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WEDNESDAY, OCT. 20, 1909.

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God's boundless love an arching sky  
Above us when we wake or sleep,  
Above us when we smile or weep,  
Above us when we live or die.

God's tireless love! Beside the cot  
Of her sick child the mother sleeps;  
The heavenly Father ever keeps  
Unweary watch—He slumbers not.

God's patient love! Misunderstood  
By hearts that suffer in the night,  
Doubted—yet waiting till heaven's light  
Shall show how all things work for good.

God's mighty love! On Calvary's height,  
Suffering to save us from our sin;  
To bring the heavenly kingdom in,  
And fill our lives with joy and light.

God's changeless love! The wandering one  
Forsakes, forgets, dishonors; yet  
Repenting, going home is met  
with no reproach—"Welcome, my son!"

God's endless love! What will it be  
When earthly shadows flee away,  
For all eternity's bright day,  
The unfolding of that love to see?

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## BIRTHS.

At Apple Hill, on Sept. 16, 1909, the wife of W. A. Ferguson, of a son.

At the Maternity Hospital, Ottawa, on Oct. 5, 1909, the wife of Rev. Dr. H. N. Maclean, formerly of Avonmore, o a son.

At Gravel Hill, on Sept. 28, 1909, the wife of M. M. Crawford, of a daughter.

In Perth, on Sept. 27, 1909, to Mr. and Mrs. Norman G. Anderson, a daughter.

In Eganville, on Sept. 29, 1909, to Mr. and Mrs. John Carnegie, a son.

## MARRIAGES.

At the home of the bride's mother, Fourth Concession of Lancaster, on Oct. 5, 1909, by Rev. J. U. Tanner, W. F. Traves, managing editor of the Menominee, Mich., Daily Herald-Leader, to Margaret, daughter of the late John McNicol.

At the manse, Woodlands, on Sept. 29, 1909, by Rev. J. S. Caldwell, R.A., Harvey Rupert, Osnabruck Centre, to Bella, youngest daughter of Mr. and Mrs. James Alexander, of Pleasant Valley, Osnabruck.

At the residence of the bride's parents, Islay street, Eldon, on Wednesday, Sept. 29, by the Rev. A. J. Mann, of Woodville, John McInnes, of Thorah, to Miss Ene Good, of Eldon.

At the home of the bride's cousin, George Esplin, Lachine, Que., on Sept. 29, 1909, by Rev. Dr. Cambell, Donald McRae, of 283 Dorchester street, Outremont, Montreal, to Ethel, daughter of the late David McAdam.

At Iroquois, on Sept. 29, 1909, by Rev. D. O. McArthur, Geo. A. Bouck, of Iroquois, to Annie, daughter of Mr. and Mrs. Thomas Johnson of the same place.

On Sept. 25, 1909, at the residence of the bride's father, Brantford, Ont., by the Rev. W. A. J. Martin, pastor Zion church, Sara Edith, daughter of R. Dowling, to E. James Skidmore, of Hamilton, son of R. Skidmore, Upland, Smethwick, Staffordshire, England.

On Sept. 25, 1909, at the residence of the bride's mother, 491 King street, by the Rev. P. M. Duncan, of Colborne, Ont., assisted by Rev. F. Ballantine, Bertha Earle, eldest daughter of Mrs. and the late W. G. Willis, to Fred J. Ballantyne, of Weyburn, Sask.

## DEATHS.

In Montreal, on Sept. 27, 1909, William Rankin, sr., of Dalkeith, aged 69 years.

At her late residence, Fairview Farm, Riverfield, on Oct. 6, 1909, Jean Anderson, widow of the late John Orr, in the 80th year of her age.

At his late residence, Gloucester Station, on Sept. 24, 1909, Thomas Graham, aged 95 years.

At Colquhoun, on Sept. 20, 1909, the infant son of John Casselman, aged three weeks.

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## NOTE AND COMMENT

One of the anti-liquor laws recently passed by the South Australian legislature provides for the closing of bars on state and federal election days, Christmas and Good Friday.

All the great literature owes a debt to the Bible. Dr. Henry Van Dyke says that he has found more than four hundred references to the Bible in Tennyson.

The Baptist church in Russia has proved her vitality. Not only has she survived the long-continued persecution of both church and State, but she has grown strong, and diffused herself throughout the vast Russian empire.

Says the Michigan Presbyterian:—Rev. Dr. Orta y Gonzales, whose remarkable book on Roman Catholicism has awakened great interest throughout the country, has joined the Southern Presbyterian Church and is now at Union Theological Seminary at Richmond, Va.

Licensed bars in England and Wales have decreased 3,919 in the last two years. There are, however, still 120,441 or thirty-four to every ten thousand of the population. British temperance workers have decreed that the bar must go and are relentless in their efforts to rid the kingdom of the licensed saloon.

The Montreal grafters who have been trying to escape the penalty of their acts by raising the religious and race cry, says the Catholic Register, have been promptly taught a much-needed lesson. Both the Catholic Church and her dutiful children the country over will unite in demanding that not a single thief be permitted to escape.

The Transvaal Liquor Commission, appointed for the purpose of ascertaining what changes should be made in the license laws of that province, struck a real argument a short time ago in the testimony of mine workers. The compound manager of the Premier Mine collected the workers and had them express their opinions. Of the 3,000 workers, all except 171 voted for prohibition.

We are told by the Michigan Presbyterian that the Hungarian Protestant church of Detroit, has decided to affiliate with the Presbyterians and is to be known as the Magyar Evangelical and Reformed Presbyterian church. Rev. Geza Kaczany, a highly educated Hungarian, who has been laboring among foreigners in Eastern cities and has organized five churches is to be the new pastor here.

There is now no great English poet, remarks the N. Y. Christian Advocate. Those who have died since Tennyson would not rank with Wordsworth or Tennyson. Several now living have written poems which have gained public acceptance, and two, perhaps three, have written what would bear a comparison with much of Tennyson's poetry, but none would class them with the greatest of the Victorian Poets.

Motor racing continues to take toll of lives. The first week of racing on a great new speedway at Indianapolis, says the Cumberland Presbyterian, resulted in seven deaths. There will always be men willing to take foolhardy and useless risks for a little money and a little notoriety; but the public conscience ought to forbid making such performances a spectacle.

He who lives in a chronic state of mortal sin, pertinently says the Catholic Register, whilst cherishing the hope of a death-bed conversion, is like the captain who keeps sailing away from a port in order to reach it in the end.

Zion's Herald commenting on the progress of the church says: "The renaissance of the gospel will surely come in our border, but not by contemplating with serenity our spiritual and religious barrenness, and so teaching minister and people; but by painful humiliation, by prayer and earnest co-working with God, seeking in every possible way to usher in a better day. The chief fault lies in cherishing wrong standards and aspirations, in focusing thought too exclusively upon philosophic and negative distinctions, as if a new and different gospel were needed for this age."

According to the handbook of the Presbyterian Church, there are now in England 364 churches and preaching stations, providing just over 178,000 sittings. On Church property, which is estimated at £2,632,324, there is a debt of £124,237. During the past year congregational contributions produced £174,764, and subscriptions and donations for temporary purposes came to £39,317, thus giving an average of £588 per congregation. Throughout the world there are included in the Alliance of Reformed Presbyterian Churches 32,934 congregations, the number of communicants being nearly six million.

The annual death toll of the Alps, this year 151 killed and 217 injured, has aroused widespread public opinion throughout Switzerland, and the strongest pressure possible is being brought to bear in favor of the enactment of strict government regulations to control mountain climbing. As is the case every year, the majority of the victims of the high peaks were either inexperienced people climbing for pleasure or were trying to make the heights without guides. Hundreds make foolhardy attempts at climbing high mountains every year, and the Swiss officials are much aroused over the making of the Swiss Alps what they call "the graveyard of the continent."

Of the recent Chapman-Alexander mission in Australia, the Southern Cross says that nothing yet in Australian history has kindled an interest so strong or drawn audiences so vast. Wherever the missionaries went they attracted enormous crowds. In fact, the numbers were limited only by the size of the buildings. The ministers everywhere have given their hearty cooperation, and eminent men, who were disappointed by previous revivals have weighty testimony to the effect of the mission. Considerable accessions have been made to the membership of the churches, and a new strength and inspiration communicated to workers. Dr. Chapman's parting message to the Christian community of South Australia is as follows:—

"I believe Australia is ripe for a revival. The fields are white unto harvest. I believe this for many reasons:

"1. Because of the experiences and words of the ministers.

"2. Because of the interest of the leading laymen whom I have had the pleasure of meeting.

"3. Because of the hearty response by men and women not before identified with the Church.

"But I am persuaded that if the best spiritual results are to be preserved there must be no uncertain statement concerning the Diety of Jesus or the interpretation of the Bible, and also there must be the plainest, most direct, and personal presentation of Christ as Saviour and Lord."

Prohibition laws in Alabama having been evaded, the State Legislature has passed a series of measures designed to crush the liquor traffic. It is forbidden to store or transport liquor as well as to sell it, to drink it except at home or in a friend's house, to advertise it in the newspapers, or to use the word "saloon." If a citizen gives to a person liquor whereby he becomes intoxicated, and the intoxicated man injures another, the injured person may recover damages from the man who supplied the drink.

On September 9th the Saskatchewan Department of Agriculture issued its harvest bulletin, which indicates a total yield of wheat for the province of 86,668,692 bushels, an increase over last year of 36,914,063 bushels. The estimated oat crop is placed at 100,521,250 bushels, an increase of 52,141,412 bushels; barley is estimated at 7,945,494 bushels; an increase of 3,979,770 bushels; flaxseed 4,155,540 bushels, an increase of 1,566,188 bushels. The total for the four grains amounts to 199,290,956 bushels, which exceeds last year's crop by 39,701,453 bushels. This year the average yield is considerably higher than it was last year. Wheat is estimated at 22 bushels to the acre; oats, 47; barley, 34; flax, 15. Last year it stood:—Wheat, 14; oats, 27; barley, 17; flax, 10. Of course, these figures are but estimates, and yet they are careful estimates, and should err, if at all, upon the conservative side. It seems to be the case that, regardless of any increase in acreage, Saskatchewan's grain crop is over fifty per cent. ahead of last year. Doubtless Manitoba and Alberta will be able to report an equally prosperous condition of affairs.

The Parliament of Great Britain recently appointed a commission to secure all obtainable information concerning the observance of the Lord's Day in the various countries of Europe, and notes of all legislation affecting that day. A most instructive report has recently been issued by this commission, and the Chicago Interior has given its readers the following resume of these European laws: In Austria only absolutely necessary labor is permitted on the first day of the week, and persons employed in such necessary labor must have their duties so arranged as to give them on some other day a weekly rest. Sunday trading in perishable articles is permitted in Austria for only four hours in the day. In Belgium the law is practically the same as in Austria—if any difference, more strict. In Denmark, factory work is forbidden, but not field work, and all shops except those we would call drug stores, bakeries and milk shops are closed. Hair dressers close at noon. In France, since 1906 the Sunday laws have been strictly enforced, and both labor and trade are forbidden on that day, with the exception of certain industries, where, by the nature of their products, continuous labor is absolutely necessary. It is now proposed to greatly reduce the operation of railways on the first day of the week. All workmen in industrial occupations in Germany have, by law, twenty-four hours' rest for each Sunday on which they labor, but certain specified trades may be kept in operation for five hours on that day. Under the Swiss federal law Sunday labor is strictly forbidden. In Sweden Sunday rest is protected by general legislation. In every European country there is some law limiting labor and business on the Lord's Day. The report is highly favorable to proposed stricter Lord's Day legislation, and emphasize the fact that both Protestant and Roman Catholic countries are seriously endeavoring to give to all laborers one well-defended day of rest every week.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## THE BIBLE AND ORATORY.

By R. G. MacBeth, M.A.

Genuine oratory has never lost its power over human assemblies. The press speaks to larger multitudes and exerts immense influence, but the nameless power of personality cannot be put into ordinary print. It has been said that the phonograph would supplant the living voice, and Bellamy thought that some day people would dispense with public gatherings and listen through such instruments to the addresses and sermons of public men. Those who have listened to speeches by Gladstone through the phonograph and have also heard the living man know these theories to be absurd. The instrument is better than nothing, but one misses the flash and fire of the eye, the play of passion on the leonine face and the crash of that organ voice which fell upon the listener as a shell that hurtled through the air to the place at which it was aimed.

The Bible above all printed books is the home of true oratory. This arises in part from the supreme vividness of its language. There are phrases in the Bible which stand unmatched in human speech, phrases which flash their meaning into the heart of the reader or burn their pictures upon his soul. And this is not all. The Bible is so absolutely supreme in this quality that to get hold of its expressions prevents the speech of any man from being commonplace. But the Bible, sharing this characteristic in some degree with other books has a distinct quality which they do not possess. It is the quality of Divine inspiration—the breathing, the heart-beat of God which fills the Book with the power of a living personality whose influence dominates the reader. It is this which prevents the stories of the Bible becoming as oft told tales. It is this which fills out the story of the Crucifixion and causes us to hear the shouting of the angry mob, the creaking of the wooden cross as it is lifted into its place and that shows us the cruel spear piercing the quivering heart. The Psalmist voiced the aspiration of universal humanity when he cried out for the Living God. Because we live we refuse to be satisfied with a dead God. The Bible answers our longing because in it a Living God speaks to us.

When we add to this the wonderful power of the human instruments that God used to convey his thought we do not marvel that the oratory of the Bible stands supreme. The addresses of Moses have a majestic power about them which we vainly look for in mere human speech. Irony is one of the greatest weapons in public discourse but it is one of the most difficult to use. Elijah's irony in the appeal to the prophets of Baal is a series of master-strokes unequalled elsewhere. The splendid defences made before kings and courts by the Apostle Paul show us the peerless lawyer while his address on Mar's Hill is the kind of classic we should teach in our schools to-day. Such are some of the great examples of Bible oratory. To the end of time successful orators, who stir the human heart to action, must go to this Book for language where-with to vivify their meager speech.

Paris, Ont.

## A WORD FOR THE MINISTER.

(By J. B. Halkett, Ottawa.)

We all know the tendency to belittle the minister's efforts. How often is the string of supposed inattention in visiting harped upon; such a remark as "the minister has not entered my doors for months" frequently made? As a son of the manse, and knowing somewhat of the life peculiar to a faithful pastor, the writer has no sympathy with the utterance. On the contrary, when heard he wonders more and more why a reason never accompanies the observation to show cause for change in the ministerial course. Is it that the grumbler is not living up to his profession, or perchance neglects the ordinances of the Church? Ask him and we imagine he would feel insulted, and would call, in such a case, a visit an unwarrantable intrusion. Has he sickness either himself or in his family and the minister never goes near his house? The answer will be in the negative, for every one knows this charge cannot be brought against the ministers. Why then selfishly require time which the pastor can so profitably employ elsewhere? We are well aware ministers endeavour to visit every member once a year, but often that is impossible, simply from the magnitude of the undertaking. Surely then, some charity might be extended, and the will taken for the deed. It requires but a moment's reflection for a reasonable person to assent to the proposition. Referring more particularly to the work of a city clergyman, while at the same time not presuming to vindicate his thousand and one engagements, we imagine it would not be difficult to fully occupy the six days from Sabbath to Sabbath. For instance, considering the mental labour which must attend the preparation of two sermons a week for a critical and highly intelligent congregation, three days for study is meagre allowance, but even that limit is liable to be broken in upon by this one or that wishing advice, oftentimes assistance, in one way or another. Oh! but says some one, "It is an easy thing to write a sermon." Yes, just try and prepare a paper to take half an hour in delivery and then answer. In addition to the three days we add two for visiting the sick and burying the dead, perhaps the most trying portion of a minister's life, of which a layman has but a faint conception, and there only remain twelve hours out of the week for much needed rest or recreation, for, bear in mind, a minister is but human after all, though many are prone to think he is impervious to fatigue, and has no business to be occasionally out of sorts.

Now, would it not be a better state of affairs to exorcise this fault-finding spirit and in its place put forth a real earnest endeavor to strengthen the pastor in his great work by reaching out the helping hand; saying a kindly word for him; cease to be so very exacting; give him a good vacation once a year, cheerfully putting up with his absence; pay him well and promptly, and in other ways show his services are appreciated? We opine the conscientious verdict must be in the affirmative, and that not until it is reached will the grumbler cease his grumbling, and the minister, however faithful, be properly understood.

In any case let us make the attempt to kill off this no-visitaton cry.

## THE PROFESSOR'S "MESSAGE OF THE BIBLE."

Rev. J. A. Macfarlane, M.A.

Certain publishers have issued a series of books by various scholars under the general title, "The Messages of the Bible." In introducing their series the publishers say that they "take pleasure in announcing that they have in course of preparation a series of handbooks which will enable every reader of the Bible to appreciate and obtain a mastery of the essential facts and teachings contained in it." The volumes then are intended not so much for scholars as for "every reader of the Bible."

Volume IV of the series was written by Prof. McFadyen, of Knox College, Toronto. It was published in 1901. I read it at the time, some parts of it very carefully. In view of some articles recently published by Prof. McFadyen elsewhere, I decided to glance through his book again. On page 6 he is speaking of the question of authorship of the first books of the Bible. That I do him no injustice in quotation (and Higher Critics are always very tender on this point) I will quote him somewhat fully to start with.

"If there exists within the compass of the work, still more if there exist side by side two MUTUALLY EXCLUSIVE VERSIONS of the same incident, then by the constitution of the human mind, UNITY OF AUTHORSHIP IS EXCLUDED. What then are THE FACTS? It will be instructive to examine one or two chapters on the assumption of their unity and see whether they present a coherent picture or not. Take for example Exodus 32. Here is a really dramatic incident—an apostasy and an intercession. So much is clear; but the detail is not only obscure—it is CONFLICTING. In verse 14 the apostate people are forgiven by their God. In verse 19 and 20 they are punished by Moses. In verses 25 to 29, three thousand of them are slain by the tribe of Levi at the command of Moses in execution of the express command of God, who had pardoned them but a few verses before. Nay, in verse 35 God actually punishes them himself, after having in verse 34 suspended punishment for the second time." So far Prof. McFadyen though the italics are mine to bring out clearly the points for which the professor is arguing.

I asked a minister in an Ontario town what he thought of the Scriptural references in this part of the professor's book. He replied: "I never turned them up, but they must be alright." I could not but contrast with this easy faith in the Higher Critical professor, the calm statement made by Dr. Orr when he was in Canada. "If you want to keep your faith in Higher Critics, do not bring their statements to the bar of the Bible."

"The Bereans were 'more noble' than the Thessalonians, in that they 'searched the Scriptures daily whether these things were so,' that the Apostle Paul was affirming. I trust it may not be deemed discourteous or heretical to apply a similar test to the Professor that the Bereans applied to the Apostle.

• • •

We will take up our Bibles then and turn up this 32nd chapter of Exodus. The professor says, "The detail is not only OBSCURE—it is CONFLICTING. In verse 14 the apostate people are forgiven by their God. In verses 19 and 20 they are punished by Moses." Then he tells us that they are even punished by command of God, who had already pardoned them. The argument then rests on this FORGIVENESS. The professor has already asked, "What

are the facts?" We will look and see.

The apostasy referred to by the professor is the story of the making of the golden calf. Moses is in the Mount with God, where Horeb lifts her seamed and riven heights amongst the clouds. There God tells Moses of the idolatry of the people, the people, let us remember, that God had chosen to be a holy nation of whom He was to make a channel of Divine revelation to the world. This was the object of their selection out from amongst other peoples. Their apostasy renders them worthy only of rejection. God says to Moses, "Let Me alone. . . that I may consume them, and I will make of thee a great nation." This is the declaration of God. He will consume them, and supplant them by a nation to spring from Moses.

Against this Moses pleads with God, and He who calls Himself the hearer and the answerer of prayer, responds to the whole-souled pleadings of Moses, and in this 14th verse, in which Professor McFadyen, retelling the Criticism of his German masters, says, "The apostate people are forgiven by their God" we find these words: "And the Lord repented of the evil which He said He would do unto His people." The "evil which He said He would do unto them," was that He would "consume them," and in their place He would put another nation. The evil spoken of then was their destruction and their supplanting by another people. This evil, this obliteration of the people, God "repents" of. But I do not find a single word that implies that when He has decided to still keep the people for the purposes for which they had been chosen He says or hints that they are not to receive some kind of punishment to bring home to their consciences their grave iniquity and sin. It is not stated at all, but the narrative makes clear what common-sense would expect, that some suitable punishment would take the place of the complete obliteration of the nation. All had sinned, therefore when Moses goes down he makes all drink of the bitter water. In all apostasies there are ringleaders who are specially deserving of punishment. In this case these had by their apostasy threatened the very national existence. Their crime is so grave their menace to the nation so serious, that nothing but their execution seemed adequate. Who they were, Moses on the ground could tell much better than we can from this distance and with the brief narrative before us. There is no reason to suppose that he did not use some sense in the execution.

However, the wisdom or unwisdom, the right or the wrong, of such execution is not the point. Prof. McFadyen says that in this chapter God forgave a people, then punished them; and that such contradictions are indicative of different authors in the chapter. There is not a single word to justify Prof. McFadyen's statement.

The difference between blotting a nation out for its sin and so completely overlooking its sin as to give it no punishment at all, is polar in its divergence. The repenting of the thought of blotting a nation out does not in the faintest degree involve any such complete overlooking of its sin. Yet that is the false logic, and the still more faulty exegesis, upon which Professor McFadyen's whole argument is based. Surely the Princeton professor who said, "If you are looking for samples of bad logic amongst the writings of the higher critics, you are safe to put your spade in anywhere," had just such writings as this in view, though he spoke the words before "The Messages of the Bible," had appeared. Not only do the words FORGIVE and PARDON not appear in verse 14, as the Professor implies; but there is not a single phrase in it to justify the assumption that it was God's intention to do something that would express His view of their iniquity.

A father who thought his child's conduct so vicious that he first of all determined to cast it off and disown it, would barely think that in repenting of that determination he placed himself under obligation to administer no reproof or punishment of any kind for the sin committed. Whatever plea Mercy might present to him on behalf of the child, Consistency (which is the question at issue in this Bible narrative) would not compel him, in receiving back his child, to overlook the seriousness of its fault. There is no such conflict between the statement of verse 14 and those that follow, as Prof. McFadyen contends. His argument, based on it, that there must have been two different authors of these different parts of the chapters, is baseless as a dream.

His analysis of the subsequent part of the chapter is perhaps even more palpably unsound. He says: "In verse 25 God actually punishes them Himself, after having in verse 34 suspended the punishment for the second time." This is his next pair of contradictions.

Verse 34 reads thus: "And now go, lead the people unto the place of which I have spoken unto thee; behold mine angel shall go before thee; nevertheless in the day when I visit, I will visit their sin upon them." That is verse 34, in which the professor states that God "suspended the punishment for the second time." On the contrary in complete harmony with the whole chapter, it most explicitly affirms that while God is faithful to His promise to keep and lead the people, He will not overlook their sin, but will visit it with punishment as occasion demands.

Prof. McFadyen says, "The detail is not only OBSCURE—it is CONFLICTING." A careful reading of the chapter will show that while the detail is meagre, as all compressed narrative must be, it is as clear as the noon-day, and there is not a conflicting sentence or phrase in the chapter from the beginning to the end.

Again on page 9 Prof. McFadyen says, "Sometimes the contradictions are not only implicit as here" (some that he has quoted), "but expressed in so many terms." Now we are intensely interested. Surely here there is no room for questioning the correctness of the professor's Scripture teachings. We are to come face to face with a "contradiction" which is "expressed in so many terms," one which he must again and again in these past years have taught to the students for the Presbyterian ministry in Knox College. Here is the first one, and they are all of a kind: "For example in Numbers 20:14-21 the Edomites REFUSE to allow Israel to pass through their country; in Deuteronomy 2:1-7 they CONSENT."

If you will turn up these two passages of Scripture, you will find that Professor McFadyen is quite correct; that the former passage describes Edom's refusal and the latter Edom's consent to the Israelites passing through their territory. Now if the two passages of Scripture are describing the same incident, the Bible has that explicit contradiction of itself which the professor has been teaching to his students and to the world.

Let us ask ourselves the Professor's question: "What are the facts?" The facts are that the passage in Numbers is describing the time when the Israelites stood on the threshold of Edom shortly after their departure from Egypt. On that occasion the narrative says that Edom REFUSED to allow them a passage, and the rest of the narrative shows that Israel did not go through; but that on the contrary they were tied up in the wilderness as the neighbors of the Edomites for nearly forty years more. Every Sunday School child is supposed to know this. At the end of the forty years the Israelites are about to make their second, and as it transpires, their successful attempt, to go into the land of

Palestine. By this time the Edomites have become fully seized of the fact that Israel's objective is Palestine, and according to the Deuteronomy statement, when they now, nearly forty years after the record in Numbers, make application for leave to pass through Edom, the Edomites consent. If an enemy had risen up and said that the professor confounded these two entirely different occasions in his teachings in Knox College, I would not have believed him. But the professor has written it himself, and published it to "enable every reader of the Bible to appreciate and to obtain a mastery of the essential facts and teachings contained in it." So we cannot deny that it is the teaching of a Presbyterian College professor, however much it compels us to hang our heads in shame for the once boasted scholarship of our Colleges.

Secular history teaches that Britain and France were locked in a death struggle against each other at Waterloo in 1815. The same history affirms that their gallant troops died side by side as allies in the trenches of Sebastopol in 1854, just about the same difference in time as that which lies between the Numbers and the Deuteronomy accounts of Edom's refusal and consent to Israel's going through their land. Yet such is the CONTRADICTION that the author of this volume of the "Messages of the Bible" finds to be "not only implicit, but expressed in so many terms."

When Presbyterians get as much faith in the Bible as they have tried to have in their professors, they will mak' some o' them gang hame tae their mothers to be better taught.

Any one who will read over the chapters quoted by Prof. McFadyen will see how important it is for his theories that his students should be fairly ignorant of the Bible. In his preface Prof. McFadyen tells us about those to whom he is specially indebted in writing these "Messages of the Bible." The first writer mentioned is Steuermann's "Einleitend in den Hexateuch." Had his debts to him and his Introduction been less, and his obligations to Moses and his Pentateuch been more, the "Messages of the Bible" would have been a lot better worth reading, and would have been disfigured with fewer German-made contradictions which have no existence in fact.

Levis, Quo.

#### FAVORITE HYMNS.

Just now when there is a merry war over hymns and hymnals, it is interesting to note that the King's favorite hymn, "Nearer, my God, to Thee," was sung as a solo by the Anglican Church at Marienbad, the other day. It is the favorite of a lifetime and it has some solemn associations for his Majesty. Some years before he came to the Throne the King informed Mr. Stead that he liked "Nearer, my God, to Thee" better than any other hymn. At the same time Mr. Stead succeeded in getting some interesting opinions from other eminent people about hymns. The favorite hymns of Queen Victoria, in whom the domestic instinct was peculiarly strong, were marriage hymns and funeral hymns. The Duke of Argyll's favorite hymn is "O God of Bethel." Mr. Asquith, like the late Mr. Bright, is partial to "O God, our help in ages past." Lord Rosebery, when invited to mention his favorite hymn, declined what he called "confession in general" on such a subject. The favorite hymn of the Duchess of Sutherland, who compiled a private hymnal for use in Trentham Church, is "And now, O Father, mindful of the love." The only hymn the late Duke of Cambridge cared much for was "Onward, Christian soldiers!" When Grant Allen was asked to mention the hymn of hymns that had "helped" him, he made a characteristic reply. "I never needed help," he said, "other than physical or monetary. My own philosophy has always amply sufficed me."

SUNDAY  
SCHOOL

# The Quiet Hour

YOUNG  
PEOPLE

## PAUL A PRISONER—BEFORE FESTUS AND AGRIPPA.\*

By Rev. Professor Falconer, B.D.

The heavenly vision, v. 19. This included Christ's vision of Saul and Saul's vision of Christ. The Lord saw what Saul the persecutor might, by His grace, become. As, in Old Testament times, Jacob "the Supplanter" was transformed into Israel, "a Prince with God;" Moses, the hot-headed and slow of speech, into the keder and lawgiver of his race; Jeremiah, the timid and fearful, into the intrepid and outspoken prophet; so the Lord beheld in this raging foe of His people the making of the greatest of Christian preachers and missionaries. And because Christ saw the man He had in Saul, Saul was brought to see the Master and Saviour who had in Christ. Not in the same way, but in some way, does God give to each of us a vision of what we may be and do. Everything depends for us, as for Saul, in our being "not disobedient."

Damascus . . . Jerusalem . . . Judaea . . . Gentiles, v. 20. In the tropic highlands are numerous chains of lakes, each opening into another, sometimes through a narrow channel, winding through overhanging trees on either side, and suddenly widening out into a broad and beautiful sheet of water. It is one of the delights of the summer tourist or camper to explore these charming waterways. In like manner, the lead-hearted follower of Jesus Christ rejoices when he sees new regions constantly opening up to the spread of His blessed gospel. It is ours, by our prayers and gifts and work, to share in the glad work of spreading the good news throughout the whole world.

Repent . . . turn to God . . . works meet, v. 20. Here the beginning and the growth of the Christian life and character are pictured in a few strong and simple sketches. "Repent," there is the root. First of all, there must be a change of mind, so that instead of loving and following sin, we hate and forsake it. "Turn to God"—there is the trunk. With our backs to sin and faith Godwards in our hearts, we grow in spiritual strength and symmetry. "Works meet" there are the branches laden with precious fruit. There can be no genuine repentance and faith that do not bring forth right-doing towards God and man. Repentance, faith, good works—these three God has joined; no man dare put them asunder.

A Christian, v. 28. It was in the wicked city of Antioch in Syria that this name was first given to the followers of Jesus. From the scornful lips of the surrounding heathen the title was hissed out in hot contempt at those who banded themselves together against the idolatry and vice with which the city was crammed. But the highest compliment is paid to Christianity when its adherents are thus made the aim of a wicked world's hate and scorn. It sometimes happens that a boy in school, or a workman in a shop, or a man in business, is made the butt of his associates' scoffing ridicule, because he takes his stand as a Christian. But every contemptuous word hurled at one who lives as a consistent follower of Christ is an unconscious testimony to the religion that he professes.

Except these bonds, v. 29. But Agrippa was wrapped round by far worse chains than those which bound Paul. His own passions and desires, his cowardly conformity to the evil practices of his time—these held him in a slavery that was far more terrible, because he was unconscious of it all, and boasted himself of his freedom. Like the wreckers on some stormy

coast, who begin their operations by taking the tongue out of the bell that hangs on the buoy and putting out the light that beams from the beacon, so, by his wicked deeds, the king had choked his conscience into silence. That warning voice no longer heard, he went on, ever forging for himself stronger chains of sin. No one is in greater soul peril than he who has lost all sense of his danger.

## THE OTHER MAN.

The world is filled with mysteries and every man has his share. There are depths in the Word of God which we cannot fathom; but there are similar depths in the men who walk life's path with us. We know them, we call them by name and we visit them in their homes; but how little we know of those who we know best! As there are unsounded depths in the other nature so there are failures of vision in our own nature. We hear our neighbor's voice; but how many voices are there in his soul which we do not hear. We see him in his daily walk, by his fire-side and in his place of business; but there is an undiscovered country in that nature of his on which no mortal eye has ever rested. We may hear the voice of God, but we cannot hear the music in the soul of him who walks by our side. There are a thousand melodies, not one of which ever reaches our ears. We can measure the planets and the distances to the sun; but there is not a man of us that can measure the yearnings of the soul which we believe in and love the most. What a lack of vision there is; how feeble the grasp! There are paths along which that other spirit moves of which we know nothing. There is for him a continent on which we cannot set foot. The mystery of our neighbor is greater than the mystery of the sea, for the fathoms may be rounded, but there is no plummet for the spirit of man. God gives to every man a nature all its own. It is his to care for and to train for humanity's good and for God's glory. We may see the dim shining of his light, but it is his to walk by, not ours. He is his own ultimate arbiter, not we. It is ours to help by the knowledge we have; but his to decide what the issue of his life will be. He may be far above us, dwelling in altitudes of divine favor which we have never reached. His hold on God may be stronger, his love deeper, his faith purer, and the lines along which his hope runs may be too ethereal for our vision; too profound for our knowledge, but the very purity of his life, the fervor of his prayers and the supreme grasp of his faith only deepen the mystery and emphasize our inability to comprehend the sublimity of his outlook. If we cannot fathom the nature that is bone of our bone and flesh of our flesh, whose environment is similar to ours, how can we grasp the All-Divine? When our fellow man is a mystery, should we wonder at the fathoms of the Divine man? If our plummet will not sound the depths by our side, we must expect to be hopeless when we stand before God.—United Presbyterian.

Jehovah, the loving God, distinctly promises to answer the prayers of his children. He that gave parents a love for their children, will he not listen to the cries of his own sons and daughters? He has wonders in store for them. What they never heard of, never saw or dreamed of, he will do for them. He will invent blessings, if needful. He will ransack sea and land to feed them; he will send every angel out of heaven to succor them, if their distress requires it. He will astonish them with his grace, and make them feel that it was never before done in this fashion. All he asks of them is that they call upon him.—Spurgeon.

## LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Agrippa II.—Marcus Julius Agrippa, the last of the Herods, was the son of Agrippa I, and was only a youth when his father died. In time, the tetrarchy of Chalcis and the right of nominating the high priest were conferred upon him. Although he was a pagan in culture and morals, he took a deep interest in all Jewish matters. He finished the temple, and, with the consent of the Sanhedrin, modified very considerably its worship. He rebuilt and beautified his capital, Caesarea Philippi; and offended the Jews by building his palace at Jerusalem in such a position that he could look into the courts of the temple where the priests were sacrificing. They erected a wall to keep him from seeing what was done, and as it interfered with the view of the soldiers from the castle of Antonia, the procurator ordered them to take it down. They appealed to the Emperor Nero, who, influenced by his wife, who was a Jewess, gave them permission to retain the wall. Agrippa earnestly endeavored to persuade the Jews not to go to war with the Romans, but it was all in vain. After the war was over he lived in Rome, and was raised to the rank of praetor.

## THE DISGRACE OF SIN.

We have just read of a man who had been convicted and sentenced to the penitentiary. To his counsel, as he was led out of the courtroom, he cried, "I cannot bear this disgrace." It was wringing his heart. While he was engaged in sinning he felt it not, but when the public punishment came, he felt it keenly.

This was in human court. But there is another court to be held in the future. In it the Lord Jesus will sit as Judge. Then there will be a tremendous gathering of spectators; all the elect angels will be there; all the redeemed of earth will be there; yes, and even the sinners who have rejected the offer of salvation will be there. In the presence of them all we shall each hear the decision of the Judge as to himself, either "Come ye blessed," or "Depart ye cursed."

Then shall we understand the words of the angel as he told Daniel that on that day "some shall awake to everlasting life and some to shame and everlasting contempt." Then will be fulfilled the picture that is found in the sixth chapter of Revelation. It presents to us even the kings of the earth as hiding in the dens in the rocks of the mountains and saying to the mountains and rocks, "Fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb."

Men fear shame. The greatest of all shame is that of the last great day. The time to escape that shame is today.

## HOME RELIGION.

The gospel should be all powerful in the home. Horace Bushnell thought that the need of the world was "the out-populating power of a godly stock." When Christ becomes master of the home, it becomes possible to bless the world with a godly stock. Blessed are those homes where every member loves and obeys Christ. The following is a good motto to hang in the home: "Christ is the Head of this house; the Unseen Guest at every meal; the Silent Listener at every conversation." There is no other place where Christ-like qualities shine so brightly. Obedience, love, reverence, forbearance—such as these are household virtues. Let us invite Christ to come into our homes that He may teach us these things.—Selected.

\*S.S. Lesson, October 24, 1909. Paul a Prisoner—Before Festus and Agrippa. Acts 26: 19-32. Commit to memory vs. 27-29. Study Acts 25: 6-12; chapter 26. Golden Text—I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—2 Timothy 1: 12.

## THE GREAT SALVATION.

By C. H. Wetherbe.

The salvation which Christ offers to sinful people is a very great one. He came into this world for the express purpose of saving sinners, and that means sinners of all classes and all conditions. There are people who think that they are too great sinners to be saved.

This thought has hindered very many from committing themselves at once to the Lord of salvation. There have been hours when they have had a clearer vision of their sinfulness than they ordinarily had. A deep sense of guilt alarmed them. They wanted to be saved, but they said that it was useless for them to appeal to God for deliverance, for would not heed their cry. This is absolutely untrue. It is one of Satan's hateful and harmful falsehoods. He is ever trying to make sinners believe that their condition is positively hopeless. The very reverse of this is true. No one is too great a sinner to be saved by the great Saviour of men. Multitudes of great sinners have been saved with an eternal salvation.

There were such ones in Christ's day on earth. Of them He said that their sins were "many." And afterwards, when Christ was gloriously saved. He said that his salvation was an example to other great sinners. His own conversion was a great encouragement to very ungodly people. Paul's thought was that if Christ would and could save so great a sinner as he was, He would gladly save all other such sinners. And in recent years in our land, the very worst of sinners have been changed into men and women of sterling and strong Christian character.

The late C. H. Spurgeon of London said: "Forlorn and lost, full of evil and self-condemned—you who feel as if you were possessed with evil spirits, leprosy with sin, in whom Jesus will find ample room for the display of His holy skill! Of you I might say, as He once said of the man born blind: 'You are here that the works of God may be manifested in you. You, with your guilt and depravity, you furnish the empty vessels into which His grace may be poured, the sick souls upon which He may display His matchless power to bless and save. Be hopeful, then, ye sinful ones, and expect that even in you He will work great marvels.'" Give the Saviour a chance!

## PRAYER.

God of our fathers, be the God of their succeeding race. Let Thy light and Thy truth shine forth and establish themselves in the love and confidence of all mankind. Hide not Thy face from us. In the hiding of Thy face is darkness, and the keeping back of Thy hand is death. Draw near unto us! To our hearts daily do Thou speak comfortably. Rebuke us not in Thine anger, chide us not in Thy displeasure, for the look of Thy judgment will destroy us and the breath of Thine anger will carry us away. Our only hope is in Thy love. Thy love we know best in Christ Jesus, the priest, the victim, the propitiation for our sins, and not for ours only, but for the sins of the whole world. In His love would we meet Thee, it is Thine own love, eternal, unchangeable, infinite. We would hide ourselves in it as in a sanctuary that cannot be violated. May we stand in the infinite enclosure, safe from every assault and every temptation. Amen.

It is impossible to question the wisdom and the love of God in this singular ordinance of life, that we attain truth with effort, that we reach certainty through doubt, that we are never able to sit down and rest, but must always be up and doing. It is precisely the strain, the effort the rebuff, which develops and trains the spiritual faculty. If questions are settled for you, if you never face new problems, if you do and believe what you are told, you may be good children, but you can never be men.—R. A. Horton.

## WHY SOME ARE INDIFFERENT.

The church is blamed in these days for almost everything—for the indifference of men to it, among other things. It would be well for those who so readily publish their criticisms of the Church to attempt seriously the work of bringing men to a knowledge of and submission to God. They would soon find that others besides the Church are at fault. The truth is, that the more Christlike the Church the more unacceptable to some people. Many are indifferent to the Church, and even hostile, because they are indifferent and hostile to Christianity, which they will not accept because it interferes with their manner of living. Mr. Moody was once in conversation with a man who sold soap which he claimed would do remarkable things, one of which was to remove grease spots. "The soap will do all that is claimed for it," said he, "but the truth is, it rots the clothes, and if I become a Christian, I must give up my business; and I can't afford to do that." Mr. Moody remarks that it was soap that kept that man out of the Kingdom of Heaven. Naturally, such a man would be indifferent to the Church.—Selected.

## SLOWNESS NOT DISCOURAGING.

We all need to remember that we cannot give truth to another as we would unload furniture into an empty house. We should not be discouraged if the principles we fight for gain slow headway. An editorial writer in the British Weekly says that "Monday once proved by experiment that gold was among the slowest of metals to sink; a precipitate of gold, he showed, might take months to fall to the bottom of a glass five inches high." The truths that we long to see sink deep into others' lives will not do this hurriedly; but if they are of God they must triumph. Let us scatter our gold with a free hand, for the supply is abundant.—Sunday School Times.

## NOT DARK AT ALL.

The child looked wonderingly in her was clear;  
Sad faces drooped around; but on her own  
No shadow darkened. Was the end unknown  
To her young heart? And struck with sudden fear  
Lest Death should taken her by surprise—  
"My dear,"  
Her mother whispered,—"thou wilt soon be gone;  
But, oh, my lamb will not be left alone;  
Thou art in Death's dark vale, but Christ is near."

The child looked wonderingly in her mother's face.  
"I am in no dark vale," she said, and smiled.  
"I see the light; it is not dark at all!"  
Love, Thou didst light Death's valley for that child;  
And to the childlike soul that trusts thy grace  
Thus wilt thou come when Death's dark shadows fall!

## GOD DWELLING WITH MAN.

By Rev. J. A. R. Dickson.

This is God's great promise, Ex. xxix. 45; Jno. xiv. 4.  
Fulfilled by Christ, Matt. i. 21.  
For all believers is effected by the Spirit, I. Cor. i. 6-19; Jno. xiv. 17.  
Perfectly fulfilled in the new world, Rev. xxi. 3.  
The outcome of this indwelling is Joy, Zech. ii. 10.  
Truth, Zech. viii. 3.  
Sanctification, I. Cor. vi. 15.  
Grace and truth in the life, Jno. i. 14.  
Galt, Ont.

"Take you needle, my child, and work at your pattern; it will come out a rose by and by." Life is like that—one stitch at a time taken patiently, and the pattern will come out all right like embroidery.—Oliver Wendell Holmes.

## THE REASON WHY.\*

By Robert E. Speer.

Success is simply the fulfillment of our mission, the faithful discharge of our duty, the doing of the will of God. What the world calls success is a mere external and accidental thing; it is power and wealth and influence. These may or may not accompany success. In many of the most blessedly successful lives in the world there has been obscurity, and bitter poverty, or only a comfortable subsistence. Our Lord's life was the greatest success of any life ever lived, and yet in the world's view it was an utter failure. We must keep the divers meanings of success perfectly clear. True success is the loyal doing of the righteous will of God.

In the great mass of the world's work which God gives us to do, the secret of success is patient continuance in well-doing. Many people get tired of the monotony of work, and cannot wait. But mothers, who make more and greater successes than any other class of people in the world, succeed so well because they are so patient. The impatient fail.

In the more public work which God gives us to do, the great secret of success is energy and persistence. Fowell Buxton, who had a conspicuous part with Clarkson and Wilberforce in the extinction of slavery in the British Empire, gave us the result of his convictions and experience in the words: "The longer I live the more convinced I am that the great difference between men, the feeble and the powerful, the great and the insignificant, is just energy and invincible determination, a purpose once fixed and then death or victory. That quality will accomplish anything in this world that can be accomplished, and no talents, no opportunities, will make a two-legged creature a man without it."

But impatience and indolence are not the only causes of failure. Dishonesty, or the suspicion that a man is not wholly to be trusted, accounts for many a failure. Whether honesty is a good policy or not is of small consequence. It is the right principle, and the men who lack it are sure to fail in God's sight, and are likely to fail, sooner or later, in man's.

If we are not to fail we must be clean and pure. On the last Founder's Day at the Mount Hermon Boys' School, founded by the late D. L. Moody, Principal Cutler told this story about him:

"One day he came over here, left his horse and carriage down at the barn, and came up bringing an old lantern that he had found down at the barn—an old, dirty, smudged-up lantern. He brought it with him to the platform and placed it directly on the pulpit. The boys looked at it, wondered, and then laughed. Then he spoke to them right away about the lantern; asked them what it was good for. They laughed again; of course it was good for nothing. And then he asked them what was the matter with it, and, of course, the lantern needed to be cleaned, and it needed to have a light put in it, and then, how he just brought that home to the boys. It could not clean itself. Somebody must put the light in it. He said that a man with a dirty life is good for nothing, useless, and then he asked them if they would not let God take charge of them, and clean them up, and put the light of love in their hearts so that they could be of use."

## DAILY BIBLE READINGS.

Mon.—Idle habits (Prov. 10: 4, 5, 26; 20: 4, 13).  
Tues.—Falthlessness (Matt. 25: 14-30).  
Wed.—Injustice (Psa. 1: 4-6; 11: 4-7).  
Thurs.—What is success? (Luke 12: 16-21).  
Fri.—True success (I. Tim. 6: 17-19).  
Sat.—Lack of perseverance (Heb. 12: 14-17).

\*Y. P. Topic Sunday, October 24, 1909.—Why Some Men and Women Do Not Succeed in Life (Josh. 1: 1-9).

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C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, OCT. 20, 1900.

Hon. Mr. Lemieux, Postmaster-General, has gone to France, where he is said negotiations will probably result in a two-cent postage rate between that country and Canada. We may expect a great impetus to trade in such an event. Trade is said to follow the flag, but it might be said with equal truth that it follows cheap postage.

The inspector of houses of amusement in Chicago declares that nickel shows are very injurious in their effects on young America. We can well understand that such is the case. These shows are to be found in almost every town and village of any size in Canada. Is there any adequate censorship exercised over them? We fear they are often of a character to corrupt the morals of the boys and girls who spend their pocket money in visiting them.

Presbytery conveners and members of committees on Evangelism are reminded of the helpful literature that is furnished by the Assembly's Committee for use in simultaneous campaigns or in connection with missions in the individual church—pamphlets and booklets on the preparation, conduct, and follow-up work are furnished free of cost. A very helpful preparatory booklet for general distribution is the account of the Kootenay campaign by Drs. Kilpatrick and Shearer. To the missionary himself, a personal letter has been written by the former, and it is safe to say that nothing more timely, practical and inspiring could be supplied from any source. Such printed matter as pledge cards, covenant of service cards, and daily report blanks are forwarded on request in any quantity desired.

The office staff is besieged by requests for counsel, and assistance from all parts of the Dominion showing the widespread interest in the movement that has arisen from within our own church.

## CANADA AND IMPERIAL DEFENCES.

Parliament is called to meet on November 11. Perhaps the most important matter to be considered is the proposed Canadian navy. It is stated on good authority that \$20,000,000 will be asked to build and equip ships and gun-boats, and that it will cost the country \$3,000,000 annually for maintenance. This is a large sum to add to Canada's other obligations, but the consensus of opinion is that we must in future bear our share of Imperial defense, and this seems to be the best way to do it. It will, however, help trade and add to the industries of the country, for it is understood that the vessels are to be built in Canada. Already some of the largest ship building firms in Great Britain have their representatives on the ground, and are looking out suitable locations for establishing works with a view to securing some of the contracts.

In this connection Lord Grey has become the object of considerable criticism because of things he said in a recent speech at Calgary. His Excellency is usually careful in what he says not to overstep the constitutional limits by which a governor-general is hedged in, but on this occasion he did get very close to a display of militarism, which is enough to call forth opposition from a certain class in this country. His offence was not however of a very serious character, and consisted largely of an expression of opinion that a war between England and Germany might be regarded as something more than a mere possibility. But as Lord Grey says, what is a governor-general to talk about. Almost any question relating to the welfare of the country may be regarded as a political question. So far as a navy is concerned, the Governor-General may, and probably has, very pronounced opinions regarding its desirability.

The British budget, though introduced by a Liberal government, is not treated as a party measure everywhere. If it was it would not be proper for the King to intervene in any form, as he is no doubt doing to bring about a compromise, and so avoid a collision between the House of Commons and the Lords; or more properly between the Lords and the people. The Times, perhaps the greatest organ of public opinion in the world, supports the budget. Many Conservative papers throughout the empire do the same. It would be well if party differences were more frequently sunk for the sake of the common good.

The Montreal Board of Trade does not approve of the proposal to celebrate one hundred years of peace between Canada and the United States by a great demonstration, and the erection of a memorial somewhere on the border—say the Niagara frontier. It is true we have had peace so far as hand to hand fighting is concerned, but are we not having continual tariff war, which may interfere with progress as much as the other kind of warfare? Then Canada and the United States are not unique in this matter. There are numerous others instances where contiguous countries have been at peace for a century. Why should they not also have their celebrations?

## THE CATECHISM AND THE BIBLE.

No Church has a better formula of Bible doctrine than our own, as respects brevity, conciseness, comprehensiveness, clearness and strength. The Westminster Shorter Catechism in all these respects has stood the test of experience and the scrutiny of criticism for generations. All who examine it with unbiased mind admit its excellence: those even who take exception to much of its teaching, yet concede it to be a model of formidable, compact and systematic statement—a almost perfect pattern of definition.

Its value to those who study and practise it is incalculable. They know what they believe, and their belief modifies their feelings, judgment and life. Intelligently received, they are ready to defend it as well as to cherish it, and live according to its teaching.

It tells of "man's chief end," God's rule of faith and practice in "the Scriptures of the Old and New Testaments," the being and character of God, His requirements, the fall and temptation, "the Redeemer of God's elect," the way of life, justification, adoption and sanctification; the practical duties of life as contained in the Decalogue and Gospel; prayer, faith and repentance, the privileges of believers in this life and that which is to come; God's kingdom and our relation to it, the several petitions of our Lord's prayer—in a word, it gives a condensed but complete summary of our relations to God and to man.

When we insist upon teaching this tried and excellent Catechism in the home and in the Sabbath school we are told: Let the Catechism alone, and teach the Bible. This sounds well, and takes with some persons. The position, however, assumes a conflict between the Catechism and the Bible, which does not exist in fact. We would have more confidence in this argument if it could be proven that the Catechism crowded out the Bible, or occupied a place in the affections, esteem and life above the Bible, or was not founded upon the Bible. Experience shows that in households and churches where the Catechism most dominates, there the Bible is most read, loved and obeyed. No people are better versed in God's Word than the Scotch and Scotch-Irish, and yet no people are better brought up in the Shorter Catechism.

The Methodist Mission Board, which performs much the same functions as the Home and Foreign Mission Committees of the Presbyterian Church, has just been holding its annual meeting at Ottawa. We presume as a result of the Layman's Missionary Movement, a largely increased amount was appropriated for missions. A statement made by Rev. Jas. Allen, Home Mission Secretary, at one of the meetings, regarding the conditions which prevail among foreigners in Winnipeg, has called forth strong criticism, but Mr. Allen doubtless spoke advisedly, and if such things are true a remedy should be at once applied in the interests of decency and morality. A remarkable fact is that similar statements have been made in Winnipeg, and in the local press, without calling forth a denial till they were repeated in public at Ottawa.



## TWO CAPITAL CASES.

Two capital cases which have recently been before the courts in Ontario are attracting considerable attention—those of a man named Blythe and a Mrs. Robinson. The former beat his wife to death in a brutal manner at Agincourt, near Toronto. He was duly tried, convicted and sentenced, the only excuse for his crime being that he was drunk, and that is no excuse in the eye of the law. He has been twice reprieved and now has been granted a new trial. If he is again convicted he will deserve his fate, if he escapes there will be a gross failure of justice. His counsel offered to plead guilty of manslaughter at the new trial, but the Crown very properly refused. It is in our opinion a case of murder or nothing.

The other case is that of Anna Robinson, who has been convicted at North Bay for the murder of two of her daughter's infants, at Warren. The case revealed one of the worst cases of incest which ever came under our notice, and the woman's husband is no doubt the greatest sinner. The woman appears to have been neglected, abused and driven to distraction, and in view of all the circumstances public opinion is expressing itself in favor of either a pardon or commutation of sentence. A somewhat unique method is being adopted by the women of the country, who are asked to send individual petitions on postal cards to the Governor-General asking for executive clemency. A commutation might be granted in this case, but why a pardon, for no one has any right to take the life of an innocent fellow creature under any circumstances.

The crime of murder is becoming very prevalent in Canada, owing no doubt largely to the influx of foreigners. Clemency should be sparingly exercised. Rigorous punishment should follow crime, not by way of revenge but as a deterrent. At the same time in this special case a commutation of the sentence of the unfortunate woman now doomed to the gallows seems to be the universal desire; and to aid this result postal cards are being sent in to the Minister of Justice with the following request:

"I respectfully beg of you to recommend that the death sentence passed on Anna Robinson be commuted."

Get a postal card write in the above request, sign your name and place of residence, address it to the Hon. A. B. Aylesworth, Ottawa, Canada. DO IT NOW.

If the statements are true which have been made at a libel case in progress at Halifax, wherein a man is charged with circulating the Calgary Eye Opener at the time of the last election, there is a member of the cabinet which Sir Wilfrid Laurier should get rid of at the earliest possible moment. Canada demands respectability in her public men, and there have been too many instances of glaring immorality in high places. At the same time no man should be condemned on mere hearsay evidence. Since the above was written the defendant in the libel suit has been found guilty, and the cabinet minister, whose reputation was at stake in the trial, has been amply vindicated.

## THE WHITE SLAVE TRAFFIC.

Readers of the "Dominion Presbyterian" know something of the heartless traffic in young girls for immoral purposes, carried on by abandoned wretches of both sexes, who do not scruple to traffic in guileless and weak humanely. Hon. E. W. Sims, of Chicago, believes that there are not less than 15,000 foreign girls imported and sold into this traffic annually in the United States and Canada, and probably three or four times as many native born girls find their way into the same hopeless life of vice. And all to line the pockets of wealthy traffickers in women.

Two comparatively poor women have recently sent in each \$5, the one to Rev. Dr. Carman, the other to the Rev. Dr. Shearer, President and Secretary respectively of the Moral and Social Reform Council of Canada, which has undertaken the laudable and difficult task of fighting this horrible traffic.

This Council is interdenominational, and represents—the Church of England in Canada, the Methodist Church in Canada, the Presbyterian Church in Canada, the Baptist Church in Canada, the Congregational Church in Canada, the Trades and Labor Congress of Canada, the Dominion Grange and Farmers' Association, and the Salvation Army.

Are there not countless other women, as well as men, throughout Canada, who would esteem it a privilege to have a similar share in this humane and much needed work? If so, money may be sent to, and will be duly acknowledged by the Treasurer, Mr. Henry Moyle, or the Secretary, Rev. Dr. Shearer, either of whom may be addressed at 435 Confederation Life Building, Toronto. These gentlemen, and those associated with them, are doing this work entirely without remuneration.

## SHOULD PRESERVE, NOT DESTROY LIFE.

Wilbur Wright, the aerial navigator, made several successful trips over the foreign war ships which were present at the Hudson-Fulton celebration at New York. This has given rise to further speculation as to the possible use of airships in war, where, it is asserted, they could drop dynamite bombs on the enemy's vessels. But competent authorities point out that an airship travelling at a sufficiently rapid rate to keep itself aloft would find it almost impossible to drop a bomb at the right moment, and even if it could, the penetrating power of such a missile would be small. It might damage the rigging and kill a few men, but would do little harm to the decks. Besides, by the use of quick firing guns or a fusillade from small arms, an airship would be extremely liable to destruction. It looks as if airships with dynamite bombs would be much more effective against a land force. But why talk so much about means to destroy human life. It would be much more to the purpose to devise methods by which it might be preserved.

The Ewart Missionary and Deaconess Training Home began its winter session on Wednesday, October 6th. The number of students is larger than ever before in the history of the home. The proportion preparing for foreign mission work and those in training for deaconesses is about equally divided. All are delighted with the new quarters. The formal opening of the new building will take place in the home, 68 Grosvenor street, Toronto, on Thursday evening, November 2nd, at 8 o'clock. All friends of the work are invited.

## AN ASSEMBLY RECOMMENDATION

(Rev. R. G. MacBeth, M.A.)

The blue book containing the minutes, the acts and proceedings of the General Assembly is supposed to find its way into the hands of all the ministers and elders of our church and they are supposed to "read, mark, learn and inwardly digest" its contents. But it is not possible to have this excellent but bulky volume sent out for distribution to all the members of the church. And hence it will be always found advisable for those who are charged with some leadership in the several committees to look up, and bring to the attention of the rank and file, the matters of special importance in the various departments of work. Hence we crave space in which to call special attention to one of the important recommendations made by the Assembly in connection with the report on Young People's Societies. This particular recommendation reads as follows:—"That Harvests in Many Lands" be recommended as a suitable text book for Missionary Committees in Young People's Societies, and for leaders in Mission Bands, Mission Study Classes and Missionary Societies generally."

Every one in the Church probably knows that the Committee on Young People's Societies, which is not a very obtrusive committee, has been carrying on, with great success, a missionary propaganda through books sent out under its direction. The Committee has kept out of the glare of publicity in one sense—it has not occupied much room on the stage—but quietly carrying on its operations, it has shown itself possessed of a living faith by its published works. First of all, it sent out "Reapers in Many Fields," giving an account of spheres in which men and women under the banner of the Cross were working at home and abroad. This it followed by publishing "Missionary Pathfinders," giving striking biographical sketches of the men and women who gloriously pioneered in the great departments of the Church's activity. And then in order that every one may know that these activities have borne rich fruitage, and that missions pay large dividends on the money and strength expended, the Committee has issued "Harvests in Many Lands."

The title suggests noble things and we find them here in detail, the records of the men and women who have gone forth bearing precious seed, and who have passed in apostolic procession before us as the bearers of many sheaves. If any man is skeptical about missions get him into contact with this book. If any man is an arm-chair critic—a stay-at-home doubter, read some of these pages in his hearing that he may see what God hath wrought through the devoted labors and the sufferings of those who counted it an honor to endure hardness as good soldiers of Jesus Christ.

Here we have the account of the results observable in mission fields at home and abroad; the results observable, we say, because who can write in a book the results which shall only be known in the light of eternity? As John said in his passionate love for Jesus Christ, we suppose the world itself could not contain the books that could be written as to these things unseen by human eyes.

Every Missionary Society should have copies of this book for study and for reference, and every person who claims to be interested in the work of spreading the Good News should individually possess, and read, and pray over, this volume. There is no other book which contains in equal compass any such review of the work achieved by the Presbyterian Church in Canada, and it ought to be diligently used during the coming winter in all the congregations of the church. If you are a loyal subject of the King of Kings you will be glad to have provided for your earnest perusal such a compendium of the King's business as you will find in "Harvests in Many Lands." Get the book.

Paris, Ont.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## "YEA, THOUGH I WALK."

David Lvall in British Weekly.

Cornelius Breck lay dying in his upper room of the old house of Alton Breck, and the extremity of his case was the subject of a wide and general mourning in the place where he had lived the whole of his life.

Few knew, he least of all, how many yearning eyes were turned towards Alton Breck during these sad days, nor how many prayers, some of them scarcely articulate, ascended to the upper air on his behalf.

Cornelius Breck, in spite of a certain austerity which sometimes repelled those who met him for the first time, possessed, more than most men, the power to win love and respect.

It was not merely because he was well-to-do and was able to extend a helping hand in many directions where help was needed. Riches themselves have no power to win affection, though they may buy its semblance. Many rich men are hated with a cordial hatred; some are suffered because of their possessions; some few are loved. Cornelius Breck was one of the few. He was not an old man, only six-and-forty, and his life, long lonely, was now a singularly happy one. He had married, somewhat late in life, a woman he had long loved, but who had taken years to discover his worth and the riddle of her own heart. He had one son, a lovely boy growing up strong and sturdy to help the place, and now, unless some miracle should be wrought, he must leave it all.

He suffered from an obscure disease, which had baffled many physicians, and which it had been decided was beyond the reach of the surgeon's knife. His doctor and life-long friend, Archibald Amos, had just conveyed the news to him gently, and with a touch of indescribable pathos. The thing was sore on Amos, for they had been as brothers, and all the skill for which his name was famous was powerless to set back the clock even one hour for the man he loved.

"So that's the end, Archie," said Breck, and his deep-set eyes, tired with pain, looked out with a feverish gleam on the face of his friend.

"No, the beginning, old chap," said the doctor, in a low voice. "If all we've been taught is to believe is true."

"But is it true?"

Breck edged forward on his pillow, and the pathos of his eyes deepened.

"How are we to know? It seems true enough when we're about and all right, but when we're up against it, as the Yankees say, that's a different matter."

"I wonder what you'll say, Archie, when I tell you I'm afraid to die."

"I shouldn't believe it," was the prompt response.

"But it's true, man; last night I woke up in a cold sweat, thinking I had reached the last hurdle and was afraid to take it. I don't want to die, Archie, because I don't know what's on the other side. Frankly, I'm afraid."

He took out his handkerchief and wiped some quite real drops from his brow, and again the doctor's heart was wrung with pain.

Here he was on unfamiliar ground. The hurt of the body he could generally either ease or wholly remove; the deeper hurt of the soul was beyond him.

"Would you like to see Dinwoodie?" he asked, naming the minister of the parish "the hunting parson," as he was sometimes called, but there was a hesitation in his voice.

Breck shook his head.

"Dinwoodie's a good chap, Archie, and an excellent judge of port, but he wouldn't understand. No, I must dress myself by my own lane, as the bairns

say. I'm not ashamed of myself in the least; I'm only afraid of what's over the fence."

He smiled a faint melancholy smile, which once more wrung the heart of his friend, and caused him to make what he called afterwards a clumsy effort to offer a crumb of comfort.

He sat down on the front of the bed and looked down from his tall height of splendid health and strength on the wan face of his friend.

"But you know, Corny," he said, using the old familiar name of their boyhood, "you—you needn't; you've simply been ripping—done everything a man could do to live his life well. They adore you from one end of the parish to the other. Why? Because there isn't a man, woman or child in it that hasn't been the better because you've lived. Hang it all, man, that counts; it's—it's everything."

Breck shook his head.

"If I read my Bible aright, it isn't anything, Archie. The heart of the little child, that's what's wanted—the heart that can believe everything, and know that it's all right. Now that you can't patch up the old body, try what you can do for the dilapidated soul."

These words pursued Amos into the open, taking such complete possession of him that he forgot where he had to go next. And yet they comforted him oddly, too, and he remembered how his mother in the long-gone days used to speak of dying grace, which came out of the mysterious shadows of the unknown for the great need of all. She had said often that she had never seen a dead man bereft of this dying grace. There, unless all he had been taught to believe was false, such grace must come to Breck, and that speedily, else were there no justice in heaven.

Amos knew the age of miracles to be past, yet his thoughts dwelt persistently on the thought that since Breck was so reluctant to quit his hold on life, the time had not yet come.

No sooner had he left the room than Breck's wife entered it. She seldom left his side, and had only done so at that moment at his request because he wished to unburden his soul to his friend. When she glided in again, her fair pale face composed to peace, because she would not wound or vex him, nor show to him the anguish of her soul, he turned his uneasy eyes to her.

"Come here, lassie, and sit down, quite close, and put your hands over mine and tell me things."

"What kind of things, darling?" she asked as she knelt beside him, and closed her firm white pulsing fingers over his wasted hands.

"Oh, strong, fine things, of all the men and women you have known that have gone out with a smile on their lips. I don't want to die the coward's death, Edie, and yet, somehow, the way out seems dark."

She stifled her anguish and talked the God giving her the words. But in the midst of it he suddenly shook his head and touched her glistening hair with his hand.

"I'm wearying you, wife, and rending your heart. Go and fetch the bairn and leave me here with him, our two selves, for a little while."

When she came again, leading the little lad by the hand, and Breck's eyes covered them, the treasures that were dearer than his life's blood, a sudden passion of rebellion snatched him. Edith saw his color rise, and in a moment, afraid lest the strain of their talk and the presence of the lively little boy were too much for his feeble strength. But he motioned her to leave on her feet, and bade the boy climb on the bed, which he did without care or fear, finding it impossible to realize what suffering meant.

"Now, Cosmo," said his father, with a brave attempt to marshal some of his old genial forces; "talk to the old man, tell him stories, talk for all you're worth."

"What kind of stories, dad? I'd rather you told me one."

"I only happen to know one today, about a man who was afraid."

"What was he afraid of?"

"Well, you see, it was like this, he had walked a long time on a quite pleasant and easy road, and though he had heard there was a hard bit coming, he didn't realize it till he got there, then he—then he—"

"Funked it," said the little chap with a knowing nod. "I know, I've been like that. Last day the hounds were out, dad, and we came to the hurdles at the Black Cleugh, Don wanted to go on, but I was awful afraid, and thought I would get off and lead Don through the gate."

"And what did you do, old chap, what did you do," asked Breck with an almost painful eagerness.

"I remembered that you didn't like me to funk it, and I—I sat tight and shut my eyes, and gave him his head, and the next minute I was on the other side."

To Cosmo's astonishment his father suddenly clasped his hands.

"You sat tight and shut your eyes and the next minute you were on the other side—that's it, my man, the very thing."

The lad laughed shyly and slipped down off the bed.

"I'll bring the book of the spinney, dad; there's a picture in it mum says is like me."

He made for the door, and so to his playroom, where, in searching for the book, he spent quite ten minutes. When he came back his father had slipped down in the bed and seemed to be asleep. Then the boy stole away a little disconcerted, missing his strong virile companion and playmate, and a little at a loss how to behave in a sickroom, where it was necessary to move quietly, and make as little noise as possible.

Cornelius Breck slept, and in his sleep he dreamed. And in his dream, which is not for men to set down, since it was of the mystery of the spirit world, the God of his fathers spoke to him, and the heart of the little child came back. It had never really left him; he was one of the few who carry it intact through life; it had only suffered a little overshadowing in view of the stupendous sentence to which he had that day listened.

He slept very long, a sleep so unlike any that he had enjoyed for weeks that his wife could scarcely tear herself away from his side.

"Doctor," said Edith, meeting him in the hall, "he's been sleeping right steadily on, just like a child, since one o'clock, and now it is near four. I'm so glad you've come."

"The strain is off him, in a sense, Mrs. Breck, so I suppose it is sheer fatigue. Let's go up and see him."

They entered the room together, and at the moment Breck turned on his pillow and opened his eyes. He murmured drowsily and when they bent over to catch the words they were filled with surprise.

"I've been at the hurdles and didn't funk it," he said with a strange joyousness. "That's you, Edith and Archie; well, turn up the lights. I'm going to live."

A new terror sprang into Edith Breck's eyes and she turned them imploringly on the doctor's face.

Amos turned up the light and came to the bed, and laid his finger on Breck's pulse, at the same time covering him with his keen eyes.

"You've had a good sleep, old chap, and feel the better for it?"

"I've had more than sleep," he answered with the same joyous note in his voice. "I've been there, and—and the time's not yet."

The terror deepened in his wife's eyes; he stretched out his hand and she laid hers upon it, to find it cool and quiet.

"It's all right, dearest," he said, reassuringly, "The time's not yet. I've been down in the Valley of the Shadow and seen the other side. It is good. I shall never be afraid again."

Cornelius Brock rose from his sick bed, and once more took his place in the world of men. But a change was seen in him, a depth seemed to have been added to his fine nature, an earnestness of purpose, a quiet glorying in the avowedly religious life. And with it all a joyousness that his young manhood had strangely lacked.

He lived to be an old man and his last days were better than his first.

OUR OCTOBER WOODS.

Exquisite as are these October days of sunshines and rich coloring, perhaps we should tire of them if they were long continued. The very gorgeousness of the effects would, no doubt, ere long pall upon the eye, which never wearies of the more restful green of the summer woods. As it is, we feel that it is the short-lived beauty of a transient stage, and value it accordingly. Then there is the touch of a pathos which invests the dying glories of the summer with a sorrowful air, even to not over-sensitive minds. The withering of the flower, the fading of the leaf, are too suggestive of the transitory nature of all earthly delights. Happy they whose happiness stands on the firmer basis which "abideth forever!"

Yet, if it is a foreshadowing of that one event which awaits all that is fairest and sweetest here below, this autumn season suggests also the complimentary truth that through death ever comes life, the fast following behind. It is the germinant bud of next year which is pushing off this summer's faded leaf; and nothing can be more interesting than to note how mother nature, even in the season of general death, is busily preparing and nourishing the full tide of life that will burst in with the coming spring. The falling acorn bears the germ that, with favoring conditions, will in a few months be a tiny sprouting oak. Under the soft mould wait the myriads of seeds and rootlets that are ere long to clothe the earth with a fresh mantle of verdure; and the brown leaves that seem to flutter sadly and reluctantly down, when even their autumn glory is over and drear November is at hand, are converted by nature's tender care into a soft and close mantle to protect from the wintry frosts the delicate flowers which will be the glory of the spring! And so, even the always saddening season of nature's decay becomes a parable of resurrection to comfort hearts that suffer from a sense of far heavier loss; and that includes nearly all—does it not? — A. M. Machar, Kingston.

The earthly trials that come to us are God's means of securing our heavenly joy. They lie upon the road we have to travel, and they help us forward. As means of sanctification they make us "meet for the inheritance." If Christ prepares mansions for his people, it is by preparing them for the mansions. The affliction with the weight of glory, but it actually worketh that very glory, and secures it. It holds a chief place among the "all things" that work together for good. Sunday at Home.

So if thou be a walker with God, it will appear in the relations wherein thou standest; for grace makes a good husband, a good wife, a good master, a good servant.—Thomas Boston.

Everybody expects the preacher to pray for the people; but few expect the people to pray for the preacher.

A SONG OF HARVEST TIME.

Come to the meadows with me, dearie—  
Come to the meadows and see, dearie—  
The little green leaves have all turned red;

The autumn is here and the summer is dead;  
The goldenrod's in the rose's stead—  
And the harvest's for thee and for me, dearie.

Run to the orchard and stay, dearie—  
The blossoms that bloomed in May, dearie—  
The magic of fall  
Has turned them all  
Into fruit, to be gath'ered away, dearie.

The birds have flown to the eaves dearie—  
The trees have been robbed of their leaves, dearie—  
The seed that was sown  
Has grown and grown,  
And the grain has been piled into sheaves, dearie.

Come gather it, all you can hold, dearie—  
The harvest's grain is God's gold, dearie—  
The squirrel has stored his nuts in the tree—  
And someone is coming—oh, who can it be?  
The little wind told me—I'll tell it to thee—  
'Tis winter—he's bringing the cold, dearie.

—Frank H. Sweet, in The Interior.

HAVE A HOME OF YOUR OWN.

They are a wise young man and woman who start out in their married life in a home of their own in some place where they will have green grass about their house, even if it is only a few feet. It makes no difference how humble or how modest the house may be. The smallest box of a house with a plot of green, is a temple of common-sense compared to the finest "flat" or "boarding-house" in the city. If there is anything appropriate in this life. It is that young people should live somewhere where each day reflected in the unfolding workings of nature. There is no beginning, in the home sense, to a young married life so true, so wise, so lasting and so satisfactory as that. No life in a city is comparable with that which is lived in a small house with green things growing over and around it where God's pure sunshine bathes and sweetens every side of the house during the day, and where the surest life-giving odors that God gives to His children, the odors of soil and growing things are blown into the house while we sleep.—Ladies' Home Journal.

WHAT HAPPENED TO BETTY'S SHOE.

By Louis M. Oglevee.

Right in the toe of Betty's shoe there was a hole, a big round hole. Betty was very sorry, for the shoes were almost new, and mother had said they must last all summer. Now one must go to the shoemaker and get a patch, and Betty did not like patched shoes for best.

Father was telling a story, so Betty put her shoe up in the vine that climbed over the porch, and by the time the story was finished she was so sleepy that she went off to bed, forgetting all about her shoe.

As soon as she thought about it the next morning she ran out to get it, but when she put up her hand to take it, "whir" went something close to her face, and a tiny bird perched just above her head, chattering and scolding with all its might.

"That little wren must be building a nest in your shoe," said mother; and, sure enough, that is just what had happened. The birds had not minded the hole at all. They had just filled up the toe of the shoe, and they had worked so hard that the nest was nearly done.

THE WISE MOTHER

DOCTORS BABY WISELY.

Nowadays wise mothers do not dose their children with nauseous, griping castor-oil or purgatives, nor do they give them poisonous opiates in the form of soothing medicines. Baby's Own Tablets take the place of these harsh and dangerous drugs, and the mother has the guarantee of a government analyst that the Tablets are absolutely safe, and will cure all stomach and bowel troubles, destroy worms, break up colds and make teething easy. Mrs. Thos. Craft, Blncarth, Man., says:—"I have used Baby's Own Tablets for constipation and teething troubles, and do not know of any other medicine that can equal them. They are always satisfactory in their results." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

"It seems too bad to spoil the new home," said mother, and at the very thought of it Betty's eyes filled with tears. She sat down on the step at the other end of the porch to decide what to do; and after scolding a few minutes more, the wrens went on with their nest-building, watching the little girl, however, out of their sharp black eyes.

By the time that mother called her to go to the store for her on an errand, Betty had made up her mind about the wrens. "They can keep my shoe," she said.

In a few minutes she hurried off to the store, with a shoe on one foot and an old rubber overshoe on the other. "What's the matter, Betty? a sore foot?" asked the storekeeper, kindly.

"The little girl shook her head." "The wrens have my other shoe," she said. "The wrens!" cried the puzzled storekeeper; and then she told him all about it.

"Well, well, well," he said, "Of course the birds must keep the shoe, and I'll come around and have a look at them one of these days."

Betty greatly enjoyed watching the birds all that day, but she could not help wondering what all the other children would say when she came walking into Sunday school the next morning with only one shoe.

That evening, when she went out for a last peep at the wrens, she found a package hung on the vines, not far from her shoe. "For Betty, from the birds," read mother when she looked at the card tied to the package, and when Betty untied the string out tumbled a pair of bright, shiny new shoes.

So Betty had two shoes to wear to Sunday school (and not patched ones, either), and the little wren family lived happily in her old shoe, till the baby wrens flew away to get homes of their own.

She always suspected that the storekeeper knew something about the new shoes, but when she asked him he only laughed and said, "Ask the wrens," and of course the wrens never told.

THE COURTESY OF FRENCH CHILDREN.

I found an appeal to the chivalry, to the grace of manner, to courtesy, never made in vain in France from the top to the bottom of society. One day, while making some sketches in the street, I was surrounded by a number of interested children; they kept dancing in front of me in their enthusiasm, getting finally very much in my way. I addressed a little fellow, who seemed to be a ringleader, saying: "Helas! ou est votre politesse Française?" He looked at me, then, with a mocking little grin, he planted himself in front of me, flapping his arms in a clever way like wings, shrilly shouting: "O, Yankee doodle do!" I was thoroughly surprised and amused when he dramatically pulled his cap over his eyes, pulled up his cape collar, and folded his arms, becoming an absurd but unmistakable image of the Little Corporal, as with bent brows he addressed his comrades:—"Boys, she is right. Fall in line! Face! March! Fall back! The French do know how to be polite." The boys all marched behind me, and not once did one boy again forget and obstruct the view.—Annie Fields Alden, in Harper's Bazar.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Mr. Thompson, of the Montreal College, preached morning and evening in St. Paul's church.

Rev. J. W. M. Milne, of the Glebe church, exchanged on Sunday with Rev. N. H. MacGillivray, of St. John's church, Cornwall. Both congregations were pleased and edified.

Mr. Thomas McJanet, principal of the Kent street school, and an elder in Knox church, is the unanimous choice of the public school teachers of Ottawa as one of the candidates for election to the advisory council of education for the province. Mr. McJanet well deserves this honor at the hands of his fellow teachers. He is himself an able and experienced educationist, possessed of progressive ideas, and, if elected, will make a useful member of the council. Voting from third Wednesday in October till first Wednesday in November.

Mr. W. W. Brownell, of Avonmore, Ont., father of Mrs. (Dr.) Kirke, 18 Somerset street, has returned from conducting a mission at Lashburn, Sask., since last May. Mr. Brownell, although 74 years of age, volunteered to undertake this work when lay missionaries were called for, and rendered splendid service for the Presbyterian church in his field. In all he conducted 38 services, 17 Sunday school sessions, 16 prayer meetings, paid 135 visits, visited 57 families, travelled on horseback 1,475 miles, walked 100 miles, attended two funerals and two baptismal services.

Rev. Dr. Lyle, Moderator of the General Assembly, preached twice in this city on Sunday, in the morning in St. Andrew's, and in the evening in Knox. On both occasions he presented the claims of Home Missions and Augmentation clearly and powerfully, explaining the many difficulties that confronted the church of Christ in Canada. There was the great extent of Canada, 5,000 miles from ocean to ocean. If this was a thickly settled country the task would not be so hard, but it was in many parts sparsely settled and this necessitated weak and struggling congregations. There were congregations that must be helped. Then another difficulty was a divided church. "I am speaking of the church in the broadest sense for the Roman Catholic Church is also a part of the great church of Christ. But we are all divided, in history, in tradition, in prospects and in fields. Referring to the home missionary work of the Presbyterian church, he said that when that prince of home missionaries, Rev. James Robertson, was in the work in the West he had charge over a district that since then has grown to three times the size it then was, and that was not so very long ago. During the past 25 years the Presbyterian church of Canada had given on an average \$26,000 a year for augmentation. This year it was asking for \$52,000. As a result of this giving, 39,000. As a result of this giving, each congregation were being added each year to the Presbyterian church in this country and these were giving to the funds of the church at least \$80,000 a year. Was not that good investments? In a short time the church would be adding 52 congregations a year.

The sacrament of the Lord's supper was observed in the Presbyterian church, Alexandria, last Sabbath. There was a full attendance of members, the solemn service being conducted by the pastor, Rev. D. Stewart, M.A., who also preached the preparatory sermon on Friday evening. The additions to the membership were seven, all by certificates from other congregations.

## EASTERN ONTARIO.

Rev. T. A. Sadler, of Cardinal, has been visiting friends at Russell.

A new organ has been purchased for the Woodville Presbyterian Sabbath school.

Rev. A. C. Watt, of Bond Head, conducted anniversary services at Pinkerton last Sunday.

Rev. T. O. Millar, from Paris Presbytery, has been inducted to the charge of Quaker Hill, Ont.

Rev. Principal Scrimger, D.D., of the Montreal College, conducted special Thanksgiving services at Gravel Hill and Monkland last Sabbath.

Rev. P. F. Langill, of Carp, and Rev. J. W. S. Lowry, of Fitzroy Harbor, when attending a meeting of the Ministerial Association in Arnprior, were guests at St. Andrew's Church manse.

Anniversary services were conducted last Sunday in St. Andrew's church, Arnprior, by Rev. Professor Welch, of Montreal College, who also lectured on Monday evening. Subject: "Mark Twain."

Rev. D. Stewart, M.A., of Alexandria, conducted the service preparatory to the communion at St. Elmo on Saturday afternoon. The pastor, Rev. Mr. Lee, conducted the observance of the Lord's supper Sabbath last.

Rev. D. N. Coburn, of Smith's Falls, conducted anniversary sermons in St. John's church, Almonte, on the 19th inst. The attendance was good, especially in the evening, when the congregation of St. Andrew's joined their sister church in worshipping.

Mr. Arthur Barnard, son of the late J. Barnard, was ordained and inducted as pastor of the Presbyterian Church at Burk's Falls on Tuesday. He is a graduate of Queen's University and is totally blind. Mr. Barnard was a brilliant student. This is his first charge.

The following topics will be treated by Rev. Wm. Shearer in St. Andrew's church, Picton, on the next four Sabbath morning sermons: 1. "The Wisdom that Cometh from Above"; 2. "Love the Divine Principle of Self-oblivion"; 3. "The Angels of God"; 4. "The Devil and his Angels." Strangers always welcome. All pews free.

The choir of the Newington church intend holding a Thanksgiving dinner on the evening of October 25. A good programme of music and speeches will be rendered, after which they will adjourn to the basement and where a real old Thanksgiving dinner of pumpkin pie, roast turkey etc., will be served for all who can attend it.

Sacrament of the Lord's supper was administered in St. Andrew's church, Arnprior, on Sunday morning, 367 communicants sitting at the table, the largest in the history of the church. The service preparatory to the sacrament was held on Friday evening, Rev. A. A. Scott of Carleton Place conducting the service.

Anniversary services were held in St. Andrew's Church, Almonte, on a recent Sunday, and were conducted by Rev. Mr. Anderson, of the McKay street Church, Ottawa. On Monday evening a social was held in the church, supper being served from six until eight o'clock, after which a musical and literary programme was presented.

The Rev. H. E. Abraham, after a holiday of three months, occupied his own pulpit in St. Paul's Church, Port Hope, at both services on Sunday. Large congregations were present and the Rev. gentleman delivered two very interesting and inspiring addresses. He has been given a reception at which there was a representative attendance of the congregation, and an address was presented expressive of the good will of the congregation.

## MONTREAL.

Lord Strathcona, on behalf of his wife, has sent \$1,000 for the endowment fund of Lachine General Hospital.

Thursday afternoon, Oct. 7, marked another epoch in the history of the Chateaugay Church, when the Rev. George A. MacLennan was inducted into that charge. The afternoon and evening were ideal in weather conditions, and the union of pastor and people was most happily consummated. The Rev. J. D. Anderson, of Beauharnois, was moderator, and presided and put the usual questions. The Rev. C. W. Shelley, Valleyfield, preached a helpful sermon from 1 Pet. 27. Very fitting charges were given to the pastor and people. The Rev. J. B. MacLean, of Huntingdon, addressed the minister and the Rev. R. L. Ballantyne, the people. At six o'clock a splendid supper was served in an excellent way by the ladies in Tully Hall. Mr. Lockhart presided and gave hearty welcome to Mr. MacLennan and his family. To this Mr. MacLennan feelingly responded expressing pleasure at meeting his new flock, while also feeling the separation from his old charge at Norwood, Ont., where he left a people anxious to retain him; but he felt a call to come to Chateaugay. Congratulatory addresses were given by the ministers mentioned, and by the Rev. Peter Walker, of Maisonneuve. The Chateaugay church has a bright future. A new church costing \$11,000 is in process of erection and will be opened about New Year's. The call to Mr. MacLennan was most hearty, and everything points to a happy and successful pastorate.

## TORONTO.

Professor James A. Falconer addressed a mass meeting of men in the hall of the C. A. building on Sunday afternoon on the "Divinity of Jesus Christ."

Rev. Professor W. G. Jordan, D.D., of Queen's University, Kingston, preached anniversary sermons last Sunday in Avenue Road church to large congregations.

At a meeting of church-workers, held last week in the hall of Cooke's church to consider the question, "What shall we do with the Chinese?" Rev. A. B. Winchester, of Knox church, who was one of the speakers, made an eloquent defence of the Chinese, urging the churches not to be stampeded by foolish prejudices and unwise and reckless statements. He said in part: I have read the criticisms in the press and from the pulpit, and I have read the pious statements of well-meaning men that it would be better to confine the teaching of Chinese to men. Well, I glory in the fact, and thank God for it, that my wife and my daughter have had the honor of teaching Chinese the Gospel of Jesus Christ, and they are not going to give it up. If women have qualities of head and heart that fit them to teach Chinese; if they have more patience with those strangers than men, are we to retreat because of reckless, injudicious and unfair criticisms of men who do not know the subject, however honest they may be?

Nay, verily. Rev. Dr. J. C. Thompson, Montreal, thought they should try to get close to the Chinese. They should enter their laundries and talk with them, and he saw no reason why the ladies should not do so. Rev. Dr. R. P. MacKay, who presided, spoke of the necessity of facing the problem of the foreigner in Toronto with earnestness, pointing out that the foreign population in the city now numbered 35,000. "We are not going to be frightened or discouraged by criticisms," he said. "We are going to do the work."

WESTERN ONTARIO.

Rev. A. L. Budge, of Hanover, has been preaching very acceptably at Mimosa.

Rev. J. C. Wilson, of Knox church, Acton, has commenced a series of services on "The Life of Paul in Ten Cities."

Rev. W. A. J. Martin, convener of the F. M. Committee, addressed the annual thankoffering meeting of the Hespeler W.P.M.S. last week.

After a pastorate of 32 years, Rev. Dr. Battisby, of St. Andrew's church, Chatham, has tendered his resignation on account of continued ill-health.

Rev. D. I. Ellison, of Paris, preached anniversary sermons in the Ratho church last Sunday week. Rev. J. A. Clagston, of Gobles, taking his services in Stanley street church.

Rev. John Thomson, M.A., of Ayr, attended a meeting of the Ministerial Association at Preston last week and delivered a very interesting address on Dr. John Watson, the preacher and author.

A successful social held in connection with Knox church, St. Mary's, realized a snug sum for the Anna Hudson mission fund. Rev. Nichol presided and Miss Aitken, Misses Gray, John Gray, Miss Hazel Robertson, Miss Irwin and Dr. Knox took part in the excellent programme which was presented.

In opening a series of evangelical services in the First Church, St. Mary's, the Rev. D. N. Morden delivered a strong message from the words: "Jesus of Nazareth is passing by." Rev. G. A. Woodside, of Owen Sound, who took so effective a part in the Kootenay campaign of a few months ago, is helping Mr. Morden in the work.

Rev. John R. Kay was formally ordained and inducted into the charge of the Presbyterian church, Tara, on Friday evening of last week. There was a large attendance at the service. Rev. J. Rex Brown of Burgoyne addressed the pastor, and Rev. Mr. Atkinson of Chesley the people. Among others present was the new minister's father, Rev. John Kay, for some time minister of Deer Park church, Toronto, who is now living retired in Stratford.

A new Presbyterian church was dedicated on the 3rd instant in the picturesque neighborhood on the banks of the Magnetawan river, in the Highlands of Ontario, at a little nook called "Croft," by Rev. S. Childerose, Home Mission Superintendent for Northern Ontario. Rev. George Towner is the minister in charge. As the people are determined to have no debt, they are at present doing without suitable seats, using planks and benches. Men and women have worked hard to secure this church home, and turned out in large numbers for the opening services.

The sixth anniversary of the new Presbyterian church, Balderson, Ont., was held Oct. 3rd, and was one of the most successful in the history of the congregation. The Rev. W. T. B. Crombie, B.A., B.D., responded to the session's and congregation's invitation to grace the occasion with his presence.

A large congregation greeted him on both occasions, especially in the evening, when seats were placed in the aisles to accommodate the people of the congregation and their friends.

Mr. Crombie's sermons were characterized by lucid treatment, profound thought, logical reasoning and practical application. Mr. Crombie has been called to Elgin, etc., in the Montreal Presbytery, where his ability is bound to make itself felt. Possessing perhaps a minimum of that selfassertion, and bumpiness so often seen in men of small calibre, he is not known in the church as he ought to be. However, he is still young and we shall expect now that he is likely to be more out in the open where his talents will be appreciated to hear of him later.

BRUCE PRESBYTERIAL SOCIETY.

The twenty-second annual meeting of Bruce Presbyterian Society was held in the Presbyterian Church, Port Elgin, on Wednesday afternoon, Sept. 2nd, 1909. The church was well filled, the president, Mrs. Norman Robertson, of Walkerton, occupied the chair. After devotional exercises the minutes of last meeting were received and adopted. Mrs. McLeod, the pastor's wife, then cordially welcomed the visiting delegates and Mrs. Galbraith, of Paisley, responded.

The reports of the secretaries and treasurer were read. The showing is a little below last year both in membership and contributions. This is owing to a great measure to removals, also last year, in order to celebrate the coming of age of the Society, fifteen life members were added, there were none this year, and that would much more than account for the decrease in contributions. Notwithstanding the amount raised this year is upwards of \$1,000, last year it amounted to \$1,175. Five bales of children's clothing and three bales of adult second-hand clothing were sent to Crowesland, Reserve, Northwest, and one bale was sent to Toronto to be disposed of at that centre where most needed. Regular meetings have been held and the interest well sustained. Thankoffering and meetings for special prayer were observed. Five active members have been called to lay aside their labors and enter into rest. Our loss is their gain. Mrs. Boyd, of Chesley, offered the dedicating prayer.

The President's address was a loving appeal to all to reconsecrate their lives to work and live for Christ and the glory of God, asking afresh, "Lord what wilt Thou have me to do?" and also that He would give us the will to do it. She also spoke in grateful terms of our late President, Mrs. Johnston, whose presence was greatly missed.

A solo "Just for today" was sung very sweetly by Mrs. McGillivray. On motion of Mrs. McLennan of Tiverton, and Mrs. Bell, of Walkerton, it was decided that 5c per member per annum be set aside as a fund to defray expenses of Presbyterian President, in visiting auxiliaries and Mission Bands, and the expenses of President, Secretary or any other delegate sent by the Presbyterian Society to the annual meeting.

A number of questions sent by the Board of the W.P.M.S. re the proposed plan of work were considered and answered.

At this point in the proceedings it was announced that Mrs. Goforth had just arrived and the audience arose to welcome her. Mrs. Goforth gave two excellent addresses. In the afternoon she spoke more particularly of her personal work in China and in the evening on the recent revival there. Her addresses were wonderful tributes to the power of prayer, consecration, and of simple faith in the promise "My grace is sufficient for thee" when our will is made subservient to God's will and we obey His call. They made a deep and profound impression.

Mrs. Wilson, of Walkerton, gave an excellent address on Mission Band work. It was greatly to be regretted that owing to lack of time she was only able to touch on a few of the more important points.

Mrs. McLennan, of Tiverton, who has given the closing words, had time only to say a very few. She said the world was divided into two parts. Those who go ahead and do something and those who sit still and say "Why don't they do it some other way?" To which class do you belong?

Tea was served in the basement and a social time enjoyed. In the evening, Rev. Mr. McNab, of Underwood, occupied the chair and gave a short address. Mrs. Goforth again addressed the meeting, and excellent music was furnished by the choir. This meeting was voted by all as one of the most successful that Bruce Presbyterian has ever held. A spirit of love and good will prevailed.

This report was mislaid, hence its late appearance.—Ed. D. P.

HAMILTON.

Rev. D. R. Drummond is preaching a series of sermons on the early Genesis narratives.

Rev. A. T. Barnard preached in St. Andrew's church on Sabbath, Oct. 10th. Mr. Wilson was in Stratroy that day for anniversary services.

Rev. W. H. Sedgewick's subjects in Central church last Sunday were "The Magna Charta of Childhood," and "The Ethics of Anger."

Rev. S. B. Russell and Rev. D. R. Drummond were the preachers at the 6th anniversary of Westminster church, celebrated on Sunday.

The Highlanders attended divine service at MacNab street church on Sunday, the 10th inst. Rev. Mr. Ketchen preached.

BRITISH AND FOREIGN.

Confucianists are soon to erect a \$100,000 building in New York City.

Eleven hundred Hindus entered the post of Seattle, Washington, last year.

The thirteenth decennial census of the United States will require only about 65,000 enumerators.

Illinois Wesleyan university has received from the Carnegie fund \$30,000 for a new science building.

At the recent Leipzig celebration, Sir Archibald Geikie, the well-known geologist, received a doctor's degree.

Southern France was visited by heavy storms accompanied by earth shocks doing great damage to property.

There are said to be over forty growing towns in Oklahoma which have no organized religious work of any kind.

The total cost for the new church for Dunning U.F. congregation, \$21,000, has all been contributed by members and friends.

The loss of life resulting from the West Indian hurricane which swept Louisiana and Mississippi is estimated at one hundred.

Of the 65,000 Spanish-speaking Mexicans in southern California not more than a thousand are in touch with any Protestant church.

There was a birth on Alise Craig the other day which is rather an unusual thing on Paddy's Milestone. The first birth was chronicled 20 years ago.

The deposed Sultan of Turkey is reported seriously ill and not expected to live many weeks. The opinion is expressed that Abdul Hamid was insane long before his dethronement.

A correspondent states that Scottish manufacturers of linen goods are enjoying a boom, the adjustment of the United States tariff having brought out a large weight of orders for shipment westward.

The total output of eighteen months' work at the Austrian Government mines was about one gramme (15.5 grains) of pure radium. There does not appear to be any immediate prospect of a glut in the radium market.

Liverpool incendiaries are reported to have emulated Samson's exploit with the foxes by tying a torch to a cat's tail, pushing the animal through a hole in a wall, and thus setting fire to a cotton warehouse.

The British government is organizing a university at Hong Kong to include medicine and technology, and the Germans are to contribute \$150,000 for a university building at Kiao-Sau and \$50,000 annually for the support of this institution in the Orient.

One of the great tunnels of the world is being built through the Andes in South America. It will be five miles long, and the highest great tunnel in the world—12,000 feet above sea level. It will connect Chile and Bolivia.

Rev. A. Morrison, of Kirkhill, preached the preparatory sermons in English and Gaelic in the Maxville church on Saturday afternoon, conducting communion service in the same place on Sabbath morning.

## HEALTH AND HOME HINTS.

Save fat from soup, clarify it, and you will have the wherewithal for basting meat and frying vegetables.

Slices of cold pork, seasoned with pepper and salt, fried on both sides, and served with apple sauce, will make a tasty dish.

Finely chopped cabbage scattered over carpets before sweeping is a wonderful cleanser, and to be preferred to tea leaves.

Bathe before breakfast if you can; if not, wait for quite two hours after a meal, so as not to interfere with the digestion.

For chafed skins nothing is better than the best Fuller's earth. If a child has a delicate skin, always use it after washing.

Baby's bare feet are pretty, but if you value his health, you will put on little woolen socks. His little feet should always be kept warm.

Grated cheese is more digestible than plain cheese, moreover, it makes a prettier dish. Serve a small dish of it for the cheese course, and see how it will be appreciated.

Dusting, or rather good dusting is an art. A slightly moistened duster in the left hand and a dry duster in the right, if well used, will collect the dust, and leave a perfectly clean surface.

Baked Sweet Potatoes.—Wash and scrape them and split them lengthwise. Steam or boil until nearly done. Drain and put them into a baking dish, placing over them lumps of butter, pepper and salt. Sprinkle thickly with sugar and bake in an oven until they are nicely browned.

Saturday Pudding.—Put a layer of jam in the bottom of a pie dish, and spread over it breadcrumbs to the depth of an inch. Beat up two eggs with a pint of milk, grate in a little lemon rind, and pour over. Bake for twenty-five minutes in a moderate oven.

Scalloped Fish.—Cut uncooked fresh fish into small pieces free from bones and season with salt and pepper. Fill a buttered baking dish three-fourths full with the prepared fish, cover with hot, sweet milk, sprinkle with bread crumbs and bake in moderate oven until the fish is tender and the crumbs are brown.

Force-meat Balls.—Chop finely a quarter of a pound of suet, two ounces of lean bacon or ham, and the rind or half a lemon. Add a good pinch of powdered herbs, six ounces of bread crumbs, and a good seasoning of pepper and salt. Mix with two eggs, or one egg and a little milk, and form into balls.

The best thing to do if you happen to overboil potatoes is to drain off the water as much as possible. Put them, still in the saucepan, but without the lid, over the fire and stir with a wooden spoon until the water has evaporated and the potatoes become floury. Mash them until no lumps are left. Add salt, pepper, a lump of butter or dripping and a little milk. Mix and beat well and serve as mashed potatoes.

Egg and Tomato Pie.—Hard boil some eggs and cut them in slices. Grease a pie dish and line it with breadcrumbs. Put a layer of egg slices in it, season with pepper and salt, then more breadcrumbs and a layer of tomatoes, and so on until the dish is full. Cover with breadcrumbs. Over all pour some gravy or stock, put a few bits of butter on the top and bake.

First Farmer (pointing to the flaring horn on an automobile)—What's that thing for?

Second Farmer—That's the thing they blow jes' before they run y' down!

## SPARKLES.

Mistress (excitedly)—"Bridget, you have roasted the chicken for dinner and I wanted to have the mutton today." Bridget—"Ye niver said so." Mistress—"No, but I thought you would have known." Bridget—"Shure, mum, and did ye expect a mould-reader for folve shillin's a wake?"

Mrs. Rural (angrily)—"You promised me, when you went up to London last winter, that you wouldn't go near Cousin Maggie's."

Mr. Rural—"Y-e-s, my dear."

"But you did."

"I—I only took one meal there, my dear."

"I knew it—I knew you had taken a meal there or something. Murder will out."

"What has happened, my dear?"

"She writes that she is coming here with her six children to stay for a month."

A big Indian and a little Indian were walking down the street one day. The little Indian was the big Indian's son, but the big Indian was not the little Indian's father. What relation was the big Indian to the little Indian? His mother.

"A mothers' club," exclaimed Mrs. Farmer Hayrick, putting the newspaper down. "The very idee o' sech a thing! I never use nothing but a shingle. Nice sort o' mothers they must be that has to use a club!"

"Talking of ants," said the American casually, "we've got 'em as big as crabs out West. I've seen them fight with long thorns which they used as lances, charging each other like knights in a tournament."

The English traveller smiled.

"They don't compare with the ants I saw in the East," he said quietly. "The natives there have them trained as beasts of burden. One alone could trail a ton load for miles with ease. Sometimes, however, they will turn and crush the life out of their drivers."

The American asked the name of the particular kind of ant.

The reply was elephants!

In a certain church in Ireland, a young priest took for his text, "The Feeding of the Multitude." But he said — "And they fed ten thousand people with ten thousand loaves and ten thousand fishes." Thereat an old Irishman said—"That's no miracle; Begorra, I could do that myself," which the priest overheard. The next Sunday, the priest announced the same text, but he had it right this time—"And they fed ten thousand people on ten loaves of bread and ten fishes." He waited a second, and then leaned over the pulpit and said—"And could you do that, Mr. Murphy?"

Murphy replied, "Sure, your reverence, I could." "And how could you do it," said the priest. "Sure, your reverence, I could do it with what was left over from last Sunday."—San Francisco Argonaut.

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**GOLD DUST**

WASHING POWDER "CLEANS EVERYTHING."

The N. K. FAIRBANK COMPANY

MONTREAL

## A MAINSTAY FOR ALL MEN

All Breadwinners Who Find Health  
Declining Should Take Dr.  
Williams' Pink Pills.

Thousands of men throughout Canada are suffering to-day from a deplorable failure of strength without knowing that they are the victims of nervous exhaustion. The signs are plain. The sufferer cannot keep his mind on work, passes restless nights, turns against food and cannot digest it, feels exhausted after exertion, while headaches and fits of dizziness often add to his misery. These symptoms denote that the nervous system is weakened and insufficiently nourished. Dr. Williams' Pink Pills will promptly cure because they enrich the impure weak blood and thus give new strength and tone to the exhausted nerves. No other medicine can do this so promptly and so surely.

Mr. W. H. Hipson, East Pubnico, N.S., says:—"For a number of years I was troubled with violent headaches. When these spells came on the pain was so severe that I feared I would lose my senses. At the onset these headaches would come on about once a week. I doctored for the trouble, and did everything possible to get relief, but without avail, and as time went on the attacks grew both in frequency and severity. The pain was terrible, and with each attack seemed to grow worse. The only relief I could get was from a hot mustard foot bath, and the application of hot water and ammonia to my head. I would then have to be led to bed, where I had to remain until the attack passed away. At this time Dr. Williams' Pink Pills were brought to my notice, and while I scarcely hoped they would cure me, I decided to try them. After taking a few boxes I found that the attacks were not so severe, and I joyfully continued taking the pills until I had used ten boxes, when every symptom of the trouble had passed away, and I was in better health than I had ever enjoyed before. It is several years since my cure was effected, and as I have not had a headache since I feel that the cure is permanent. This is a plain statement of my case, but no words can tell what my sufferings really were, and I believe that but for Dr. Williams' Pink Pills I would have been in my grave, for I could not have stood the pain much longer, and doctors did not do me any good."

Dr. Williams' Pink Pills are sold by all medicinal dealers, or may be had by mail at 50 cents a box or six boxes for \$2.50, from The Dr. Williams' Medicine Co., Brockville, Ont.

### WORTH WHILE.

Edward Sanford Martin.

I pray Thee, Lord, that when it comes to me

To say I will follow Truth and Thee. Or choose instead to win as better worth

My pains, some cloying recompense of earth—

Grant me, great Father, from a hard-fought field, Forespent and bruised, upon a battered shield,

Home to obscure endurance to be borne Rather than live my own mean gains to scorn.

Far better fall with face turned toward the goal

At one with wisdom and my own worn soul,

Than ever come to see myself prevail, When to succeed at last is but to fail.

Mean ends to win and therewith be content—

Save me from that! Direct Thou the event

As suits Thy will: where'er the prizes go, Grant me the struggle, that my soul may grow.

**Grand Trunk  
Railway System**

**MONTREAL**

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

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Through Sleeping Cars.

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PERCY M. BUTTLER,  
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NORTH SHORE FROM UNION  
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G. C. ANDERSON,  
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Post Office Department, Mail Service Branch, Ottawa, 11th October, 1908.

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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.

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(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.

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