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At 16 Wurttemberg street, Ottawa, on Nov. 27, 1909, the wife of Walter H. Boyd, of a daughter.

MARRIAGES.

At lot 28, con. 4, Nassagaweya, on Wednesday, Nov. 24, by Rev. A. Blair, B.A., Henry Leichman to Mary, daughter of Andrew McAlpine, Esq.

At the manse, Rocanville, Sask., on Friday, Nov. 5, by Rev. Mr. Ross, Alex. McRae, of Carnoustie, to Miss Jean H., youngest daughter of John McQueen, of Guelph.

At Sunny Brae, Fertile Creek, the residence of the bride's brother, on Nov. 24, 1909, by the Rev. R. L. Ballantyne, Miss Janet Galbraith to Mr. R. L. Richardson, of Boissevain, Manitoba.

By the Rev. A. H. Scott, M.A., on Thursday, Nov. 25, at the residence of the bride's father, North Burgess, Mr. William Alexander Miller, of Madoc, Ont., to Miss Euphemia, daughter of Andrew Allan, Esq., Scotch Line.

At 585 Bathurst street, Toronto, on Wednesday, Dec. 1, 1909, by the Rev. A. Looman George, Inez Florence, fourth daughter of Mr. and Mrs. Alexander Campbell, to Dr. William Anderson Dalrymple, of Toronto.

On Wednesday, Dec. 1, 1909, at the residence of the bride's father, 77 Madison avenue, by the Rev. Dr. Wallace, Grace Isabel, second daughter of Mr. and Mrs. W. R. Todhope, to Arthur Culpson Grant, son of Mr. and Mrs. Robert Grant, 129 Havelock street.

At the home of the bride's father, Hamilton Beach, on Wednesday, Dec. 1, 1909, by the Rev. J. A. Wilson, of St. Andrew's Presbyterian Church Hamilton, Christy A. (Nana) MacFarlane, daughter of Mr. James MacFarlane, to Lieut.-Colonel H. P. Van Wagner, of Stony Creek, Ont.

On Nov. 24, 1909, at the residence of the bride's parents, by the Rev. W. H. McNeill, Annie Emma, eldest daughter of Donald Bell and Mrs. Bell, to John McAnlay, all of Parkinson.

On Wednesday, Dec. 1, 1909, at the home of the bride's mother, 121 Davenport road, by the Rev. H. A. Macpherson, Mary (Mae) eldest daughter of Mrs. D. Hunter, to Mr. Frank Axworthy, Toronto.

At Buena Vista, Ottawa, the residence of the bride's parents, on Wednesday, Dec. 1, 1909, by the Rev. Dr. W. T. Herdige, Lillian, only daughter of Mr. and Mrs. Thomas Ahearn, to Harry S. Southam, Ottawa.

DEATHS.

At Windsor, Dec. 1, 1909, Margaret, wife of Cameron Brown, and daughter of the Hon. George W. Ross.

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NOTE AND COMMENT

"Wine," said a sarcastic Frenchman, "may be made from many things, even from grapes." Taxation, says the New York Journal of Commerce, is now reaching such a development that it will soon be pertinent to remark that taxation may serve many purposes, one of the incidental services rendered being the provision of money to defray the public expenses.

Many letters and observations of Queen Victoria, now being published, are causing the public to recognize in her great reflective gift and much insight. She said to Archbishop Benson: "As I get older I cannot understand the world. I cannot comprehend its littleness. When I look at the frivolities and littlenesses, it seems to me as if they were all a little mad."

In the regular Sunday School work of the Presbyterian Church (North) there are 16,006 schools, with 129,936 teachers and 1,677,690 pupils—or a total Sunday School enrollment of 1,267,626, and the total contributions of these Sunday Schools to church purposes last year aggregated \$945,312—or in round numbers a million dollars. From the Sunday Schools alone 41,642 names were added to the church rolls last year.

Let us be humbled by one thing, viz: That we know so very little. We speculate about God, says the Lutheran Visitor, and criticize his government of the world and doubt his plan of salvation, although we know next to nothing about our nearest planetary neighbor. And yet God rules a universe so immense that Halley's comet, now returning to our vision, can travel thirty-nine years outside and sweep off our greatest telescope.

"Worship is the highest act and attitude of the human soul. Man is never more exalted than when he bows in adoration before his Maker and Redeemer. The beasts of the field never conceive for worship. Man alone, of all created beings, offers homage to his Creator. In so far as man neglects worship, he neglects what is highest and divinest in his nature. To neglect or refuse to worship is to drift back toward animalism. The more spiritual we are, the more worshipful we will be."

The newest British "Breadnought" cruiser "Lion," and her sister ship, for which contracts have just been let, will, according to a high authority, be remarkable for their formidable tonnage of 26,350, and speed of 23 knots. These vessels will be 700 feet long, only 62 feet shorter than the Cunard line steamer "Lusitania," and will carry eight 12-inch guns. The big warships will cost over \$19,000,000 each. The latest battleship, the "Orion," which is about to be laid down at Portsmouth, will be 22,500 tons.

A Detroit teamster found \$900 and promptly sought out the owner and gave him the money. "There are lots of men just like that," said a visiting minister from up the State. "Only not many have such an opportunity to prove their honesty. In fact the great majority of men are strictly honest, or mean to be, but they do not get their names in the papers because of that fact. Mere honesty is not new nor strange nor sensational enough for the papers. They are after the rogues and the rascals, and the bigger the sinner and the blacker his crime the larger the space given to writing him up."

The annual report of the Board of Railway Commissioners states that during the year ending March 31st last, 438 persons were killed and 1,201 were injured on railways in Canada.

The proportions were: Passengers killed, 26; injured, 227; employees killed, 191; injured, 769; other persons killed, 231; injured, 205. The Canadian Pacific killed 18 passengers and injured 47; the Grand Trunk killed 3 and injured 111; the Canadian Northern killed one and injured eight. The C. P. R. killed 120 employees and injured 158; the Grand Trunk killed 46 and injured 269; the Canadian Northern killed seven and injured 170, and the Michigan Central killed three and injured 142.

A curious ceremony has just taken place at Geneva, where a young woman, twenty years of age was baptized in one of the bathing establishments according to the rites of the Millerists. She appeared in chemise and short skirt and stood up to her knees in water and so remained while the minister read some passages from the New Testament. The minister wore a frock coat and high boots. Taking the postulant by the waist he plunged her into water and asperged her copiously. Then she was taken into a room and dry clothing given her. This is the second baptism of the kind which has taken place in Geneva.

The Peary and Cook dispute over the North Pole has reached an acute stage, remarks the New York Observer, and, like almost all questions of moment, tends to divide the public into two great warring camps. But really there is no need of taking sides in this controversy. Let it be settled dispassionately, by a large jury of scientific men—not even by one body, however reputable, but by a grand jury of men of all sections of the educated world. Humanity naturally tends to partisanship, and there be many who say, Our man is right, proofs to the contrary notwithstanding.

A human hair of average thickness can support a load of six and one-fourth ounces, and the average number of hairs on the head is about thirty thousand. A woman's long hair has a total tensile strength of more than five tons, and this strength can be increased one-third by twisting the hair. The ancients made practical use of the strength of human hair. The cords of the Roman catapults were made of the hair of slaves, and it is recorded that the free women of Carthage offered their luxuriant tresses for the same use when their city was besieged by the Romans.

The claims of Roman Catholics to equal political and educational advantages with Protestants cannot be disputed, says the Christian Irishman. The Protestant who would deny his Roman Catholic neighbor equal rights with himself is not true to the Protestantism he professes to hold. The Protestantism that does anyone a wrong stands condemned as unchristian. "Thou shalt love thy neighbor as thyself" is the authoritative pronouncement of our Redeemer. The limitation fixed by the words "as thyself," carries the Divine sanction.

But Roman Catholicism asks for more than equal rights. The Church must govern the State. The Pontiff must have the precedence of the King. We do not label Roman Catholicism as writing. Roman Catholics will readily admit the correctness of our representations. They will go further, and proudly defend a church which alone of all the churches has the boldness to claim infallibility.

The issue must be joined in the first instance, not between Protestantism and Roman Catholicism, but between Roman Catholicism and the State. The State will have to fight for her own independence, and will do so with the less hope of success the more she countenances principles that must in the long run antagonize her own.

Bishop McDonnell, of the Brooklyn Catholic Diocese, has ordered the clergy to dispense with sermons at half past six, eight, nine and ten on Sundays. Instead they are to give instructions based on the catechism of the Church. This plan is said to be in vogue in Ireland. The diocesan secretary said that the idea is one which will help grown people through these plain instructions to secure a deep and fine conception of all that the Church has to offer. The priests will unfold in the most careful way the teachings of the sacraments, the Commandments, the Apostles' Creed, the Hail Mary, the Lord's Prayer, etc. It is quite probable that an entire year will be spent in instructions in the Apostles' Creed and by the time the last leaf in the Book of Instructions has been turned ten years will have elapsed. Protestants can learn some things from the Roman Catholic Church. The Protestant minister who expounds the Scriptures and the doctrines of his church in the morning two Sundays in the month, and then preaches as powerful a sermon as he can in the evening, and the next month takes two evenings, for the expositions, may discover that he has more attendance in the evening than he has when he preaches. It takes a master mind to expound well; but it is an art that can be acquired.

One of the foremost evangelists of our time is popularly known as Gipsy Smith. His proper name is Rodney Smith. He has completed a very remarkable tour of the United States and is now at work in England. A writer in a recent number of the "Interior," describes him admirably. From boyhood to manhood the Gipsy's life has been filled with romance and adventure. Born in a tent, cradled in a van, nursed in village lanes, motherless, schoolless, but hungry of heart, keen of mind, and blessed with a devoted father, he finally broke through all barriers of Gipsy environment and became a great cosmopolitan champion of the gospel.

Wholly has this been the rise of mind and the victory of personal worth. No clap-trap, no bombastic pretensions, no egotistic presumption. The Gipsy is up to stay, because under him lie the foundation of a well-wrought and worthy manhood.

He learned to read and speak in the rude school of selfhelp, and how well he was taught may be judged when we see it said in a great London daily that never since John Bright was the simple effective English of public speech had a more remarkable representative.

Shall we call his a great preacher? Not according to standard rules in homiletics. He is innocent of school modes—that is sure. He certainly is no logic-chopper, nor very stony on syllogisms, and he makes but little of first, second and thirdly. But if by preacher you mean one who stands and in singularly effective simplicity of language pours out his whole heart in a flood of tender appeal to men; if by preaching you mean setting forth a message that iterates and reiterates the call of Christ with a suasion sweet, tender and irresistible, then Gipsy Smith is a great preacher, and his unpretentious sermons are great preaching.

Whether he is marcing at the head of a slum parade or from the home plate on the ball grounds he preaches to thousands of baseball enthusiasts, he is using a striking method to secure a desired end. And in all his sermons there are wonderful periods that work out to a stirring dramatic development, at the climax of which men know that one well familiar with the human heart has reached for it.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSTHE ETHICAL INFLUENCE OF
EDUCATION.

By A. B. D.

All education is to some extent ethical. Religious education is almost wholly so. The secular education given in all our educational institutions is also, to a degree, ethical in effect if not in nature. It would seem to be impossible to train the purely mental without imparting an emphatic ethical influence. Good or ill will almost inevitably result to the character of the child or youth, who is trained according to the school or college curriculum. This is not wholly dependent upon the essential moral tone of a particular subject, or set of subjects, but is inherent in the process of mental development. Abstractly considered, mathematics and literature may be alike un-moral, but when subjected to educational methods they become at once ethical in their effect. This will be manifest if we consider that all education develops. A liberal education touches the nature at many points, and leaves one, a different being from what it found him. It makes him capable of being more and of doing more than he otherwise would have imagined to be possible.

It broadens, gives scope and vision and far outlook. It reveals relationships and possibilities. It quickens and corrects the reason. It intensifies and rationalizes the imagination. It stirs the emotions. Anything which so profoundly touches the deepest things, in man could not fail to affect the moral nature, to some extent. If it does not educe the brightest moral qualities it will at least tend to make a man more susceptible to moral influences. It will tend directly to cultivate some of the virtues, which may be called minor.

It is reasonable to expect, that education will develop a love of truth. For example, such an exact science, as Mathematics properly taught should give a pupil a passion for correctness of method, and for accuracy of result. The constant, steady effort to discover a false step in a process of reasoning, and to find the only true one, or the best one, which will lead to a correct solution, is of itself a training in the love of all right steps and a dislike of all false ones. It should tend to a love of moral rightness, and a dislike of moral falsehood.

The quality of steady purpose is necessary to moral character. Without steady, determined fixedness of purpose, moral quality can indeed scarcely be said to exist. And no true education is possible without it. The mind apprehends truth in itself and in its varied relationships, only by hard, constant, steady, and oft repeated effort. This helps to give a general fixedness of purpose; and the habit of mental fixedness easily lends itself to that of moral fixedness. This would be especially expected of mathematical and philosophical studies.

But even other subjects, history for example, have also an equal basis, and should have an ethical result. The student who is taught to trace the lofty ambitions, and the mad passions of the men, who have made history of the student who has been taught to watch the evolution of personal pride, patriotism, cunning, cruelty, is living in a real world, and is observing the real life, and motive of men, who were designedly doing good or evil. Their failure or success is a moral object lesson to him. He will be compelled to attach value to moral worth.

Similarly such a virtue as reverence is to be expected, even from secular education. He who, in the study of such subjects as biology or chemistry, where, despite all the known scientific laws, the mystery of life meets him, can steadily and honestly look into the vast unknown and unknowable without veneration, is one to be

pitied and dreaded. He who studies nature will see the marks of design, written large and deep, on every blade, and flower, and wing, and stone, and will find himself driven back to the Supreme, and the Eternal.

Then, too, one should not overlook the influence of such subjects as literature and art as a means of ethical culture. It is a large service, which education is doing for us, when she brings us into intelligent critical contact with the brightest and most beautiful thoughts of the greatest and best of all ages. Such a course should develop a love of the beautiful. In word, in picture, on the canvas, in the landscape, everywhere, beauty is wooing the student and calling him away from all that is coarse or low, upward to the higher, the purer, the divine. For after all what is beauty, but rectitude arrayed in exceptional garb such as only the few—the poets and the artists—can clothe her?

There can be little doubt that the natural and general tendency of education is ethical. But the definite result will depend principally, on the teacher and his methods. In itself education may result in moral degradation. An educated man may be the greater villain, because he is educated. The mind, made subtler, through general mental training, may be the more expert in discovering and developing evil as well as in concealing it. It will more easily discover rational grounds for the release of the sanctions of conscience. The educated mind will more easily perceive how easily the false and the base may be made to appear to be the true and the good, and how the true and the good may be made to appear to be the false, and the bad.

So that, if the world is to have the benefit, which is its due from education it will be necessary for our schools and colleges to emphasize the natural connection between a good education and moral excellence. Not that the primary object of intellectual training should be to any extent abandoned, but that every possible means should be used to persuade the student that moral goodness is of close kin to a liberal education, and that it is just as important even from the standpoint of mere citizenship, that he should attain a high standard of moral excellence, as that he should be educated in anything. He should feel that moral excellence is an essential part of a good education, that it need it is the design, the natural result, of a good curriculum in proper hands. He should know that no man's man is so base, as the educated base man.

Possibly the logical inferences from this view are that a church school properly conducted may not necessarily be such an unreasonable or inexpedient institution as many may suppose; that it is based on a high estimate of the sacred mission of all education, and that there may be circumstances which render it, or some equivalent, as necessary, as a theological school, and colleges are designedly non-moral. But even a church school, college, or university has no reason for existence, and does not deserve to exist, as such if its methods, not to say its curriculum, are wholly and designedly non-moral. Such an institution is immoral, because non-moral, and it is not reasonable or just to call it by a Christian name.

We may make wry faces at the statement, but it is a fact that the secular institutions of the land, the Public and High school, Normal schools, and universities determine the moral attitude of the people as no theological college can ever do. Not only so, but they will determine the thinking and character of the theological colleges themselves. Any church, therefore, which has a univer-

sity, great or small, should on moral grounds control it absolutely and make it an effective moral force, and otherwise refuse to allow it the church name and influence; and give an undivided attention to the betterment of the secular institutions. If the church stands for the moral good of men, it cannot morally permit the moral thinking and character of the nation's youth to be either neglected or perverted.

THE GRAVITY OF THE SITUATION.

Every thoughtful Christian realizes that the country whose religious growth does not keep pace with its material development is foredoomed to failure. National greatness can rest broad-based only upon national righteousness.

We are laying to-day the foundations of the Canadian nationality of the future. If, in this foundation work, we fail to use the enduring elements of religion and morality, the superstructure of our national life will necessarily be devoid of both strength and beauty.

For the successful prosecution of this work two things are absolutely essential: more men and more money. During the present winter at least 75 fields will have to be left vacant and in many of them ours is the only Church that has been giving service. In so far as the supply of missionaries is concerned the situation is grave enough to awaken deep anxiety. "Pray ye therefore the Lord of the harvest that He will send forth laborers into his harvest."

But prayers for more missionaries must be accompanied by gifts of more money. Even with a considerable number of fields unsupplied, the expenditure for the current year will probably be about \$30,000 in excess of last year's revenue. Is this too much to ask from such a Church as ours, on behalf of such a magnificent work, in a time of such abounding prosperity?

Year by year the H. M. Committee has had to appeal for increased contributions. This increased expenditure is the unmistakable evidence, and, up to the present time, has been a fairly accurate measure of our country's expansion. There are 635 fields under the care of the Committee this year, and the grants to those fields range from fifty to a thousand dollars! The construction of the Grand Trunk Pacific Railway has meant the establishment of at least 100 new towns between Winnipeg and Edmonton. The immigration to Canada in 1907 was sufficient to have enabled a village of 560 inhabitants to be started each day, from the 1st of January to the 31st of December!

And "the end is not yet." For many years the tide of immigration will flow with increasing volume, and the demands upon Canadian Christians must increase proportionately. Rapid growth is generally accompanied by growing pains; and the ever increasing burden of Home Mission work is simply the cost to the Christian public of the rapid expansion of our national life. That burden must be borne, if the heritage we are to bequeath in our children is to be a genuinely Christian country. For loyal soldiers of the King "there is no discharge in this war." We must pay the price of our country's well-being or suffer the consequences of our neglect.

If the contributions for this year do not exceed those of last year, the Reserve Fund will be practically wiped out next spring, and the Committee will be forced to withdraw from many of the fields already occupied as well as to refuse all requests for the opening of new fields.

Do our people generally realize what an appalling calamity that would be?

It would mean:

I. FOR THE CHURCH.

(a) Loss of spiritual power. The secret of joy and strength is the faithful discharge of the duties that lie nearest.

(b) Loss of material resources. The Home Mission field of to-day is the base of supplies for to-morrow. The future success of every other department of religious activity depends upon the energy with which Home Mission work is prosecuted now. In a growing country the Church that does not grow with the country is doomed.

(c) Loss of denominational prestige. All through newer Canada the forces of good and evil are contending for the control of a vast new Empire. For thirty years we have been in the very forefront of this magnificent struggle; must we lay down our arms and say that we can fight no more? For thirty years we have been setting the pace for all who wished to follow the long trail; must we fall to the rear before the journey is half over, and relinquish the honourable position of leadership in this supremely important enterprise?

Would not the humiliation be too deep, the disgrace too black?

II. FOR THE HOME.

Increased anxiety about loved ones far away. Every Canadian community has its living interests in the newer districts of the country—the men and women who have gone forth to do the pioneer work of Canada. Must they be left to battle with the hardening influences of materialism and the destructive forces of sin, unaided by the presence of the missionary and the Church? What unspoken grief would cause in thousands of Anglo-Saxon homes!

III. FOR THE INDIVIDUAL.

Heavier odds against him if he wishes to do right; less restraint upon him if he wishes to do wrong.

IV. FOR THE COUNTRY.

A lower standard of both personal and public conduct and a proportionate absence from the life of the nation of the elements that are most essential to its well being. Can we think even for a moment of these inevitable results of a Home Mission deficit without realizing the tremendous gravity of the situation?

(1) The average grant required for maintaining a Home Mission field is \$300 a year. Retaining, however, the old estimate of fifteen years ago, when the expensive fields were much fewer, viz. \$250, the cost to the Committee of giving one Sabbath's services is five dollars. In view of the extremely critical situation of our Home Mission enterprise, could not all our Sabbath Schools, Bible Classes and Young People's Societies undertake, just for this year, to provide the amount needed for one or more Sabbaths? How many Sabbaths will your school be responsible for?

(2) Are there not 300 wealthy Presbyterians between Cape Ereton and Vancouver Island who will give this year an average special contribution of \$100 each in order to avert the calamitous results that a Home Mission deficit would involve?

If these special offerings, from schools and individuals, be marked "To prevent a deficit," a list of them will be published in the annual report of the Home Mission Committee and they will also be credited, in the Church Treasurer's statement of receipts, to the congregations to which the contributors belong.

"Let us play the men for our people and for the cities of our God."

In the name of the Committee.

E. D. McLAREN,
Convener.

RECRUITS FOR THE MINISTRY.

The Rev. John Macintosh, B.A., Whitnev Pier, N.S.

I have been asked by the Assembly's Committee on Young People's Societies to resurrect one of its recommendations and expose it to the light of day. It is found in connection with the com-

tee's last report to Assembly and is as follows: That ministers occasionally call the attention of their young people to the importance of entering upon a ministerial or missionary career. I would like to make it broader and ask parents and Christian workers also to use their influence wisely in trying to win recruits for the King's ministry.

Some ministers refuse to present the claims of the ministry on the youths of their congregations on the plea of the uncertainty of the maintenance of those engaged in the work. How are men secured for the King's army? Is it by promising ease and abundance, by telling that there will be no sacrifice, or danger, and no possibility of ever being on the fighting line? No man of worth would respond to such a call. Make real the country's needs, and its demand for men, who are willing to sacrifice all for her sake, and you will never lack for volunteers. We do not want for the ministry, men who are afraid of little discomforts and of sacrifices, but men who, touched by the need, are willing to pay the price.

Ministers can do much to win recruits for the service by glorying in their ministry. If we are unhappy in the work ourselves, or soured and cynical from what we call lack of appreciation, we shall never recommend it to others. If we lack enthusiasm, we will hinder; but if we show that to us the work is a labor of love, our chiefest joy, and that our reward is the spiritual results of our ministry, others will be attracted to like service. Let us see to it that our own whole-souled earnestness and devotion will constantly uphold the Assembly's recommendation before our young people.

There must also be the ring of conviction about our proclamation of the truth—"I believe, therefore have I spoken." If not our plea to others to join our ranks will be largely in vain. Young men like reality and will not be moved to enthusiasm for things that are uncertain. Ministers who preach doubts will win no more men for the ministry than they will for Christ. Only as truth is real to themselves will men of the right stamp be eager to preach it to others.

We get most of our men for the ministry from country homes, and we do well to ask why? The haste of modern life has not robbed many of these homes of the family altar. We find there a deep, thoughtful piety. They put first things first. The work of the ministry is held in the highest regard. The pastor is never forgotten at the throne of grace. Young men who grow up under such influence have a high appreciation of the holy calling, and when they decide to enter the ministry are sustained by sympathy, and oftentimes helped at great sacrifice, for the parents are glad a son of theirs will declare the evangel. If we could do anything to build up such homes, there would be no dearth of men for the ministry.

The Assembly's Committee on Young People's Work are doing something to bring the matter before young men. Articles have been written for the religious press, and the ministers have been urged to work in their own congregations. A beginning also has been made in bringing the claims of the ministry before students in the universities, normal and high schools. It would be well, in all places where such opportunities offer, advantage were taken of them.

Many of you, if readers are aware of the great correspondence class of 1,400 boys conducted by Rev. Sydney Strong, D.D. Names of young men of the "right stamp" are secured and letters are sent to them several times a year to draw their thoughts churchward. Leaders in church work are secured to write these letters, and also men prominent in state and business activities. Could not much be done in this way if the leaders in our Church could be brought into actual touch with our brightest youths and draw their thought and purposes to the summons of Christ to go and preach the Gospel of every creature?

How many pastors of our Church present the claims of the ministry and

missionary enterprises on their young people. The East and West, as well as the Foreign Mission fields are all clamoring for men. All other enterprises that need men for their furtherance have agents pressing their claims; surely then this work, with its opportunities of helpfulness, of personal development, of heroic service, with its evangel of hope and deliverance should be pressed upon those who have adaptability for it. And let us not, as we lead to the devotions of our people, forget the command of our Master: "Pray ye the Lord of the harvest that He will thrust out labors into the harvest."

IMPRISONED.

By Joseph Hamilton.

Suggested by a lark flying into the room and dashing itself against the windows in its efforts to escape.

O birdie from the blue,
This is no home for you.
In spacious fields of air,
Beneath a boundless sky,
Without a fear or care,
You sang and soared so high—
I wonder much what brought you here,
To this dark room's contracted sphere.

O birdie dear, beware!
Poor fluttering thing, take care!
I fear you'll hurt your pretty wings
Against these hard material things.
Would you were free to rise,
And seek your native skies,
And from those heights no more to roam,
Or seek a lower earthly home.
And see! I open your prison door!
Escape, and sing, and heavenward soar!

O spirit from the blue,
This is no home for you.
In fleshly walls confined
Frets the aspiring mind,
Imprisoned here in human clay,
You pine and long to soar away.
The soul would burst these prison bars
And find its home beyond the stars.

O heaven-born soul, beware!
Poor fluttering thing, take care!
Oh, do not hurt your spirit wings
Against earth's hard material things;
A hand some day will open your prison door;
O glad escape, to sing, and heavenward soar!

Dr. Stewart, of John Street Congregational Church, Aberdeen, Scotland, died suddenly the other day, after having been pastor of the one church for 45 years. Many years ago he was requested by the city missionaries of Aberdeen to baptize infants irrespective of creed or Church connection. It is stated that in the last twenty-five years he administered the rite to 20,000 children. This, surely, is a record.

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.

How true it is that "the curse of life is its littleness!" Large views of life, large plans for God, large use of the means of grace, large faith in our Heavenly Father, large love for the lost, will cure this curse of littleness.

Then deem it not an idle thing
A pleasant word to speak;
The face you wear, the thought you bring,

A heart may heal or break.
No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer.—F. W. Farrar.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

PAUL'S LAST WORDS.

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

I charge thee in the sight of God, and of Christ Jesus (Rev. Ver.), v. 1. Away down in the deepest and darkest depths of the ocean there are creatures with eyes of extraordinary size. They possess, too, the power of manufacturing their own light. The very darkness has given to them eyes far more splendid than those of their relatives who live in the shallower waters. So the true servants of God, living amidst the darkness of the sin and ignorance that fill the world, have within them the eyes and the light by which they see God and their Saviour Jesus Christ. It is because God and Christ are so real to them, that they have strength and courage for their work, and are kept faithful and true.

His appearing and his Kingdom, v. 1. Sometimes a traveler on a plain sees, far in advance of him, a high church steeple. Descending the hill, he loses sight of the steeple, but when he has ascended the next elevation, it again appears as if it had suddenly grown out of the ground. And so it goes on, the traveler now loses the steeple and now finds it again. But, if he travels steadily on, he will, at last, reach it. In like manner do we, in some hour of quiet meditation, get a joyful glimpse of the heaven to which we are traveling, and again, when the business and temptations of life rise up before us, we lose sight of the goal. But heaven is there all the while, and, if we trust ourselves to God's good guiding and walk steadily on in His ways, we shall surely, at last, reach its blissful heights.

Instant in season, out of season, v. 2. Quaint old Thomas Fuller tells us that once, coming hastily into a room, he almost threw down a crystal hour glass. He feared at first that he had broken it, and was, therefore, filled with grief. Then he reflected on how much precious time he had cast away without any regret whatever. Yet the hour glass was but crystal, and every hour a pearl. The one had only been in danger of breaking, the other had been lost outright; the glass had been thrown down by accident, the waste of time had been wilful. A better hour glass might be bought; but time lost once was lost forever. Then he prayed for an hour glass, not beside him but in him,—an hour glass to teach him to number his days, to turn him that he might apply his heart to wisdom.

All forsook me. . . . But the Lord stood by me, (Rev. Ver.) vs. 16, 17. Two English soldiers, in the South African war of 1899-1902, were toiling through the night, on one of Lord Roberts' great strategic marches. "What is the use of it?" said one of the two, well-nigh worn out, stumbling on in the twilight over the rough and endless plain. "Never mind," said the other. "Roberts knows." That was faith. The man knew, by experience, the ability and power of his chief. His faith found its firm foothold in that experience and from that solid standing ground, it reached boldly out into the unknown, and trusted the chief's hidden plan without a tremor of doubt. By a thousand proofs, we know our blessed Lord's love and power and faithfulness. Taking our stand squarely on these, we can trust Him when He bids us go into unknown ways.

And strengthened me, v. 17. In July 1885, Bishop James Hannington set out from Frere Town, to make his way through the Masai country to Lake Victoria Nyanza. Every morning throughout his toilsome, dangerous journey he greeted the sunrise by reading or repeating Ps. 121, beginning, "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the

S. S. Lesson, December 12, 1909.—Paul's Last Words—2 Timothy 4: 1-8, 16-18. Commit to memory vs. 6-8. Study 2 Timothy 4: 1-18. Golden Text—For to me to live is Christ, and to die is gain.—Philippians 1: 21.

Lord." Marching to almost certain death, taken prisoner and shut up in a gloomy dungeon, surrounded by noisy drunken guards, consumed with fever, delirious sometimes with pain, devoured by vermin, listening to a hyena howling near, smelling a sick man, his heroic soul never gave way; stayed as it was on the solid rock of God's unchanging promise.

The Lord shall deliver me, v. 18. Bishop Moule once stood before a congregation of work people in a mining village in England, just after a shocking disaster underground, which had desolated a score of homes. It was difficult to know how to quiet and comfort the hearts of that host of listeners. The bishop had a book-marker, on which a hand most dear to him, but long before buried, had worked in blue silk a text on a pierced card. The "wrong" side was apparently nothing but a tangle of meaningless confusion. The right side showed, in faultless lettering the beautiful and wonderful words, "God is Love." This card the good bishop held up to the gaze of the sorrowing multitude. He could have done nothing better. And no words can bring us sweeter comfort, when troubles throb about us. Since God loves us,—and He has proved His love by giving to us His only begotten Son, then, however great and many our troubles may be, He will surely deliver us from them, and we can wait His time in perfect trust.

Come ye yourselves apart and rest awhile,
Weary, I know it, of the press and throng,
Wipe from your brow the sweat and dust of toil,
And in My quiet strength again be strong.

Come ye aside from all the world holds dear,
For converse which the world has never known,
Alone with Me, and with My Father here,
With me and with My Father not alone.

PRAYER.

Our Father, we beseech Thee that Thou wouldst help us to come to Thee, and though we dare not pretend that our hearts are pure, or our lives clean, or that we have not often lifted up our souls unto, or set our hearts upon, vanity, yet we draw near to Thee, and pray that Thou wouldst bestow upon us the righteousness which we can only receive from the God of our Salvation; and so make us true Israelites, who have power with God and prevail. Amen.

CROSSING THE RIVER.

(By Robert E. Spen.)
Our Lord Jesus had no fear of death. There are some who think that the agony of Gethsemane sprang from such a fear, but we believe that what Jesus feared in the Garden was not death upon the cross, but death before the cross; that what he shrank from was not death for his own sake, but death before he had completed his work. To return to God was to be glorified again with the glory which he had with God before the world was, and that was not a thing to be feared. To go back to God was to re-enter his Father's house of many mansions. Why should he flee from that? Surely we will not flee from that.

Paul was not afraid of death. He longed for what lay beyond death. "I have the desire to depart and be with Christ; for it is very far better." Death had no terrors for him. When Chinese Gordon visited the Sultan of Zanzibar, the Sultan asked Gordon threateningly whether he did not know that he could put him to death. Gordon lightly told him it repaid that that would be a great accommodation to him; that he would be glad to go and die, and have no fear of death at all. Why should he? Were not the many joys he most longed for waiting for him

there in the land of the unhindered service and of the perfect love?

That river which we call death and which the soul must cross is nothing to fear. The great Captain of our salvation has crossed and returned, and is there to carry safely over all who will trust him. He will go with them over the flood. And think what awaits them on the further shore!

"O could we make our doubts remove
Those gloomy doubts that rise,
And see the Canaan that we love
With unbeloofed eyes;
Could we but climb where Moses stood
And view the landscape o'er,
Nor Jordan's stream nor death's cold flood
Should fright us from the shore."

All of us must cross the river. Why do we cultivate fears of what is inevitable? We ought not to think or speak of death as a mournful or terrible thing. It is awful when it means the end of life to one who has wasted life and flung away its opportunity. It is said to those who are left behind and who lose from sight for a little while those who go. But all the rest is bright and glorious, and as those who have gone grow more and more, more and more our hearts yearn thither. And we truly feel what we sing:

"O sweet and blessed country,
The home of God's elect,
O sweet and blessed country
That eager hearts expect,
To that dear land of rest,
Jesus in mercy bring us
Who art, with God the Father,
And Spirit ever blest."

For there, at last,

"With the morn those angel faces smile,
Which I have loved long since and lost a while."

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

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

A constant sense of duty is the crown of a noble character.

The man of honest purpose will seldom fail to recognize his duty. "The primal duties shine aloft like stars."

JIM'S MOTHER.

"Are you going out again to-night, Jim?" Mrs. Johnson asked, as her son rose from the table in haste.

"I promised to go up with the river with Joe Clark and his friends," Jim answered, rather sullenly. A little sigh escaped his mother.

"What's the matter now?" she asked. "Can't a fellow get a bit of a spree after he's done his work, without you looking like that? What's the harm, anyhow?"

"There's no harm in going up the river, Jim. Of course, not—I never meant to say there was; but I don't like the sound of it the 'bit of a spree.' That's where the harm comes in."

"It doesn't do for everybody to be as strait-laced and fidgety as you are, mother. The world would never go on if everybody made such a fuss about a fellow taking a glass of beer now and then with the rest."

"You know how I hate the very name of a glass of beer, Jim, and of all it leads to. I don't know much about Joe Clark, but if all his friends are like himself, I am sure you would be far better away from them."

"A fellow can't always be tied to his mother's apron-strings," Jim answered, trying not to see the flush that rose to his mother's pale cheek, or the tears that stood in her eyes. Mrs. Johnson began to clear the table things away quietly, seeing it was not the time for further argument.

Jim hung himself out of the door presently, intent on having his own way, and showing his mother he was not going to be treated like a child. Sadly she watched him out of sight, and then went upstairs to her room and shut the door. Then, and not till then, could she give way to her grief, and shed those tears in secret that He who seeth in secret never fails to mark.

Her heart was very full of anxious fears about this son who was going astray. He had got into touch with a bad set of companions, who were gradually leading him further and further away from God and goodness. She poured out all her fears into the Heavenly Father's ears; then rose from her knees strengthened and quieted. Nothing was impossible with God, nothing touching His kingdom that God would not do in answer to believing prayer, and she felt assured that in some way or other He would work out a deliverance.

"Hello, Jim! here you are. We're just ready to start. Here, hand that hamper this way, will you? Row-ling's such dry work, we shall want some ale before we get to Hibernia Island, and there's nothing to be had about the place." Jim got hold of the hamper, and was just about to follow it into the boat when a violent pain seized him, and he turned sick and faint.

"Now then, look sharp. Those fellows'll be here in a minute. I say, whatever's the matter? You look queer. Ain't you well?"

"Not very," gasped Jim. "I'll go off in a minute. I don't know what it can be. I never felt like it before."

"Here, take a swig of porter. That'll put some color in your cheeks."

"No, no!" cried Jim, with sudden reluctance. "Take it away! take it away! the smell of it makes me sick."

"Better get a cab and send him home," cried Will Fleming, coming on the scene in time. "It's no use taking a chap like that aboard."

"Yes, yes!" Jim panted. "Get me a cab. I must go home. I'm ill."

Mrs. Johnson met the cab at the door with white, stricken face. She saw at once it was not drink, but illness that made Jim reel so unsteadily into the house, and sent for the doctor.

"Your son is very ill," was the doctor's verdict. "Had there been any delay, his life could not have been saved."

"When she had got him comfortable in bed, she went away by herself for a few minutes, and shut the door.

"Ah, Lord," she cried, "Thou hast never failed me yet! Thou wilt not fail me now. The way is dark. I cannot see it. Thou art leading me, yet I know Thou art leading me aright. Save my boy! Save his soul, Lord; and, if Thou seest best, raise him up again from this sickness, that it be not unto death."

For some days Mrs. Johnson prayed

incessantly. Then the crisis came, and slowly, very slowly, Jim crept out of the Valley of the Shadow of Death, back to life again. But her faith never faltered.

"I have been a bad lot to you, mother," he said one day, when he lay with wide-open eyes watching her as she moved gently about the room attending to his wants. "Hardly worth the trouble I've been to you."

"Oh! hush my boy," she cried—"hardly worth the trouble I've had, when you are such the Saviour's blood being shed!"

"I'm not worth that, either," he said, in a low voice. She whispered tenderly:

All the fitness He requireth is to feel your need of Him.

Jim covered his eyes a moment. "Mother," he said, after a pause, "you've been praying for me, I know. Were you praying for me that night I went scuttling off up the river with those fellows?"

"Yes," she answered, "I was, Jim." "Then, mother, your prayers are answered," he said. "I've done with the old lot forever. I've come to Christ with my sins, and He's washed them away. I'm going to live for Him now."

Jim's mother touched the lad's forehead with her lips, and from her full heart rose a song of thankfulness.

—Mary E. Kendrew, in The Christian, London.

MISCHIEVOUS MINISTERS.

By C. H. Wetherbe.

Many a church has been badly harmed by employing a man for pastor who was so unbalanced, conceited and self-important that he caused various complications, contentions, alienations, and divisions among the people. And this kind of a man is likely to be fine looking, fluent in speech and full of blandishments. He is such a man as suits the desires and wins the support of the young people of a church, and for this reason the older ones hastily conclude that he is just the man that they need. The former editor of The Christian of Boston wrote as follows:—"We recently collected an instance of a man who, we abandoned his profession of faith in Christ, devoting himself with more or less energy to a political, secular and legal career. After pursuing this course for years he, for some reason, was led to turn his attention to religious matters, and, with his experience in political life, was soon among the leaders of his denomination. Hoary-headed ministers who had become grey in the service of the Lord, and whose garments were grown threadbare while they toiled and preached the Gospel to the poor, were shoved aside to make room for this well-dressed, conceited, rash, unstable, headstrong, imprudent and inexperienced man, who had been living in a backslidden state, serving the devil and making money, while they were preaching over the perishing and toiling to save souls." Of course the fellow soon created disturbance in the church and made himself an all-around nuisance. That writer further says:—"He unfitness for the positions to which he aspired, and proved himself more to be dreaded by his friends than by his foes, and most dangerous to those who had the misfortune to give him their confidence and regard; and, after a brief and unsuccessful career, sank back into his previous obscurity." But it was a long time before that foolish church recovered from the effects of their folly. All churches should be prayerfully wise in obtaining a pastor.

THE UNITY OF THE BIBLE

The Bible is a unit. One thought pervades it from Genesis to Revelation. One dominant purpose underlies prophecy and history, parable and poem. Although it took 1,600 years to write the Bible, and although perhaps forty human writers, representing all degrees of social life, intellectual culture and spiritual attainment, were employed in this sacred composition, still a complete unity marks the entire book. There is, indeed, a great difference between the Psalms of David and the Epistles of Paul; but it is the difference between the moon showing us a crescent of her disk and the moon in the fullness of her beauty; it is the difference between the gray dawn of

the morning and the splendor of noon-day. One thought pervades the book as the diapason pervades unites and dominates a great oratorio.

The unity of the Bible, considering the manner of its human origin, is one of its great wonders and one of its divine inspirations, it seems impossible to account for its historic and spiritual unity. The charm of this unity grows upon us the more we study the sacred records. This unity is internal rather than external, essential and not accidental, spiritual rather than merely literary.

It is delightful to note this unity in the harmony which marks considerable sections of the Bible. The first three chapters and the last three chapters of the Bible show a harmonious unity to a remarkable degree. Those who have never studied these six chapters with the thought of their harmony in mind will be surprised and delighted at its discovery. In the first three chapters of Genesis we have the first heaven and the first earth ruined by the sin of man. In the last three chapters of Revelation we have an account of a new heaven and a new earth, the sovereignty of God being with men. In Genesis we had the victory of the tempter; in Revelation we have his utter overthrow and his eternal doom. In that first section in Genesis we had paradise lost; in this last section of Revelation we have paradise regained. In the first section of Genesis we had Adam with his new-found bride, and both of them tempted and fallen; in the last section of Revelation we have the second Adam with his holy and blessed bride, the Church, forever safe and glorious. In the earlier section we have death and misery. In the later scripture we have life and felicity.

In the beginning of the New Testament, as in the beginning of the Old Testament, we had the holy and blessed Emmanuel, God with us; and in Revelation the crowning joy of the redeemed in their consciousness of God's presence, their rapturous realization of God once again as Immanuel. This presence is the grand consummation, the glorious triumph, the blessed victory won by the "Strong Son of God."—Robert Stuart MacArthur.

DAILY BIBLE READINGS.

- Mon.—Fear of death (Isa. 38:1-21).
- Tues.—The Lord of death (Isa. 43: 1, 2).
- Wed.—Looking beyond death (2 Cor. 4:16-18).
- Thurs.—The gate to the better life (2 Tim. 4:6-8).
- Fri.—An immortal heritage (1 Peter 1:1-6).
- Sat.—The promise of Jesus (John 14: 1-10).

Quote other Scriptures speaking of life beyond.

Tell of the places where Jesus speaks of death.

What does Christ's resurrection prove to us?

Sunday, December 12, 1909.
Pilgrim's Progress Series, XII. Crossing the River (1 Cor. 15:31-38; Heb. 2:14-18).

THE BEST VACATION.

The best vacation for all men everywhere and for all time is that ordained by God at the creation. A writer says: "It is neither so long as to be disastrous to business, nor so short as to give no relief. It is not a long vacation for summer time, nor a short one in the winter. It is not one for the master at one time, nor for the servant at another time. It is not one for the mistress to go abroad for weeks and months, while the family remains at home and she has to take care of the stuff. It is not optional for the rich and compulsory for the poor. But it is just such a vacation as the Lord of all might be expected to provide for beloved children. It does not require labor for a long period to exhaust nor does it throw the poor long out of employment, till they suffer for want. Six days are exhausting enough at hard labor. One feels tired by Saturday night, and needs a day for vacation. On Monday morning, the day has rested according to the commandment, his vigor is restored. Thus our Heavenly Father has provided vacations for all, distributed throughout the year. He has made these obligatory upon all alike save in cases of mercy and great necessity.

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Manager and Editor

OTTAWA, WEDNESDAY, DEC. 8, 1909

The London Society for Woman Suffrage, at its annual meeting, wisely resolved, though by a narrow majority, that henceforth it will exact from its members a pledge to support only lawful and constitutional methods of agitation. Mrs. Fawcett, a former militant suffragette, declared that she had come to see how disastrous was the effect of the violent methods which had hitherto been adopted. The suffragettes will be far more likely to attain the object they have in view by lawful and reasonable methods.

There are heroes and heroines, and a Mrs. Drouillard, near Walkerville, deserves to be ranked among the number. Seeking to save her six-year-old boy, who was burned by a gasoline explosion, her clothing took fire. She rushed to the lake, plunged in, and then returned to the house which was on fire, and extinguished the flames by stamping them out. She saved both the boy and the house, but was severely burned herself. A sixteen-year-old Cornwall boy, named Herbert Yates, has been deservedly rewarded by receiving the Royal Humane Society's medal for rescuing four boys from drowning last summer. Peace has its heroes as well as war.

One of the greatest railway strikes in the history of the United States is threatened. The switchmen employed on the Northwestern railways have already made a move and other branches are likely to become involved. A million men may join in the strike. The purpose is to demand a ten per cent. increase in wages. Such an upheaval must cause untold inconvenience and suffering. Why cannot the matter be settled by arbitration? The prospect of the strike has already affected some lines of business which depend largely on transportation facilities and has caused 22 out of 23 flour mills in Minneapolis to shut down, throwing 5,000 men out of employment, whose wages amount to \$75,000 a week, and causing

a loss to the milling interests of \$700,000 a day. The golden rule does not appear to be operative among those leaders who have ordered the strike.

INSTITUTE WORK IN TORONTO.

A very important and interesting part of the work in which St. Andrew's Church, Toronto, is engaged is that of St. Andrew's Church Institute. This work was commenced during the pastorate of the Rev. D. J. Macdonnell, of blessed memory, and has been vigorously carried on ever since. It comprises Sunday school, night school, boys' and girls' clubs, cooking school, gymnasium, penny bank and other activities, and has accomplished much good in a part of the city where such work was needed. Now a similar work is to be undertaken in another part of the city, by Cooke's Church, also a down town congregation. A generous donor, who does not wish his name to be made public, has offered to bear all the expense of building and equipping a modern club building. The people of Cooke's Church have long been desirous of undertaking such a work, and this generous gift will enable them to carry out their wish. As for the donor such a use of wealth is to be commended.

EVANGELISTIC WORK IN THE PRESBYTERIAN CHURCH.

We are pleased to see our church engaging in evangelistic work. Such means, if properly conducted, cannot fail to accomplish good results. The campaign in the Kootenay country was greatly blessed and its extension to other places must produce like satisfactory results. About twenty simultaneous campaigns are now in progress under the direction of the General Assembly's Evangelical Committee. In addition to arranging for meetings and missionaries the committee furnishes literature and printed hymns, and Prof. Kilpatrick, who took an active part in the Kootenay campaign, has prepared a very helpful little handbook for the use of those taking part in such work. Never did the Assembly do better work for the church than when it authorized and arranged for the active prosecution of evangelistic work. By such a method will individuals be gathered in and the church built up and strengthened.

AN ANTI-BETTING LAW.

A spirited debate took place in the Canadian House of Commons last week over the question of race track gambling. Mr. H. H. Miller introduced a bill to prohibit the practice, and the tone of the discussion was, we are glad to say, in favor of the bill, though several members opposed it. The bill was referred to a select committee. This is one of the greatest evils of the present day, and it is to be hoped that means will be found to suppress it by law.

There is a very drastic statute known as the Hart-Agnew Betting Law, in force in the State of New York, but as with all such laws, if people make up their minds to do so they will evade them. Recent decisions by the courts have been in favor of the gamblers, a system of "oral betting," to which they have resorted having been de-

clared not illegal. The special committee to which Mr. Miller's Bill has been referred will have to guard against all possible loop holes by which gamblers may see to escape. Moral conflicts of this kind are hard and long; but right generally triumphs. The Lord's Day Act is an instance. Though not absolutely perfect it accomplished much. We hope for similar good results from an anti-betting law.

The contractors for the new Parliament Buildings at Regina have caused offence by keeping their men at work on Sunday. Surely the completion of the building is not such a work of necessity as to justify a violation of the Fourth Commandment. Nor was it necessary that the formal opening of the Canadian Northern Railway line between Ottawa and Quebec should be made on Sunday, the first passenger trains being scheduled for Sunday last. Such glaring violations of the Sabbath should be frowned down.

THE CRISIS IN ENGLAND.

Great Britain is now in the throes of a constitutional crisis. The House of Lords has, as was expected, rejected the budget, parliament will presently be dissolved, and a general election campaign is now on. There seems to be little question that the county will sustain the government and the budget, and the feeling is that the Lords, by their action in thus dealing with a financial question, which falls within the jurisdiction of the House of Commons, have sounded the death knell of their present constitutional powers.

The Lords did not, however, absolutely reject the budget. Lord Lansdowne's motion declared that it was not expedient to adopt the forms of taxation proposed without giving the country an opportunity to pronounce its opinion. There can be little doubt as to that opinion, for it has been expressed in no uncertain manner through the press and in other ways, and the Lords, if the verdict is for the government, will doubtless accept the situation, and pass the bill when it again comes up. But they have stirred up a strong feeling against themselves, and there is every prospect that constitutional changes will be the result.

The debate in the Lords occupied six days and was notable for the high standard of oratory it called forth. The division was not on strictly party lines, for some of the Conservative peers warned their colleagues of the dangerous course they proposed to follow and even questioned their constitutional right to reject the budget. But party feeling was intense and a number of peers, who never show their faces in the House, attended and recorded their votes against the budget. The vote stood 350 to 75. The result is that, in theory at least, it is illegal to collect taxes and carry on the King's Government. But the business of the country must go on, and taxes will be collected on the old scale, while revenue for navy expenditure and for the payment of old age pensions, for which the new taxes were required, will have to be provided by special warrant.

The budget, which has now been re-

lected, or more properly deferred, has been one of the chief topics of discussion in Great Britain for a long time. It was introduced in the House of Commons by Mr. Lloyd-George, Chancellor of the Exchequer, on April 29, and was finally disposed of in the House of Lords on Nov. 30. By its terms accumulated wealth, and "the trade," as the liquor business is popularly termed, were made to bear the burden of the £15,762,000 deficit for the fiscal year caused by old age pensions and the race with Germany for supremacy at sea. In a memorandum Mr. Lloyd-George estimated the revenue for the fiscal year 1909-10 at \$741,350,000, and the expenditure at \$820,760,000, showing the necessity for a largely increased revenue. The method proposed for raising it was generally approved by the country, though the wealthy classes, especially the large landed proprietors, objected, because it would increase the share they would have to contribute.

That the hereditary principle in the House of Lords will be done away with as a result of the present crisis is highly improbable. The second chamber may be mended, but it will not be ended. The next few weeks will be interesting in the history of Great Britain, and the course of events will be watched with interest throughout the world.

THE CHRISTMAS FACT.

By A. W. Lewis, B.D.

Many theorize about the birth of Jesus Christ; but the shepherds were born scientists. They went to the manger cradle and saw Him. Superstition would have stayed away and wondered. Faith tested the statement of the angelic visitor; and then lived upon the truth. We all admire the common sense and the sincerity of the shepherds of Bethlehem.

Some pride themselves upon their rationalism; and yet they begin with theories and warp their reason to prove them truths. The sound scientific principle is, Be sure of facts and then explain them. Many to-day begin by saying, Miracles are impossible; and therefore everything they cannot explain is a lie. Psychological research is to-day examining into the reality of many unexplained things, as a basis for a science. Eusapia Palladino must first be scrutinized, before she is condemned. The shepherds might have said, It is impossible that angels or spirits could speak to us. This light and music and message are all false, a mere deception of nature. They sensibly acknowledged that all had seen and heard the same things; and they went to test the message. Then they could together or singly bear witness to the fact of Jesus, born of Mary in the cattle shed at Bethlehem.

This is a scientific age; and yet in religious things it is an age of irrational prejudice. Thousands to-day need to leave their fancies and get back to the facts. They scoff at prayer, while they are surrounded every day by hundreds of prayers, embodied in stern yet beautiful facts. They have for fifty years been denying the veracity of certain parts of the Bible, until archaeology has dug up the stone and brick libraries written in remote ages, giving undisputed con-

firmation to these very facts. They deny the resurrection of the body of Jesus; but no one has proved that the dead body existed after the three days, while hundreds saw Jesus alive with the same body, though transformed into a glorious body. It still retained the marks of crucifixion, as badges of honor, and as proofs of identity beyond any reasonable question. Some smile at the origin of Christmas, because they are sublimely beyond the reach of the facts. If we had no record of any Christmas in Bethlehem we would still be sure there was a Christmas somewhere, some time. Nineteen hundred years are strewn with facts conclusive. Historical records localize and realize in meagre details the stupendous fact from which countless facts have sprung. In springtime we see a field of beautiful clover, each stock crowding good-naturedly for space. This fact makes another fact certain. Seed must have been sown there sometime, somehow. When several honorable men in the vicinity agree in saying that Mr. B. sowed the seed the preceding springtime scientific common sense accepts the statement; but more than this, even if this be denounced as superstition, the fact remains that the clover of that field came from clover seed.

Christian acts and institutions multiply upon all the face of the earth, wherever the gospel of Christmas has been preached. In every place there are other things, as there are in the field of clover; but this only intensifies the truth, which persists in spite of the enemies. The Christian spirit is breaking out everywhere in beautiful fruits, for the joy and the good of all that wish to participate. These are facts, a hundredfold more numerous than the most of us realize; and the fact of Christmas is behind them all. The Gospel brings to us the details of the first Christmas morning. The independent witness of the different narratives, the strongest in all ancient history, makes morally certain the traditional account of the birth of Jesus Christ. Whether this is accepted or not, the fact beyond all sane questioning remains, the fact of Christmas and the Christ.

Millinocket, Maine.

A judge in Sacramento, Cal., has proven himself a "Daniel come to judgment," in the sentence pronounced upon a chauffeur, who, through reckless driving, recently killed a man. In this particular instance the man had a family dependent upon him. The sentence was ten years in prison, but the commitment was ordered to be withheld, and the driver placed on probation and compelled to pay \$25.00 a month toward the support of the family of the man whom he had killed. So long as he pays, the imprisonment will not be enforced. If he fails to live up to the order of the court the ten years must be served. The dispatch does not say how long the payments must be continued, but the arrangement, while it cannot bring back the life of the man who was killed, is far better than to leave the family without support, while the experience will no doubt make future accidents far less frequent.

WAR ON RATS.

One of the greatest pests with which mankind has to contend, especially on the western continent, is the rat. The destruction wrought by this animal is enormous, far surpassing the conception of those who have not studied the subject. The matter came before the British Association at its recent meeting at Winnipeg, and the biological section of the United States Department of Agriculture has issued an official statement dealing with it. At the British Association, Mr. Rousselet, of London, in a paper on the geographical distribution of rotifera, estimated the damage done annually by rats in Great Britain at £10,000,000—\$50,000,000—mainly in the loss of foodstuffs. He also referred to the astonishing vitality of the species, a fact which is well known. In addition, rats are spreaders of disease (especially bubonic plague), sharing with the mosquito and the house fly this responsibility. The report of the United States Department of Agriculture estimates the damage done by the rat to grain alone in that country at \$100,000,000 yearly. If fed on grain alone, it is estimated that one rat will eat 60 cents worth in a year, or if on oatmeal \$1.50 worth. In the Canadian Northwest where grain is so largely grown, the damage done by rats is enormous. Dr. Gardiner, of Cambridge, declares that rat proof granaries, such as are erected in England, at a cost of from \$1,500 to \$2,000 each, will have to be provided on every quarter section of land if the pest is not checked. And to check it is no easy matter for it is calculated that a single pair of rats and their progeny, breeding without interruption and suffering no losses, would in three years increase to more than 20,000,000.

The only useful purpose which rats serve is to consume a certain amount of garbage. But that function should not remain in these days of applied sanitary science. If proper precautions were taken in the disposal of garbage, and food supplies were kept in rat proof receptacles, the rodents' power of destruction would be greatly curtailed.

A war of extermination has been begun in the United States, but to be effective co-operation between the different countries will be necessary. The rat, especially the brown species, known as the Norway rat, travels from country to country on board ship, and makes itself at home anywhere. Denmark carried on a vigorous campaign and seemed to be in the fair way of exterminating the pest, but fresh arrivals through the port of Copenhagen have taken the place of those destroyed.

The destruction of the rat is one of those economic questions which vitally affects the community. Dr. Shipley, president of the zoological section of the British Association, advises that the Governments of the prairie provinces, or the Dominion Government, should send an expert to study the methods adopted in Denmark, and in Europe generally, to abate the rat nuisance. If active measures are not taken the rats will get beyond control.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

RECONCILED.

"Did ye hear, sir, that Johnnie Meharry's hame?" said Widow Donaldson to the minister on one of his pastoral visitations.

"No; when did he arrive?"

"It's a week since he walked in one evenin' at day-le-gone, an' naebody kent what passed atween them, but the story goes that the mother's heafin has improved ever since, but that the father has never spoken a word tae him, guid nor bad."

"I think there's truth in the report, for I stepped over last night an' Mrs. Meharry was sittin' up in bed, lookin' bigly changed for the better. The boy was in the room, an' the fond-like way she followed him about wi' her 'een was over a'. I hae a notion she'll get better, although the doctor had given' her up."

"How has Johnnie fared since he left?" asked the minister; "does he appear to have prospered?"

"Accordin' tae his ain story, it wasnt' a'together a bod' o' roses. He fell in tae a job—for Johnnie can use his han's—but he says it was nae ordinar' work, an' it was sixteen hours tae the day. He was offered a section o' lan', if he could clear it, but he thoct it better tae 'clear out' an' come hame as soon as he saved money enough tae pay his passage."

"I'll look in at the Meharry's first opportunity," said the minister, as he took his leave.

"An' I dae hope, sir, that you'll be able tae get the father an' him reconciled, for, between them, they've just breakin' the mother's heart, an' yet everybody kens that Johnnie's the licht o' bath their 'een."

Mr. Cunningham was a shrewd man of the world, as well as a faithful pastor. He went to the Meharry's cottage expecting a certain amount of opposition, but determined to do his best as peacemaker in the Master's service.

It was the hour of gloaming on a late harvest evening, and all the surroundings of the farm steading bore evidence of industry and success. The well-filled haggard and comfortable byres, in which the cows were being milked, also the sleek horses clattering in slowly from the water trough, reflected great credit on the old farmer, who had increased steadily from a very small beginning, backed up by a wife of unusual energy and thrift. A bright glow of light came from the kitchen, and a duller gleam from behind the yellow blind in the bed-room window.

The kitchen was empty as Mr. Cunningham entered, but the farmer was soon expected, for his armchair was drawn up to the fireside, and on a small table was spread his evening meal.

The minister made his way into the bed-room where he found Mrs. Meharry sitting before the fire. Her countenance lit up as she welcomed him, and although she was wasted and worn out with much suffering, there was a look on her face which told that she was determined to battle with the disease for a while longer. She was all alone, thinking her own thoughts in the fire light, for the returned wanderer had gone to a neighboring cottage where there was a certain attraction which had something to do with his going away, and also possibly, with his coming back.

"I'm dwibly enough yet," said the mother, in answer to Mr. Cunningham's inquiries after her death, "but Johnnie's hame-comin' has done me mair guid than a' the doctor's medicine. The only thing that frets me is the want o' reconciliation atween him an' his father. They have never exchange-

ed words yet, an' Hughie treats him as a perfect stranger. Oh, sir, its hard for a mother tae bear. Hughie's stiff, an' Johnnie's just a second edition o' him. It's fairly killin' me; but if they could only come tae an agreement, I feel that I could make a struggle tae wastle through for a year or twa yet."

"Does Johnnie show any signs of submitting to his father's authority?" asked the minister.

"He's willin' tae gie in tae him in everything except as regards the lass; but he's determined tae marry Rosy Douglas, an' no other, an' tae that his father'll no' gie in, altho' there's nothin' could be said against Rosy, except that she has nae fortune; but money's no' everything. It'll no' bring happiness. Guid kens, it has brocht little tae us."

"Hughie's an honest, God-fearin' man, an' naebody could say that he doesna lead a consecrated life; but he's fond o' gatherin' money, an' terribly prejudiced in his ain opinion. He has a habit o' sayin' 'I may be wrang, but I'm sure I'm richte'."

Meantime, Mollie had come in from his work, peeped at his supper in silence, and bearing the minister's voice in the room, he made his way down.

"And so Johnnie has come, Hugh," said the minister.

"Ay, I see him steppin' about."

"I hope you gave him a word of welcome after his long absence."

"I didn't ask him tae come, nor I didn't tell him tae go."

"But the father in the parable threw his arms around his son's neck and kissed him."

"I'm no' o' an impulsive disposition."

"Well, few of us are in these cold Northern lands, and some allowance must be made for Eastern manners; but you might have grasped him by the hand, and expressed your pleasure at seeing him return."

"He disputed my authority, set off abroad, and stayed till it suited him tae come back; so how could I speak tae him till he expresses his sorrow for what he has done."

"Perhaps he is sorry at heart, Hugh, but finds it as hard to express his feelings as you yourself do. Besides, he may have heard stories which are not true. I, myself, was informed by a gossip that you had disowned him, and cut his name out of your will."

"How could I disown my ain son?" said the old man, in an uncertain voice, "an' wha's tae get a' that I hae gathered thegither but himsel', if he would only be wise an' tak' my advice. Is it no' for him that his mother an' me have been tollin' an' slavin' a' oor days, an' . . . an'"—but his voice broke down completely, and the tears streamed down his rugged, weather-beaten cheeks. The minister's own eyes were not dry, for it is impossible to witness unmoved the bursting of the pent-up feelings of a strong man for his child—especially in one so silent and self-contained as Hughie Meharry.

Could the young but fully-realized depth of unselfish parental love which often lies behind a cold exterior, surely they would more often deny themselves in order to please, and it may be, honor the exacting, old-fashioned whims of those who would give their lives for their sakes. We all do, like the chief butler, remember our faults in this respect at some time, but, alas! too often it is when the faithful hearts we have grieved lie silent and still at the bottom of the quiet grave.

"My dear Hugh," said the minister, wiping his eyes, and laying his hand kindly on the old man's shoulder, "don't I well know that Johnnie is the light of your eyes, and that you and his mother have sacrificed much on his behalf; but, in regard to one matter, are you sure that you are not asking too much at his hands? Is not the main point of disagreement that you

refuse your consent to his marriage with the girl of his choice, and a girl who is in every way suitable, except that she may not be the possessor of a fortune."

"Would ye blame me, Mr. Cunningham, for refusin' my consent tae his marryin' a penniless lass, when he might get one wi' a bit o' money at her back, which would yield them many a comfort?"

"What fortune had his mother when you married her, Hughie?"

HOW THE PUPPIES WERE NAMED.

Princess and her four puppies were to go the next day to the dog show and Uncle Fred felt sure that they would win a prize, and he declared that they must have before they went.

"I'll give a dollar to anybody that will find me four good names," he said, and although everybody had been suggesting names for a week, they all fell to thinking and suggesting harder than ever, but none of the names suited him.

Mollie had come over that afternoon to take care of the baby. She could earn a dime in that way and to Mollie a dime was a great deal. It meant that she could buy a new long pencil for school the next day and a new five-cent tablet, and that she would not have to go to Sabbath school next time without a penny as she often did when she had to depend upon her father to give her one.

"I should think you'd be trying awfully hard to think of names and get that dollar," she said to Janet, who had just come out of the house with her music roll ready to go for her music lesson.

"I am trying," said Janet. "Why don't you try, too?"

Mollie shook her head. "I've been trying, but I can't think of even one good one," she said. Mollie was ten, and she had never had a dollar or a half-dollar or even a quarter.

Up and down, up and down she wheeled baby in his go-cart until he grew tired. Then, to amuse him, she sat down and began to count the buttons on his jacket, as the children did at school: "Silk, satin, calico, rags, silk, satin, calico, rags." Baby laughed, so she kept on saying it over and over.

Presently Uncle Fred came out. "Silk, satin, calico, rags," Mollie was repeating.

"Why don't you ask me how I'd like the names for my puppies?" he asked suddenly.

"I didn't know they were puppies' names," said Mollie, timidly.

"I didn't, either," laughed Uncle Fred, "but they'll be the puppies' names right away if you say so, and I'll give you the prize."

"Oh, my!" and "Oh, thank you!" was all Mollie could say as the dollar was put into her hand, and a few minutes later Uncle Fred said to Princess:

"I'll be happy to have you win a prize to-morrow, but I'd rather make a child look as happy as Mollie did just now than to win the biggest prize in the world."

WORTH REMEMBERING.

It is bad to make remarks about the food at dinner.

To talk about things which only interest yourself.

To grumble about your home and relatives to outsiders.

To speak disrespectfully to anyone older than yourself.

To be rude to those who serve you either in shop or at home.

To dress shabbily in the morning because no one will see you.

To think first of your own pleasure when you are giving a party.

Nelson's signal was a grand one. "England expects every man to do his duty." Over the battlements of heaven a grander one is hung out. "God expects every man to do his duty."

LABORIOUS LITERARY WORKERS.

Petrarch is said to have made forty-four alterations in one verse.

Buffon wrote his "Epoques de la Nature" eighteen times before he allowed them to appear in print.

Macaulay stated in one of his essays that he had in his possession the variations in a very fine stanza of Ariosto, which the poet had altered a hundred times.

Pietro Bembo, a noble Venetian, secretary to Leo X. was noted for the fastidious revisals he bestowed upon his compositions. He had forty portfolios, through which each sheet gradually found its way; but no remove was ever made until it had undergone a fresh perusal and further corrections.

Gibbon wrote his memoir six times over, and, after all, has left it a fragment. In that work he has mentioned what a number of experiments he made in the composition of his great history before he could hit the middle tone between a dull chronicle and a rhetorical declamation. The first chapter was written and rewritten three times, and the second and third twice, before he was tolerably satisfied with their effects.

Every line of Simond's Italian Republic was written three times, and so were almost the whole of his historical works. As he drew near the end of his life, composition was less laborious, and he contented himself with writing parts of the history of France twice over only. His revisal of what he had written was very careful; he corrected his proofs five or six times, and generally twice read aloud it that he penned.—Exchange

THE COMPANION FOR CANADIANS

The Youth's Companion has long been distinguished for its famous British contributors. Tennyson and Gladstone are noteworthy among those of former years, and the roll includes such names as Rudyard Kipling, Sir Edwin Arnold, Sir Reginald Plalgrave and the Duchess of Sutherland. During 1910 The Companion will be enriched by the contributions of many British writers. Among these are the Duke of Argyll (who will write on the Scottish and Irish clans), Lady Henry Somerset, Rt. Hon. James Bryce, British ambassador to the United States, Jane Barlow, F. T. Bullen, Sir H. H. Johnston, Sir James Crichton-Browne, E. W. Thon, Lyson and Rev. W. J. Dawson (who will write on fruit-growing in Kootenay).

Every new Canadian subscriber will find it of special advantage to send at once the \$2.00 for the new 1910 Volume. Not only does he get the beautiful "Venetian" Calendar for 1910, lithographed in thirteen colors and gold, but all the issues of The Companion for the remaining weeks of 1909 from the time the subscription is received.

THE YOUTH'S COMPANION.
Companion Building, Boston, Mass.

CHANGE.

"Send him away and let him stay in bed all day if he wants to or lie in a hammock and read," said the foolish friends to the mother of the boy who had overstudied and was on the verge of a nervous collapse.

But the poor boy who had walked in his sleep and had nightmares and pains in his poor little Greek and geometry stuffed noddle knew among other things what was best for himself.

"I don't want to lie and read," he said. "Let me go to one of those boys' camps. There's a bully one at Willow Lake." So they sent him to camp, where he slept in a blanket, where he got up with the sun and chopped wood for the breakfast fire, where he ate ravenously of food that he would have sniffed at at home, and where he learned that among real boys books come only second and third and fourth to wrestling and swimming and boxing and ball playing.

When that boy returned to school after six weeks of this hard, rough,

joyous, busy life he "slugged away at his books as if he were chopping down trees," to quote one of his teachers, and he carried off honors galore in the spring without breakdowns of any kind.

Change of work is often more needed than rest from work. Louisa M. Alcott, whose books all sound as if they were written with joyous spontaneity, used to desert her desk once in a while and do housework. "It's the best thing to make one's ideas perk up. Plots simmer in my head as I bake and dust. Ideas bob in my brain like potatoes knocking against the cover of a saucepan." But she kept on with her homely task until her head was so full of thoughts that she had to sit down, pen in hand, and release them!

A delicate, high-strung, intellectual woman was amazed not long ago to be told by a big specialist that the best advice he could give her to help her to regain tone and stamina was to spend three months in the White Mountains—as a waitress at a hotel! Not being of an adventurous turn of mind the lady did not follow the prescription, but as she had paid \$25 for the advice she assumed that it was worth something, and she is at the present moment busy and happy and rapidly getting well in a fisherman's cottage at Nantucket, where she cooks and cleans and even entertains amused friends who drive over to see her from their hotels.

The houseworker, worn out from wearisome, monotonous daily tasks, needs mental refreshment and bodily rest when her vacation time arrives. She should take a boxful of good books to read as she lies in the woods and rests. The woman who bends her back over sewing all winter and strains her eyes looking at her shining needle and tiny stitches, should play tennis or row a boat and give the delicate nerves of eyes and hands a rest.

Most of us are unsymmetrical because our minds work along in ruts most of the time. Change is needed to restore the balance. For as variety is the spice of life, so change is the basis of rest.—Phyllis Dale in The Globe.

TORONTO SATURDAY NIGHT.
Canada's Great Illustrated Weekly in a New Form.

Toronto Saturday Night has been enlarged to a thirty-two page paper, divided into two sections of sixteen pages each. The first section will deal with many things from a manly point of view, while the second section of sixteen pages will be devoted to women, embracing all topics of interest to womankind. A lady of experience and ability has been engaged to take charge of this section. The enlarging of the paper to thirty-two pages will admit of many new departments not hitherto incorporated in Toronto Saturday Night, while the old departments will in no wise be changed or altered, as we judge and we hope rightly, that, as now conducted, they meet the requirements of the reading public. Both sections will be fully illustrated, while the different new departments, such as "City and Country Homes," "Fashions for Women," "Ideas in Dress" (for men), will be written by experts and will, like the entire paper, be fully illustrated. Send for a sample copy. The subscription price is \$3 per year, post paid.

It is the mark of true heroism, "To dare nobly; to will strongly, and never to falter in the path of duty."

Faithful discharge of duty beautifies the face and dignifies the lowliest life.

In doing our duty we are always serving our fellowmen. It is a delight to plan to do good.

SOME "STAND-BYS" IN RECIPES.

Boston Baked Beans have won capitalization, most celebrated of dishes prepared from beans. To bake them after this method, wash the beans and put them to soak over night in cold water. Drain and put them into a pot with enough water to cover them, bring slowly to a boil, and continue cooking until the beans are tender. Pour off any surplus water, turn the beans into an earthen pot or deep bake dish, and in the centre place a piece of salt fat pork, in which deep gashes have been cut. Allow a half pound of the pork to a quart of beans, which is a convenient quantity for baking at one time. Take a pint of the liquid in which the beans were boiled, stir into it a half-pint of molasses, and a salt-spoonful of mustard, mix well, and pour over the beans and pork in the baking pot. Cover the dish and bake in a steady oven for six hours.

"Head cheese" finds a place among the preparations for the winter table in the pantry of many housewives. It is made from pig's head, the upper parts especially, the lower halves sometimes being reserved for roasting, although they may also be used for the head cheese. Thoroughly clean the head, put it in salt water, and let it remain over night. Then put it on to boil in plenty of water and keep it boiling until the meat drops from the bones. Strain the liquor in which it was boiled, set it aside to get cold, and then skim off the fat. Look over the meat carefully, remove any small bits of bones, and chop the meat very fine. Season to taste, with salt and pepper and add a little sage oil, if that is not liked, any flavoring preferred. Pour the skimmed liquor over the meat, put it over the fire to boil up again for about five minutes, then pour into a mould or dish of the required size, and set it away in a cool place.

Cheese is one of the ingredients in several appetizing preparations from the chafing dish. Here is one: Put a big lump of butter to melt in the chafing dish. With a fork, break up into small bits a pound of good cream cheese and drop into the melted butter. When soft and smooth, stir in a few grains of salt, a dash of paprika, and a very little dry mustard, with a half teaspoonful of Worcester sauce. Then add, a little at a time, a cupful of milk and the well-beaten yolks of three eggs. Serve on thin slices of toast, or crisp crackers.

Instead of the breakfast bacon and egg, fry tomatoes and bacon for a change. Fry thin slices of lean bacon, until they are almost crisp, then lift them out into a hot dish, and keep covered. In the hot fat left in the frying pan put slices of tomato half an inch thick and turn them to brown on both sides. Serve on toast. On each small slice of toast place one or two pieces of tomato with a bit of bacon on top. If preferred, the gravy in the pan, diluted by a little boiling water, may be poured over the toast.

To fry oysters, drain them from the liquor, pick them over to make sure there are no bits of shell clinging, drop them into cold water, wash, and wipe them dry with a soft linen cloth. Sprinkle the oysters lightly with salt, roll them in bread or cracker crumbs, then in slightly beaten egg, and again in bread crumbs. Place the oysters in a frying basket, only as many at a time as will lie on the bottom of the basket, immerse in hot fat, and fry until brown. Drain on brown paper and serve hot. Oysters can be quickly cooked on a hot griddle. Clean them in the usual way, then pour boiling water over them and drain it off to scald the oysters. Have the griddle heated, place a tiny bit of butter in one spot and over it an oyster, continuing till the bottom of the griddle is filled with oysters some space apart. When one side is browned turn each oyster over on to a fresh bit of butter, to brown the other side.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

RECEPTION TO REV. DR. ARM-
STRONG.

An "At Home" was held in St. Paul's church on Wednesday evening in honor of Rev. Dr. and Mrs. Armstrong, on the occasion of the doctor's retirement from the pastorate of the church. Rev. J. W. Milne, of the Glebe church, presided, and after a few brief remarks, called on Dr. Thornburn to read an address conveying from the congregation their appreciation of Dr. Armstrong's services to the church, and asking him to accept a cheque for \$500 as a token of their good will.

The cheque was presented to the doctor by Mr. J. D. Anderson. In his reply Dr. Armstrong reviewed the history of the church from the time of his induction, in 1874, to the present day. The first few years, he said, were very prosperous, but hard times came, and during the early eighties they passed through a trying crisis. It seemed as though the cause must fail. But they pulled through and the change that had since taken place was remarkable.

After referring to the share he had taken in extending the Kingdom of Christ at large, he said: "It is very rewarding to a man of any capacity for work, to be confined to the monotonous round of mere congregational work. If he does not broaden himself, how can he expect to broaden his congregation."

He rejoiced that they had succeeded in securing such a suitable man to take up the work he had laid down. It was rather singular that he and Mr. Little were graduates of the same college.

An address was also presented to Mrs. Armstrong, who was unavoidably absent through ill-health, by the young people of the church, together with a handsome sterling silver toilet-set. Miss Annie Chalmers presented the gift, and the address was read by Miss Laura Watters.

Mrs. Milne, wife of Rev. J. W. Milne, acting moderator, was presented by Mrs. Jno. Thornburn with a lovely bouquet of chrysanthemums.

Solos were rendered by Mr. James Sorley, Miss Eva Bourne, Miss Margaret Askwith and Miss Florence Ingersoll. Mrs. Bourne was the accompanist.

Rev. J. W. Milne, in closing the meeting, said that a ministry of thirty-five years was unique.

Dr. Armstrong had told him he felt humble when he thought of the loyalty of his congregation. He considered Dr. Armstrong a Bismarck. Referring to Rev. Mr. Little, he said, that he took it for granted that he was coming; he had been urged and pressed by another congregation who were offering a larger stipend than they in Ottawa were giving, but it was pretty well understood that Rev. Mr. Little would come to Ottawa. Refreshments were then served and the meeting closed with the singing of "Auld Lang Syne," and the Doxology.

ters in connection with the call.

WESTERN ONTARIO.

Rev. Wm. Rice received last week intimation of a hearty and unanimous call to the Presbyterian congregations at Ashburn and Utica in the Presbytery of Whitley. The stipend offered is \$800 and a free manse.

The three congregations constituting the Bradford charge have extended a call to the Rev. Mr. Burkholder of Unionville. The necessary steps will be taken at once to complete the call and have the same in readiness for the next meeting of Presbytery which will be held in Barrie on the 14th of December. A united meeting of elders and managers held in the church on Monday was to further consider matter.

At a joint meeting of the congrega-

tions of Thornbury and Heathcote, held this afternoon, it was unanimously agreed to extend a call to Rev. N. Campbell, M.A., Oro station.

Anniversary services were held in Knox church, Cowal, Sunday, Rev. Jas. Rollins of London, occupied the pulpit and delivered able discourses. On Monday evening the anniversary concert took place. The church was well filled, and the evening was thoroughly enjoyed by everyone present.

"Some Rambles in Europe," was the title under which Rev. P. E. Knowles, of Galt, delivered a most interesting travel talk to a large audience in Chalmers church, Guelph. It was an address delivered in the characteristic style of the speaker abounding in droll and dry humor and it was heard with every manifestation of pleasure.

He told how the people in these countries lived, how they made their living and how they conducted their homes as well as an insight into their characteristics. A description was also given in a most interesting manner of the different cities visited, their public buildings, sights of interest, etc.

The Rev. Donald Macrae, D.D., for many years one of the foremost Presbyterian clergymen in Eastern Canada, died at Calgary, where he was the guest of his son, Prof. A. O. Macrae, of Calgary University. The Rev. Dr. Macrae was born in 1833, in Hopewell, N.S. He was for a time a professor in Queen's University, Kingston, Ont., and was later principal of Morrill College, Quebec. He was well known as a writer of theological subjects.

Before a large congregation, Rev. Dr. Wallis, formerly of Caledonia, was inducted pastor of Drummond Hill church. Dr. Smith of St. Catharines presided. Rev. R. McIntyre of Bridgeburg preached. Dr. Ross gave the charge, and Dr. Ratcliffe of St. Catharines addressed the congregation. After the service a reception was tendered to Dr. and Mrs. Wallis by the congregation in Drummond Hill Sunday school rooms.

Rev. A. H. MacGillivray has not yet decided whether or not he will accept the call recently extended to him from Weston church. The congregation is planning to build a fine new church in the near future. There is every prospect that Mr. McGillivray will accept, though in doing so he will be refusing two calls to places financially better, so far as the immediate present is concerned.

The ninth anniversary of the dedication of St. James' church, Thamesville, was held on Sunday. Rev. John McNair, M.A., D.D., of Petrolia, preached two very able sermons, and he was greeted by large congregations at both services.

Bethel church, Mount Crest, held anniversary services on Sunday afternoon and evening, the Rev. A. J. Irwin preaching on both occasions to large congregations. The Rev. D. Currie, pastor of the church, conducted the services in the Methodist church here in the evening. The annual tea-meeting was held on Monday evening, and was well attended.

Those who assembled for worship on Sunday afternoon at Motherwell had the unexpected pleasure of listening to Rev. W. Nichol of Knox church, St. Mary's, the Rev. Mr. Stewart having been called to deliver an address in the interests of local option in the town hall. St. Mary's, that afternoon.

EASTERN ONTARIO.

At a meeting of the site committee of the St. Gabriel-Chalmers church it was decided, subject to the confirmation of

the congregation of the Presbytery of Montreal, to purchase the Skafie property, on the northeast corner of Mance and Prince Arthur streets, for the new church building. The price is \$24,705.

The regular monthly meeting of the Armprior Ministerial Union was held in the vestry of St. Andrew's Church. The chair was occupied by Rev. W. W. Peck, and Rev. J. Pirie was secretary of the meeting. Mr. Lowry, of Fitzroy Harbor, presented a paper on "Ethical Preaching and Christian Discipline," at the conclusion of which the paper was reviewed by Revs. Peck, Hallman, Pirie and W. Schoen, each expressing their appreciation of it. Rev. Mr. Westell, of White Lake, is to present the essay for discussion at next regular meeting, and Rev. Mr. Langill, of Carp, at the one following.

At the annual business meeting of the church mission station at Galetta held in the village hall the other evening, the pastor, Rev. J. W. S. Lowry, presided, and after suitable devotional exercises, he addressed those present from the encouraging words, "He thanked God, and took courage." Miss Helen Lowe, treasurer, presented the financial statement for the year which reported all obligations met, with a small balance to the good, and additional contributions for the support of the work.

It was agreed to continue the good work of the mission for another twelve months, and to rent Whyte's hall for that term for all the services and meetings.

PRESBYTERY OF LANARK AND
RENFREW.

On Tuesday the regular quarterly meeting of the Presbytery of Lanark and Renfrew was held in St. Andrew's Church Armprior. The following ministers and elders were in attendance: Revs. Currie, McDonald, McKay, Colburn, Scott, Monds, Daly, Bennett, McLeod, Young, Langill, Peck, Millar, Young, Hay, Hodges, Robb, McKenzie, Rattray, Goodwell, Craig, Dobbin, Knox, Campbell, McLean, Henderson; Elders: Naismith, McLennahan, McLachline, Greig, Campbell, Andrew, McNab, Blair, Young and Henderson. Much of the business was of a routine nature consisting of reports on Home Mission work, Foreign Mission work, Augmentation, Systematic Giving and Benevolent Schemes. The report on the payment of the railroad expenses of Commissioners to the General assembly was referred to the congregations for their consideration. The matter of a simultaneous evangelistic campaign throughout the Presbytery is to be considered at the meeting to be held in February. Rev. Mr. Robb's resignation of Beachburg is to be considered at a pro-nata meeting to be held in Ross, at the induction of Rev. Mr. Craig into that charge on Thursday, Dec. 16th. Mr. Robb has received an invitation to minister to the Kaslo, B.C., congregation. The following recommendations from the Moral and Social Reform committee were adopted by Presbytery:

"Whereas, it has been brought to the notice of the Presbytery of Lanark and Renfrew that the criminal code of the Dominion is ambiguous with reference to gambling, and whereas, such is to the detriment of business and home life, be it resolved that the Government of our country be urgently requested to amend the criminal code so as to clearly prohibit the business of race track and other gambling.

"That the hearty approval of the Presbytery of Lanark and Renfrew be expressed regarding the efforts being made within the bounds of the Presbytery to carry Local Option in the several towns an townships."

Rev. T. E. Scott, pastor of Parry

Sound Baptist church, and Rev. F. W. Mahaffy, pastor of St. Andrew's church, exchanged pulpits on Sunday evening.

Rev. Mr. Bennett, of the British and Foreign Bible Society, gave a very interesting illustrated lecture in Burns' Church, Martintown, on Monday evening.

TORONTO.

At a meeting of the men of St. Paul's Church last week the sum of five hundred dollars was contributed by those present for the purpose of reducing the mortgage debt on the church edifice. A committee was appointed to canvass the remaining members with a view to considerably increasing this amount.

An interesting service was held at Davenport Road Church on Sunday evening. The induction to the eldership of Messrs. John Coffin, W. H. Gemmill, S. McCormick, J. R. Montgomery and John Wanless took place. Rev. James Wilson, B.A., was in charge, and a large congregation assembled to witness the ordination.

Robert Lewis Stevenson

The life and work, the courage against tremendous odds, and the religion of Robert Louis Stevenson—these, as they may be seen in his private letters, formed the subject of a charming and intensely interesting address by Professor Fraser, of McGill University, at the Verdun Literary Society last week.

Prof. Fraser took the little known private correspondence of the great writer, the correspondence in which he seemed to abandon himself to the mood of the moment, revealing himself, his standards, and ideals, and troubles, in a way that one could never learn of from his published writings—and with these, he drew a picture of the tall, somewhat eccentric, big-hearted, childlike, high-minded, courageous writer, who preached such a splendid doctrine of cheerfulness in the face of days and weeks and months of bodily illness—such a moving living picture, that the spirit of Stevenson himself seemed to pervade the meeting, and the audience carried away a conception of the writer that will not soon be forgotten.

"With the possible exception of the letters of Frederick Robertson of Brighton," said Prof. Fraser, "I have never read any volume of correspondence with such intense interest, fascination and even inspiration, as the collected letters of Robert Louis Stevenson.

At the close of the address Mrs. J. G. MacColl sang some of Stevenson's delightful child verses.

Much enthusiasm was shown at the annual meeting of the Women's Home Missionary Society of Bank street church held last week.

During the past year \$209 was raised for work in the northwest. Mrs. J. H. Turnbull gave an interesting address on "Strangers Within Our Gates," and a vocal solo was rendered by Miss May Hutcheson. Those elected to office for the coming year are:—Honorary president, Rev. J. H. Turnbull; president, Mrs. R. Tanner; vice-presidents, Mrs. J. H. Turnbull, Mrs. S. Stewart and Mrs. R. McGiffin; recording secretary, Miss Griffith; corresponding secretary, Miss M. Turnbull; treasurer, Miss Greenshield; helpers' secretary, Miss Leckie; supply secretary, Mrs. Harton; Pioneer secretary, Miss M. Dewar; press secretary, Miss J. Richards; pianist, Miss Robertson.

Two excellent papers dealing with "Missions in Honan" were given by Mr. John Shearer and Mr. Thomas McJanet before the meeting of the Laymen's Missionary Association of Knox church.

OTTAWA PRESBYTERY.

The pulpit of Stewartson church was occupied on Sunday by Rev. Dr. W. S. MacTavish, pastor of Cooke's church, Kingston.

Rev. W. A. Mellroy, pastor of the church, conducted anniversary services in Cooke's church.

Dr. MacTavish has been for seven years convener of the Assembly's Committee on Young People's Societies, and it was to the young people that he addressed himself at night, reminding them of their responsibility in the matter of missionary work. The sermon was interesting and eloquently delivered and was closely followed by a large congregation.

The following are the new life members of the W.F.M.S.:

Miss Beatrice Thompson, presented by Barrie Presbyterian, Bradford.

Mrs. Thos. Towers, presented by Sarnia Presbyterian, Sarnia.

Miss Janet Wilson, St. Paul's Auxiliary, Rapid City, Man., in memory of her sister, Mrs. C. M. Beattie, Ferguson.

Miss Amelia Berry, presentation Murray Mitchell Auxiliary, Toronto.

Mrs. S. K. Beaty, presented by St. Andrew's church Auxiliary, Streetsville.

Mrs. Wm. Fotheringham, W.F.M.S., Auxiliary, Brucefield.

Mrs. Christina McQueen, presented by W.F.M.S. Auxiliary, Petrolia.

Mrs. Sally Hyndman, in memory of her late husband, Wm. J. Hyndman.

Mrs. R. J. Dougall, presented by Mr. Dougall on the 15th anniversary of their marriage, Hallville Auxiliary.

Mrs. M. H. Wilson, presented by Hallville Auxiliary, Mountain.

Mrs. Margaret Grieve Ballantyne, presented by St. James' Auxiliary, London.

Mrs. Wm. Ashfield, W.F.M.S. Auxiliary, Morewood.

Mrs. Archibald Currie, presented by W.F.M.S. Auxiliary to their first president of the 21st anniversary of their formation, Sonya.

Mrs. W. T. B. Crombie, presented on her departure, Bethel church Auxiliary, Maccue.

Mrs. Alex. Rose, W.F.M.S. Auxiliary, Winchester.

Mrs. Kenneth Kerr, Harrington Auxiliary, Fairview.

Mrs. John Holms, W.F.M.S. Auxiliary, Fletcher.

Mrs. Rev. G. E. Loughheed, presented by W.F.M.S. Auxiliary, Stonewall.

Mrs. Robert Montgomery, presented by Erskine church Auxiliary, Hamilton.

Mrs. F. M. Earl and Mrs. E. Halliday, presented by W.F.M.S. Auxiliary, McGregor, Man.

Miss Jessie Copeland and Elizabeth Gertrude Campbell.

Miss Margaret Hartstone, Westminster Auxiliary, Winnipeg.

Mrs. J. D. McArthur, Augustine Auxiliary, Winnipeg.

Miss Jessie Walker, presented by St. Andrew's Auxiliary, Guelph.

Mrs. James Paulin, St. Andrew's church Auxiliary, Arthur.

Mrs. Mary Sutherland, W.F.M.S. Auxiliary, Windsor.

Miss Rose, W.F.M.S. Auxiliary, Morrisburg.

Mrs. Walter Fairbairn, St. Andrew's Auxiliary, Kippen.

Mrs. Mary Riddell Ballagh, St. Andrew's church Auxiliary, Cobourg.

LAYMEN OF THE WEST AROUSED.

The campaign of the Laymen's Missionary Movement which began at Fort William on October 17th, swept over Western Canada to the Pacific, and ended at Dauphin, Manitoba, on December 2nd, has aroused in all parts of the west a missionary enthusiasm not before known. During this time a deputation of 25 men has been actively at work, 60 centres have been visited, and in all these places resolutions have been passed indicative of unprecedented financial effort in the near future.

The following statement made to The Globe by the Rev. A. E. Armstrong, Assistant Foreign Missionary Secretary, who was with the deputation for the greater part of the time, and who has just returned to Toronto,

indicates the plan of campaign followed and the consequent success:—

"The success of the Laymen's Missionary campaign in western Canada has been highly gratifying. An important feature of the movement is that it is not a financial one. Not a dollar is collected to pay even the expenses of the tour. About half of the deputation paid their own expenses, and the remainder was so divided that it fell heavily on no one. The deputation comprises laymen, laymen's missionary secretaries, mission board secretaries and missionaries. They are as follows:

"Thos. Ryan, G. W. Baker, G. H. Grogg, A. B. Stovel, T. R. Crowe, F. Winnipeg; C. C. Knight, G. F. Gibson, A. McCreery, Prof. Odium, J. W. Graham, of Vancouver, Hon. W. H. Cushing, of Calgary; T. F. Harrison, of Kingston; Hon. W. A. Charlton, W. C. Senior, Hon. A. B. Morine, K.C., of Toronto. Laymen's Missionary Movement and Missionary Board Secretaries are: H. K. Caskey, R. W. Allin, C. E. Manning, F. W. Anderson, W. T. Stackhouse, W. T. Guin, Canon Tucker, J. G. Brown, E. D. McLaren, A. E. Armstrong, Toronto. Other Church officials assisted locally, including G. A. Wilson, of Vancouver; C. C. McLaurin, of Calgary, the Archbishop of Rupert's Land, and the Bishop of Keewatin. The foreign fields were well represented by Rev. S. Gould, M.D., of Palestine; J. U. Waters, M.D., of India; and H. M. Clark, of China.

"Many interesting incidents were met with illustrating what has been and is being done. One man said he would undertake to support a missionary. His whole town, with four churches, did not contribute one-third that amount to all missionary objects last year. A congregation in a city where the movement was started last year gave very little to foreign missions, but this year is supporting a missionary in China, a missionary among the Chinese in their city, and states its readiness to undertake the support of another missionary next year and a third the following year. Besides this, fifty of their men are assisting in their Chinese mission. A small city congregation, not wealthy, is giving at the rate of \$25 per member this year.

"A banker said, 'This is the biggest business there is that you men are engaged in. It will save the men of British Columbia from materialism to have a part in giving to such a worthy cause.' A Cabinet Minister said, 'I believe it is the greatest movement in the world to-day.' A city paper stated that 'the most remarkable feature of the deputation is the fact that so many of them are successful business men who have given up their time, as well as money, to help the movement along.'

"An ex-M.P.P., having large lumber interests, said, 'Canada paid last year for intoxicating liquors \$7,000,000, for tobacco products \$30,000,000, and for home and foreign missions, \$2,200,000. If we got only five per cent. of the money wasted on liquor and tobacco we would have enough money for missions.' An ex-city Police Magistrate said, 'If we didn't have Christianity as our religion in western Canada, one-half of the people would be under arms protecting the other half.' A medical missionary said that statement would be truer if the word 'protecting' were substituted by the word 'oppressing.' He spoke from twelve years' experience under Mohammedan rule.

"One of the speakers in an address at the banquet in Nelson, B.C., said, 'I started out to give a week to this campaign, but I have become so interested in it that I am going to stay with it for the whole six weeks, and am seriously thinking of selling out my business and putting my money and time into this work.'"

Duty is simply doing the will of God. In the line of duty, God is with us, and we are with God.

HEALTH AND HOME HINTS.

CARE OF HOUSEHOLD STORES.

Look well to your cellar during these days when the doors and windows of the house must be closed most of the time. Sometimes a farm house reeks with an odor as dangerous as sewer gas. This odor comes from the cellar, and is caused by decaying roots, cabbage, apples, etc., and is responsible for much of the winter and spring sickness we have in rural communities. Therefore, if possible, store these things, if you have them in large quantities, somewhere else, and not in the cellar beneath the dwelling. Those you must of necessity keep there, give especial care.

If you have potatoes or other vegetables stored in barrels or bins, they should be picked over once every week and the defective ones thrown away. If there is any indication of sweating, spread out upon the floor for a day or two to dry then pack again.

Fine, sound apples can be kept through the entire winter by this method: Wrap each one separately in soft unprinted paper, twisting the corners tightly together, then pack carefully in wooden boxes and cover with fine dry sand.

Dried fruits, and vegetables such as beans and peas, should be kept in a cool, dry pantry in tin boxes with airtight covers.

Eggs will keep well packed in dry salt, with the small end down. Grease the shell with lard before packing and pour melted lard over the top layer of salt.

A bag of powdered charcoal sunk into the pork barrel will keep the brine sweet through the winter without blacking the meat.

Tumblers of jam, jelly and marmalade should be kept in the dark, as the light acts chemically upon the contents. If your fruit pantry or store-room is light, put each glass jar into a paper sack and tie on with cord.—Jeanette Jordan, in The Indiana Farmer.

SPARKLES.

"What do you think of a man with a rip in his coat and only three buttons on his vest?"
"He should either get married or divorced."—Boston Transcript.

"I'm just figuring my winter expenses."

"In what way?"

"I'm trying to find out whether, after I've bought my wife a new set of furs, a new winter coat and an opera cloak, I'll have enough left to buy a new velvet collar for my last year's overcoat."—Detroit Free Press.

CAUGHT.

A local physician who acts as examiner for an accident insurance company said that he has to be watchful in order to keep the company he represents from being "stung" on accident claims.

"A man was in my office," he said, "who said that he had fallen from a street car. I examined his arm, and, though there were a few bruises on it, it didn't appear to be badly hurt."

"How high can you raise it?" I continued, and he answered by raising his arm with apparent difficulty, until his hand was a few inches above his head.

"Pretty bad," I commented. "Now show me how high you could raise it before this accident happened."

"He lifted it easily then 'way up in the air, and it wasn't until I began to laugh that he realized that he had exposed himself. He cleared out in a hurry then."—Louisville Courier Journal.

Many a man has a reputation of being forgiving when he has merely a short memory.

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A TRIP TO ALASKA.

A trip to Alaska is one seldom undertaken by people in the British Isles, and of the many bookings undertaken by the Grand Trunk Railway officials in London, few tickets show the destination to be that part far north of Canada, where coal and gas, together with meteorological observations, are often supposed to be the chief reason for the existence of that land. That such a trip can be made with little out of the ordinary fatigue of travelling is well proved by a recent communication sent to Mr. Fred C. Salter, European Traffic Manager of the Grand Trunk Railway, from Mr. Bromley Challenor, F.R.G.S., who has just returned from the north-western limit of the North American Continent. The letter has an added interest by reason of the fact that on the day of the official opening of the Grand Trunk Railway's new offices at 17-19 Cockspur street, S.W., Mr. Challenor was the first person to book a passage with the company for Canada. On Dominion provision made for the journey, and, provision made for the journey, and, in the first week in October, back in England again, the well-known geographer has been pleased to write to the Grand Trunk offices expressing his entire satisfaction with the easy way in which the journey was accomplished. After thanking the railway officials for making his means of transportation pleasant and comfortable, he says: "I was very pleased, indeed, with both the road and rolling stock of your company, and in my opinion it is second to none on the Continent of America. The arrangements you made for me very much added to my comfort and enabled me to reach my destination in the quickest possible time, and I must say I experienced the greatest civility from the company's staff during my passage on your road. The route you worked out for me was a most interesting one, and coming back as I did, over the Rockies and the Great Lakes, I did not travel over a single mile a second time except the short run between Sarnia and Toronto. Will you be good enough to send me particulars of your 'Round the World Tours.' I am thinking that next spring I may have another run out to the west, and if I do, I should like to return home via the east." Thus the whole of Great Britain is quickly put in touch by this great railway system, with what frequently is said to be the uttermost parts of the earth.—Dublin (Ireland) Daily Express, Oct. 19, 1909.

"Stern Lawgiver, Yet thou dost wear The Godhead's most benignant grace, Nor know I anything so fair As the smile upon thy face."

The sands that count the years are low within the upper glass, They slip away, these little years, so swiftly do they pass; They take the song, mayhap, but leave the echoes sweet that hum, The year is gone, but there is another year to come.

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12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
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upward; with Bath \$2.50 upward.

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upward.

Club Breakfast 20 to 75c. Table d'Hote, Break-
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Grain of all Kinds.

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OPTICAL SPECIALIST.

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MAIL CONTRACT.

SEALED TENDERS addressed
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will be received at Ottawa until
noon on Friday, 26th November,
1909, for the conveyance of His
Majesty's Mails, on a proposed
contract for four years, 12 times
per week each way between Apple
Hill and Martintown, from the
first January next.

Printed notices containing fur-
ther information as to conditions
of proposed Contract may be seen
and blank forms of Tender may
be obtained at the Post Office of
Apple Hill and Martintown, and
at the Office of the Post Office
Inspector at Ottawa.

G. C. ANDERSON,
Superintendent.
Post Office Department, Mail
Service Branch, Ottawa, 11th Oc-
tober, 1909.

Rideau Lakes Navigation

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OTTAWA TO KINGSTON

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the most picturesque inland water
route on the Continent.

By Rideau Queen on Mondays
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Tuesdays and Fridays, at 2 p.m.,
from Canal Basin.

Tickets for sale by Ottawa For-
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<p>Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.</p> <p>THE INTEREST IS COMPOUNDED QUARTERLY</p> <p>The Union Trust Co., Limited.</p> <p>TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.</p>		
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TO 20 THEATRES

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Synopsis of Canadian North- West.

HOMESTEAD REGULATIONS

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

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

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

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

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

W. W. CORY,

Deputy of the Minister of the
Interior.

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

G. E. Kingstury

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50c.

Steamer will not stop at East
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