of building in the lives of those about us. No other effect brings us rich returns.—Selected.

We ought as naturally to seek after the Lord from day to day as the spark seeks the sun, or the river the ocean, or the sheep its pasture, or the bird its nest.

Do not have your concert first, and then tune your instruments afterwards. Begin the day with the Word of God and prayer, and get first of all into harmony with him.—J. Audon Taylor.

WELD ANSWERED.

In the "Presbyterian of the South," a clergyman tells how one evening, after preaching, he requested any who would like to spend a little time and talk on personal religion to meet him in the church immediately after the benediction. Quite a number did so.

"The first morning I met after entering the church was a man some thirty-five years old or more. Very much to my astonishment, when I began conversing with him, he asked me, 'Do you believe in predestination?'"

My reply was, "I do, but what has that to do with your salvation?"

The next question was, "Do you believe in election?"

My reply was, "I do, but what has that to do with your salvation?"

The next question was, "Do you believe God knows all things and knows whether I will be saved or not?"

My reply was, "I do, but what has that to do with your salvation?"

He said, "Well, if God knows I am to be saved, and I am predestined and elected to be saved, it will be all right. If I am not, I can not help myself."

In reply I said to him, "You are a farmer. You believe God knows everything."

"Certainly I do."

"Do you think He knows whether you will make a good crop next year or not? He knows that just as well as He does whether you will be saved or not."

"Of course He does," was his reply.

I said to him, "Then I tell you what to do. Go home and sell your mules, don't plow your land, or plant any corn or cotton, don't cultivate your land, and you will make the best crop you ever made in your life," and I left him.

After the next meeting he met me and said to me, calling my name, "I don't understand that farming operation."

I said, "Neither do I," and I left him.

He was present at the next service never saw any one who appeared more deeply interested as I urged the personal acceptance of Christ as the only hope for the salvation of any one.

Soon after the benediction he met me again, and said again, "I don't understand that farming question."

My reply was again "Neither do I," and I left him to meet some others.

Just after the following sermon, meeting me, he said to me, "I am troubled about that farming operation. I do want to be saved, and I am bothered about it."

My reply was, "You have nothing to do with God's secret purposes. Secret things belong to God, that which is revealed, to us and our children."

He said, "I think I have been acting the fool on the doctrine of election."

I said to him, "I don't think anything about it, I know it. The devil is trying to persuade you to take it easy and it will come out all right, as God has fixed it all. Suppose next year is a splendid crop year, the sunshine and rains are all just right, but you never plowed or planted any crop, how much would you make?"

His reply was, "I would make nothing."

"On the other hand, suppose you prepare your land better than you ever did in your life, get the best seed you could find and cultivate your crop to the very best of your ability, but you had not a drop of rain from the time you planted the seed how much would you make?"

"Nothing, absolutely nothing," was his reply.

I said to him, "God has ordained the means, as well as the end, and the end can only be attained through the use of means necessary thereto, and there is no other way. God, of his infinite mercy, has for us poor sinners provided and offered to us a way of salvation, and that is through Jesus Christ his Son, and there is no other way by which we can be saved. That is a sure and certain salvation for every humbled sinner who accepts Christ. God says, 'Ask and ye shall receive; seek and ye shall find, knock and it shall be opened unto you.' The Master says, 'Him that cometh unto me, I will in no wise cast out.' We are taught that He

is able to 'save to the uttermost them that come unto Him.' Paul tells us, 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came to save sinners, of whom I am chief.' 'Come unto me all ye weary and heavy laden, and I will give you rest. Whosoever will, let him take the water of life freely.'

The next morning he came and said to me, "I am rid of all my trouble. I have accepted Christ as my Saviour and trust all to Him. My desire is to unite with the church and, looking to Christ for strength, to spend my life in His service." He came before the consistory and was received into the church, became an active and useful deacon, and by his life gave good evidence that he was a true child of God.

USES OF TRIBULATION.

Why does tribulation come? Because it is needed to bring out the best that is in us. True it comes because of sin, but since we are sinners it is so arranged that our tribulations shall all be over-ruled for our good.

What man might have been and how he could have enjoyed heaven had he not fallen, we can only speculate. But we know that the man who is patient under tribulation reveals beauties of faith and service that are most glorious in the realm of mind and spirit. As man is now constituted, tribulation is a blessing.

What are the uses of tribulation? It makes man humble. It sends him to the source of all power. Many a foolish scoffer cries "God help me!" in time of sudden distress. It makes man useful. Having suffered and toiled, man knows how to sympathize with and how to help his fellow-man. It makes man Christlike. It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him. I John 11:2.

The tribulations of the sinner are to lead him to repentance. The tribulations of the righteous are to develop within him the Christian graces and fit him to enjoy heaven.

Wherefore lift up the hands which hang down and the feeble knees. Hebrews 12:12.

I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. * * *

These are they which came out of great tribulation. * * * The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes. Revelation 7:13-17.—Selected.

Are you a disciple of the Lord Jesus? If so, he says to you, "I am with you always." That overflows all the regrets of the past and all the possibilities of the future, and most certainly includes the present. Therefore, at this very moment, as surely as your eyes rest on this page, so surely is the Lord Jesus with you. "I am" is neither "I was," nor "I will be." It is always abreast of our lives, always encompassing us with salvation. It is a splendid, perpetual "now."—Frances Ridley Havergal.

"The only way to remove mountains," it has been said, "is to begin on grains of sand." Wisdom and strength grow by exercise. Small tasks as preparatory to great ones, and even so-called trifles, if attended to with hand or heart for larger enterprises. He is indeed foolish who dispises the day of small things, or who, through lack of perception of the value of the opportunities that come his way, neglects the petty duty near at hand for the imagined opening at a distance to which he is not really called of God. But when a man has humbled himself to perform the task of removing grains of sand, God may call him to grander duty on the high mountains of duty and vision.—Selected.

THE CHANCES WE MISS.

(By Robert Speer.)

A young doctor told recently of a busy day in the clinic. A great crowd of patients filled the benches, waiting each his turn. At the end of the line a mother sat with a babe wrapped up in her arms. It was three hours before the doctors got to her. When she presented her bundle it was too late. The little one was dead. The doctors had done their best. They did not know that that last case was so critical. They could not deal carelessly and hastily with those who came first. Nevertheless, it was a chance missed. The chance of saving a child's life, the life of a child, as the doctor said who had the experience, who might have been an Abraham Lincoln and done in the great social and industrial crisis of our day what Lincoln did in the great political crisis of his day. But was the doctor the only man who missed this chance? Who were that woman's neighbors? Who were the well-to-do folk who were not her neighbors in the sense that they lived near her, but who were her neighbors in the sense that they could have helped her if they had gone over to her side and looked for her as the Samaritan did who sought the man in need by the side of the road and met his wants? * * *

There were two men in the community and their relations were a tragedy. Long ago one of them had intended to go and ask forgiveness. And the other had not asked forgiveness. But life was full of things and it was humiliating to confess and it was more than human to forgive. So the tragedy dragged along over the years. One day one man said, "I have waited too long, I will go." And as he walked up to the other man's door, one came out and said to him, "It is all over now. Your enemy will never trouble you more. He is gone where you and he will not speak again,—not here at least." So the hour was past when that could be done whose going was duty and peace. * * *

A crowd of people surrounded Jesus. Those in the front were evidently hostile to him watching for a chance to trip him in his doctrine or to take him in speech that could be made troublesome to him. He met them with consummate skill. Every question, sincere or insincere, he answered faultlessly. A lawyer in the throng was carried away with admiration, and put to him the deep question of his own soul. The answer alike satisfied and transported him, and he forgot the hostile atmosphere of the crowd and broke out in unfeigned satisfaction. The Lord met him in that hour at the gates, where souls enter or pass. "Thou are here," said he, "not far, but near, at the door of the Kingdom of God. Come in." It was the lawyer's chance. But the emphy of Pharisee and Sadducee, the intimidation of the throng, closed in on him, and there is no intimation that he came in. It was his life's chance, and he passed it by. What was the lesson of the virgins in the parable? "Late, late, so late! and dark the night and chill!"

Late, late, so late! but we can enter still.

"Too late, too late! ye cannot enter now."

DAILY BIBLE READINGS.

- Mon.—A chance passing by (Luke 18: 35-43).
- Tues.—Every-day opportunities (Matt. 25: 41-45).
- Wed.—Almost persuaded (Acts 26: 27-32).
- Thurs.—A great chance lost (John 19: 4-16).
- Fri.—A chance to confess (Mark. 14: 66-72).
- Sat.—A chance missed and taken (Luke 23: 39-43).

*Y. P. Topics, Sunday, October 23, 1910. The Chances we Miss. (Gal. 6:1-10).

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Dr. Campbell Morgan's great success at Northfield in drawing and impressing hearers with his pure Bible expositions, and his remarkable ministry at the Westminster Chapel, London, where crowds attend upon his expositions and spiritual interpretations of the Scriptures, show that it is not necessary to resort to topics of the day and sensational themes in order to gain a hearing. Again and again it is demonstrated that the Gospel is the best subject for preachers and the most attractive theme for hearers.

A work of more than ordinary interest to those who care to see grave questions gravely handled by a man who from his first entrance into public life was immersed in great affairs and passionately interested in the issues involved in them, is the Correspondence on Church and Religion of William Ewart Gladstone selected and arranged by D. C. Lathbury and published by the MacMillan Company in 2 octavo volumes profusely illustrated. The selections have been made by the editor with unusual care and the work will be an excellent supplement to Morley's Life of Gladstone, with which it is uniformly bound.

La Verite, the advanced clerical organ of Quebec, is out with the statement that the Roman Catholic Church in Canada is rapidly being sapped by the influences of Protestantism and American modernism. The Verite believes also that Pius X. will one day strike to death all those innovations, copied after Protestant and Masonic observances, which are fast becoming a part of Catholic life on this continent. The writer says that formerly the priest learned the language of the people, but the new discipline makes the people learn the language of the priest, which La Verite says is contrary to the spirit of the church and the tradition left by the apostles.

At the recent meeting of the Knox College Alumni Association a statement was made respecting the college building fund. The sum of \$50,000 was aimed at from the Alumni. So far \$27,000 were realized from this source. The total amount subscribed was \$220,000, and the amount required for the building \$250,000. The election of officers resulted as follows: Hon. president, Principal Gandler; vice-president, Rev. A. H. McPherson; vice-president, Rev. R. B. Cochrane; secretary-treasurer, Rev. E. Cockburn; executive committee, Rev. W. R. McIntosh, Rev. H. Matheson, Rev. T. R. Rogers, Rev. J. A. Wilson, Rev. G. W. Arnold and Prof. Ballantyne.

THE HOSPITAL MANSE.

A "Mistress of the Manse" writes the Dominion Presbyterian as follows: Dear Mr. Editor,—Is there not a danger that the Manse may lose its good name for hospitality? In times past it was the centre of parochial and educational and ecclesiastical interests, but in later days other interests have been developed in so that the minister's wife is often wearied by the constant succession of travellers who find their place at the festal board, and slumber peacefully from her ever changing sheets.

No sooner had I returned from a much needed rest, and was busy with the multitude of duties that press upon a house-wife in the early autumn than I stood face to face with the entertainment of a long line of ecclesiastical, educational, social, and economic agents, all of whom represented the most pressing need of the day.

The first to come was the agent of one of our colleges, a man to the manner born, sociable and agreeable. He came in on Saturday night, preached on Sabbath, and spent the week with us. We had a very pleasant visit with him, and were sorry to see him go. On the following Sabbath the pastor thanked the congregation for their very liberal contribution to the college, and distributed envelopes for the Lord's Day Alliance, and also asked a special contribution for the Session Fund. The agent of the Lord's Day Alliance always makes his home at the Manse, and always brings encouragement and stimulus. When the minister sees him off he brings home from the train two delegates to the Teachers' Association who enter somewhat timidly, but soon get accustomed to the warmth and cheer of our home. After a hard day's visitation the mail is opened, and we find three agents wishing to have a hearing of our people on the same day. One of these is the Dominion Alliance, another the Y.M.C.A., another the representative of the Laymen's Mission. Each of them had known the minister before and thanked him in anticipation of having another opportunity to renew old acquaintance. It was impossible to let them all come at once, so they were asked to come separately, and would find the door of the Manse open to them. On the following Sabbath the minister was absent preaching anniversary sermons at a neighboring church, and his neighbor hospitably entertained at the Manse. During the week the following committees met and had tea at the Manse: The W.F.M.S., the W.H.M.S., the Guild, the Teachers of the S.S., and on the following week the W.C.T.U. and the Board of Relief. This takes place, not in our large city churches, but in the Manses of the towns and country where ministers get a stipend of \$900 to \$1,000. Many questions arise. Should the agents of the church and of the many organizations outside expect entertainment at the Manse? How long will the Manse stand the strain put upon it. Have we not too many agents? Where will the work of the church have a place after all such appeals are met?

It is impossible for us to give a satisfactory answer to our fair correspondent's query. The difficulty referred to is without doubt a very real one. Our solution might be the payment of larger salaries to ministers, especially to those in charge of rural congregations. It would certainly be a great pity to have the well-known hospitality of the manse limited or abolished by inadequate means, for its continuance. Has any other "Mistress of the Manse" anything to say on this interesting subject? If so, our columns are open to her.

FOREIGN MISSION FUND.

The Executive of the Foreign Mission Committee met on Friday, the 30th ult. The absence of the Convener, Rev. W. A. J. Martin, on account of serious illness, is a cause of deep concern.

Letters were read from Honan, Formosa, Kongmoon and India, and Indian missions in the Western Provinces. Everywhere there is activity. The work enlarges; opportunities multiply and the call for laborers continues. The Executive appointed one more missionary, Mr. Mark H. Wheeler, a University graduate, a man of Y.M.C.A. experience, and a student of Pedagogy. He will, somewhere, devote himself to educational work. The field is not yet specified.

There is but one discouraging note, viz.: the funds, and that is quite discouraging. Dr. Somerville, the treasurer, reported receipts up to date, nearly \$6,000 less than receipts up to the corresponding date last year, whilst expenditures are about \$28,000 greater. That is depressing. If we are to rise to the responsibilities undertaken by our church,—14,000,000 of the heathen world as our share,—expenditures must increase. The staff must increase, and we must give them the wherewithal to do their work. The church has come to recognize that, and yet we find this state of affairs to-day. If congregational treasurers would remit regularly, we would so much better know where we stand, and what to do. Sailing without a compass is dreary work.

Bishop Brent, of the Philippines, in writing to the Outlook, says: "One of the chief troubles is that, with a work far more taxing and difficult than in ordinary conditions at home, they are supposed to be greatly favored if they receive pennies, whereas home institutions of a similar character receive dollars." The harder the task, the poorer the equipment, is not a proverb of the wise man, though it is practised in the economy of the churches. We are getting away from that misconception, but not quite yet.

It is reported that Rev. R. B. Cochrane, pastor of Knox church, Woodstock, will likely be chosen as assistant to Rev. E. D. McLaren, secretary of Presbyterian home missions.

Dr. S. W. Dyde, professor of mental philosophy at Queen's has been offered the Principalship of the Presbyterian Theological College at Stratton, Alberta, in connection with the new Alberta University. It is said he is likely to accept. Professor Dyde has been with Queen's for 20 years.

Announcement is made of the early publication by Henry Frowde, of a new book on the Dominion, entitled "Through the Heart of Canada," by Frank Yeigh, of Toronto, the well-known writer and lecturer on Canadian themes. Many books on Canada have been written by visitors, but this will be from the pen of a native born Canadian, who has made a life study of his native land, and who has travelled extensively within its borders.

The Orillia Presbyterians are already moving on to the erection of the new Sunday school and mission church, and strongly manned committees have been appointed for the various departments of the work. To visit Sunday schools in other towns, with the view of gathering useful data, a sub-committee composed of H. Cooke, W. S. Frost and Rev. D. C. MacGregor was appointed. With Mr. Cooke on this committee it is safe to say that its report will be useful and quite satisfactory. He has been for nearly thirty years the efficient and faithful superintendent of the school; and is as young to-day and as full of ideas as when he entered on the important duties of the office.

LITERARY NOTES.

The Quiver for September has reached us full of choice reading for old and young. Love's Barrier, a charming story by Annie S. Swan, is continued. There are several complete stories, two or three poems, along with a strong home department, making altogether a very attractive issue of this ever welcome magazine. Cassell and Company, 42 Adelaide St., Toronto.

The October issue of The Canadian Pictorial, Canada's favorite illustrated magazine, is a handsome Thanksgiving number, with numerous and timely illustrations. A serial story, The White Sentinel, is continued; and the Housekeepers' Department is full of seasonable reading. A wonderfully cheap periodical at \$1.00 a year, or ten cents per copy. Pictorial Publishing Co., 142 St. Peter street, Montreal.

The initial number of Vol. II. of the Fruit Magazine reaches our table in greatly improved form. It claims to be "published in the interests of Fruit Growers, Fruit Dealers and Fruit-Consumers"; and certainly it makes a most creditable representative of these important industries. The cover of the October issue is a fine specimen of color printing which will at once appeal to all lovers of the beautiful; and the contents are well worthy of the cover. One dollar a year; monthly. Address, Vancouver, B.C.

The October Current Literature contains articles on Roosevelt's Political Game, Maine's Startling Election Returns, The Steamless Battleship Sensation, and Mark Twain as Howells Knew Him. Medical men will be interested in the paper on The Growing Peril of Anesthesia; and all readers will find much to please and instruct in the departments devoted to "Recent Fiction," "Recent Poetry," and "Literature and Art." Published at 134-140 West 29th Street, New York City.

The First Half Century of Ottawa, by McLeod Stewart, M.A., is a handsome booklet, profusely illustrated, containing much interesting matter—some of it reminiscent—about the capital. On everything pertaining to Ottawa our author is well qualified to speak, and he deals with his subject in an orderly way under such headings as the Origin and Definition of the Name Ottawa; Historical Sketch; The Parks and Government Drive-way; Historical Monuments; A City of Beautiful Homes; Streets and the Lover's Walk; The Healthiest City in Canada; Unique Educational Advantages; The Churches; The Horticulture and Floriculture of Ottawa, etc., etc. Our readers who wish to give friends at a distance some adequate idea of the beauties of the Capital of the Dominion cannot do so in any better way than by mailing them a copy of First Half Century of Ottawa. The artistic printing is a credit to the Esdale Press.

The Youth's Companion requires no words of commendation at our hands. It has been a prime favorite with young people all over the continent these many years, and the volume for 1911 promises to be ahead of any of its predecessors, with its 250 stories, without reckoning in all the rest of the contents— anecdotes, humorous sketches, the doctor's weekly article, papers on popular topics by famous men and women. The price to Canadian subscribers is only \$2.00. The announcement for 1911, beautifully illustrated, giving more detailed particulars of these stories and other new features which greatly enlarge the paper, will be sent to any address in Canada free with sample copies of current issues. Every new Canadian subscriber receives free The Companion's Art Calendar for 1911, lithographed in twelve colors and gold, and if the subscription is received at once, all the issues for the remaining weeks of 1910. The Youth's Companion, 144 Berkeley St., Boston, Mass.

AN UNSATISFACTORY BASIS.

(By John McNair, D. D.)

The time is opportune to speak out on the subject of Church Union. The Presbyteries are asked to declare their mind on the question, and it is important that before that be done all possible light be let in upon the question. The question has been discussed from the standpoint of principle, but so far as I have seen little has been said of the Basis proposed. If there be reason for delaying action from principle there is as much if not more from consideration of the Basis.

One would not wish to criticize the doctrine of the Basis which has so many excellencies were it not that the faith of the church is the foundation of all else, and unless the fountain be pure the river of church life cannot be so. It cannot be too clearly said that the present Doctrinal Basis submitted to the church for its acceptance never came from our Canadian Churches. The committee on doctrine appropriated the Brief Statement of the Reformed Faith of the Presbyterian Church U.S.A. and after making some minor changes and some additions have presented it to us as the faith of our churches. Other statements were before the committee from which appropriations were made.

Now while it would be unreasonable to expect the committee to draw up a doctrinal statement without consulting the faith of other evangelical churches, it still remains true that it is not the statement of our faith. It is not a statement issuing from the inner convictions of the three churches, and for that reason must fail of its end. A creed, to be of any value to a church or cause, must be the expression of the real faith of the people and must be expressed by them. The danger is that these churches would go into the union, presumably accepting the doctrinal basis of the statement, and then find themselves at variance with each other. Far better would it be if these churches to declare their own faith and in their own words. It would be difficult to do and might delay union for some years, but it would be more satisfactory. It is wrong to assume that these churches, after long years of training and teaching on different sides of religious truth should all at once see eye to eye, and enter an amicable and satisfactory union on doctrine.

It is not my purpose to enter into any elaborate criticism of the doctrine of the Basis. The doctrine of the Basis is that of the seventeenth century, its language is archaic, and its spirit and conception far behind that of the present church. Its statement of God is in the language and conception of past ages; while it defines the divine purpose as universal and defends it against misconception, it fails to declare the full and final glory that fills that purpose and toward which God perseveres.

The doctrine of Election has been left out of the statement, and the doctrine of sin left ambiguous. The doctrine of man, besides being imperfect, will be denied by some and rejected by others. The doctrine of the Lord Jesus Christ, while expressing the faith of the church regarding his divine nature and especially fails to express our minds of his character. The modern mind is drawn to Jesus Christ because of what he was in character more than anything else. The doctrine of the Holy Spirit is not comprehensive enough of his freedom and activity. It is in his freedom and impulse and guidance that we live and move and have our spiritual being. The doctrine of the prevalence and efficiency of the divine grace are absent from the Basis and that of perseverance dissolved into the perfection of believers here a statement which Presbyterians will The Manse, Petrolia 29th. Sept. 1910.

QUEEN'S ANNUAL CONFERENCE.

The 19th annual conference of the Theological Alumni Association of Queen's University will take place Oct. 24-28 when the following attractive programme will be submitted:—

Monday, October 24—4.00 p.m.—Paper by Rev. Dr. Clark, Westmount, Que., "The Training of the Ministry as outlined in the Basis of Union." Discussion opened by Rev. Ernest Thomas, Merrickville, 8.00 p.m.—The opening of the Theological Faculty. Address by President Falconer, Toronto to University.

Tuesday, October 25—10.00 a.m.—11.30 a.m.—"The Idea of Sacrifice in the Old Testament." Paper by Rev. J. W. Stephen, Toronto. Discussion opened by Rev. W. M. Kannavin, Strathroy, and Rev. G. A. Brown, Campbellford. 11.30 a.m.—1.00 p.m.—"The Chancellor's Lectureship." Dr. Knight, 3.00 p.m.—4.30 p.m.—"The Christian Doctrine of Immortality." Paper by Very Rev. Dean Bidwell, Kingston. Discussion opened by Rev. J. R. Conn, Napanee, and Rev. T. Crawford Brown, Toronto. 8.00 p.m.—Address, "The New Theology," by Dr. Andrew Macphail, McGill University, Montreal.

Wednesday, October 26—10.00 a.m.—11.30 a.m.—"The Doctrine of the Atonement in the New Testament." Paper by Rev. James Anthony, Agincourt. Discussion opened by Rev. N. D. Keith, Prescott, and Rev. S. H. Gray, Dundas. 11.30 a.m.—1.00 p.m.—Paper by Prof. W. T. MacClement on "Some Conditions affecting Organic Progress." Discussion opened by Rev. Dr. MacGillivray, Kingston. 3.00 p.m.—"The Chancellor's Lectureship." Dr. Knight, 8.00 p.m.—Address by Dr. Bonar, Master of the Mint, Ottawa.

Thursday, October 27—10.00 a.m.—11.30 a.m.—"Recent Literature on the Atonement." Paper by Rev. G. R. Fasken, Toronto. Discussion opened by Rev. J. W. McIntosh, Mitchell and Rev. Robt. Herbison, Toronto. 11.30 a.m.—1.00 p.m.—Paper on "The Church and Social Questions," by Prof. O. D. Skelton. Discussion opened by Rev. D. Currie, Perth, and Rev. J. A. Donnell, Halleybury. 3.00 p.m.—"The Chancellor's Lectureship." Dr. Knight, 8.00 p.m.—Address, "Universities and the National Life," by Dr. A. H. U. Colquhoun, Deputy Minister of Education, Toronto.

Friday, October 28—9.00 a.m.—10.00 a.m.—Business meeting. The Programme for 1911. 10.00 a.m.—11.00 a.m.—"The Chancellor's Lectureship." Dr. Knight.

The committee will endeavor to provide places of entertainment for the visiting members of conference. It is absolutely necessary that all those who wish to avail themselves of such should communicate with the secretary, Rev. Herbert T. Wallace, Queen's University, Kingston, before October 20th.

At an enthusiastic meeting of the citizens of Lancaster, the mayor presiding, on motion of Rev. John Pate, minister of Knox church, it was unanimously agreed to inaugurate a Local Option campaign. An influential committee was at once appointed to carry the proposal to a successful issue. A letter from Bishop McDonnell, of Alexandria, cordially commending the enterprise, and wishing it every success was read. At the proper time a by-law will be submitted to the people which will doubtless carry. In view of such a result would it not be well for the friends of temperance to see that proper hotel accommodation shall be provided for the travelling public, so that in the event of existing hotels (with their sheds) being closed up no injury may accrue to the temperance cause nor any inconvenience to travellers. At Finch, because no such precautions were taken, we are told commercial travellers are avoiding the place on account of lack of suitable accommodation.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

"LEANNESS OF SOUL."

(By A. Fraser Robertson.)

It was the schoolmaster in the Glen who flung the pebble, little dreaming how the circles were to widen in the pool.

"He'll make his mark one day, you take my word!" he prophesied, speaking of Sandy Maclean. "The boy's above the common!"

It fell out by chance that the subject of these remarks overheard one of them, and straightway struggling ambitions surged within the curly head and seethed behind the luminous blue eyes. Dazzling aircrafts reared themselves in the boy's brain, while his companions were chasing butterflies or "guddling" for minnows in the pools.

And because the minister was the biggest thing on the boy's horizon, his mind leaped easily to the climax. He would be a minister!

He voiced the daring resolution to his mother.

"I want to be a minister, mother!"

First the Widow gasped, then hid herself, hot-foot, to the schoolmaster.

"My Sandy would be a minister!" she announced with a tremulous, half-shamed laugh.

"And what's to hinder him?" demanded the man of learning, moved to a generous pride in this thing he had had a hand in fashioning. Laboriously he explained the thorny path that was to lead to the coveted goal—of College and Divinity Hall.

A course of seven years! To Widow Maclean it seemed an eternity—seven years of screwing and scrimping and scraping for herself and the five other arrows who composed her quiverful, but all the mother in her leaped to meet the emergency.

So, one day, the boy went out from the Glen.

Among the rest, he took farewell of Flora Farquhar.

"We're going to be proud of you one day, Sandy!" the girl spurred him on, impressed by the sense of crisis in the air and the brand-new "heather mixture," with its reek of peat, a size too big, which clothed her companion.

"So you will," the boy assured her, a sober resolution in the blue eyes that robbed the words of arrogance. At the moment his eyes were more on the glowing future than on the girl's glowing face.

At intervals in the seven years—long, they seemed to be the waiting ones—he came to the Glen. And after each of these a change seemed to have come over him. The rustic air drooped from him. Subtly, imperceptibly, the "cut" of the man altered. He lost his ruddy freshness, his face "sickled" o'er with the pale cast of thought." He was as one who burns the "midnight oil," who lives the strenuous life, who semi-starves himself.

Then suddenly, one day, probation-time was at an end, and simultaneously the rigid, wearing economy in the cottage in the Glen. The next news that came—he had got an assistantship in a manufacturing town. The work was hard, chiefly in the slums.

A year of that, then advance so rapid as to leave the home-people almost breathless. A country charge, and ere he had fairly settled, promotion to a larger. After that, the climax, a city church!

With vision blurred by tears, the mother read one day in the papers: "The Reverend Alexander Maclean has been unanimously appointed to the parish church of St. Andrew's Mudbury."

It seemed in that moment as if the Widow's cup were full! She summoned Flora Farquhar. For the last ten years she had regularly summoned Flora when anything particular affected the distant Sandy. It had grown into a habit with the mother. She needed a confidante—one to whom to pour out something of the pride and love that were in her. And Flora passed the cottage every week-day on her way to the Castle to teach the Laird's younger children.

The Widow had hit on the plan of putting a certain white card in the window to catch the girl's eye, when there was special news of the absent one. That morning the card was there and the Widow herself at the door to greet Flora. The newspaper was in her hand. One toll-roughened finger pointed to the pregnant paragraph.

"To think that it should be my Sandy!" she exclaimed, in unsteady tones. "In a place like Mudbury, he'll be a real power for good," she added.

Later, as the girl took her way to the Castle, her heart thrilled beneath her pink gingham that view with the roses in her cheeks. Her head was filled with dazzling visions of the future. A "divine ambition" mingled with her human longings—to participate in that spiritual life-work that was Sandy's. In her mind she rehearsed again that night he had come to the Glen, to announce the getting of the assistantship. He had looked in her brown, deer-like eyes, and beneath the stars the two had plighted their troth. "I am not good enough for him," she had reflected then. Later, when he had left her, she had registered a vow—breathed a prayer rather—that she might in time grow "good enough." She was not afraid of falling short in a worldly sense. Inspired by that mighty Educator Love, it would not be hard to acquire those tricks of manner that to the girl's innocent soul constituted the barrier dividing class from class.

One Sunday, shortly after the Reverend Alexander Maclean had got to St. Andrew's, he came North to the Glen to preach. It was a memorable day for the place—like a fair or a bygone Fast Day. The news got bruited abroad, and for miles round vehicles of every description, from smart motor-cars to ramshackle shandrydians, rolled in a continuous stream to the church door. It was the mother's hour of triumph! After service she and Flora walked home together. The Minister was detained in the vestry, whether the Laird himself had repaired to shake him by the hand.

"It was a grand discourse, Flora," the elder woman observed. (The fact that it had been completely above the good woman's head, in no way detracted from its brilliancy.)

"Sandy's a great preacher," agreed the girl, and felt—unaccountably—suddenly depressed.

"You could have heard a pin fall," continued her companion. "The folk were that attentive. He couldn't preach like that and not save souls," she added with conviction. Then, looking at the girl by her side, with a burst of magnanimity:

"The lad knew what he was about, when he chose you, Flora. You're cut out, if ever girl was, to be a minister's wife."

Next day the Minister went back to Mudbury. A warm glow went through him at thought of his reception in the Glen, nevertheless it was good to get back to the throbbing pulse of city life. He was not insensible to his success, as the world counts success.

Had he not striven and prayed for it? But underlying a very human gratification there was a deep-rooted, honest-hearted desire to use his success for God. Popularity, he reminded himself, was no guarantee of winning souls. He reflected incidentally that by and by, when he had got his footing in the place, he would marry Flora. Flora would help rather than hinder him work. But at the moment his work was more absorbing than any thought of marriage. Still, he decided he would go north some day, for a week-end, and arrange matters with Flora.

And meantime, all unsuspecting, temptation swooped upon him! The winter's work was in full swing. One Sunday the minister became aware, in

the pause after he had given out the first hymn, of an unwonted commotion in the front gallery. A lady and gentleman had arrived late. He glanced up. It was "the ruling elder," who had been absent since his introduction—a certain Dr. Hamilton.

His eye strayed to the daughter—a striking figure, with the up-to-date air of the woman of the world. She seemed to create a quite unnecessary stir in settling herself. Finally seated, she poised her tortoise-shell pince-nez and swept the congregation, including the minister, with cool deliberation. Irresistibly, at intervals in the service, the preacher found his eyes wandering in her direction. At the conclusion Dr. Hamilton came to the vestry to shake hands with him. Later the two went out of church together and found Miss Hamilton pacing the gravel walk at the church gate. She flashed a look of interest on the minister as her father introduced him.

"You have come to wake us up," she said. "High time, too! Under Mr. Whitson we had gone to sleep."

He looked at her keenly. Was the undercurrent of her words serious? But her eyes were mocking. She only jested. A couple of days later Dr. Hamilton asked him to dinner, and he went. Some pretext took him there again, within the week. Something about Diana—a certain, indelible atmosphere—engulfed him. Subtly flattering was the deference with which she treated his opinion. Her looks, her manner glamourised him; her personality captivated his senses. As the days passed, her image began to get between him and his work—good God!—between him and his prayers. Or rather, it blended confusedly with his prayers. He wanted this thing as he had never wanted anything in life before. And—Heaven help him!—he was fettered to Flora!

On a multitude of subjects Diana's views were directly opposed to his.

"You preach too high an ideal," she criticised him. "The surest way of all to dispirit people. If a thing is not within easy reach, they let it alone." Or, "Why aim so high?" she threw at him flippantly, after one of his earnest appeals. "Is it on the principle of 'Who aims the sky, shoots higher far, than he who means a tree'?"

Before a week was out he had discovered that she had no real sympathy with his work. They met on common ground—on books, on art, on music; but when it came to spiritual things, his earnestness, his zeal, obviously bored her—she stifled a furtive yawn.

"You take life so seriously," she complained one day. "Is it the Celtic temperament?"

Persistently the minister shut his eyes to the fact that in the one great essential they two were not at one. But it would be all right later, he told himself. After marriage he would be able to imbibe her with his own zeal. Unconsciously strong in his own strength, it did not occur to him that she might first, like the vampire, suck his life-blood.

As the days passed, he became obsessed by her image. Already were irksome indications of that devastation that any species of idolatry works in the soul of a man. His letters home grew rare and perfunctory. He postponed, from week to week, that week-end in the Glen which was to settle matters. Then, one day, preaching not far from home, he felt he could put off no longer.

His mother received him as she ever had; but Flora, the girl whom he meant to marry, by a mysterious wireless telegraphy seemed to have got an inkling of the state of his heart.

"I have been thinking," she told him one day, very quiet and white-faced. "I don't believe we should suit each other now. Our lives have been so different of late, and our ways of

looking at things. We have drifted apart."

At her words, his heart leaped with a great guilty bound.

"Couldn't we drift together again?" he suggested lamely.

"I hardly think so," she returned.

"You are not going to throw me over, Flora?" he demanded in response to an insistent conscience-pricking.

"Call it that, if you like," she answered dully.

His first conscious sensation was relief—relief unspeakable. He struggled scrupulously. It had come from Flora herself—the split. He was not to blame; and, after all, she had been right. Her native good sense had dictated her line of conduct. He travelled back post-haste to Mudbury. He wanted back to Diana. In her society he forgot Flora. He pursued her with the same red-hot ardor with which he had pursued his career. He ignored the glaring fact that, being a thorough woman of the world, she would be no spiritual helpmate. The thought of her was like a consuming fever. She weakened his work, atrophied his powers, crippled his energies. She represented the whole unexpressed longing of his being. The fierce desire to marry her pushed every other consideration out of sight. Once united—he lulled his protesting conscience—things would all come right. If he refused to lower his standard, she would come in time to recognize it—probably even to frame her life in accordance with it. Passionately he appealed to that Higher Power "that shapes our ends," but with no real will-surrender, abating the while no whit of his persistent importuning of God—of his obstinate determination to wrest this thing from Him whether He would or not.

One day he asked Diana to marry him, and she said, "Yes." Exalted above measure he wrote the news to his mother, and Widow Maclean was as excited as he. On the head of it she would come in time to recognize it—probably even to frame her life in accordance with it. Passionately he appealed to that Higher Power "that shapes our ends," but with no real will-surrender, abating the while no whit of his persistent importuning of God—of his obstinate determination to wrest this thing from Him whether He would or not.

When his marriage was over the Minister settled down to his work. Of late he had been upborne by a sort of feverish excitement. The double strain of work and emotion had left its mark. He reflected with relief that now, having secured his wife, he could devote himself whole-heartedly to the real business of life. But by and by a strange sinister influence fell on his life like a pall or a blight. He had got the woman his heart desired, but she was out of tune with his work. He had no power to put her in tune, as he had at one time thought he might. In social matters she was all that could be wished. She spoke the modern social shibboleths, but spiritually, she eluded him and went her way.

As if the packed pews in St. Andrew's were a criterion, then the Minister's popularity was in no wise on the wane; but, after all, packed pews were no test of winning souls—no test of the spiritual condition of his own. And alas! A secret enervating influence was at work. His earnestness, his religious zeal were being undermined—his very life sapped. The process was slow, but sure.

Turning this way and that in pained and puzzled enquiry as to the cause, of a sudden, one day, the words flashed to his mind—vivid, lurid—branding themselves on his brain: "And He gave them their request, but sent leanness into their souls."

Character, as God sees it, gives its quality to prayer, and they who are nearest akin to God in holiness get the most frequent answers to the requests.—William M. Taylor.

FAREWELL, SUMMER!

(The Wild Aster is known in some localities as "Farewell Summer.")

In the meadows near the mill,
By the wayside, on the hill;
In the fields that wander down
To the edges of the town,
And beside the farm house door,
"Farewell summer" blooms once more.

Little asters blue and white,
Many as the stars at night;
Summer's flowers have blown away;
Now you come to make us gay
When the fields are growing brown,
And the leaves come fluttering down.

How I love to gather you,
Purple flowers and white and blue,
On the cloudy afternoons
When the wind makes pleasant tunes
In the orchard grasses dry,
Where the ripened apples lie.

Dear to me are days of spring,
And the summer makes me sing;
Winter has its time of cheer,
But the best days of the year
Come when, close beside our door,
"Farewell summer" blooms once more.
—Cecil Cavendish, in October Saint
Nicholas.

TEACHING CHILDREN SELF CONTROL.

Little Margaret, of ten, was a girl of unusual brightness, but her quick, sharp tongue brought her many troubles. Whippings she accepted as her natural birthright, but they left her no nearer self-control. At last the mother was taken ill, and a nurse of wide experience came into the home.

The nurse studied Margaret, and she found a point of vantage. Margaret had a wonderful love of stories, and was never so happy as when listening to the recital of one. A story was promised to Margaret every night at bedtime, provided she had not given way to her temper during the day, and the rule was strictly adhered to. At first, of course, there were many nights of no story-telling. But with the help of the wise nurse little Margaret guarded her tongue more and more, until after a few months she seldom missed a story, and was herself proud of the victory.—C. L., in Harper's Bazar.

KNOWING HOW.

I've sometimes heard my grandpa tell
That folks who know just how to smell
Can get the summer from one rose
Or from a little breeze that blows.

And father says, no matter where
You live, if you just take care
And make the best of your two eyes
You'll see so much you'll grow real
wise.

And then, my mother's often heard
One little pleasant-spoken word
That's made somebody smile and smile,
And feel cheered up for quite a while.

They say it doesn't matter much
Whether a child has such and such;
It's how she'll learn to "make things
do";
And p'raps it's so with grown folks
too.

A SCHOOL FOR DOGS.

There has been opened in Paris a school where pet dogs are taught politeness. The schoolroom is furnished with chairs, tables and rugs in order that the pupils may have suitable surroundings. The dogs are trained to welcome visitors by jumping up cordially, wagging the tail and giving a low bark of pleasure. When a caller is about to leave a dog goes to the door with him and bows farewell by bending the head gracefully. The dogs are taught also that they must pick up gloves or handkerchief, or anything else which a visitor may drop, and return it to its owner. And such pupil is trained to walk with "proud and prancing step" when he goes out walking with his mistress.

DELICATE BABIES NEED

BABY'S OWN TABLETS.

For the baby who is delicate, who suffers from constipation, stomach and bowel troubles, worms or difficult teething, nothing can equal Baby's Own Tablets. They are a positive cure for all the little ills of childhood and can be given to the new born baby with perfect safety. They are sold under an absolute guarantee of a Government analyst to contain no harmful drug. They cannot possibly do harm—they always do good. Mrs. Geo. A. Windver, Rockers, Ont., writes: "I would not be without Baby's Own Tablets. My baby was small and delicate and never grew ill I began giving her the tablets. She is nine months old now and thanks to the Tablets is well, fat and rosy. I will certainly recommend them whenever I get the opportunity." The Tablets are sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams Medicine Co., Brockville, Ont.

A MINISTER'S HELPMATE.

Alexander Maclaren, the English Baptist, whose death has already been commented upon, once protested that no account of his own achievements could be made up which omitted the most important factor, his wife. In a private letter, written to Robertson Nichol, in his old age, long after she had passed on he paid her this beautiful tribute:

"In 1856 Marion Maclaren became my wife. God allowed us to be together till the dark December of 1884. Others could speak of her charm, her beauty, her gifts and goodness. Most of what she was to me is forever locked in my heart. But I would fain that, in any stories of what I am, or have been able to do, it should be told that best part of it all came and comes from her. We read and thought together, and her clear, bright intellect illumined obscurities and rejoiced in the truth. We worked and bore together, and her courage and deftness made all easy and charmed away difficulties. She lived a life of nobleness, of strenuous effort, of aspiration, of sympathy, self-forgetfulness and love. She was my guide, my inspirer, my corrector, my reward. Of all human formative influences on my character and life hers is the strongest and the best. To write of me and not to name her is to present a fragment."—Exchange.

"I JUST KEEP STILL."

"How is it, Rob?" asked one boy of another, "that you never get into scraps like the rest of us?"

"Because I don't talk back," answered Robbie, promptly. "When a boys says a hard thing to me, I just keep still."

Many a man whose life has had in it a great deal of trouble and opposition would have saved much if he had learned in his childhood the lesson which this little fellow had mastered that of "keeping still." If a hard word hurts, it will not make it easier to make an angry reply. If you do not answer at all, it stops right there; if your tongue can not be restrained, nobody knows what the result will be. It doesn't matter so much what your playmate says, so long as you keep your temper and hold your tongue; it is what you reply to him, nine times out of ten, that makes the quarrel. Let him say his say, and be done with it; then you will find the whole annoyance done with much more readily than if you had "freed your mind" in reply.

"Just keeping still" is one of the things that save time, trouble, wretchedness in this world. The strong character can be quiet under abuse or misrepresentation, and the storm passed by all the sooner. Patience sometimes serves a man better than courage. You will find again and again that the way to "keep out of scraps" is to keep still.—M. H. N., in the Christian.

Many explanations of a wasted life could be given. One which may often include all the truth is, "He did not take God at his word."

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Fully two hundred were present last evening at the congregational "At Home" in the Glebe church, under the auspices of the Ladies' Aid Society. Organ numbers by Mrs. R. F. Parkinson were highly appreciated, as were also vocal selections by Mrs. Nimmo, Mrs. Throop, Miss Perry, Mrs. Lyle Reid and Mrs. D. S. Johnson; violin solo by Miss Kerr.

The Rev. James Little, B. A., last Sunday evening commenced a series of sermons on the General Epistle of James, which will be continued for eight or ten weeks. They promise to be highly useful discourses on a portion of Scripture which abounds with exhortations to patience and practical piety, and which condemns in no measured terms the vices prevalent in Jerusalem at the time it was written.

On Friday evening at 8 o'clock, under the auspices of the Ladies Aid society, a social will be held in the lecture room of St. Paul's church, when a full attendance of members and their friends is invited. The ladies of St. Paul's never fail to make their socials very pleasant to all concerned, and it may be confidently taken for granted that the one on Friday evening will be no exception to the rule. There will be music and light refreshments.

At the meeting of the Presbyterian Ministerial Association of Ottawa on Monday, the following officers were elected for the ensuing year: President, Rev. J. H. Turnbull; secretary, Rev. J. F. McFarland; visitors, Normal School and County Jail, Rev. Dr. Armstrong; Rescue Mission and Orphans' Home, Rev. Dr. Ramsay; Home for Friendless Women, Rev. J. F. McFarland; Perley Home for Incurables, Rev. Dr. Herridge; Children's Aid Society, Rev. J. H. Turnbull; trades and labor organizations, Rev. Wm. Haig. At the next meeting the program for the season will be adopted.

Mrs. John Thorburn, after seventeen years of fruitful service, has resigned the presidency of the St. Paul's Church W. F. M. Society. In accepting her resignation a resolution, moved by Mrs. W. G. Charleson and seconded by Miss Gibson, expressed the high appreciation of the retiring president's years of faithful work. Mrs. Thorburn has also held office in the Missionary organization of the Ottawa Presbytery for thirty years. To fill the vacancy, Mrs. J. R. Hill was elected president. Other officers appointed for the coming year were: Hon. president, Mrs. (Rev.) J. Little; vice-presidents, Mrs. J. Thorburn, Mrs. (Rev.) W. D. Armstrong, Mrs. Gallaher; treasurer, Mrs. W. J. Irvine; recording secretary, Mrs. E. George Brown; corresponding secretary, Mrs. C. Blackett Robinson; secretary of tidings, Mrs. Knauf; superintendents scattered helpers, Mrs. T. W. Anderson and Miss Marjorie Gallaher; executive committee, Mrs. Henry Watters, Mrs. W. H. Taylor, Mrs. Joseph McNab and Mrs. Thomas Whillans. Much activity in the missionary cause was also reported, the total givings by this Society being \$226.89. Rev. James Little, the pastor of the church, was present and gave an address.

Rev. W. A. MacKenzie, D.D., was inducted at Westport in the presence of a large and enthusiastic congregation. The moderator of Brockville Presbytery, Rev. Norman A. MacLeod, H.D., presided and inducted. The sermon was preached by Rev. C. C. Salisbury, of Kemptonville; Rev. A. G. Cameron addressed the minister, and Mr. James Cumming, elder, the people. After the service, Dr. MacKenzie met many members of the congregation, and cordial greetings were exchanged.

EASTERN ONTARIO.

Rev. W. H. Brokenshire, M.A., is called to Pontypool and Corbettown.

Rev. Wm. Johnston, of Millbrook, has been appointed interim moderator of Mill street church, Port Hope.

The Rev. D. D. McDonald, of Keene, preached very acceptably to the Springville congregation on the 28th ult.

Rev. H. J. Keith, of Peterboro, is interim moderator of Lakefield, vacant by the resignation of Rev. S. S. Burns.

Rev. C. E. A. Pocock, of Lyn, who has been away for several weeks in the west, has returned to his congregation in the best of health.

Rev. J. L. Murray, D.D., of Toronto, supplied the pulpit of St. Andrew's church, Beaverton, for three weeks, the minister, Rev. D. W. Best, M.A., being absent from the town.

The anniversary at St. Paul's church, Port Hope, Sunday, was large attended, and the Rev. Pogue, of Peterboro, delighted his hearers with two very helpful sermons.

Rev. J. G. Greig, of Cumberland, conducted anniversary services in Bathurst and South Sherbrooke on a recent Sunday. The people were glad to listen to their former pastor again.

The 75th anniversary of the Omenee church will be observed in the near future. On the interesting occasion Peterboro Presbytery will be represented by Rev. D. A. Thompson, of Hastings.

The call from St. John's church, Cornwall, to Rev. A. B. MacLeod, Thuro, N.S., has been sustained by Glengarry Presbytery, and should it be accepted, the induction will take place at the earliest date possible.

Rev. Dr. Marsh, of Springville, is moderator of Mill street church, Port Hope, vacant by the resignation of Rev. Mr. Brokenshire, and would like to hear from ministers desiring a call. He is also moderator of the vacant charge at Pontypool, and the congregation desires to hear candidates.

At the meeting of Peterboro Presbytery, September 26th, the Presbytery accepted the resignation of the Rev. S. S. Burns, B.A., who is going to pursue graduate work in Princeton University for a year. Mr. Burns has been pastor of the Presbyterian church, Lakefield, during the past four years, and his departure is generally regretted.

The congregation, Sunday school and Young People's Society of Gordon church, St. Elmo, presented Miss Lee, who is about to enter upon a new and interesting relationship, with two addresses, accompanied with valuable gifts, including a roll of bills, a beautiful Bible and Book of Praise, and a cut-glass bowl of exquisite workmanship. The Rev. A. Lee responded for Miss Lee, thanking the congregation and young people for their valuable tokens of esteem. Mr. David McGregor presided.

Says the Orillia Post:—"The Rev. J. W. Penman and his elders spent three days last week visiting the congregation of Ardrea and Gray church. They received a hearty welcome everywhere. The result is an increased attendance at divine service. Mr. and Mrs. Penman purpose visiting Washago congregation this week. The recently inducted minister of Washago is evidently going about his pastoral work in a very orderly and thorough manner. And it will not lessen his usefulness that he has the co-operation of the Mistress of the Manse in the work.

Rev. J. M. McGillivray, B.A., of Queen's College, is called to Aylmer and Springfield. Stipend, \$900 with manse.

The attendance at the last communion service in Knox church, Lancaster (Rev. John Pate, minister), was the largest in the history of the congregation. The solemn and impressive yet simple rite was marked by the deepest reverence on the part of the worshippers. Rev. Allan Morrison, of Kirkhill, was the preacher on Sunday. He also conducted the Monday evening meeting.

At the recent meeting of Peterboro Presbytery a deputation consisting of Rev. A. K. McLeod, Brighton; Rev. D. A. Thompson, Hastings; Rev. H. J. Keith, Peterboro; and Mr. J. F. Clark-Port Hope, was appointed to wait on Rev. Wm. Bennett, and convey to him the greetings of the Presbytery. Mr. Bennett is the father of the Presbytery, and still retains a keen interest in the affairs of the church, not only in the Presbytery, but at large. He appreciated the meeting of the deputation. A similar deputation, composed of Rev. Mr. Beatty, Cobourg; Rev. Mr. Thornton, Colborne; and Rev. Mr. Stuart and an elder from Grafton, was appointed to wait on Rev. Peter M. Duncan, of Colborne, and extend to him the good wishes of the Presbytery.

The thank offering meeting of Knox Auxillary, Beaverton, was held in the church on the evening of October 13. The Rev. T. A. Symington, M. A., pastor, addressed the meeting. His subject was a sketch of the rise and progress of the Layman's Missionary Movement and the Students' Volunteer Movement and what they meant in the life and work of the church. There was a large and interested audience present. Mr. G. F. Bruce presided as chairman. The Mission Band sang a selection and Mrs. Leigh and Mrs. Ross sang a duet. It was the largest and most successful meeting ever held in connection with the auxillary. The offering was \$40.50, with quite a number of members still to hear from.

In connection with the item elsewhere given the following brief reference to the ministers who have occupied the pulpit of St. John's, Brockville, will be interesting:—In 1826 Rev. Peter Colin Campbell came from Scotland as a missionary, and was settled in Brockville that year, preaching in the school house until St. John's was finished. He remained until March, 1842, when he was appointed professor of classics in Queen's College, Kingston. Mr. Campbell afterwards became professor of Greek and finally principal of Aberdeen University. Rev. Mr. Campbell was succeeded in the St. John's by Rev. John Cruickshank, who remained in charge until 1846, when he left for Niagara. In 1848 Rev. Thos. Haig was inducted and on leaving for another charge in 1851 was followed by Rev. J. Whyte, who remained four years. After him, in October, 1856, came Rev. Duncan Morrison, and after a pastorate of ten years he accepted a call to Owen Sound and was succeeded in St. John's by Rev. Daniel McGillivray, a native of Nova Scotia and an alumnus of Queen's, who was ordained and inducted July 16th, 1867. Mr. McGillivray remained pastor until 1880, when he was succeeded by Rev. Dr. Jardine, who was called in March, 1881, remaining until the close of 1886. The following year Rev. Alex. McGillivray was inducted pastor. Those following him were Rev. C. J. Cameron in 1891, Rev. G. D. Strachan in 1897, and Rev. A. G. Cameron, the present pastor. The church was destroyed by fire on Feb. 12th, 1889, and re-opened exactly one year from that day.

WESTERN ONTARIO.

Rev. K. A. Gollan, of Dunvegan, assisted Rev. A. Morrison, of Kirkhill, at the recent communion.

Rev. A. McKenzie, of Douglas, and Rev. Mr. Knox, of Pembroke, exchanged pulpits on a recent Sabbath.

The services in the Presbyterian church, Alexandria, were conducted on Sunday, Oct. 2nd, by Mr. John McCall, of the Montreal Presbyterian College.

Rev. D. Stewart, B.A., of Alexandria, has been preaching at Kirkhill and Cote St. George. In both cases communion or preparatory services claimed his attention.

Rev. Wm. Beattie, of Cobourg, has left for evangelistic work in British Columbia. During his absence the pulpit will be supplied by Rev. Dr. Talling, of Toronto.

On leaving Peterborough for Montreal, Rev. J. G. Potter, B.A., who during his pastorate of fourteen years had greatly endeared himself to the congregation of St. Andrew's, was presented with a purse of \$500, along with a most appreciative address.

The anniversary services in connection with Knox church, Black's Corners, were observed on a recent Sunday, when Rev. Mr. Knox, of Pembroke, officiated. On the following evening the social meeting was held. Addresses were given by Revs. Monds, Siple, Scott, Baldwin and Knox, the chair being occupied by the pastor, Rev. A. H. Macfarlane.

The Balderson church anniversary services, conducted by Rev. E. W. MacKay, M.A., of St. Paul's, Smith's Falls, were largely attended and in every way very successful. At the social on Monday evening suitable addresses were given by Rev. E. W. MacKay, W. Macdonald, B.D., Lanark; J. A. Caldwell, B.A., Pilot Mound, Man.; A. D. Fraser, Middleville, and Rev. Rintoul, of Elmsley. The pastor, Rev. J. S. McIlraith, B.A., discharged the duties of the chair in his usual tactful and genial manner.

Rev. Alexander Macgillivray, of Toronto, a former minister, conducted special thanksgiving services in John street church on a recent Sunday, the occasion being the lifting of a \$1,500 mortgage, thus freeing the property from all indebtedness. Besides preaching morning and evening Mr. Macgillivray gave a helpful address to the Sunday school children in the afternoon, in which he earnestly invited them to place their church, their home and their country before everything else. The esteemed minister of the church—Rev. A. G. Cameron, took part in all the services. Rev. D. Strachan, now of Toronto, expressed by letter his regrets at not being able to be present.

Rev. J. D. Byrnes, appointed by last General Assembly to succeed the late Dr. Childerose as Home Mission Superintendent of New Ontario, on leaving Cobalt for North Bay, was given a farewell social, at which Mayor Lang, on behalf of the congregation, made a presentation to the departing pastor and his wife of a beautiful sterling silver tea service, valued at not less than \$50, together with an address in which deep regret was expressed at the departure of Rev. and Mrs. Byrnes. In reply, Mr. Byrnes thanked his friends most heartily for the token of respect and words of friendship and appreciation, at the same time commending his successor, Rev. Mr. Macdonald, to the kind consideration of the congregation. In the future Mr. Byrnes will make the headquarters of his large field of work at North Bay, Ont.

The new church at Mimico (Rev. Alex. McMillan, M.A., pastor) was dedicated with special services last Sunday week, Rev. P. M. Macdonald, M.A., of Cowan avenue, preaching in the morning, and Rev. Dr. Gilray, in the evening.

Rev. J. G. MacKay, M.A., Harrison, has been preaching at Coun.

London Presbytery accepts the resignation of Rev. James Malcolm, Dutton.

Rev. John Lindsay, Kintore, declines the call to St. George's, London Junction.

The Ladies' Aid of the Fesserton, church held a successful garden party a couple of weeks ago.

Rev. Dr. McNair, of Petrolea, preached anniversary sermons in Bethel Church, Proof Line, last Sunday.

Rev. Dr. McCrae has been assisting Rev. W. L. Nichol, of Duff's Church, Dunwich, in special evangelistic services.

Rev. T. A. Watson, M.A., late of Thamesford, has accepted the call to Fairbank Church, where he was to commence work on the 9th inst.

Rev. A. C. McKenzie, Elmira, N.Y., who has been visiting friends at Embro, and preached in Knox Church there on a recent Sunday.

The Thornton Church anniversary was a decided success, with financial results amounting to \$125. Rev. George I. Crow is the minister of this thriving congregation.

Applin and Riverside congregations call Rev. D. C. Stephen, of the Halifax Presbytery. Stipend, \$850, which it is expected will shortly be increased to \$1,000. There is a manse.

Rev. R. M. Phalen, B.A., late of Horning's Mills, was inducted at Markdale on 29th ult. The stipend has been increased, and the prospects for a successful pastorate are good.

Rev. J. M. Whitelaw, B.D., late of Fairbank, Ont., now of 10 O'Connell Avenue, Toronto, has declined calls to Binbrook and Saltfleet, in Hamilton Presbytery, also to Bethel, in the Chatham Presbytery.

Before leaving Thamesford for Fairbank, Rev. and Mrs. T. A. Watson were entertained at a congregational social in St. Andrew's church. In the course of the evening Mr. Watson was presented with a purse of \$100 in gold, and Mrs. Watson with a cabinet of cutlery and silver spoons.

On the eve of their departure from Fairbank, Rev. and Mrs. Whitelaw and family were banquetted and presented with an illuminated address, a marble clock trimmed in bronze and gold, a cut glass marmalade bowl mounted in sterling silver and a purse of money.

Rev. M. N. Bethune, of Desboro, has resigned, to take effect 13th Nov. next. An adjourned meeting of Presbytery will be held on 18th inst. to consider the question of re-arrangement of the field, with a view to having three charges instead of four, and all of them financially able.

By the death of the late Rev. Edward Heaney, of Mattawa, his widow has placed in the care of Rev. Walter Moffatt, of London, a valuable lantern outfit and slides, to be disposed of on behalf of the family. Any minister or Sabbath school desiring to purchase such should communicate with Mr. Moffatt.

East Oxford Church, which is part of Dr. James Robertson's old parish in Paris Presbytery, has just been remodelled at a cost of some \$2,000. It was re-opened on Sunday, Oct. 2, by Rev. R. B. Cochrane, of Woodstock, a class-mate of the present energetic young pastor, Rev. J. F. Clugston. On Monday evening there was held a most successful dinner in the new basement, after which a large audience assembled in the church for a fine programme. The main event of the evening was the unveiling of a handsome tablet to the memory of the famous Superintendent of Missions, who began his ministry in Norwich and East Oxford Churches. Rev. R. G. MacBeth, of Paris, represented the Presbytery, and gave an address with many personal recollections of the great missionary leader.

MONTREAL AND QUEBEC.

Mrs. Munroe, wife of the minister of St. Cuthbert's church, is seriously ill.

Rev. Dr. Barclay has been minister of St. Paul's church for twenty-seven years.

The Rev. K. Nicholson, B.A., Sherbrooke, Que., is interim moderator of the Sawyerville session, to whom application for a hearing should be addressed. An early settlement is desired. The congregation is free of debt; there is a comfortable manse; and there are good schools in the vicinity. A good field for a man not afraid of work.

St. Paul's congregation appointed a committee to select a successor to Rev. Dr. Barclay, composed as follows: Messrs. Robert Meighan, Sir Hugh Graham, S. P. Stearnes, E. B. Busted, K.C., George Cantile, I. D. Watson, W. R. Creelman, K.C., A. H. Sims. Appointed by the Kirk Session: Rev. Dr. Fraser, Judge Archibald, Messrs. J. Cantile, Alex. McFee, James Croll, Jr., W. H. Dolg, and R. H. Barron. Dr. Barclay will continue to occupy the pulpit until the end of this month.

WINNIPEG AND WEST.

Rev. G. T. Bayne, of Pasqua, Sask., has been elected moderator of Regina Presbytery; and on the resignation by Rev. S. McLean, of the clerkship, Rev. A. C. Reeves, of Moose Jaw, was appointed clerk in his stead.

The Regina Presbytery will take up the Union question at its February meeting.

Rev. W. W. McRae tendered his resignation of the pastoral charge of Caron, which was accepted. Rev. A. C. Reeves, of Moosejaw, was appointed interim moderator. Revs. Guy and Patterson were appointed to draw up a minute of appreciation of the work of Mr. McRae at Caron.

In submitting the Home Mission report to Regina Presbytery the Convention stated that the outlook for men for the winter's work was more encouraging than it had been in the past two years.

Rev. H. D. Letch, moderator of Yorkton Presbytery, opened a new church at Lanigan, Sask., on Sunday, 16th inst. The local paper says of the new church: It is not only a credit to the Presbyterians but is a splendid addition to the already large number of fine buildings in Lanigan and the congregation are to be congratulated upon their enterprise in erecting such an edifice.

TORONTO.

Dr. Carmichael, of King, has passed his fiftieth anniversary, remarks the Kingston Whig. He is still young mentally. Why? He has kept abreast of the times, and the man's thoughts are usually characteristic of his life.

On returning from their holidays, Rev. D. T. L. and Mrs. McKerroll were welcomed at a reception, largely attended, when addresses expressive of the high regard entertained for the minister were made by Messrs. J. H. Charles Hain and Fletcher, and Dr. A. H. Perfect. Mrs. McKerroll was presented with a beautiful basket of roses by the ladies of the church.

The Knox College Gospel Team, who have been conducting a mission under the auspices of the Board of Moral and Social Reform and Evangelism, have returned to their studies at Knox College. During the summer they held services in nineteen towns in Ontario, travelling as far west as Teeswater and Exeter and east to Peterborough presbytery. The work has been so satisfactory that it is likely a similar organization will be utilized in special work next summer. One of the definite results of the work has been the enlistment of a number of High School students in the ministry. The team was composed of Messrs. E. M. Matheson, James H. Urie, M. H. Staples, J. E. Mothersell and Oscar Irwin.

HEALTH AND HOME HINTS.

In selecting spoons for kitchen use, it is a wise plan to get those with holes in the handle. They may be hung up and thus kept accessible.

A plain cloth dipped in hot water and then in a saucer of bran will clean white paint and not injure it. The bran acts like a soap on the paint.

Carrot soup—Grate 3 good sized carrots and 1 onion with a vegetable grater, add 3 cups of boiling water and let boil till water is almost gone. Then add 1 1/2 quarts sweet milk and let come to a boil, season with salt, pepper and a small lump of butter, just before serving.

Browned Potatoes — Wash and peel neatly two pounds of medium-sized potatoes. When drained, arrange them on a baking pan, season with salt and add two ounces of dissolved butter. Bake in a moderately heated oven until done; shake the pan occasionally so as to get the potatoes nicely browned. To serve, drain them from fat and dish upon a hot vegetable dish.

Chill Sauce—Twenty, large ripe tomatoes, six onions, three large green peppers, three tablespoons salt, half teaspoon ground cloves, two teaspoons ground ginger, two cups brown sugar, six cups good vinegar; boil till perfectly soft; half cup sugar added for those that like it sweet.

Meat Jelly—Cut up two pounds of beef into small pieces, and put into a saucepan with two small shanks of mutton and one knuckle of veal. Cover with water, and boil slowly for some hours; season with salt and pepper, strain through a fine cloth or muslin, and pour into a mold. When cold turn out and serve whole, or break it up with two forks, into rocky pieces, and pile on a glass dish.

Caring for the Hair—After washing my hair it always used to be unmanageable for a whole week—soft and limp so that combs and hairpins simply wouldn't stay in it. Now I have no trouble at all. I wash my hair at night, and after drying it rub vaseline on the scalp before going to bed. In the morning I sprinkle it freely with talcum powder, which takes the grease from the hair, and then brush the powder out. This gives the hair enough body, as it were, to make it perfectly manageable, and doesn't make life a burden as it generally is to a girl for several days after washing her hair.—Harper's Bazar.

Oyster Loaf. Cut the top crust from a loaf of bread and scoop and scrape out the inside, leaving the bottom and sides whole. Set the hollowed loaf, with the top crust laid by it, in an open oven and let get very dry and warm. Cut four dozen oysters in halves and cook them over the fire in their own liquor. When they begin to curl at the edges, add the crumbs of the loaf rubbed very fine, a large tablespoonful of butter rolled in one of flour, and a teaspoonful of milk. Season with salt and pepper, and cook for three minutes after the milk is added. Butter the inside of the dried loaf, fill with the oyster mixture, put on the upper crust and serve.

A seasonable recipe: Mustard pickle—One quart large cucumbers cut one, one quart small cucumbers left whole, one quart large onions cut fine, one quart small onions left whole, three green peppers chopped fine. Put cucumbers and onions in separate dishes cover with hot brine, then cover over the mouth of vessel to keep the steam in. Let stand over night. In the morning pour off the brine and mix all together. Then add one half gallon vinegar, three cups sugar, one half pound white mustard seed, one quarter ounce celery seed. Let come to a boil, make a paste of three quarters of a cup of flour, one half-cup of ground mustard. Let all boil until the large cucumbers are tender. Bottle when hot.

SPARKLES.

Friend—Hello, Pat! I scarcely knew you with your whiskers off.

Pat—The same wid me, me bhoy, I didn't know myself when I looked into the glass except by me voice.

"She married an octogenarian, didn't she?"

"I guess not. He looked to be as white as any of us."

"But I shall always be a brother to you," he murmured.

"If I had any use for a brother," she replied, sweetly, "I could reach under the sofa and get one right now."

"What is the difference between twelve ten and twelve eleven?"

"None whatever. Don't you see that twice ten makes twenty and twice eleven makes twenty-two (too)?"

Instructor in Public Speaking — What is the matter with you, Mr. Brown? Can't you speak any louder? be more enthusiastic. Open your mouth and throw yourself into it!

The Teacher (reading): "Then the girl warrior faced the mocking foe and unsheathed her deadly weapon." What does that mean children? Well, Elsie?

Elsie: Please, ma'am, I think it means she stuck out her tongue.

Tommy: Pa, what is an equinox?
Pa: Why, er—it is—ahem. For goodness sake, Tommy, don't you know anything about mythology, at all? An equinox was a fabled animal, half-horse, half cow. Its name is derived from the words "equine" and "ox." It does seem as these public schools don't teach children anything nowadays!

Eleanor, aged six, had been going to school only a few weeks. She had learned to raise her hand if she wanted anything. One day she put this into effect when she was sent to the chicken-house to get the eggs.

Just as she reached the chicken-house door her mother heard her say, "All you chickens that have laid an egg, raise your hands."

She—You see, we were discussing whether two could live as cheaply as one, and—well, we both had the same chair—and papa came in.

He—and did you decide the question?

She—No; but we agreed after papa left that two could feel as cheap as one, any way.

A carping old Scotch woman said to her pastor one day:

"Dear me, ministers mak' muckle a-dae about their hard work. But what's two bits o' sermons in the week tae mak' up? I cud dae it mazel."

"Well, Janet," said the minister, "let's hear ye."

"Came awa' wi' a text, then," quoth she.

He repeated with emphasis:

"It is better to dwell in the corner of the housetop than with a brawling woman and in a wide house."

Janet fired up instantly.

"What's that ye say, sir? Dae ye intend onything personal?"

"Stop, stop!" broke in the pastor. "You wud never dae for a minister."

"An' what for no?" asked she sharply.

"Because, Janet, you come ower soon tae the application!"

There are comforters that have been born into service, and disciplined, not so much through personal experience of trial as through a perfect communion with the great Peace-giver, in whom the springs of comfort rise. Love and sacrifice hold the meaning of all that is great and true and beautiful for one's own soul, and must hold the secret of all powers of helpfulness to the world.—Anon.

WOMEN'S HEALTH
WHEN FORTY-FIVE

A Critical Period When Dr. Williams' Pink Pills Are a Real Blessing.

Dr. Williams' Pink Pills are absolutely the finest medicine that ever a woman took. At special periods a woman needs a medicine to regulate her blood supply or her life will be a round of pain and suffering. It is at such times that Dr. Williams' Pink Pills are worth their weight in gold, for they make new, rich blood, that banish the secret symptoms of distress that only few known and growing girls know. They strengthen every vital organ for its special task and bring rose cheeks and shapely forms that tell of womanly health and happiness. Mrs. Richard Lobb, Red Deer, Alta., says: "At that critical period in my life known as the change I suffered so much that I hardly hoped to pull through. I doctored for months, but did not get any relief, and I grew so weak that I could hardly walk about, and it was impossible for me to do my housework. Only women who have suffered similarly can tell how much I endured—the constant misery, the dragged out feeling, and the terrible backaches that beset me. No woman could have been in a more wretched condition than I was at this time, and it was then that my attention was directed to Dr. Williams' Pink Pills. I got a half dozen boxes and before they were all gone I had seen a good improvement in my condition. Then I got six more boxes and before I had used them all I felt like a new woman and was enjoying better health than I had done for years. Not only have Dr. Williams' Pink Pills proved a blessing to me, but they also worked a great change in the case of my daughter, who was in a very miserable condition after childbirth. I know also of two young girls whom I believe would have been in their graves now but for the use of Dr. Williams' Pink Pills. Considering what they have done for me and what I have seen them do for others, I am justified in my enthusiasm for this medicine and I never lose an opportunity to recommend it."

Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

BRITISH AND FOREIGN

Mr. David Watson, postman, Perth, has been presented with the Imperial service medal, he having 25 years' faultless service to his credit.

Rev. W. Avre, Macduff, has been elected minister of Kirkcowan parish, Wigtownshire.

Rev. D. Bruce Nicol, B.D., Aberdeen, lately assistant in St. Andrews' Church, Buenos Ayres, has been appointed to the vacant assistantship in St. Cuthbert's Parish Church, Edinburgh.

The census returns give the population of Greater New York as 4,766,883, an increase of 1,329,651 over the census of 1900.

The death has taken place at Shotts, near Glasgow, of Mary Currie or McIntyre, who recently entered her one hundredth and fourth year, having been born in Argyllshire in August, 1807. She preserved all her faculties to the end.

The Lord-Lieutenant of Ireland and the Countess of Aberdeen visited the Dublin Horse Show and the annual exhibition of the Dublin Horticultural Society, and were subsequently present at the opening of a Home for Consumptives.

Commenting on the general expansion of prosperity in South Australia, Mr. Denny, Attorney-General, said last year's figures read like a fair tale.

Lord Methuen, the commander-in-chief in South Africa, celebrated his 65th birthday recently. His name will always be linked with the South African war, where he knew both defeat and victory.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for construction of Pier at Brockville, Ont.," will be received at this office until 4.00 p.m., Wednesday, September 21, 1910, for the construction of a Pier at Brockville, Leeds County, Ont. Plans, specification and form of contract can be seen and forms of tender obtained at this Department, at the office of J. G. Sing, Esq., District Engineer, Confederation Life Building, Toronto, Ont., and on application to the Postmaster at Brockville.

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

Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, for the sum of one thousand dollars (\$1,000.00), which will be forfeited if the person tendering decline to enter into a contract when called upon to do so, or fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By order,
 R. C. DESROCHERS,
 Secretary.

Department of Public Works,
 Ottawa, September 2, 1910.

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

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And arrive at the following Stations
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6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Rochester	4.45 a.m.
7.30 p.m.	Sydney	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 Nichols St., daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m. x

Ticket Office, 85 Sparks St., and Central Station. Phone 13 or 1180.

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