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Devoted to the Interests of the Family and the Church.

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OTTAWA WEDNESDAY, OCTOBER 28, 1908.

Single Copies, 5 cents.

JUST TO PLEASE JESUS.

Paying a visit to sorrow's abode,
Helping a burdened one o'er a rough
road,
This the sweet thought making duty de-
light,
Turning the shadows of gloom into
light,—
Just to please Jesus.

Staying at home with the children, per-
chance,
Watching the sick one's oft wandering
glance,
Sweeping, and dusting, and tidying
home,
Deeds not recorded 'neath Fame's paint-
ed dome,—
Just to please Jesus.

Giving a smile or taking a hand,
Leading lost feet to the fair better Land,
Doing and thinking, and hearing and
seeing,
Eating and drinking, and working and
being,—
Just to please Jesus.

Turning the eye from the vanity show,
Sparkling and flashing with glittering
glow,
Turning away to the quiet and calm,
Singing in secret a thanksgiving Psalm—
Just to please Jesus.

Swinging the hammer if duty demands,
Plying the needle with quick, willing
hands,
Using the pencil, the pick, or the pen,
Serving my Lord and my own fellow-
men,—
Just to please Jesus.

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BIRTHS.

At "Rosedale," Allan's Corners, Que., on Oct. 10, 1908, to Mr. and Mrs. D. McCaig, a son.

At Walkerton, on September 21st, 1908, to Mr. and Mrs. P. A. Malcolmson, a son.

At Watertown, N.Y., on Oct. 6, 1908, the wife of George F. Smith, of Cornwall Commercial College, of twin sons.

MARRIAGES.

At the residence of the bride's parents, Lachute, Que., on Oct. 7, 1908, by the Rev. Thos. A. Mitchell, Dr. George A. Clunie to Annie Ethel, daughter of Thomas McQuat.

On Oct. 14, 1908, at 108 Argyle Avenue, Ottawa, by the Rev. W. A. McElroy, Robert Mackenzie Rodger, eldest son of Mr. Fred Rodger, to Jennie Edith, daughter of Mrs. Mary Aitchison.

On Oct. 15th, at Government House, Halifax, by the Rev. E. A. McCurdy, D.D., assisted by the Rev. R. W. Ross, M.A., Annie Chisholm, eldest daughter of Lieutenant-Governor and Mrs. Fraser, to the Rev. William G. Wilson, of St. Andrew's Church, Guelph, Ontario.

At Winterbourne, Alta., on Oct. 7, 1908, by the Rev. David Flemming, Margaret J. McMaster to J. M. Atkins, Strathcona, formerly of Fenwick, Ontario.

At Beckwith, Ont., on Oct. 14th, 1908, by the Rev. A. Fairbairn, Allan Craig, of Goulbourn, to Elizabeth Jefferson, daughter of William H. Jefferson, Prospect, County of Lanark.

In Toronto, on Oct. 14, 1908, by the Rev. James Murray, Nellie M. Strachan, widow of the late Major M. D. Strachan, of Kingston, to Wm. E. McGarry, of Prescott, Ont.

At the Manse, Prescott, Ont., on Oct. 9, 1908, by Rev. N. D. Keith, M.A., B.D., Mr. Carlisle Hailo Lytle, of New York City, to Miss Mabel Smith Sheldon, of De Kalb, New York State.

On Oct. 5, 1908, at Taylor Church, Montreal, by the Rev. W. D. Reid, John Orgill Norrie, of Montreal, to Isabella Scott, daughter of the late Wm. Scott, Moss Side, Durrisdale, Scotland.

On Oct. 7, 1908, at the residence of the bride's parents, Ormstown, by the Rev. D. W. Morison, D.D., James Edgar McKell, Riverfield, to Agnes Janet, second daughter of Mr. John Whiteford.

DEATHS.

At the residence of his son, 371 King Street West, Toronto, George Achison, aged 87 years.

At Stratford, Ont., on Oct. 12, 1908, Alexander MacLennan, formerly of Glenagarty, aged 82 years.

At the North Branch, on Oct. 13, 1908, William Chisholm, aged 78 years.

At Souris, Man., on Sept. 23, 1908, David McArthur, formerly of Glenagarty, aged 45 years.

At the residence of her son-in-law, D. J. McMillan, Four's Concession of Kenyon, on Oct. 5, 1908, Mrs. Allan McDonald, daughter of the late Angus Cameron, aged 87 years.

At Watson's Corners, on Oct. 1st, 1908, Isabella Craig, relict of the late James White, aged 82 years.

At Five Oaks, Front of Lancaster, on Oct. 10, 1908, Mrs. Cameron, wife of Andrew S. Cameron, aged 73 years.

At Lancaster, on Oct. 14, 1908, by Rev. J. U. Tanner, John P. Snyder, to Mrs. Margaret McCrimmon.

W. H. THICKE

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OTTAWA

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NOTE AND COMMENT

A tornado in Winnipeg on Monday night picked up a building from its floors and carried it off. The family inside were left sitting in the rain, but quite unhurt.

It is gratifying to learn, says the "United Presbyterian," that, with the exception of the innermost Congo basin, cannibalism in Africa is now verging on extinction.

The King is said to have been much annoyed recently over the Stock Exchange rumors as to the alleged serious condition of his health. As a matter of fact, "His Majesty is in better health now than he has been for three years.

During the past year half a million Russians have gone to Siberia. It may be that Siberia, so long known only as a penal colony, may some day become a civilized and progressive nation and a great rival of our own Canadian West as a wheat producing country.

Isn't it time for sick people down South to begin to get worried? "There were 1,674 fewer graduates from medical schools in 1908 than in 1907, and 2,602 fewer than in 1906. The number of new doctors in the United States has been decreasing steadily since 1900." In Canada the supply of physicians keeps well up to the demand.

This summer, in a village where we were staying, a card party and ball were given for the benefit of a Protestant church. According to the placards, twenty-five cents admitted one to the card table, and the same amount additional to the floor. When a church becomes reduced to that extremity it had better call itself by some other name.

The annual report of the health officers of Montreal, just issued, shows that on estimated population for 1907 of 366,915, the death rate was 19.97 per 1,000, slightly more than in 1906. These figures eliminate the deaths of illegitimate children and those born prematurely; if they are included the death rate was 22.56 per 1,000, or slightly less than in the previous year.

Dr. James M. Gray, dean of the Moody Bible Institute, has just closed a series of meetings in the First Presbyterian Church of Freeport, Ill., for the deepening of the spiritual life. Two meetings a day were held for about ten days, with a steady growing attendance and increase of interest. The patrons and members of many of the other churches were also in daily attendance.

The Jungfrau railway in Switzerland has been utilized for the building of the new Concordia hut on that mountain. The material for it, weighing about fifteen tons, was carried up to the Eismeer station, whence eight Grindelwald guides conveyed it for \$800 across the steep Monchsjooh and then in sleighs across the snowfields and the Aletsch glacier, to its place.

A despatch from St. Petersburg makes announcement that the Ministry of Interior is preparing the draft of a new law on the matter of Jewish restrictions. This project enlarges the zone of Jewish settlement and removes the restrictions against Jews holding land. The Ministry of Commerce is engaged on a second project which will entitle Jewish commercial travellers to move freely throughout the Empire.

A special correspondent of one of the London dailies estimates that under the new government in Turkey the suppression of the ecet service should save over ten million dollars at a moderate computation, and the elimination of superfluous officials should bring in nearly five million dollars more. Such reductions in the expenses should soon make the Turkish government a "paying concern."

In his address to the Canadian Club, at Winnipeg, Lord Milner ventured the remark that there were things which Great Britain could learn from Canada, and things which Canada could learn from Great Britain; and he indicated that in the latter class was temperateness in political discussion. British public men do not rage and belabor on the platform and call their opponents "moral degenerates" and "skunks."

The Methodist Church in Canada and Newfoundland gave for the year 1907-08 \$421,308.46 to Christian missions. While this amount includes gifts from the congregations, the young people's societies and Sunday schools, it does not include the amount raised through the Woman's Missionary Societies, the amounts given through legacies and other sums donated for special purposes. Taking the membership of the church as reported at the last annual conferences, 339,157, they have an average contribution per member to the general missionary fund of the church of \$1.23.

The war against pulmonary consumption is becoming more and more general as the dread disease is being better understood. But no battle was ever won by the surgeons alone. The people must enlist if extermination is to be hoped for. Fortifications must be built and built early. The campaign should commence at home, and be extended to the schools. Sunlight, pure air and deep breathing cost nothing, and these are its most formidable enemies. The disease is a result, and to remove the result we must first remove the cause.

The county local option law in Ohio went into effect September 1, and the elections there have started off with a rush. To bring about an election requires the signatures of 35 per cent. of the voters of a county, yet this number was largely exceeded in each instance. Twelve counties voted last week and every one of them went dry. About 300 saloons will have to quit business as a result. The vote of these counties shows a splendid sentiment among the people; they are willing even to give up the \$1,000 license bribe money to be rid of the hated saloon.

An Elder of the English Presbyterian church—Mr. W. Jones of Bouremouth, has given notice in the London South Presbytery that, at a suitable time, he will move: "That it is desirable and practical to establish a system of regular interchange of pastorates. That they plan most likely to work smoothly, and to make for efficiency is that of having all calls terminable after five or seven years. In cases where an extension of the time is desired beyond seven years, the Presbytery shall have power to grant an additional three years only. All ministers shall be considered available for removal during the last two years of their fixed pastorate. The committee charged with the oversight of this scheme shall have at its disposal a fund from which to provide a stipend for those temporarily out of a charge, or other sphere of work."

Chinese in Victoria have received a cablegram telling of heavy loss of life and great desolation in Gunning, Hopping and other districts of China as a result of the breaking of dikes and overflow of the West River, inundating the district for hundreds of miles. The number of killed is not given, but the message stated that the loss has been immense and starvation is feared, and it appeals to the Chinese abroad to send aid. Subscriptions from Chinese in Victoria made within a short time of the receipt of the cable totalled \$7,000.

It is not true, remarks the Herald and Presbyter, that everybody gambles in stocks. The gambler thinks they do because his office is a rallying place for gamblers. This is the kind of people he meets. We meet a different class, ministers, elders, business and professional men and women, most of whom never gamble either in stocks, races, cards or craps. Some of these may be moved and shocked by the gambler's pessimistic picture of society, but when they realize that it is the spider's invitation to the unsuspecting fly they will decline to enter his precincts.

Encouraged by the success that has attended the establishment of his "hero fund" in America, Andrew Carnegie has decided to found a similar fund in his native land. He has selected as the administrators of his new benefaction the trustees of the Carnegie Dunfermline fund, to which he made over \$2,500,000 in 1903. The new fund is to be \$1,250,000. He recommends to the care of the trustees the widows and children of victims of heroism and of doctors and nurses who volunteered their services during epidemics. King Edward, with whom Mr. Carnegie consulted relative to the establishment of this fund, has given it his warm approval.

An English review of the just published biography of George Grenfell, African missionary and explorer for thirty years, makes the following quotation: "Grenfell records over and over again between 1844 and 1890 that the natives of the upper river would beg him to sell some of his Luango or Kru boys from off the steamer. Coming from the shore of the great salt sea, they must be very 'sweet,' very appetizing. When he protested, they would say, 'You eat fowls and goats, and we eat men; what is the difference?' The son of Mata Bwika, the celebrated Bangala chief of Liboko, when asked if he had ever eaten human flesh, said, 'Ah! I wish I could eat everybody on earth!'"

"The Times of India," the leading paper in the Western Presidency, discussing the "unrest" in India, says in a recent leading article:—"But, quite apart from the wild and mischievous propaganda of the extremists, there is widespread dissatisfaction with existing conditions in this country. It would scarcely be an exaggeration to say that it permeates all classes; that it is found amongst those firmly attached to British rule, conscious that there is no alternative to it, and who would view with horror the prospect of that rule being withdrawn or upset. It is an extraordinary phenomenon that this sentiment should be predominant now, for there never was a time when both in India and in England there was such a keen desire to do justice to Indians, and to meet all reasonable Indian aspirations. But this feeling exists: it is not made less apparent by shutting our eyes and pretending that it is not there. It is the path of statesmanship to take cognizance of these conditions and to find a remedy for them."

SPECIAL
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Our Contributors

BOOK
REVIEWS

MUSIC OF THE CHURCH.

By H. B. G.

What kind of music is best adapted for use in the church? This is the vexing question that is always recurring to the organist, music committee, often to the congregation, and in fact to all who are interested in the church music.

It should be the purpose of the choir-master and the clergyman—who should assist, other opinions to the contrary—to educate the congregation to the best music that can be obtained, and never suffer music that will merely "fit in" or "fill in." The organist is a great factor in the ministry of the church, and recognizing this, should be keenly alive to his powers of influence, and wield them to the best advantage.

What are we to give the congregation: "Tuneful music"—music that is full of "catch phrases" and "ear ticklers!" Some persons like music of the "Moody and Sankey variety," while to others it is musical poison. Then some folk fancy "Manoah" and hymn tunes of that ilk to be the proper type of hymn setting—while to others this form is altogether "uninspirational"—as they term it.

Now, the question is: Should a choir-master try to please any particular class? We answer in the negative, and say emphatically that a choir-master cannot afford to have any especial persons in mind when arranging and preparing his service lists. Unfortunately he sometimes does, forgetting his congregation as an entirety. In the selection and preparation of music for the church, he should strive only for the entire congregational good—even though he knows some persons are in ignorance as to the value of good music and cannot appreciate a thing when it is artistically done. It is far better to have ideals—even if one be misunderstood, than to be content with the ordinary in music.

People do not go to the house of God as they would attend a musicale or concert, but they go for the purpose of worshipping and praising God. And so the Church has praised music, that they may lift up their hearts—may sing a glorious "Sursum Corda." Thus does music become a blessed medium.

We have all felt at times that the general tone of church music should be elevated, and that meretricious compositions should be weeded out. But how can it be done when many choir-masters believe that music labeled "Sacred" or "For the Sanctuary" is religious—so much music printed under those headings being really secular—as if the title rather than the character determined its place and quality.

Apropos of this, a word might be said about organists. It might be better if some had a proper respect for their instrument and due reverence for the church and its services. If they had, many a congregation would not be ushered in and dismissed by the jiggy tunes called "Offertories," "Postludes," etc., of the French school, of which Lefebure-Wely, Batiste, and a few others were the great high priests, and who left behind much pastry-like music. Verily the trail of the serpent is over us all as regards the fitness of church organ music, and it seems high time that music intended for church use is taken more seriously by those whose profession it should be to administer in one of the noblest forms of worship.

Imagine, if you will, a clergyman getting up into the pulpit and talking

puerile nonsense, or using irreligious themes—such a minister would be called to account in short order. Why, then, should not the organist furnish organ music of a devout nature instead of turning the king of instruments into nothing but a jester!

What shall the remedy be? Simply this:—It lies in education. For when we—professional and layman—are educated up to the point where we can discriminate between the really good, the ordinary, and the trash, and come to believe that music can be truly sacred without being dull, uninteresting, or, to use a borrowed phrase, suffering from "dry rot," then, and only then, we shall have music that is really worthy of the church and what she stands for.

THE BEAUTIFUL MAPLE LEAVES.

(By Annie L. Gourlay.)

When Spring was young the Maple hung
On high her garlands gay,
And dress'd in green, like a fairy queen,
She deck'd the woods of May.
But now they fly, 'gainst a cobalt sky,
While Autumn sadly grieves,
Fluttering down, her golden crown
Of beautiful Maple Leaves.

In summer fair they nestle there,
And drink in the glad sunlight;
Or gently croon their lullaby tune
To the nestling birds at night.
Now the birds are flown to a warmer
zone,
And gather'd are all the sheaves;
While softly fall, at the south wind's
call,
The beautiful Maple Leaves.

The forest's pride was the Frost King's
bride
In September's golden days;
She blush'd when he came in his robes
of flame
Thro' all the woodland ways.
In the moonbeam's light her garments
bright,
All scarlet and gold she weaves;
Now they're falling like showers of
crimson flowers,
Her beautiful Maple Leaves.

In the smoky haze of October days
The Maple was fair to see,
As she stood by the stream, like a
glorious dream
Of our young land's destiny.
Ah, the stream rushes on as in years
agone,
While he all her gold receives.
They are tosing wide on his silver tide,
Her wealth of shining leaves.

What dreams are here of the faded year,
O'ld tree, I pray thee, tell!
Of Spring's glad showers, and the wild
sweet flowers,
Deep in the Greenwood dell;
Of the robin's song and the happy
thrush
Of beast, and bird, and bee;
And the children fair, with their sunny
hair,
Who played 'neath the Maple Tree!

Loved tree! dream on, though thy
leaves are gone,
Strong life is within thee still;
For thy roots lie deep in a solemn sleep
Where no wintry frosts may chill.
And hints of rose lie beneath the snows
For him who only believes.
We shall see again, after storm and rain,
Our beautiful Maple Leaves.
Carp, Ont.

MIRRORS IN OLDEN TIMES.

By F. M. Colby.

The primitive mirror was the glassy surface of some still water—a placid rill or dreamy pool shut in by shadowy groves.

That classical antiquity was a thin disk of metal slightly convex on one side and polished, usually provided with a handle, but sometimes mounted on a stand in the form of a female, or a grotesque mythical figure, and sometimes fixed inside a circular bronze case. The common size was that of the ordinary hand mirror. Examples large enough to take in the whole figure appear to have been rare, though that of Demosthenes, before which he postrated and arranged his gestures, according to Plutarch, must have been of large size.

The Egyptian belles were so fond of beholding their own features and certifying to their personal attractions by means of reflective surfaces as our modern beauties; accordingly the mirror was one of the principal articles of their toilet. Wilkinson, in his "Customs and Manners of the Ancient Egyptians," says that it was of mixed metal, chiefly copper, carefully wrought and highly polished. It was circular, and had an elaborately ornamented handle, the designs of which were sometimes beautiful female figures, and sometimes hideous monsters, whose ugliness contrasted most strongly with the features reflected by its polished surface. A large number of these bronze mirrors exist in our museums and collections of Egyptian antiquities.

Mirrors, or "looking-glasses," were among the articles enumerated in the possession of the women of Israel when they quitted Egypt. And in that picture of a Jewish woman's toilet given by Isaiah, mirrors again are named among the ear pendants, girdles, turbans, amulets, necklaces, dresses, and veils, and all those vanities so dear to the heart of those ehowy matrons.

Among the Greeks the use of mirrors was common, as is shown by the pictures on the vases and by references in the classic authors. Pliny tells us of drinking-vessels in use among the ancient Romans, the inside of which was so cut and polished that the image of one drinking from them was reflected many times. He also informs us that in the middle of the first century before Christ silver mirrors were introduced by a Greek. Plautus speaks of the same kind of mirrors, and in the time of the early emperors they became very common among the Romans, even so that the maid-servants of the high families used them, and the manufacture of them was one of the important industries of Rome. It also appears that various stones were found serviceable for their reflective qualities, and were set in the walls as panels, or made with upright frames, elegantly-carved, and hence portable. The stone most employed for this purpose was obsidian. The Peruvians, when conquered by Pizarro, are said to have made use of a similar stone for mirrors, which they called itzil.

One of the most costly and luxurious mirrors ever made was owned by Queen Marie de Medicis, of France. It was of rock crystal, cut, polished, and set in a network of gold, the frame ornamented with diamonds and rubies. The estimated value of this mirror was about \$31,250.00.

WHEN THE BOY IS GROWING.

By Mrs. George Gray.

If the good housewife becomes the possessor of a choice plant, she watches it carefully, and not only feeds and waters, but prunes and bends the branches in the way that will make it most beautiful to the eye. The farmer does likewise with his fruit trees. Yet too often both will let the boy, the best production of the farm, run wild, and come up in his own way without the little bendings and prunings which would mean so much to him in later years.

Many little physical defects could be entirely overcome in babyhood by a thoughtful and careful mother. At this time the little bones are very pliable, and it is no difficult task to firmly press and rub each day the nose which turns up and finally bring it to a more desirable shape. The little limbs, which too early have borne the child's weight and become crooked, may be straightened if the mother is persistent in her treatment.

The average child is quite apt to be guilty of pulling the hat or cap over the ears, bringing them forward, instead of tucking them under as they should be. As a result, the ears grow that way and an otherwise fine looking boy is doomed to carry this deformity through life. A little observation and precaution at the right time would have remedied it.

We have all observed with regret the tendency among our growing boys to stoop or to be round shouldered. It is not always the admonition to "straighten up" which carried the remedy. Sometimes it is wiser to give the muscles some exercise or work which will overcome the difficulty. Boys are sensitive about personal defects, and will aim to be straight and well formed if they have the proper training.

Mothers, be more observing and trust less to luck in the growth of your boy's body. This is a matter of great moment and you have a great responsibility. Do not fail to realize it.

The following, which is taken from another periodical, is from a mother who believes in parental honesty:

"A few years ago, I was talking with a neighbor who expected to shortly add another little stranger to her already large family of boys and girls. Being in a humorous vein she told me of some of the queer ways by which she foiled the suspicions and inquisitiveness of her children who had observed the change in her form.

"The stories which she told them in answer to their perfectly natural and honest questions, would be indeed ludicrous (as she thought them to be) if they had not revealed a pitiful lack of wisdom in one who was the mother of a family.

"Why," said I, "do you not improve this best of all opportunities, for teaching your children the truth about how we come into the world, and impress upon them the beauty and sanctity and blessedness of motherhood? This is the time of all others that you need the aid of your older girls to lighten your work and share your burdens. How willingly they would perform these daily duties if they possessed your full confidence, and their hearts were made tender by the tender hopes which such a condition always inspires. Why deny the little ones the delightful pleasure of anticipating the dear baby's arrival?"

"I went on to assure her that judging by my own experience, she would find the loving confidences thus shared with her children would react upon her own heart in blessing and cheer.

"Furthermore," I argued, "some of them must know the facts, although you are holding them off from a confession

of such by your own pretenses and reluctance."

"But she assured me they were 'innocent,' as she called it. Gross ignorance rather, I felt it to be, if it were true. So I said it was full time that they were told the truth for the sake of their own physical and moral well-being.

"Besides, I told her that I felt nothing could ever excuse parents for lying to their children. I begged her to meet every inquiry with the truth—perhaps not the whole truth, that is not always necessary or wise—but nevertheless the germ of the truth. Let the child once discover that he is deceived by his parents and his trust and confidence can never be wholly restored. The natural result of this theory of needful deception is sure to follow. If the parent lies to the child, why should not the child lie to the parent?"

"Now," I continued, "a child hardly ever reaches the age of three years, before demanding to know where they and other babies come from. At least, my little girl did."

"And did you tell her?" exclaimed my horrified neighbor.

"Certainly, why not? We do not lie to our children when they question us regarding the operation of God's laws in the vegetable kingdom; then why should we lie about the laws that govern our bodies? Of the two it is much more important to life, health, and virtue, that they properly understand the latter."

"To my mind, children cannot be taught the main facts too young. Let their questions, which prove their capacity to receive with profit, be guided as to how much we tell them. But when the questions come, be ready to answer them with the sober truth.

"I had first taught my little girl to observe the budding of the trees in the spring, and to watch for the unfolding of the soft, velvety baby leaves. We spoke of the tree as the mamma tree, and of the leaves, as her babies.

"This idea was carried out right through all of her observations in the vegetable kingdom.

"Afterwards she had an object lesson from the little fluffy baby chicks that came from the eggs which the hen laid.

"Of course all of these discoveries were followed by many sweet discourses on the love of parents for their children. My little girl of three absorbed all of this knowledge as naturally as one breathes.

"It was her greatest delight to watch the birds nesting in the spring, and when the time drew near that a little birdling was expected in our own home-nest, I never thought of denying her the great pleasure of sharing my secret. How her little fingers would flutter over the tiny garments I was making, in a perfect rapture of anticipation.

"My little girl has never once caused me any mortification by exhibiting her unusual knowledge or remarking of it to others.

"She had no desire to dwell upon the subject after her natural curiosity was satisfied.

"This information has come so naturally that she has grown up without any of that painful consciousness or mock modesty or silly maneuverings and affectations which afflict most young people. Her mother is her sole confidante, from whom she expects and always gets—the truth."

As friends and companions, as teachers and consolers, as recreators and amusers, books are always with us, and always ready to respond to our wants. In the lonely wilderness, and the crowded city, their spirit will be with us, giving a meaning to the seemingly confused movements of humanity and peopling the desert with their bright creations.—Langford.

THE DEARTH OF MEN.

Since returning from the Old Country Rev. Dr. Carmichael, superintendent of Home Missions for Saskatchewan and Manitoba, has attended several of the presbytery meetings in his field and has found occasion, as a result of his mission abroad, to speak of the serious scarcity of men for the ministry of the Church in Canada. He was able to secure fifty men in Scotland and in addition to these about twenty-five had come from the United States or elsewhere of their own accord. But the fact remains that the Presbyterian Church of Canada is not supplying men from her own pews as she ought. There is an additional loss in this, because, however good may be the men who are coming from overseas, they are entirely new and unused to the conditions of the Canadian West. They will tide over the immediate difficulty, but to do the best work in the future the Church will need to be manned by men from its own ranks.

As to the reasons why so few young men are entering the ministry, Dr. Carmichael does not believe that any of the commonly accepted explanations—such as the small salaries, irregular payments, and occasional unkind treatment—really explain the scarcity of men. The true reason, he believes, is in the line and is chiefly a matter for parents to consider. The people of the homes who are responsible for the religious sentiment of the community and the well-being of the Church are not impressing these facts on their children. Dr. Carmichael hoped that ministers too would realize their duty and obligation by having a closer relationship between pulpit and pew. The result would be men for the extension of the kingdom.—The West-land.

In a fierce storm in the North Atlantic off Miquelon the French three-masted schooner "Juanita" went to the bottom and the captain was the only survivor. He clung to a plank in the wild sea thirty-six hours before he was picked up. A thrilling feature of his experience was beating off two large dogs that belonged to the schooner and who fought for a place on the plank. The captain was insane when rescued.

The Congregationalist says that the pastor of an aristocratic church in a Western city of nearly 200,000 population has taken forty newsboys into his choir, and prevailed upon his people to surrender a block of pews in the body of the house to the newsboys who come to church regularly. The effect upon the people is as noticeably beneficial as upon the boys themselves. Even the pastor's sermons and prayers are said to be distinctly improved by the infusion of new blood into the congregation.

Canon Henson still continues to be a thorn in the flesh of his high-church brethren, and he loses no opportunity to strike at their pretensions. At the recent Pan-Anglican congress in London he told his Anglican fellow-clergyman once more that the New Testament has no clear teaching on the constitution of the ministry, and that there is no warrant for putting the "historic episcopate" on the same level with the creeds, the sacraments and the Bible in the terms which are laid down for the reunion of Christendom. The insistence on an episcopal organization of the Church, he declared, "is rendering hopeless that reunion of Christians for which the Anglican Church constantly professes to be laboring." Canon Henson's courage and firmness in declaring from his great pulpit unaccustomed truths are conspicuous enough to mark him as one of the moral heroes of his time.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLEABSALOM REBELS AGAINST
DAVID.*

By Rev. Clarence Mackinnon, D.D.

Absalom prepared him chariots and horses, and fifty men to run before him, v. 1. This ambitious young prince riding in his splendid chariot, with his company of outrunners, reminds us of Joseph, the young prime minister of Egypt, to whom the king assigned his second chariot. But what a contrast between the two! Joseph rode in the king's chariot, as the reward of faithful devotion to duty. Absalom assumed the appearance of royalty, with the treacherous purpose of turning it into reality, and that at the expense of his own father's downfall. Their methods and their motives made all the difference between these two young men. We show ourselves worthy of honor or of shame by the way in which we seek gain and advancement. Whatever goal we seek, let us be sure we reach it by a clean road.

See, thy matters are good and right, v. 3. No tropical plants excel in splendor the lianas of the South American forests. Woody, climbing and twining, they wrap themselves around the trunks of tall trees and swing from branch to branch in lusciant festoons. But for all their rich beauty, they are very treacherous to the trees which they adorn; for by and by they encircle the tree to the very top; then their own stems begin to thicken until they constrict and kill the tree which they have beautified. Flattery is as treacherous to the liana. "A man that flattereth his neighbor spreadeth a net for his feet", Prov. 29: 5. Many a one has been beguiled to his ruin by the glittering promises held out to him if he would only enter on some evil course. The flatterer, for his own purposes, lures his companions on in a path that can lead only to disaster, and at the end leaves them to bear by themselves the shame and loss he has brought upon them.

Absalom stole the hearts of the men of Israel, v. 6. The world has had many traitors. Balaam had the vision of a prophet, but the soul of a miser; and the money bags eventually won. Alcibiades loved Socrates, who was the wisest of the Greeks; but he loved his pleasures more, and betrayed the cause of his country, and sometimes he even wished his old teacher were dead, that there would be no one left to shame him. The greatest of all traitors is Judas who betrayed our Lord for less than twenty dollars. There is a picture at Brussels, of the false disciple as he comes by chance upon the workman who have been making the cross on which Christ is to be crucified. They are sleeping peacefully by the fire. Judas' face has an expression of awful remorse and agony as he sees the cross and tools. But he clutches his money bag still, and hurries on into the night. One who loves himself more than any man, however good, or any cause, however holy, is a traitor at heart.

Let me go and pay my vow, v. 7. Absalom told a lie. He really meant to raise a rebellion against the good king, his father. It was easy to tell the lie. But it was not so easy to wipe it out; for a falsehood is ineffaceable. A boy

was asked if he would tell a lie for a dollar. He said, "No." "For a thousand dollars?" "No." "Why?" "Because after the thousand dollars were spent, the lie would still remain." It is the most foolish of all bargains, surely, for the sake of a brief hour's advantage, to bring upon ourselves the shame and remorse that never fail to result from untruth and dishonesty.

If the Lord shall bring me again, I will serve the Lord, v. 8. In the gardens and parks in the south of England, the box tree is a familiar sight. Sometimes it grows to the height of twelve or fourteen feet. The most obvious and remarkable feature of this ornamental tree is the thickness of its growth, its multitude of crowded branches and leaves. So dense indeed does it become, that it can be clipped and pruned into the most fantastic figures. Yet, for all this luxuriance of leaf, the casual eye would not detect upon it a single flower. Flowers are there, but very small ones, on greenish tiny spikes in the axils of the leaves. How like the box tree is the hypocrite; all show and neither flower nor fruit.

CHEERFULNESS IN ADVERSITY.

Human nature is full of contradictions. Its elements are complex and more varied than the superficial imagine. The subtleties of the human heart are most perplexing. On the surface it would seem that cheerfulness depends on happy circumstances, good health, or great prosperity. Yet this is not an absolute rule, for cheerfulness is often found where these things are lacking.

I used to visit a woman engaged in a "sweated industry." She lived in a small, ill-lighted, unsanitary room in a slum. She worked through the weary days, and knew nothing of holidays. Her wage was small, her occupation precarious, and her health indifferent; yet she would work away, singing hymns, her favorite hymn being:

"I feel like singing all the time,
My tears are wiped away,
For Jesus is a Friend of mine,
-I'll praise Him all the day."

This "sweated" was one of the happiest beings I have ever known. What was her secret? What prompted her happiness? It was religion—the religion of Christ. And the religion of Christ is the supreme factor in inspiring cheerfulness in adversity.

Herein is the chief glory of Christianity: its message of good cheer. When Jesus came to humanity, the world was shrouded in dull care. Cheerfulness was associated with sensual pleasure. God was a mystery, the future life black with uncertainty. Jesus came—the Light of the world—and at his coming the angel declared to the shepherds: "Behold I bring you good tidings of great joy."

He was not, as art has so often represented him, steeped in austere gloom, with a face of pathetic sorrow; rather was he radiant with peace and joy. He saw the love of his Father in all nature, in the lilies of the field, and in the birds of the air. He was supremely cheerful in adversity. Even when over him there fell the shadow of the cross, and he knew he must tread the sorrowful way, he said to his disciples: "Be of good cheer: I have overcome the world."

And as a legacy to his church—to those who had to face persecution and stress for him—he bequeathed his peace. "Let not your heart be troubled." "My peace I give unto you."—Rev. G. Ensor Walters in *The Cheerful Life*.

There is always a place to reap for the man who has his sickle ready.

LIGHT FROM THE EAST.

By Rev. James Rose, D.D.

Absalom—Was David's third son, and his mother was Maacah, the daughter of the king of Geshur, a small tribe on the east of the Sea of Galilee. Perhaps it was from his mother that he inherited the treacherous spirit of intrigue by which the courts of the East were and are still characterized. No one, not even the members of the ruler's own family, can be trusted absolutely. Hence despots often surrounded themselves with foreign troops, and raised brilliant slaves to the highest positions, in order to secure fidelity. This system of intrigue also led to a network of spies and informers, like private detectives, who dogged every official's footsteps and pried into his home life. It was the knowledge that no near heir, to the throne could be safely left alive, that led to wholesale massacres of uncles, brothers, cousins, old and young, to make certain that no plots should rise around any of them.

"Let Me Go"—When any official in the Turkish courts fears himself suspected of a plot, he often escapes by asking the Sultan for permission to make a pilgrimage to Mecca—a permission which according to Mohammedan law cannot be refused, as the obligation of the pilgrimage take precedence of all other duties.

"I HAVE FIVE BRETHERN."

By Rev. John Neil Robertson.

This was one of the many sad facts remembered in hell by Dives. His regret and sorrow may be that of any Christian who is self-centered to any extent.

You have many brethren—millions of them—but the nearer they are to you in location, the closer in physical relation, or the more susceptible to your influence, owing to more or less frequent contiguity in business, social or religious life, the greater is the need for you to concentrate your attention on the possibilities of your bringing them to a knowledge of the truth.

"They have Moses and the prophets," said Abraham; "they have churches and bibles and ministers," say many to-day; but they also have you, and your interest may be the essential factor now lacking in the process of winning these brethren for Christ.

How to do it? Have a prayer list. Surely you can at least pray for your brethren, seeing you are enjoined even to pray for your enemies. Dives prayed, but too late. Praying for those on your list, your desires for their salvation will be developed and will resolve themselves into action. You will have a willingness to co-operate with God and an increasingly strengthened determination to use present ability and opportunity. Hindrances will vanish, courage will increase, faith will conquer, and possible future regrets over lost brethren will be avoided by united fellowship with those whose presence with us in glory will be as bright stars in our crowns.

"I have five brethren"—or five children—or five Sunday school scholars—or a father or mother or child or brother or some other relation—and they are unevangelized. Well, will you think of them now or wait until eternity begins for you?

Dives in life was busy thinking of his estate and wealth and pleasures. What occupations or recreations are preventing you from doing something for Jesus?

This is the day when we all make our annual pilgrimage to Bethlehem.

*S. S. Lesson November 1, 1908, 2 Samuel 15: 1-12. Commit to memory vs. 5, 6. Study 2 Samuel, ch. 15. Read 2 Samuel, ch. 13 to 16.—Golden Text—Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.—Exodus 20: 12.

FAITH AND ITS CHALLENGE.

(By Rev. J. D. Cunningham, M.A.)

The eleventh chapter of Hebrews begins with a definition of faith. It is the evidence of things not seen. But the writer does not linger in the sphere of abstract definition. He prefers to pass swiftly into the sphere of history, and make faith luminous through deeds rather than words. What faith is, may best be shown by what it does. With a few graphic touches, therefore, he reviews the past history of Israel. He creates a great picture gallery, in which are arranged the heroes of God in past ages, and here we see that every royal and masterful moment in the lives of these men was due to faith. Does a soul go out not knowing whither it goeth, knowing only that God knows? It is through faith he does it. Does a soul stand steadfast against the lure of power and place unwedded to responsibility, the lure of siken, palaced ease that makes life to be "feeding among the roses and lying among the lilies"? It is through faith he does it.

Faith, therefore, is not remote, academic, mystical. It does things. It does hard things. It does impossible things. It is a thing all thews and sinews, that can and does overthrow the world. It is a thing all-persistent and all-enduring, that knows no rest until it "lays the spectres of the mind and beats out the music of life."

Wherein lies the secret of this aggressive, history making, omnipotent power of faith? It lies in the fact that faith's other name is God! When we say "through faith," we say "through God." The achievements of faith are all achievements of God. Faith is simply at attitude of the soul, an open-door-ness of the soul which makes neighbors of God and life. Faith makes possible the presence of victory in life because it makes actual the presence of God in the soul.

It becomes clear, therefore, that, as we cannot understand faith through definition, neither can we receive faith in that way. God's divine intrusion into life is not through mental, but through moral avenues. We may have faith before we can define it. We may conquer by it, before we understand it. The willingness to receive God, the willingness to follow God,—these are the gates through which the king enters.

Having established that faith is not passive but potent, the writer of the Hebrews goes on in the next chapter to show that faith must be contagious. In the twelfth chapter, the "picture gallery" of which we have spoken, becomes all at once an "arena." We have been looking at the heroes of God, now, like a great crowd of witnesses; they are looking at us. We have seen their achievements, now they are viewing ours. We must have the picture gallery and enter the arena, saying, "Therefore let us also."

It is not enough to admire greatness, we must imitate it. After we have seen the heavenly vision, we must grid ourselves to "run the straight race." Thereby is the divine succession maintained, and goodness becomes a gleam of hope in the present, as well as a golden dream of the past.

Welland, Ont.

Hold the mind prayerful in conference with God. We are certain of success; go, nothing doubting.

The Cross means simply that you are to go the road which you see to be the straight one; carrying whatever you find is given you to carry, as well and stoutly as you can; without making faces or calling people to come and look at you. Above all, you are neither to load nor unload yourself; not cut your cross to your own liking.—John Ruskin.

HE SEES.

"The gods will see it." This was the reply of the Greek sculptor charged with the adornment of a temple when his employers found fault with him for taking so great pains with the carving on the upper surface of the capitals surmounting the pillars. "Why waste your skill," they asked, "where no human eye can behold its results? Only the birds of the air can rest in such a place." But the artist cared more for the praise of heaven than for the plaudits of the crowd.

The Lord of heaven once came into his earthly temple and found there instead of worship, the buying and selling that belonged to the market place. It is no wonder that he burned with fiery indignation, and drove the profane traffickers from the sacred place which they had been defiling with their greedy grasping for gain.

Now, as truly as in days of old, the holy Christ is among those who throng the courts of God's house. If their hearts are filled with vain, selfish worldly thoughts, He sees all these, and they kindle His righteous wrath. Outward forms and ceremonies count for little with Him. What really matters is in the pure and loving heart.—East and West.

CHILDREN OF THE SUN.

By E. A. Lenta.

Two played unwearied in the sun,
And, oh, its beams were fine and warm!
They roamed a garden of delight,
With butterflies and flowers bedight;
They feared not any chill, or night,
And felt no presage of a storm!

Two walked ecstatic in the sun;
And glad their swift young pulses beat:
They gloried in their youthful might,
The coming years looked fair and bright,
The earth lay lovely in their sight,
The sun shone on them clear and sweet!

Two sat pathetic in the sun,
And slow their wavering pulses beat;
Their journeying was nearly done,
The sands of time were almost run;
They listened for the sunset gun,
And craved the rest, so sweet—so sweet!

BURDENS.

As I was travelling by railway the subject of burden-bearing was clearly demonstrated. I had my satchel checked to my destination. I saw many passengers coming into the coach each carrying his own satchel. An elderly lady came aboard, with a large well-filled satchel. It seemed too heavy for her; I said: "Madam, why did you not have the baggageman check your satchel to your destination and free you of bearing such a heavy load?" "My," said she, "I would not let anyone carry my satchel. I can take care of it myself."

How many professors of religion are doing this same thing, carrying their own burdens, who are expressly told to cast their burdens on the Lord and he will sustain them. Ps. 55:22. Fellow travelers to the bar of God, why not get rid of your burdens when such an invitation is offered? Christ carries all burdens that are given to him or left in his care and says to all followers, "Take no thought for your life, what ye shall eat; neither for your body what ye shall put on." "Cast all your care upon him, for he careth for you." Why does any one carry his own burdens when Christ is waiting ready and able to bear them all? Read Isaiah 58:6. If we carry our own burdens they will get us into trouble. Cast all on Christ.—J. Q. Miller.

It is the want of Christ which makes men have long faces.—Dwight L. Moody.

MISSIONS AND EVANGELISM.*

Some Bible Hints.

God's kingdom is like a wedding feast because it is happy, desirable, satisfying, beautiful; the Christian looks forward to nothing but delight (v. 2).

Our work and our wealth — the very things that the Kingdom is to enrich and render significant—are the things that often lead us to make light of it (v. 5).

Let the church carry the gospel where men are, and where the need of the gospel is realized (v. 9).

Both bad and good are to enter the Kingdom; no one is good enough, and no one is too bad (v. 10).

Subjective Thoughts.

It is not enough to give, we must go to the antipodes of society, if not of the globe.

Young people cannot expect to convert their elders, but they make the best possible winners of their contemporaries.

The reason why so few elderly people find soul-winning easy is because they were not trained to it.

Missionary zeal is based on knowledge, on mission-study, and on missionary meetings made to shine.

A Few Illustrations.

Children learn languages easier than men; so they learn more easily the language of heaven.

Look upon a modern arm, and it seems made up of boys. Let the army of the Lord also wear a youthful air.

If Mormon's see one of their number losing faith, they make a missionary of him; and in this they are wise.

The work of the lookout committee may easily become evangelistic. The step from associate to active membership may lead into the church.

To Think About.

Am I a soul-seeker?
Is my society trying to train soul-winners?

Is my missionary zeal contagious?

A Cluster of Quotations.

We are to go and teach the ignorant, convert the unconverted, and build up those who are converted. We are to do this as part of our loyalty to Him who is the King.—Spurgeon.

The trouble is that we are afraid to speak to men about their souls. Let us ask God to give us spirit to overcome this man-fearing grace.—Moody.

Here is our commission: "Let him that heareth say, Come." Not, "Have you a special gift of speech or pen?"—Frances Ridley Havergal.

This lynx-eyed world never sees Jesus Christ except in the persons of His followers.—Cuyler.

DAILY BIBLE READINGS.

- M., Nov. 2.—Moses' zeal for Hobab. Num. 10: 28-32.
- T., Nov. 3.—Solomon's zeal for the heathen. 1 Kings 8: 41-43.
- W., Nov. 4.—David's zeal. Ps. 40: 9, 10.
- Th., Nov. 5.—"The Preacher's." Eccl. 12: 9-11.
- F., Nov. 6.—"Daily." Acts 5: 40-42.
- S., Nov. 7.—The result. Isa. 2: 1-4.
- Sun., Nov. 8. Topic—Commending our Society. V. By missionary and evangelistic zeal. Matt. 22: 1-10.

We must not spend all of our lives in cleaning our windows, but in sunning ourselves in God's blessed light. That light will soon show us what still needs to be cleansed, and will enable us to cleanse it with unerring accuracy.—F. B. Meyer.

*Y.P. Topic, Nov. 2.—Topic—Commending our Society. V. By missionary and evangelistic zeal. Matt. 22: 1-10.

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The Presbytery of Montreal has adopted a minute expressing the Presbytery's sense of the loss the city and district has sustained by the death of the Right Reverend Bishop Carmichael, and deep sympathy with the deceased prelate's family.

The Rev. Dr. Walter Chalmers Smith, senior minister of the United Free High Church in Edinburgh, and the last of a literary coterie which included Professor Blackie and Professor Masson, is dead. His collected poems have passed through two editions. Mr. J. M. Barrie was one of his Bible class students.

Many young people fail because they are not willing to work. They complain that nobody will give them a chance and that others with a "pull" get ahead of them. They do not seem to realize that the most effective pull in this world is hard work coupled with clean living. A writer has well said "that these young people do not seem to be willing to buckle down to hard work and qualify themselves for the many enviable openings that are accorded them."

The Jewish people insist on many occasions that they are a most exemplary people, and free from the vices and crimes of ordinary populations. But the Police Commissioner of New York recently made the statement that one-half of the crime in New York is committed by Hebrews, and says that the most expert of street thieves are Jewish boys under sixteen years of age. There is evidently great room for the work of Christian missions among a people of whom these things are true.

PRESBYTERIAN PAPERS.

The United Presbyterian Church of America has a "Committee of Ways and Means." This committee works for the success of the Denomination in the land. They have found that a great source of power is to promote the circulation among the members of their own periodicals. There are five of these. The committee sent every pastor a blank asking for the names of every family in the church not already supplied with some denominational periodical, and it made arrangements that every such family should receive at least three consecutive numbers of each of the Church organs. The committee will later make a direct appeal to each family to subscribe for at least one or two of these periodicals. "It is utterly impossible for any man or woman to be an intelligent Church member without reading regularly a Church paper," is the committee's uncompromising declaration. Apparently its crusade meets favor among the pastors and eldership. A clerk of session is quoted as writing—"May the Lord bless you. I believe you have struck at the root of the matter, and hope you will never cease until success is attained."

How would it do for the Presbyterians of Canada to take a hint from their brethren in the United States. Here we have four papers—and all of them could be made immensely more effective and useful by giving them a largely extended circulation.

CLOSING OF CHURCHES.

The "Scottish Review" refers unfavorably to the practice of closing some churches in towns during part of the summer. The practice began in the United States, where city churches closed in the great heat because most of the congregation had gone from home. In Great Britain and Ireland there is no such summer heat, and no such absence from home of whole congregations." The writer marks the danger to the spiritual life in closing even for a month the well-loved House of God, where the worshipper feels most at home, and away from which many persons cannot enjoy the service. And these are often the best and worthiest Church members. The effect on the outsiders, he thinks, is bad. People unfriendly to Religion will say, "Why should they close their churches if religion is the life-and-death matter they pretend to believe it? On their own showing it is not the urgent matter that they would have us believe; or, if it is, they are lacking in the earnestness and devotion which ought to characterize . . . m." He concludes that the "ever open door" is the true policy for the Church in these days.

On Monday, Nov. 9, the Rev. James Barclay, D.D., LL.D., will have been twenty-five years pastor of St. Paul's church, Montreal, and in honor of this occasion the kirk session and the board of trustees intend having a social gathering of the congregation, when an address and presentation will be made to their spiritual adviser.

THE TROUBLE WITH CARD-PLAYING.

There are two fundamental objections to card-playing which would seem to outweigh heavily any benefits that it may offer. These two are: Its recognition of chance as an important factor; its association with a gambling, dissolute element of society.

Most games of cards are based upon chance as the leading factor, rather than skill. There is, of course, plenty of opportunity to use skill in playing the cards which chance has given one; but there is a well-recognized, sharply defined line of distinction between cards, and checkers, chess, tennis, bowling, and the like. The latter are games of skill; the former is a game of chance. And the practical question for young people and adults alike to consider is this: Do I want to cultivate, in my amusements, an element—chance, or luck—which has no recognition by sensible, successful people in any other branch of life; or shall I make my amusements contribute to my general efficiency by their cultivation of skill? And when parents are considering the question of their children's amusements at the most impressionable time of life, the choice of these two opposing tendencies, skill and luck, as tendencies of life to be encouraged and developed by the children's games, offers food for pretty serious thought.

Cards and card-playing are peculiarly associated with the gambling, drinking, dissolute elements of society. Probably no other form of game has this association to any such degree. The chance or luck elements makes a strong appeal to those human beings who have little to do with honest effort and clean, high-class skill as their chief asset in life. Inasmuch as cards have been appropriated, therefore, by the worst and lowest elements in society, do we want to open our own homes to a debauched amusement? Do we want our boys to become adepts, in the home, at a game which, in college or out in the world, will make it easy and tempting for them to get into close association with men whose life and practices are wholly unworthy.

Even if the amusement were innocent and harmless in itself, its associations are such as to make its adoption a fair question. But its associations are the logical outcome of its inherent unworthiness; and the combination of these two facts is sufficient, in the minds of many, to put the game clean over the borderline and into the realm of practices that are beyond debate.

According to the "Christian Intelligencer," it is announced in Rome that the Pope will discuss the London Eucharistic Congress in his next encyclical and will at the same time deal with the action of the British government's representative against the carrying of the Host in procession. The Roman Catholic members of Parliament, headed by Lord Edmund Talbot, brother of the Duke of Norfolk, will raise the question in Parliament as soon as it reassembles and will urge that the time has come for the repeal of laws that place Roman Catholics at a disadvantage as compared with other religious bodies.

"STRANGE YOKE FELLOWS."

Can the Church afford to extend a friendly hand to the theatre? The Presbyterian Standard (Charlotte, N. C.) asks this question after reading in The Congregationalist and Christian World (Boston) that "the Free Churches of Great Britain, by making use of the drama to set forth the progress of foreign missions, have committed the Church to a friendlier attitude toward the theatre." The "Pageant of Darkness and Light" connected with the exposition held last night in the English capital called the "Orient in London" was the occasion for this observation by The Congregationalist, upon which its Southern contemporary retorts:

"Granting that this writer is correct when he further says that 'hundreds of thousands were taught the meaning and glory of missions by the theatre as they never would have been taught by the pulpit, the Sunday-school, and the missionary concert,' it is a question whether the good has not been neutralized or overbalanced by the evil, if the churches, in giving this spectacular performance and in calling in the help of theatrical managers and professional actors, have set the seal of the Church's approval on the theatre as an institution.

Going on to ventilate its own view of the theatre as an institution toward which the Church can maintain no other attitude than the traditional one of hostility, it says:

"As an institution it is not neutral in the matter of religion and morals. It is the business of the theatre to portray phases of life, and in doing so it is handling in its own way all the deep and delicate questions of life. It professes to hold up a mirror in which society can see itself in spots. The theatre may be true to life, it may exhibit nothing but the truth. But there is a vast amount of truth that ought not to be exhibited, great patches of life that ought to be kept covered. The trouble with the theatre has ever been that it has been disposed to lift the cover where the cover ought to be kept down. The theatre is shamefully immoral, glaringly indecent. It often dispenses with clothes to the verge of nakedness, and is equally free in lifting the veil from moral deformity. It often holds up the mirror to society to show just those spots which decency demands should be kept concealed.

"Should the Church treat the theatre as an ally, or a foe? From the days of John Chrysostom to the present the Church has thundered its loudest anathemas against the theatre. Always the theatre has had its apologists and devotees among church people. But from its purest pulpits and its representative assemblies the Church has kept up an incessant warfare. Is there any reason why its attitude should change? Is the theatre improving in its moral tone? We can not speak from personal observation; but we have recently read from high authority that its trend is from bad to worse; that plays are witnessed now without protest that would not have been countenanced a quarter of a century ago.

"Is the Church surrendering its testimony? Unquestionably in some places. We have known a Young Men's Christian Association to go into partnership with a theatrical management, by which the Association obtained the privilege of giving a 'yecum course in the opera-house, interspersing the numbers between plays that were put on the stage by the manager. We read only this morning of a ladies' guild in a church, not a hundred miles away, that has done

the same thing for the coming season. The management will use the theatre one night for negro minstrels or high-class vaudeville. It will be fumigated and disinfected, and used by the good ladies the next night for raising money to help on the work of the church. Strange yoke-fellows!"

THE MIRROR OF OUR FAULTS.

No man can be trusted to discover his own worst faults by examining himself. But he can pretty safely find them if he notes what it is in others that most arouses his indignation and intolerance. The faults in others that we most condemn are usually our own greatest weaknesses. Thus the man with whom no one can co-operate with any degree of comfort or profit, because he is so set in the conviction that his opinion is the only opinion, talks blusteringly and contemptuously about the "cocksureness" of his neighbor. The woman who is never happy unless she is the centre of attraction bitterly condemns other women for always trying to monopolize things. We literally reveal our worst selves in our denunciation of others. Wise is the man who, recognizing this truth, not only refrains from such denunciation, but takes every such prompting within himself as a direct warning that the fault he dislikes is his own personal danger. This is a surer and easier method of self-improvement than any other method of self-examination.

BREAKING THE SPELL.

Travellers by sea and shore know well what it is to have the witchery of place and hours rudely dispelled by too outspoken admiration. There is a time to keep silence. The chatterers are rarely appreciators. Where tender, holy thoughts half fear to tread, speech rushes in. At a morning service one Sunday, a young woman gave a fresh illustration of this power of "breaking the spell" of hushed emotion by commonplace, though admiring, comment. The pastor was "new," and doubtless the audience was augmented by many modern Athenians. But the sermon was simple, reverent, impressive—it was "Communion Sunday"—and many a hearer went away under the spell of an earnest, persuasive personality. One hearer did not. As the last word was uttered, two women immediately in front of the speaker turned impulsively toward each other. Said one, "Isn't he smart!" It was the shattering touch. Such thoughtless, shallow comment is not confined to girls. One hears it everywhere, and from those who should know better. Fathers and mothers in the privacy of the home circle are great offenders. Boys and girls are often deeply impressed by the way in which truths have been spoken from pulpit or platform, or the latch of the heart has been lifted by some more personal appeal. Let such a child go home, as is too often the case, to hear thoughtless comment, even though not disparaging, and the spell is broken. Some soul processes must go on in silence and the dark. Loud talking and the garish day are fatal. Let us tread lightly, speak softly, and leave some things unsaid.—Selected.

SPARKS FROM OTHER ANVILS.

Several railroads have recently issued orders against rice-throwing on trains boarded by wedding parties. Some roads have undertaken a campaign of education, showing the trouble it causes and the foolishness of the proceeding.

Methodist Protestant: We have a notion that when the laymen awake to their real privilege and their full duty to the kingdom of Christ, that the millennium will not then be very far off. Oh, for a great and general awakening.

Presbyterian Witness: The Gospel miracles are infinitely reasonable and beautiful. We can thank God for them as long as the world stands. But those other stories—such as Lourdes and Loreto, are of an utterly different character, and ought to pass into forgetfulness.

Christian Advocate: The man who sells opium in China, where the law now condemns it, is calling out, "You are invading my personal liberty." The cry of personal liberty was raised and is raised when saloon keepers are required to close their shops on Sunday, as other forms of business are compelled to do.

Christian Intelligencer: Respect for and obedience to law are essential to the well-being of a community and the perpetuation of government by the people. For if the laws be continually despised and disregarded, the very foundations of good order and the security of persons and property are undermined, and sooner or later the government itself will be overthrown.

United Presbyterian: Character is the unflinching finger-board that points to destiny. It is what we are that determines the path to the end. The fool who said in his heart, "There is no God," evidently died a fool. The path of the just shineth more and more unto the perfect day. Find out what path a man is on, and which way his face is turned, and you won't need a prophet's vision to see the end.

Lutheran Observer: Repentance and forgiveness may bring back friendship and trust, but they cannot change the past, or always, or at once, win back the confidence of the world. They can not undo all the evil that has been done. The wasted fortune, the shattered health, the ruined reputation, the wrong to others, all stand unchanged. These consequences must be borne. Not even God's forgiveness alters that.

New York Observer: Every church should cultivate its young people, who ought to be made to feel that they have a distinct place in the church's work, although it is not appropriate that they should yet rule its affairs. As the older people are gradually removed the younger people must come forward, prepared to take their places. Recruits can be made into veterans by a proper course of training. That training should be serious and systematic, and, in all its parts, consistent with the main purpose in view.

Herald and Presbyter: No church can have real prosperity unless its people are ready to sustain it financially to the limit of its need and their possibilities. A shabby, neglected church building unattractive and dingy, will drive the outside world away and bring reproach upon the cause of Christ. Let the house of God be loved, made beautiful, and cheery, and attractive, and let the people show that they have a delight in it as they do in their homes. Let the pastor be promptly paid, that he may be encouraged and may feel that his work is appreciated.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

DEACON LEE'S OPINION.

Deacon Lee, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was laboring to create uneasiness in the church, and especially to drive away the preacher. The deacon came in to meet his visitor, who, after the usual greetings, began to lament the low state of religion, and inquire as to the reason why there had been no conversions for two or three years past.

"Now, what do you think is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give his opinion, and, after a little thought, frankly answered, "No, I don't."

"Do you think the churches are alive to the work before them?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this troubler in Zion; and taking courage, he asked.

"Do you think Mr. B— a very extraordinary man?"

"No, I don't."

"Do you think his sermon on 'Their eyes were holden,' anything wonderfully great?"

"No, I don't."

Making bold, after all this encouragement in monosyllables, he asked, "Then don't you think we had better dismiss this man and 'hire' another?"

The old deacon started as if shot with an arrow, and, in a tone louder than his wont, shouted:

"No, I don't."

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest, not a little abashed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled and my tongue bridled, and ever since that I've walked softly before God. I then made vows solemn as eternity, and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, unmovable man, and asked, "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which he had planted him. In my blindness, I fancied it a little thing to remove one of the 'stars' which Jesus holds in his right hand, if thereby my ear could be tickled, and the pews filled with those who turned away from the simplicity of the gospel. I and the men that led me—for I admit that I was a dupe and a fool—flattered ourselves that we were conscientious. We groaned because there was no revival, while we were gossiping about, and criticizing, and crushing, instead of upholding, by our efforts and our prayer, the instrument at those hands we harshly demanded the blessings. Well, sir, he could not drag on the chariot of the gospel with half-a-dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; so we hunted him like a deer till, worn and bleeding, he fled into a covert to die. Then God came among us by his Spirit to show that He had blessed the labors of His dear rejected servant. Our own hearts were broken, and our wayward children

converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. But God denied me that relief, that He might teach me a lesson that 'he who toucheth one of His servants toucheth the apple of His eye.' I heard my former pastor was ill, and taking my oldest son with me, set out on a twenty-five miles' ride to see him. It was evening when I arrived, and his wife, with a spirit which any woman ought to exhibit towards one who had so wronged her husband, denied me admittance to his chamber. She said,—and her words were arrows to my soul,—'He may be dying, and the sight of your face might add to his anguish!'

"Had it come to this, I said to myself, that the man whose labors had, through Christ, brought me into His fold; who had consoled my spirit in a terrible bereavement; and who had, till designing men had alienated us, been to me as a brother—that this man could not die in peace with my face before him? 'God pity me!' I cried, 'what have I done?' I confessed my sins to that meek woman, and implored her for Christ's sake to let me kneel before His dying servant, and receive his forgiveness. What did I care then whether the pews by the door were rented or not?

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes, and said, 'Brother Lee! Brother Lee!' I bent over him, and sobbed out, 'My pastor! My pastor!' Then raising his white hand, he said in a deep, impressive voice, 'Touch not mine anointed, and do my prophets no harm.' He was unconsciously of all around; the sight of my face had brought the last pang of earth to his troubled spirit.

"I kissed his brow, and told him how dear he had been to me. I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless children; but his only reply, murmured as if in a troubled dream, was, 'Touch not mine anointed, and do my prophets no harm!'

"I stayed by him all night, and at daybreak I closed his eyes. I offered his widow a house to live in the remainder of her days; but, like a heroine, she said: 'I freely forgive you; but my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God, and He will care for us!'

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept, Christ was there in my dream, saying, 'Touch not mine anointed, and do my prophets no harm!' These words followed me until I fully realized the esteem in which Christ holds those men who have given up all for His sake, and I vowed to love them evermore for His sake, even if they are not perfect; and since that day, sir, I have talked less than before and have supported my pastor, even if he is not a 'very extraordinary man.' My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning, before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God if perhaps the thought of your heart may be forgiven you."—Selected.

ACT ON THIS SUGGESTION.

A beautiful young mother said in my hearing, "I was in at a neighbor's yesterday. She was telling me how appreciative her husband was. He would always compliment her cooking, especially when there was anything extra on the table. Any little extra touch about her dress he would never fail to notice and compliment. He was always observant, appreciative and demonstrative.

"I said to her, 'My husband eats what I eat before him and says nothing about it one way or the other. He seems not to care what I wear; at least he never says anything about it.' I do wish he would sometimes say something.

"When I told him what my neighbor said, he replied, 'You always give me something good to eat. You are always tidy when I come home. You are never otherwise. If you were not tidy, then I'd say something about it.'

"These was a hunger in her words, 'I do wish he would say something.' To never hear a word of appreciation is almost as bad as to be criticised. And it is cruel for a husband to criticize his wife's cooking, especially before other members of the family or before guests. No doubt she did her best. If there was some little mishap during the getting of the meal; or if everything was not just like mother's cooking, let him not mortify her by a criticism at the table. If he must say something, let it be done privately and very tenderly and lovingly. And he should not permit, but forbid, any other member of the family to make unfavorable remarks about the cooking.

Husband, how is it at your house? Don't be stingy with your compliments. Don't flatter, but do show yourself appreciative. It will put smiles on the lips, maybe roses on the cheeks, certainly gladness in the heart—unless your long silence or criticism has killed all desire for your approval.

TRAIN BOYS TO BE ORDERLY.

"It is a curious fact," commented a man recently, "that almost no mother realizes the importance of bringing her son up to orderly habits. She impresses upon her daughters from the time they are old enough to recognize any responsibility the necessity to keep their rooms tidy, put away articles after use, and care for their belongings at all times. The boy, however, is exempt from any similar requirement, not only in his own room, but throughout the house. He reads newspapers and throws them on the floor, gets up from a divan leaving the cushions packed and shapeless, without the slightest reproof, the only notice taken of the occurrence indeed, being asked a sister, if he has one, to pick up the one and straighten the other. The women of the family follow in his footsteps all day long, removing whatever disorder he creates. Yet there is no business occupation upon which that boy will presently enter in which order is not a fundamental necessity. Girls, on the other hand, do not, as a rule, suffer so seriously from a lack of order, or at least consequences are not so continually disagreeable and costly as in the case with boys."—American Boy.

Better the good that we can do,
Than applause that we can win;
Better the lowly deed, when true,
Than the high rewards of sin.

The "well done" of your conscience is worth more than the praise of all your acquaintances.

DAVID'S COCOANUT.

By Uncle Jack.

David was playing ball with Ralph and Charlie when his mother asked him to stop long enough to run an errand.

"I want you to take fifty cents down to Mrs. Eddy, the butter-woman, and ask her to send in her account soon."

"May I take along that 'five cents' I earned this morning pulling plantain weeds, and spend it just as I like?" David asked.

"Yes, if you promise not to stop at the store more than ten minutes."

So a very happy boy started whistling down the street. He wondered what he should buy. Five cents would pay for a pencil, or a tablet, or some peanuts, or a sack of candy. He might even get a small cocoanut. Yes, that was what he must have—cocoanuts were so good!

But when he inquired at the store, he learned that all the small cocoanuts were gone. How disappointed he was! He didn't know until then how much he really wanted a cocoanut.

"You couldn't break one for me, could you?" he suggested.

But Mr. Andrews was not eager to sell half a cocoanut. And David was turning sadly away from the enticing brown nuts, when a thought came to him.

"You have fifty cents here. Why not borrow five cents of this, and buy the cocoanut? It wouldn't be really stealing, for you could give mama a good half of the nut."

Now David did not like the suggestion. He said to himself that he could not do such a thing; the fifty cents was all for Mrs. Eddy, and he must take it to her.

He started to open the door. Then Mr. Andrews called after him:

"Too bad you can't take one today, I've just opened a crate from Cuba."

Just from Cuba! Could he resist? He must have one, even if he had to take a part of the fifty cents. So he said, quickly:

"All right! May I have my pick?"

He turned over the contents of the box, and at last selected a fine-looking specimen, and handed over the half dollar.

It was not until the change was put in his hand that he realized what he had done. Then how he hated himself!

He was turning sadly away, when he decided he must do his best to set things right.

"Mr. Andrews," he said, "it isn't right to go back on a trade, but I'm going to ask you to take back the nut and give me the very same fifty-cent piece I gave you."

"Why, surely!" was the answer. "Don't want a cocoanut after all, hey? Well, I was young once, so here's your money, and off you go to the candy shop, I guess!"

But David did not go to the candy shop. He ran as fast as he could to Mrs. Eddy's home. But, fast as he went, he had time to think. "Thief! thief!" The word kept sounding in his ears. It was uncomfortable. He must do something to wipe out the awful thing he had almost done—the thing he had done; for didn't he take the five cents which was not his, even if he did afterward give it back?

When he saw Mrs. Eddy he decided what he would do. He would give her fifty-five cents. That would punish him for being a thief.

When he reached home, his mother asked him what he had bought with his nickel. He said he had bought nothing, and asked if he might keep still about what he had done with the money.

Wondering, his mother decided to let the matter rest. But a few days later, when Mrs. Eddy sent in her account, she was puzzled by the last item, "received fifty-five cents by your little boy David."

Then she called David, and asked him about the extra five cents. He colored, hesitated, then told the story of his temptation and of the atonement he had

tried to make. "I thought it would make me feel all right, mama, but it didn't. I know now there was something else for me to do, and that I couldn't feel right until I did it."

"What was that, David?" mama asked. "Confessing all about it, mama," he answered. "I've told you now, and, oh, I feel so much better! I feel as if I must tell you everything after this!"

EFFECT OF CIGARETTE SMOKING.

"You smoke thirty cigarettes a day?"

"Yes, on the average."

"You don't blame them for your run-down condition?"

"Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar.

"Let me show you something," he said. "Bare your arm."

The cigarette smoker bared his pale arm, and the other laid the lean, black leech upon it. The leech fell to work busily. Its body began to swell. Then all of a sudden a kind of shudder convulsed it, and it fell to the floor dead.

"That is what your blood did to that leech," said the physician. He took up the little corpse between his finger and thumb. "Look at it," he said.

"Quite dead, you see. You poisoned it."

"I guess it wasn't a healthy leech in the first place," said the cigarette smoker, sullenly.

"Wasn't healthy eh? Well we'll try again."

And the physician clapped two leeches on the young man's thin arm.

"If they both die," said the patient, "I'll swear off—or, at least, I'll cut down my daily allowance from thirty to ten."

Even as he spoke the smaller leech shivered and dropped on his knee dead, and a moment later the larger one fell beside it.

"This is ghastly," said the young man; "I am worse than the pestilence to these leeches."

"It is the empyreumatic oil in your blood," said the medical man. "All cigarette smokers have it."

"Doctor," said the young man, regarding the three dead leeches thoughtfully, "I half believe you're right."—New Zealand Outlook.

A DISCONCERTED SCHOLAR.

When little Arabella Krupp first started in to school,

She found it very difficult to follow every rule.

Of course, she tried her very best that teacher should not frown,

And swift obedience she gave, when teacher said, "Sit down!"

But the next thing that she said to her was "Little girl sit up!"

Which greatly disconcerted little Arabella Krupp.

—Saint Nicholas.

WHAT WILL YOU WRITE?

"What shall I write in my new blank book?" said Ada to herself.

She could not write very well, but she did the best she could.

This is what she wrote: "A Good Girl."

She took the blank book and showed it to her mother.

"That looks very well," she said. "That is a good thing to write. I hope you will write it in your big book."

"Why, mother," said Ada, "I haven't any big book."

"Yes, you have, my dear," said the mother; "a big book with a great many pages. Each day you have a fresh page. The name of the book is 'Life.'"

The self-constituted censor of his brethren should matriculate in the department of Christian ethics.

BABY'S OWN TABLETS A BOON TO CHILDREN.

A medicine that will keep babies and young children plump and good natured, with a clear eye and rosy skin is a blessing not only to the little ones but to mothers as well. Baby's Own Tablets is just such a medicine. They cure all the minor ailments of children and make them eat well, sleep well and play well. They are used exclusively in thousands of homes when a child medicine is needed. Mrs. G. Collins, Hirkella, Man., says:—"Baby's Own Tablets are the most satisfactory medicine I have ever used for ill of young children. They are as good as a doctor in the home." Sold by medicine dealers or by mail at 25c a box from The Dr. Williams' Medicine Co., Brockville, Ont.

FOREST FOES.

It seems to be generally assumed that wild animals of different species, the largest varieties, at least, teach each other with a certain amount of respect, sufficient at least to keep the peace; but now and then the experience of some woodsman strikingly disapproves this peaceful view of forest life. A Western paper tells the story of such an experience.

Two hunters, A. B. Jones and John Sell, recently made a trip to the Kettle River, and in the course of the hunt witness a rare occurrence.

They had been on the trail of a large buck for some time, and as it chanced, came in sight of him at the very moment when a cougar launched himself upon him from the limb of a tree. The cougar landed squarely upon the buck's shoulders, almost throwing him to the ground.

The buck quickly recovered, however, and throwing back his head, drove two prongs of his antlers into the cougar's body, and with a swing forward threw him to the ground. Leaping backward, he then waited with lowered head for a second attack.

He had not long to wait, for with a yell of rage and pain the cougar sprang upon him. He might as well have leaped against an array of bayonets, for he was caught on the buck's antlers and hurled several feet into the air.

The instant he struck the ground the deer was upon him, striking savagely with his forefeet, which cut like knife-blades, and driving his antlers again and again into his body.

Finally they separated, and the cougar sorely wounded and almost disabled, crawled forward for the final struggle. The deer was covered with blood, but was still in excellent fighting trim. At this point the hunters interfered; one of them walked up to the cougar and shot him through the heart.

Even then the buck went up to his foe, smelled him, and struck him a few times with his feet, after which he turned and walked away.

The hunters, with a sense of justice, which it is to be hoped, prevails among their kind, suffered him to go unmolested. The cougar was skinned. He measured eight feet from tip to tip. Youth's Companion.

"TWINKLE, TWINKLE, LITTLE STAR."

Who can tell why it is that the stars sometimes seem to "twinkle and wink," as one small boy says, more than at others? And why do they twinkle anyway? The reason they twinkle is that their light pierces through many differently heated and moving currents of air, which makes the light reach our eyes in a crooked or twinkling line, instead of a straight and steady one. Astronomers tell us that much twinkling foretells bad weather, because it shows that the currents of air are much disturbed. —Children's Magazine.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The annual thanksgiving meeting of St. Paul's church, held last week, was largely attended. Mrs. W. D. Armstrong gave a thanksgiving address following which the offering was received amounting to \$90. More contributions to this will be handed in at next meeting. Mrs. J. R. Hill offered the dedicatory prayer. The delegates appointed to represent this society at the Presbyterian meeting to be held in the Glebe church on Nov. 3rd and 4th, are Mrs. Fred Knauf and Mrs. E. George Brown. Following this meeting the Ladies' Aid held a short business session. The house committee arranged for the cleaning of the church and p.ans were also made for the usual contribution of jam to the institutions of the city. Mrs. W. D. Armstrong presided.

At a representative meeting held in Erskine church on Tuesday of last week a Woman's Home Mission Presbyterian Society was organized. Mrs. D. J. Pattison, the president of the Erskine Church Society, occupied the chair. Mrs. J. F. McCurdy, the editress of the Pioneer, addressed the ladies, explaining the object of this formation of the Auxiliary. The constitution was also read and the particular work of this united society set forth. The societies forming the Presbyterian are the following: Bell's Corners, Stittsville, Westboro, Metcalfe, East Templeton, and in the city, Erskine, Knox, Bank street and St. Paul's churches. Others will doubtless come in later. Those elected to office were: President, Mrs. W. D. Armstrong, Ottawa; first vice-president, Mrs. W. G. Charleson, Ottawa; second vice-president, Mrs. R. Halpenny, Bell's Corners; third vice-president, Mrs. S. A. Woods, Metcalfe; recording secretary, Miss Marion Younger, Ottawa; corresponding secretary, Mrs. A. S. Stewart, Ottawa; Pioneer secretary, Miss Mary Taylor, East Templeton; supply secretary, Miss Fanny Evans, Ottawa; press secretary, Mrs. Wm. Anderson, Ottawa; Home Mission Helpers' secretary, Mrs. T. Urquhart, Ottawa. Miss Margaret McLeod, a nurse from Walkaw Hospital, Sask., was present and addressed the ladies on the mission work among the people in that district. This work, which is carried on chiefly among the Galicians and Hungarians, has been productive of much good, whole communities having been bettered in their conditions. During the afternoon Mrs. S. Ketchum favored the ladies with a vocal solo. At the close of the afternoon session the executive met for a short business meeting when it was decided to hold the first annual meeting some time in February, the exact date to be decided later. In the evening a very interesting lecture prepared by Prof. Kilpatrick, of Toronto, was read by Rev. Dr. D. Mc Ramsay. The theme of the lecture was Women's Work for Home Missions, and a large collection of lantern views of Canadian Home Mission fields was shown. Rev. Dr. W. D. Armstrong, the convener of Home Mission Committee of Ottawa Presbytery delivered greetings to the newly-formed body and expressed his hopes for great success. Solos were rendered by Miss Flossie Gilchrist and Miss E. Handyside. Rev. Dr. Ramsay presided during the evening.

Messrs. D. McLaughlan and C. H. Caverley prosecuted the call to Rev. A. J. Mann before the London Presbytery in behalf of the Woodville congregation. The call has been accepted, and Mr. Mann's induction will follow in due course.

EASTERN ONTARIO.

Rev. A. MacKenzie, of Douglas, was the preacher in Calvin Church, Pembroke, on a recent Sunday.

Rev. Professor Mackenzie, of the Montreal College, has been preaching at Cote St. George and Dalhousie Mills.

Rev. W. J. Knox, of Calvin Church, Pembroke, preached anniversary sermons in St. John's Church, Almonte, on the 18th instant.

Rev. H. J. Keith, B.A., of Knox church, Peterboro', conducted anniversary services in the Midbrook church last Sunday.

Rev. Hugh Munro, of St. Paul's church, Bowmanville, gives his people strong mental food. He is taking Calvin's "Institutes of Religion," as the subject for the mid-week evening lecture.

Rev. D. J. McLean, of Arnprior, occupied the pulpit in St. Andrew's (Renfrew) on Sunday, in the absence of Rev. Mr. Hay who was conducting the anniversary services at Franktown.

The Junior Mission Band of Calvin Church, Pembroke, realized the sum of \$29.00 from their very successful social and sale of fancy work and candy, held last week.

The congregation of Merriekville is now vacant. Candidates for a hearing should apply to Rev. A. Leslie Howard, Kemptville, Ontario, who is interim moderator of session.

At quarterly communion of St. Andrew's church, Arnprior (Rev. W. W. Peck, pastor), on the 18th, the attendance was the largest since the Crossley and Hunter evangelistic services several years ago.

A quiet wedding was celebrated at "Aldersyde," Wednesday of last week, when Miss Ethel Edwards, youngest daughter of Mr. and Mrs. Richard Edwards, was united in marriage to Rev. D. M. Martin, of Malton, Ont., formerly of Cannington. The interesting ceremony took place at the beautiful home of the bride, and was witnessed by only the immediate friends of the contracting parties.

A marriage of interest to readers of the Dominion Presbyterian took place at Mysore, India, on Wednesday, Oct. 7th, when Miss May McDonald Urquhart, second daughter of John Urquhart, M.D., of Oakville, Ont., was married to Ieslie C. Coleman, Ph.D., entomologist for the British Government at Bangalore, Mysore, India, and formerly of Toronto University. Miss Urquhart was science mistress in the Arnprior High school during the past two years.

The Pembroke Standard makes reference to an able lecture on "Settlement Work in Chicago," delivered by Rev. W. J. Knox in the Methodist Church in that town. Special reference was made to the work of Miss Jane Addams and Ellen Gaetz Starr, at Hull House, and Dr. Taylor Campbell, of Chicago Commons, among the neglected classes of that great city. He spoke of the great recreative and educative as well as religious facilities, also of the great influence upon the social and industrial life of the city of that great work. At the close of the lecture a very hearty vote of thanks was moved by Dr. Winters, and seconded by Judge John Deason.

Anniversary services were conducted in St. Paul's church, Brookholm, by Rev. T. A. Rodgers, of Owen Sound.

WESTERN ONTARIO.

The induction of Rev. A. W. Campbell, B.A., into the pastorate of Bothwell, Florence and Cairo congregation took place at Bothwell on the afternoon of the 22nd inst.

On Friday evening Rev. S. M. Whaley, of Hickson, preached the sermon preparatory to communion in Knox church, Woodstock. Mr. Whaley also conducted preparatory services in St. Andrew's church, Thamesford, on Saturday afternoon.

After extensive repairs and thorough renovation Bethel church, Proof Line, was re-opened on Sunday last, Rev. G. M. Milligan, D.D., of Toronto, preaching at 3 p.m., and Rev. James Ross, D.D., of St. Andrew's church, London, at 7 p.m.

Rev. George W. Thom, who did excellent work while in charge of the Sundridge mission, has removed to Alenaville, which will now be his post office address. The best wishes of many friends follow him to his new field of labor.

The induction of Rev. George W. Arnold as minister of Knox church, Guelph, took place on the evening of the 22nd inst. in the presence of a large congregation. Rev. Mr. Dodds, of Rockwood, preached the sermon. Rev. Mr. McIntosh of Elora addressed the congregation, and Rev. Mr. Craw of Fergus the minister.

The anniversary services at London Junction church, held on 18th inst., were conducted by Rev. George Gilmore, of Fingal, and were a most gratifying success. Large congregations heard their former pastor and the organizer of the work there with profit and delight.

The Paris Star-Transcript, referring to the evangelistic services being conducted in that town by Rev. John H. Elliott, D.D., a Canadian by birth, although for several years a resident of the United States, where he had wide experience as a pastor and later as an evangelist. His methods are sane and practical and have nothing of the clap-trap character about them, hence he is in many respects different from those who have brought evangelistic services into some disrepute. The evening services are all held in the Presbyterian Church, it being the largest building in town, and the meetings have been well attended. On Sunday night the churches all united and the large auditorium was crowded to the doors, some standing and a good many having to leave. At the close of Dr. Elliott's address many signed cards expressing a desire to come into fellowship with Christ and the Church. The movement has the support of all the evangelical churches and bids fair to do great good. It is expected that Dr. Wilbur Chapman and Mr. Alexander, the leaders of the movement, will be present this week for one or two meetings, possibly an afternoon and evening.

"Have patience with all things, but chiefly have patience with yourself. Do not lose courage in considering your own imperfections, but instantly set about remedying them; every day begin the task anew. The best way of attaining to Christian perfection is to be aware that you have not yet reached it; but never be weary of re-commencing. Whoever is overcome with a sense of his own faults will not be able to subdue them."

WINNIPEG AND WEST.

Rev. Dr. Bryce, of this city, has just moderated in a call from the congregation of Dominion City and Armand, which was unanimously in favor of Rev. David Spear, B.A., who has been in charge for the past year. The stipend offered is \$900 and a manse. Messrs. H. Lawson and W. H. Hampton will represent the congregation at the next meeting of the Manitoba Presbytery.

A beautiful day, large congregations, good sermons, splendid singing, church beautifully decorated. This describes Sunday, the 18th October, the 8th anniversary of King church, Myrtle, Man. Alex. Phillips, chairman of the board of managers, and Wm. Bell, secretary, and William Martin, treasurer, all looked happy. Monday evening was dark, the roads bad, but the fowl dinner and the dainties and delicacies provided in former years attracted a large audience. After the crowd had partaken bountifully they left Kirk's Hall and went to the church, where a splendid programme was presented. Rev. F. J. Hartley, pastor, occupied the chair. Rev. M. C. Rumball, moderator of the Synod of Manitoba, took the services on Sabbath and gave an address on Monday evening. The choir from Roland Knox church rendered assistance to home talent, and the congregation starts out with bright prospects for another year.

TORONTO.

Rev. Dr. Carmichael, of King, was the preacher in the Wychwood church on Sunday last, the pastor, Rev. A. MacTaggart, preaching anniversary sermons at King.

The Presbytery of Toronto has adopted a good plan to endeavor to stop the leak between the country churches and the city charges. The clerk, Rev. R. T. Tibb, has sent out cards to the ministers in the charges outside of Toronto, calling attention to the fact that, while from time to time young men and women leave the bounds of the rural congregation and come to Toronto, it is often months before one of the city ministers gets into touch with them, and some drift away from the Church altogether. Some private postcards are sent along with this message, with spaces for the name and city address of any young people or older persons who may have recently come to the city from that particular congregation or who may in future come, and the minister is asked to keep these cards by him, and whenever anyone comes from his congregation to the city, to send one of these cards to Mr. Tibb with the desired information. He will at once notify the minister within whose bounds they are residing, asking him to look them up. Some such plan should be adopted in every city throughout the Dominion. Many young people are lost to the Church from not being looked after when leaving home. By all means "stop the leak."

Since the first of August, the City of Hull, England, which has owned and operated its street car system for nine years, has lowered the fares to one cent a ride for a distance of three miles during the period from five to nine o'clock when the work people are abroad. During the nine years the city has paid \$600,000 in profits on the original expenditure of \$2,000,000, and these profits have gone into reductions in fares, after providing for interest, sinking fund and other charges. And still we are told that in Canada our people can not successfully own and operate public utilities. We have the ability and business capacity; have we lost the business honesty?

RE-OPENING OF GORDON CHURCH, ST. ELMO.

The Presbyterian Church, St. Elmo, had very interesting and successful services on Sunday and Monday, Oct. 18 and 19, in connection with the re-opening of their church edifice. The old church, made famous by "Ralph Connor" in "The Man from Glengarry," has been beautifully renovated and made practically as good as new. The interior of the church has been improved by a new metallic ceiling, the pews grained and varnished, and the walls tinted a cream color. The services on Sunday were well attended. Very large congregations filled the church morning and evening, and listened to strong practical sermons by the Rev. W. D. Reid, of Taylor Church, Montreal. The preacher made a great impression on those present, and delighted them with his presentations of the truths of the gospel. On Monday night refreshments were served a liberal and bountiful manner in the old log church, and afterwards a most excellent entertainment was held in the renovated Gordon Church. Mr. F. B. McRae, leader of praise in Gordon Church, sang several selections, and was rewarded by encores. The Rev. A. Lee, the pastor, presided, and gave an address welcoming the friends who had come to rejoice with the congregation in the re-opening of their church. The Rev. Messrs. McKay, Conners, and Dalv of Maxville; H. S. Lee, of Apple Hill; and L. Beaton, of Moose Creek, made bright congratulatory speeches expressing their pleasure at the improvement which had been made in the church, and good wishes of themselves and their people for the future success of the pastor and congregation of St. Elmo. The weather was exceedingly favorable for the re-opening services, Sunday being warm like a day in June, and for this the congregation are thankful to the giver of all good. Altogether the re-opening services were a great success, and an augury of good things for the future of the old historic church.

BRITISH AND FOREIGN.

There is a sad falling off this year in the number of visitors to Burns' cottage in Alloway. Even the American rush has dropped off greatly.

An Orangeman of great prominence in Australia, the Rev. Dr. W. M. Dill, recently made a visit to Belfast after nearly 25 years absence.

The wickedest city on earth is London. For sensual sin, and for selfishness and individualism, no city can compete with the metropolis, says W. K. G., in Young Men.

Something of a crisis is approaching in Aberdeen, owing to the gloomy outlook for the winter in the ship-building trade, in which close on 3,000 men are employed.

In the old Kirkyard of Largs is to be found an interesting place of sepulchre, called the Skelmorlie Aisle. The legend runs that it was erected in 1630 by Sir Robert Montgomery as an act of expiation for a cruel and blood-thirsty acts in early life.

At Kantao, Northern Corea, a battle has been fought between Chinese and Japanese troops in which several were killed or wounded. The Chinese soldiers started the fight by firing upon a police station occupied by Japanese troops who were sent to guard the Korean residents. Serious complications are feared.

Mr. W. A. Cadbury, of the well-known chocolate-making firm, has accepted an invitation of the Portuguese Government to visit the Sao Thome cocoa plantations, and investigate the charges of slavery made against the cocoa planters of Portuguese East Africa.

SEMI-JUBILEE OF A CANADIAN MINISTER.

We make no apology for giving the following details of a celebration in Old London in which two former Canadian ministers—Dr. Thornton and Dr. Munro Gibson—took part, the first as principal, the second as assistant.

Camden road congregation, London, began on Sunday the celebration of the jubilee of its founding, and the semi-jubilee of the Rev. Dr. Thornton as its minister. The services during the day were most successful. In the morning, the Rev. Dr. Munro Gibson was the preacher. At the close of his sermon he made an interesting reference to the occasion. He had known Dr. Thornton (he said) for close on fifty years. They were members of the same church in Toronto, and students at the same college, and began their respective ministries in the same city (Montreal). Then eventually they settled in the same district in London, and they had been each holding the fort in that district for twenty-five years. He had introduced Dr. Thornton to his London charge in September, 1883, and there he was today, taking part in his semi-jubilee—an experience this which was surely very rare, if not quite unique. He spoke warmly of Dr. Thornton's character, and work, and also paid a loving tribute to the memory of his father (Rev. Dr. Thornton), a grand old man, and a pioneer of Presbyterianism in the Dominion.

The afternoon service for children was conducted by Dr. Thornton's son, the Rev. R. Hill Thornton, M.A., of Harrow, who had himself been a scholar in the Sunday school at Camden road. With his graphic pictures, and animated style of address, he held the attention of the large gathering of young people throughout. At the close all the scholars and teachers, past and present, were presented with a souvenir from Dr. Thornton of the semi-jubilee service. In the evening, Dr. Thornton himself preached to a congregation which densely packed every part of the church, taking for his text "Ye are our glory and joy" (1 Thess. ii. 20). The central thought of the discourse, which made a deep impression on the audience, was that the glory and joy of a Christian minister consists of souls won for God, and built up in holiness and usefulness. After the benediction, Dr. and Mrs. Thornton passed into the Lecture Hall, where they received the congratulations of many old members and visitors, some of whom had come from the North of England and from Scotland to be present at the jubilee services.

On the following Monday evening, at a large public meeting, Rev. Dr. Thornton was made the recipient of a valuable cabinet, an armchair and a reading stand, the cabinet bearing a silver plate suitably inscribed. At the same time the ladies of the congregation presented Mrs. Thornton with a watch bracelet and two entree dishes. In acknowledging the gifts Dr. Thornton said that during the twenty-five years of his ministry 1,700 members had been received into church fellowship, 900 of them by profession of faith. In spite of heavy losses through removals from the district, the church membership was more than double what it was twenty-five years ago; and as he looked back upon the past with gratitude, so he faced the future with hope.

Another minister who was present and took part on this interesting occasion was Rev. Dr. Matthews, for several years minister of Chalmers' church, Quebec, and now secretary of The Association of Churches professing the Presbyterian polity and faith.

HEALTH AND HOME HINTS.

Soap-tree bark, that can be bought at any druggist's is splendid for cleansing any woollen goods or gentlemen's clothes. Pour boiling water over and make a strong decoction, and wash the goods with a brush.

If brooms are dipped for a minute or two in a kettle of boiling suds once a week they will last much longer. It makes them tough but pliable, and a carpet is not worn half so much by sweeping with a broom cared for in this manner.

Pumpkin Pies.—Peel and remove the seeds, then boil the pumpkin in a very little water, allowing it to stew for several hours, but be careful not to let it burn. Rub it through a colander, and add sufficient sweet milk to the pulp to bring it to a thick batter, add eggs in the proportion of one to a quart of the batter, sugar to your taste, season with ginger; line the baking dishes with good pie-crust, fill with the batter, well warmed, and bake about three quarters of an hour. Squash pies are made the same way.

PURE OF CHESTNUTS.

Shell and blanch one pound of Italian chestnuts, cook in boiling water until tender, drain and pass through a puree sieve; add half a cup of sugar and a little hot cream; cook two or three minutes, remove from the fire, and flavor with one teaspoon of vanilla; stir in half a cup of candied cherries cut into pieces, and form into a mound. To a cup of thick cream add one-fourth a cup of milk, half a teaspoon of vanilla, and one-third a cup of sugar, and beat solid. With a part of the cream cover the mound of chestnuts. Decorate with candied cherries and serve very cold.

HOW TO AVOID COLDS.

Habitual colds are due to an ill-kept skin on the outside, and dyspeptic mucous membranes on the inside, the result of indigestion or constipation, coupled with carelessness.

Cold water, proper food and common sense are the foundations upon which a cold cure must rest. A cold sponge bath, one to three minutes long, with a brisk dry rub immediately before and after, is excellent—usually all that is necessary to keep the cutaneous circulation alive and the skin reactive to sudden changes of temperature.

For those unaccustomed to cold water, tolerance can be gained in three weeks' time by the use of water at any comfortable temperature, making it one degree colder each day, until it can be employed without dread as cold as it will run. Salt may be added to the water for its stimulating effect, or alcohol; witch hazel is also useful.

Cold water, intelligently used, does not steal vitality, but fosters it. It stimulates the nerves that control the expansion and contraction of the blood vessels, and regulates the cutaneous circulation. The dry rub is a fair substitute for those who cannot take the cold sponge bath.

Hot water may be employed once or twice a week, when a full bath is taken and soap used. This bath should end with a cold sponge.

For cold feet, wading ankle deep in cold water in the bath tub for one or two minutes before retiring will be found effective. Its reaction does not set in after brisk rubbing, wrap the feet in flannel; they will soon thaw out. Do not use hot water bottles or other debilitating forms of heat. Cold hands may be treated on the same principle, but they have to be kept in cold water usually a much longer time.

SPARKLES.

Englishman (in British Museum)—This book, sir, was once owned by Cicero.
American Tourist—Pshaw! that's nothing. Why, in one of our American museums we have the lead pencil which Noah used to check off the animals as they came out of the ark.

"Come, now, Pat," said a Cookney tourist to an Irish peasant whom he had encountered in Connemara. "I'll give you a sovereign if you tell a bigger lie than you ever told before."

"Faith, sir, you're a real gentleman," Pat responded, and the company unanimously declared the sovereign earned.

"Do you play any instrument, Mr. Jimp?"

"Yes, I'm a cornetist."

"And your sister?"

"She's a pianist."

"Does your mother play?"

"She's a zitherist."

"And your father?"

"He's a pessimist."

Mrs. Aristocrat—Did you hear what Mrs. Nouveau Rich said to me at the concert this afternoon?

Mrs. Wellborn—No, my dear, do tell me all about it.

Mrs. Aristocrat—Well, she informed me she had decided to have a non de plume in her hat.

"There was a strange man here to see you to-day, papa," said little Ethel, as she ran to meet her father in the hall. "Did he have a bill?" "No papa; he had just a plain noe."

The infant of the household was in its cradle. The head of the house was at home, peevish and faultfinding. At length he became unendurable.

"You've done nothing but make mistakes to-day," he growled.

"Yes," she answered, meekly. "I began by putting the wrong baby to bed."

A little girl was asked to tell the meaning of the word "happy." "To be happy," she said, "is to feel as if you wanted to give all your things to your little sister."

RIDDLES, NEW AND OLD.

Which is swifter, heat or cold? Heat, because you can catch cold.

Why does a Russian soldier wear brass buttons on his coat and an Austrian soldier wear steel ones? To keep his coat buttoned.

What is the difference between an old cent and a new dime? Nine cents.

When is a bee a great nuisance? When he is a humbug.

What is the difference between a hill and a pill? One is hard to get up, the other is hard to get down.

Why is a lazy dog like a hill? Because he is a slow pup (slope up).

A man had twenty-six (twenty sick) sheep and one died; how many remained? Nineteen.

What is the oldest table in the world? The multiplication table.

Why is the professional thief very comfortable? Because he usually takes things easy.

Why is A like honeysuckle? Because B. follows it.—Children's Magazine.

"All Gaul is divided into three parts," an old Roman once wrote. But he did not know. He had never been one of three speakers at an evening banquet, each of whom was to have a half-hour, and the first of whom spoke for an hour and a half. That man had all the gall in the world, and it was not divided.—Philadelphia Westminster.

A CURE FOR RHEUMATISM

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Ask any doctor and he will tell you that rheumatism is rooted in the blood; that nothing can cure it that does not reach the blood. It is sheer waste of money and time to try to cure rheumatism with liniments and lotions that only go skin deep. You can speedily cure rheumatism with Dr. Williams' Pink Pills, which enrich the blood, drive out the poisonous acid and loosen the stiffened, aching joints. Among the thousands of rheumatic sufferers cured by Dr. Williams' Pink Pills is Mr. W. A. Taylor, Newcastle, N.B., who says:—For a number of years I was a sufferer from rheumatism which was seated in my shoulders and knee joints. I tried liniments and blistering, but with no effect. In fact the trouble was getting worse, and my knee joints grew so stiff that they would snap if I stopped, and I could scarcely straighten up. Altogether I was a terrible sufferer, and nothing I did or took gave me any relief until I began the use of Dr. Williams' Pink Pills. I took the Pills steadily for a couple of months and every vestige of the trouble disappeared. That was two years ago, and as I have had no return of the trouble I feel safe in assuming that the cure is permanent.

Nine-tenths of the common ailments that afflict humanity are due to bad blood, and as Dr. Williams' Pink Pills actually make new blood that is the reason they cure so many different troubles, such as anaemia, indigestion, rheumatism, eczema, neuralgia, St. Vitus dance, paralysis and the ailments of girlhood and womanhood with all their distressing headaches, backaches and irregularities. Sold by all medicine dealers or by mail at 50c a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

JENNIE'S SELFISHNESS.

Johnnie and Jennie were having a tea party.

"You can pour out the tea, Jennie," said Johnnie, graciously.

"And I will help to the cake," went on Johnnie.

"We—ll," repeated Jennie, more doubtfully.

So Jennie poured out the tea, and Johnnie cut up the cake. Mamma had given them quite a large piece. Johnnie cut the large piece into five smaller pieces. They were all about the same size.

He helped Jennie to one piece, and began to eat another himself. Jennie poured another cup of tea, and the feast went on. Mamma, in the next room, heard them talking peacefully awhile, but presently arose a discussion, and then a prolonged wail from Johnnie.

"What is the matter?" asked mamma. "Jennie's greedy, and selfish, too," cried Johnnie, between his sobs.

Then he cried again. "What is the matter?" repeated mamma, going in to find out.

"Why," explained Johnnie, as soon as he could speak, "we each had two pieces of cake, and there was only one left, and Jennie, she took it all!"

"That does seem rather selfish of Jennie!"

"Yes, it was!" Johnnie wept, "cause I cut the cake so's I could have the extra piece myself."

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6.57 p.m.	Albany	5.10 a.m.
10.30 p.m.	New York City	3.55 a.m.
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NOTICE TO CONTRACTORS

SEALED TENDERS, addressed to the undersigned, and endorsed, "Tender for Trient Canal," will be received at this office until 10 o'clock on Tuesday, 17th November, 1908, for the works connected with the construction of the Lindsay Section of the Canal.

Plans, specifications, and the form of the contract to be entered into, can be seen on and after the 19th October, 1908, at the office of the Chief Engineer of the Department of Railways and Canals, Ottawa, and at the office of the Superintending Engineer, Trient Canal, Peterboro, Ont. at which places forms of tender may be obtained.

Parties tendering will be required to accept the fair wages Schedule prepared or to be prepared by the Department of Labor, which Schedule will form part of the contract.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of firms, unless these are obtained, the actual signatures, the nature of the occupation, and place of residence of each member of the firm.

An accepted bank cheque for the sum of \$10,000.00 must accompany each tender, which sum will be forfeited if the party tendering declines entering into contract for the work at the rates stated in the offer submitted.

The cheque thus sent in will be returned to the respective contractors whose tenders are not accepted.

The lowest or any tender not necessarily accepted.

By Order,
L. K. JONES,
Secretary.

Department of Railways & Canals,
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Newspapers inserting this advertisement without authority from the Department will not be paid for it. 250

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PURE ICE

FROM ABOVE

CHAUDIERE FALLS

Office—Cor. Cooper and Percy Streets, Ottawa, Ont.

Prompt delivery. Phone 965



MAIL CONTRACT.

SEALED TENDERS, addressed to the Postmaster-General, will be received at Ottawa until Noon on Friday, the 6th November, 1908, for the conveyance of His Majesty's Mails, on a proposed contract for four years, 24 times per week each way, between Cornwall and the O. and N.Y. Railway Station, from the Postmaster-General's pleasure.

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

G. C. ANDERSON,
Superintendent.

Post Office Department,
Mail Contract Branch,
Ottawa, 22nd Sept., 1908. 39-3



MAIL CONTRACT.

SEALED TENDERS, addressed to the Postmaster-General, will be received at Ottawa until Noon on Friday, the 6th November, 1908, for the conveyance of His Majesty's Mails, on a proposed contract for four years, 6, 6, and 6 times per week each way, between

Bonville and Cornwall,
Monkland Station P.O. and Strathmore,
Monkland Station P.O. and Warina,
From the Postmaster-General's pleasure.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of tender may be obtained at the Post Offices on the routes and at the Office of the Post Office Inspector at Ottawa.

G. C. ANDERSON,
Superintendent.

Post Office Department,
Mail Contract Branch,
Ottawa, 22nd Sept., 1908. 39-3



MAIL CONTRACT.

SEALED TENDERS, addressed to the Postmaster-General, will be received at Ottawa until Noon on Friday, the 13th November, 1908, for the conveyance of His Majesty's Mails, on a proposed contract for four years, 12 times a week each way, between Cornwall P.O. and Street Letter Boxes, from the Postmaster-General's pleasure.

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

G. C. ANDERSON,
Superintendent.

Post Office Department,
Mail Contract Branch,
Ottawa, 23th Sept., 1908. 40-3

THE QUEBEC BANK

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

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

BOARD OF DIRECTORS:

John Breakey, Esq., President. John T. Ross, Esq., Vice-Pres.
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AGENTS—London, England, Bank of Scotland, New
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Manover National Bank of the Republic.



Synopsis of Canadian North-
West.

HOMESTEAD REGULATIONS

A NY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 25, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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



SEALED TENDERS, addressed to the undersigned, and endorsed Tender for Head of Long Sault Dam, Bulkheads, and Slide, Ottawa River," will be received at this office until 4.30 p.m. on Thursday, November 19, 1908, for the construction of a Dam, Bulkheads, and Slide at the Head of the Long Sault Rapids, Ottawa River, in the Township of Gendreau, Que., according to a plan and specification to be seen at the office of J. G. Sling, Esq., Resident Engineer, Confederation Life Building, Toronto; on application to the Postmaster at North Bay, Ont.; and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the printed form supplied, and signed with the actual signatures of tenderers.

An accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, for eight thousand dollars (\$8,000), must accompany each tender. The cheque will be forfeited if the party tendering declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By Order,

NAP. TESSIER,

Secretary.

Department of Public Works,
Ottawa, October 20, 1908.

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