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WEDNESDAY, OCT. 13, 1909.

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At 360 Grosvenor avenue, Westmount, on Oct. 1, 1909, to Mr. and Mrs. Chas. Johnson, a son.

At "Rothenorman," Galt, Ont., on Sept. 29, 1909, the wife of Robert O. McCulloch, of a daughter.

At Regina, Sask., on Sept. 27, 1909, to Mr. and Mrs. Harold Stevenson, a son.

On Sept. 30, 1909, the wife of James Walker, of the Imperial Bank of Canada, Kenora, Ont., of a son.

## MARRIAGES.

At Lancaster, Ont., Sept. 29, 1909, by Rev. J. U. Tanner, Angus McCuaig, of Cote St. George, P.Q., to Miss Marion Curry, of Curry Hill, Ont.

At Cornwall, Ont., Sept. 29, 1909, to Rev. Dr. Harkness, James T. LaFour, of Seattle, Wash., to Clara, daughter of Mrs. John Hill, Augustus street, Cornwall.

At Knox church, Woodstock, on Sept. 21, 1909, by Rev. Dr. W. T. MacMullen and the Rev. R. B. Cochrane, Eliza, third daughter of Mr. and Mrs. James White, to William Kerr, second son of Mr. and Mrs. John White.

On Sept. 22, 1909, at 133 Pape avenue, church, by Rev. Prof. Ballantyne, Knox College, Jean Kirkwood Buchanan, New York, to James Herbert White, M.A., B.Sc.F., Toronto.

## DEATHS.

On Sept. 27, 1909, at 196 Pope avenue, Toronto, Grace Martha, youngest daughter of John and Grace McKnight, aged six years and two months.

At Gravenhurst, on Sept. 25, 1909, J. P. Cockburn, formerly of Berwick, aged about 74 years.

At Watertown, N. Y., on Sept. 25, 1909, Susan Cameron, a native of Thurso, Que., wife of W. R. Miller, and sister of Mrs. Hector McLean, of Cornwall.

At Whitby, Ont., on Sept. 26, 1909, Caroline Amelia Pothergill, relict of George McGillivray, and mother of Rev. N. H. McGillivray, of Cornwall, in her 82nd year.

At Ottawa, on Sept. 27, 1909, Mrs. Wm. Black, sr., aged 83 years, relict of the late Wm. Black, of Huntley.

At her late residence, Upper Lachute, on Sept. 24, 1909, Margaret Fulton, widow of the late William Muir, aged 89 years and one month.

At the residence of her son, Frederick G. Clarke, 89 Glen St., Toronto, on F.-day, Oct. 1, 1909, Mary Russell, daughter of the late George Russell, of St. Andrew's Scotland, and widow of the late John Clarke, of Peterboro', in her 84th year.

At Orillia, Ont., on Oct. 2, 1909, Jane Agnes Thomson, eldest daughter of the late John Thomson, R.N., of St. Germain, in her 80th year.

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## NOTE AND COMMENT

Japan is preparing to celebrate the semi-centennial of Protestant missions, as two years ago Christian China celebrated the centenary of her missions.

Mohammedanism has about 200,000,000 followers. In Turkey, 18,000,000; Russia, 14,000,000; India, 62,000,000; China, 33,000,000; Persia, 9,000,000; Africa, 5,000,000.

In one of the briefest wills ever recorded, only ninety-six words Mr. Harriman leaves his wife the sole disposer of one of the greatest fortunes, estimated at between \$70,000,000 and \$150,000,000.

Though the consumption of liquor in India has increased 400 per cent. in twenty-five years, it is claimed on good grounds that of the 70,000 men in the British military stationed in India, 30,000 are members of the Royal Army Temperance Association.

The Methodist ministers throughout Ohio, in conference with their church officers, have decided that all clocks shall be removed from the bodies of their churches on the ground that their presence tends to distract the congregations and to lessen the influence of the minister over his hearers.

The English Captain Scott, who is planning to lead a British expedition to the Antarctic in 1910, has had application for enlistment from seven thousand men and boys. Probably the most of the applicants are boys, yet there are plenty of men eager to go. A man, unless an officer, has little to gain, even in reputation.

A native in Africa says:—"Two white men have come; both tell me I am wrong, and each tells me a different way to do right. The English missionary says I must leave off my sin and trust and believe God's Son. The Catholic missionary takes off my fetich from my neck—a piece of wood tied with a cord—and puts in its place another piece of wood or brass with a cord, and tells me that can save me."

Some Korean disciples are living on millet, selling their rice, that they may have the difference in value between these two foods to aid in spreading the Gospel among their fellow countrymen. At one meeting, a native disciple, having little or no money to give, offered in personal work and without any compensation 169 days, or over one-half the working days of a full year, and was followed by others with offers of a similar sort.

In the address of Sir Joseph Thomson on His Installation as president of the British Association, he declares that the heat received by the earth from the sun on a clear day is equivalent to 7,000 horse-power an acre. On the basis of this he predicts that engineers will finally succeed in utilizing this power, making it furnish the energy for the world's work when coal is exhausted.

In the Hawaiian Islands Chinese labor has proved better suited and more helpful to the conditions than that of any other class, and there is no such prejudice to contend with as in California. The Chinese have more home life, and are regarded on the whole as a desirable factor in the population. There is a disposition to admit them more freely than in the mainland States. The Missionary Herald thinks the experiment is well worth trying as a possible key to both political and missionary perplexities.

The death is announced of Sir Thos. Bent, ex-Premier of Victoria. Sir Thomas was one of the most interesting figures in Australian State politics. He was bluff and hearty, cheerfully eccentric, one of his amusing oddities being that of bursting into song during his social or political speeches. He once said that no Minister was worth his salt who could not sing a good song or recite well.

Closed doors often signify a call of God to enter them. The fact that seemingly insurmountable difficulties are in the way is many times but a challenge to surmount them. A recent graduate of Cambridge, England, said that he was called to be a missionary to South America because some parts of that continent were closed to Protestant missionaries. Such barriers are there only to be torn down. Unless God has blocked our path, let us hammer our way through.

The Parliament in Constantinople has voted a million dollars for relief work in Armenia, half of which is to be devoted to the rebuilding of houses. The great need at present is the care of the orphans. In many places the children are running in the streets without proper care and protection. The great majority of those needing assistance are women and children, most of the men having been massacred.

Said the North American of Philadelphia at the close of a recent able and extended editorial: "There is not a distillery nor a brewery that could be traded for enough money to buy a line of advertising for beer or whiskey in the North American. We do not want your advertisements. We do not solicit them. When they are offered unsolicited we reject them." Is there any daily paper in Canada to-day excepting the Montreal Witness, that can make such a statement?

Lord Kinnaird has broken ground for the New Y.M.C.A. central building in London, to be erected in Tottenham Court Road, not far from the famous Whitefield Tabernacle. It is to cost \$750,000, to be a memorial to Sir George Williams, the founder and father of all Y.M.C.A. work; and will be not only a building for lectures and reading-rooms, gymnasiums, etc., but a hostelry to accommodate hundreds of young men. Some twenty nations were represented in the turning of the sod.

The Christian Statesman is not satisfied with the articles in the recent issues of the Cosmopolitan Magazine criticizing the religious conditions of educational institutions in America. It says the conclusions were drawn from the situation which the writer found in less than a score of institutions. A canvass is being made of other universities and five hundred smaller colleges of the United States. The result of this canvass will appear in the November issue of the Christian Statesman.

Interesting discoveries have recently been made at Knossos, including a stone sepulchral chamber with a pavilion-shaped roof, in the same style as the royal tomb, and dating, as appears from the pottery found on the spot, from a relatively early period—the "Third Middle Minoan," probably about the eighteenth century before Christ. The tomb has been plundered, but still contains some important relics, including a fine gold-mounted ritzgio, showing a huge Mollisian dog with two men. Encouraged by these finds, antiquarians are to begin preliminary excavations at Mount Iuktus, the traditional "tomb of Zeus."

A paper in announcing a congress of Catholic missionaries to meet at Washington adds that the purpose of the congress is "to discover the best means of making America dominantly Catholic." To which Harper's Weekly promptly replies: "Don't make it so gentlemen. It would not be good for your church, which has done best when it was not dominant. The best possible thing for the Roman Catholic Church anywhere is a strong (but not bitter) Protestant 'opposition.' That sharpens zeal and restrains despotism on both sides."

A century ago the subject of prison reform was a most important one. The treatment of prisoners was often brutal. Sanitary measures were not understood; and the condition of many prisoners was pitiable. There is still need of improvement in many county jails and in smaller prisons not in a proper condition. Nothing is gained by undermining the health of the prisoners, or by spreading disease, perhaps outside prison walls. But prisoners are not to be provided with the comforts of a first-class hotel; and there are some sentimentalists who would make a prison one of the most desirable places of residence in the country. A prisoner's life ought to be hard. A prison should be a place that even the most worthless tramp will shun.

A recently published map prepared by order of the Department of the Interior furnishes much valuable information respecting the disposition and present position of lands in the three prairie provinces. The following are outstanding facts:

Total area surveyed, 134,000,000 acres; parish and river lot settlements, 620,647 acres, and forest reserves, 2,288,800 acres, excluded.

Total area under homestead pre-emption and purchased, homestead entry, including patented homesteads, chiefly even-numbered sections, 37,963,200 acres.

Total area granted to railway companies on account of land subsidies, chiefly odd-numbered sections, 31,864,074 acres.

Total area school land endowment (unsurveyed area not included), 7,085,000 acres.

Total area granted to Hudson's Bay Co., 6,565,000 acres.

Total area, otherwise disposed of, 11,286,966 acres (Manitoba swamp lands, sales, irrigation lands, Northwest half-breed scrip and military scrip).

The Moravians have always been ready to brave the Arctic cold, and their missions are found here and there along the Greenland and Labrador coast. The most northern missionary station in the world is said to be at Upernivik, Greenland. More familiar are we with the work of such men as Dr. Grenfell, the northern part of whose great parish includes many Eskimos, he being their main reliance for medical aid; and with Frank Cross' work at Wales, Alaska, whose church is entirely made up of Eskimos. Now that the attention of the world is centred upon polar explorations and incidentally upon the Eskimos, without whose assistance the goal of the explorer could never have been reached, it is gratifying to remember that for the space of two hundred years those odd specimens of humanity have been the object of missionary interest and service. Compared with what has been achieved in India, China, or Japan the Arctic mission work may seem meager, but the gospel has proved itself even there a redeeming and uplifting agency, and those who have carried it thither have furnished conspicuous examples of self-sacrifice and valor.



SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## THE BIBLE AND MUSIC.

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

Atheism has no music of its own, and the cheerless halls of infidelity never echo the sound of song. Perhaps it is because of this that we instinctively shrink from the man who deprecates music. In any case the dictum of our greatest poet appeals to most of us when he says:

The man who hath no music in himself  
Nor is not moved with concord of sweet sounds  
Is fit for treasons, stratagems and spoils,

The motions of his spirit are dull as night,  
And his affections dark as Erebus,  
Let no such man be trusted.

There are many who think Shakespeare to be too strong in this famous piece of invective, but we all understand that there is in ourselves a willingness to trust one who hums and sings at his work and an unwillingness to company with the person whose "savage breast" refuses to be soothed by music's peerless charm.

Atheism has no songs because it denies God, and therefore has no reason or capacity for music. The nerves of the higher sense have been atrophied and the capacity for the exhilaration of song has been chloroformed by unbelief. Hence the fearful silence and the chill despair of her temples. But religion is the very mother of music and her abodes are ever resonant with singing. Religion is the reflection of heaven in the soul, and heaven is a continuous roll of symphony. Where there is unalloyed and unswelled joy the heart flows over in music and it is easier to sweep back the ocean tide than to repress that swelling wave of song.

The Bible abounds with the idea of music till the reader feels the whole atmosphere tremulous with notes of exultant gladness. There are songs of triumph as when Miriam leads the thanksgiving of the host delivered from the pursuing Egyptians. There are songs of soothing tenderness as when David touches the harpstrings and lifts the shadows from the heavy spirit of Saul. And there are wonderful battle-songs which fall upon the ear like the roar of a wintry sea. Every instrument known in that day was pressed into the service of expressing emotion, and one can feel the quivering of Judean hills under the rhythm of the great Processional chanted at the opening of Solomon's temple.

It is little wonder then that the world's great musicians have caught their divine afflatus from the Bible. The simple wooing of the Gospel hymn and the mighty splendor of oratorio take their rise in the heart of the matchless Book and like a purling stream or a rushing river gladden and inspire the lives of men. The composers who arouse the noblest passions and the singers who charm the cares of this weary world away are those who lean upon the bosom of God till his heart-beat answers theirs. Then and only then can they thrill the world. Without that they are but artificial parrots imitating each other in conventional and soulless correctness. From the Bible alone there speaks forth the nightingale, which shall not cease its flight till the heaviest-burdened wayfarer who has been cheered by its singing lays down his load and enters the rest that remains for the people of God.

Paris, Ont.

To relieve a minister of minor tasks, which properly belong to the congregation, is to have a share in his larger spiritual service.

## THE JAMES ROBERTSON MEMORIAL FUND.

By Rev. George Bryce, D.D.

The General Assembly at its late meeting in Hamilton, on the request of the Assembly's Home Mission Committee, took up the consideration of the "James Robertson Memorial Fund." It was stated that some \$4,300 had come in from various sources to this fund. Addresses of warm appreciation of the memory and work of the late superintendent of missions were followed by an unanimous and hearty vote of the General Assembly to raise at least \$20,000. The matter was referred to a committee. This committee brought in a finding which was cordially adopted by the General Assembly. It ordered that the sum spoken of be raised to support a lectureship on missions, which will require the lecturer appointed annually to deliver a course of lectures in the six colleges of the church, to the students of these colleges. The Assembly also divided the church into three districts and instructed the committee to raise before next Assembly the sum of \$5,500 in each district.

These districts are:

1. The Western Synods of Manitoba, Saskatchewan, Alberta and British Columbia. Convener, Rev. Dr. Bryce.

2. The Synods of Toronto and Kingston and Hamilton and London. Convener, Rev. Dr. Somerville, with the assistance of Dr. R. D. Fraser.

3. The Synods of Montreal and Ottawa and the Maritime Provinces. Convener, Dr. Armstrong, with the assistance of Mr. Robert Birks of Montreal and Dr. Robert Murray of Halifax.

To the convener it is a congenial duty to carry out the heartily expressed injunction of the Assembly. He was for forty years a personal friend of Dr. Robertson and for nearly thirty years a Home Mission associate and co-worker in the upbuilding of the Canadian West.

It is an inspiring thought that in remembering Dr. Robertson we may "perpetuate and strengthen the missionary spirit which burned in the breast of the great missionary leader of Western Canada.

The writer remembers James Robertson as a student of the same year in Toronto University and as being in the Fenian fight at Ridgeway, when three men were killed and four were wounded in the University company. Again, he remembers him, with others, standing at the threshold of the western provinces, taking a large part in the founding of Winnipeg and in laying the foundations of our beloved Church.

It was a privilege during three decades to counsel with him in more than a thousand meetings, in numerous mission journeys, church openings, communions and church courts.

Dr. Robertson's greatest fame was gained in the last twenty years of his life as the first superintendent. In his devotion to and skillful management of this work he steadily grew and became the Boanerges of exploratory and foundation work in the missionary cause. In his last decade of life he became a missionary statesman, whose opinion commanded highest respect and whose story of incident and mission adventure was equally agreeable to the city audience or the rural congregation. While Presbyterianism is the strongest force in the towns and cities of Western Canada, yet it is especially strong among the farmers of the West. Dr. Robertson knew as no one else the workings of the farmer's mind and how to appeal to his motives. The superintendent's visits to the East were especially notable. His manly, simple, detailed appeals were also acceptable to the business men and wealthier classes of the Eastern provinces from

Toronto and Montreal to Halifax and St. John, while his visit to Scotland left impressions of the deepest kind on the minds of numbers still living in Edinburgh, Glasgow and Aberdeen. The Assembly honors itself, the Master's cause, and our whole Canadian civilization in determining to raise a fitting memorial to the late superintendent.

Ralph Connor, a devoted friend, an ardent admirer and a worthy co-worker of Dr. Robertson, has embalmed the memory of his friend in that memorable work that gives many details of the great superintendent's life.

Now the Assembly desires in raising this memorial to make the spirit of this man live again and grow from more to more in the consciousness of the Church and especially of the college students, who are to be the religious leaders of the future.

To establish an annual lecture course in the six colleges of the Church is no small task, but it is worth doing and worth doing speedily. The understanding of the Assembly was that while the name and work of Dr. Robertson should be perpetuated by the lectures to be established yet that missions in the broadest sense should be treated and that in every division of mission work the spirit of the great missionary of the Northwest should be impressed upon the hearts and souls of the ministers and of the church workers of the future.

## OUR DUTY TO OBEY!

Some there are even in our churches who say they do not believe in foreign missions. It is not a question of personal or private belief or disbelief or even of opinion. These are matters of no importance whatever. The sole question is one of simple obedience. Christ has commanded "Go ye!" ours not to reason why; ours not to make reply; ours but to do and die. Obedience is the crucial test of love. "If ye love me keep my commandments." "To obey is better than sacrifice." Obedience stands high in the divine economy.

Not only have we the command but it is backed up by example Acts 1:8; Acts 2:5 to 12. The apostles were to be home missionaries first—beginning at Jerusalem they were to go to the uttermost parts of the earth. Obedience to Christ's command resulted in glorious success, for, as they, under the influence and inspiration of the Holy Ghost preached the gospel of a living Christ three thousand were brought to acknowledge the Redeemer. We call this the Descent of the Holy Ghost at Pentecost. What the Layman's Missionary Movement means is this: Pentecostal manifestations of the power of the Holy Ghost every time the gospel is preached; these not spasmodically, but continuously and as truly as effect follows cause so would Pentecost follow the preaching of the Word and modern Pentecosts become an ordinary result. If otherwise how is the end to be achieved? The world evangelized within the limits of our generation. Can such be done? Who dare limit the willingness and the power of the Holy Spirit. The Holy Spirit works through human agency. The church must "obey," strive and pray. Sacrifice and consecrate must be its watchword, then this generation will accomplish the desired result.—Extract from an address on the Layman's Missionary Movement, by G. W. Armstrong, London.

The sorrows of the strong are little understood or comforted. Few persons think that leaders may grow faint and discouraged. The helpers often need help. Only the lonely Christ can comprehend the secret burdens uncomprehendingly borne by those upon whom weaker ones lean.



## REV. DR. ROSE, HIGHER CRITIC.

We have been asked to make room in the Dominion Presbyterian for the following letter written to the Ottawa Evening Journal:—

Editor Evening Journal:—Will you allow me the courtesy of your columns to express an opinion on the value of the Biblical references given in the Journal of 27th Sept. under the heading, "Rev. Dr. Rose, Higher Critic." Those who knew the study I have given this subject, not only in Canada, but in Scotland and the United States, will at least acknowledge that I have earned the right to speak with some authority on most Biblical and Higher Critical topics. I was much interested in reading the report of Dr. Rose's address, which I found in the Journal on my return home last night. I am looking for a Higher Critic who takes reasonable pains to be somewhat accurate in his Biblical quotations and references. I propose shortly to issue a small publication dealing with the question, and I am grateful for all samples given me by the Critics. They are particularly welcome when they come from the pen of a friend, such as Dr. Rose. That I be not tedious, or prodigal of the Journal's valuable space, I shall confine myself definitely to Dr. Rose's Scriptural references as the basis of my consideration of his Higher Critical conclusions.

(1) Dr. Rose is reported in your columns as saying, "Jesus declared that God is a Spirit, yet in the early part of Genesis we see God represented as walking in the garden, and visible to the eye of all men."

I fear that Dr. Rose has given that passage rather a cursory reading, and that he did not refresh his memory before quoting it. The passage makes no reference to anybody's "seeing" God, or to God's being "visible" to anybody. It perfectly accords with the statement made by Jesus. Jesus taught that God had revealed Himself of old to men; and this passage teaches no more, and neither says, nor hints, nor implies, that God was "visible" to the men." as Dr. Rose affirms. The Revised Version translates thus: "They heard the voice (margin, sound) of the Lord God walking in the garden in the cool (margin, wind) of the day." In all the revelation that follows there is not a hint of any "visible" manifestation of God.

(2) Dr. Rose makes another Biblical reference. He is thus reported, "common sense revolts from the historicity of the chronicle who in one place makes Potiphar a eunuch, and in another place a married man."

The passage is thus translated in the Rev. Vers. "Potiphar, an officer of Pharaoh's, the captain of the guard." Dr. Rose is quite correct in hinting that the word "officer" may mean "eunuch."

The Hebrew word Saris is ordinarily Eunuch. But that it is used for any officer Hebrew lexicons testify, and the scholarly Revisers quite correctly translated it officer. However, assuming that it was its primary meaning that was here intended, and that Potiphar was, as Dr. Rose with rare confidence affirms, a eunuch, Dr. Rose must be but slightly acquainted with Oriental custom if he does not know that eunuchs were frequently married. This is so extensively attested by historians as to need no proof from me. Any good encyclopedia will give a list of authorities for this.

The question at issue is whether the Biblical writer is worthy of credence at all when he says that possibly Potiphar was a eunuch, and yet a married man. Dr. Rose says "common sense revolts from" such credence. Nevertheless that such a mating is a fact is thoroughly attested, though Dr. Rose has happened not to look the question up. If he will do so, and then read over the Genesis narrative again, he may find that on his assumption that Potiphar was a eunuch, a new light is thrown on the action of Potiphar's wife in relation to Joseph (Gen. 39.) There is not a discordant note

in the narrative, nor a single statement that mars our faith in the "historicity of the chronicler."

(3) Dr. Rose's reference to the "theory of the flat earth," is too indefinite for reply. He is doubtless retelling the old objections that the Bible teaches that the earth is flat and that it rests on some sub-structure which holds it up. If this is his idea, I shall close with a single Biblical quotation which I think worthy of standing alongside of the finest modern scientific declaration. Speaking of the Almighty Creator, Job in a passage of matchless diction cries: "He stretcheth out the north over empty space, and hangeth the earth upon nothing." (Job 26:7).

A reasonable degree of accuracy is, in my judgment, a fundamental requisite in all scientific investigation; and the Bible and Biblical Criticism are as much entitled to that courtesy as any other branch of knowledge.

J. A. MacFARLANE.

Levis, Que., Oct 2nd, 1909.

## CRITICISMS OF CHRISTIAN SCIENCE—A REPLY.

Editor Dominion Presbyterian—A recent issue of the Presbyterian contains the statement, copied from the Expository Times, that Christian Science directly contradicts the teaching of the New Testament, and the authority for this statement is Dr. Haldeeman's criticism of Christian Science, in which the author places against certain Bible passages what he claims to be parallel passages from the Christian Science text-book, the latter being extracts torn from their context and made to appear to have entirely different meanings from those intended by the author of that work. Such a method has always been condemned by fair-minded critics, and is never resorted to except to bolster up the weakest possible kind of case; and it never carries weight with the thinking public. One example will show the absolute unfairness of the critic's method. He quotes the Bible passage, "All have sinned," and opposite this places the Christian Science statement that "Man is incapable of sin." Any one who has read the Christian Science text book will at once see that there is no real contradiction in these statements, for Mrs. Eddy refers, as the context plainly shows, to the spiritual man, in God's image, sinless and forever perfect, while Paul refers to the "sons of men," or mortal men. Similarly in the other passages quoted, it will be seen that the distinction made by the critic is not due to any real difference between Christian Science and the teaching of the Bible, but to the critic's perverted sense of Christian Science.

The Expository Times also commends Dr. Paget's attack on Christian Science. The public may not be generally aware that Dr. Paget in an address given recently before the Diocesan Conference of Wells advocated "a furious, hating attack" on Christian Science and suggested that the clergy and the doctors unite in making the lives of the Christian Scientists "a positive burden" to them, so as to drive Christian Science out of England. If such a man, instigated by such a motive, expects the public to take his statements seriously or to place reliance on his so-called investigation of Christian Science cures, entirely unsupported by proof, he does not give the public credit for a very high degree of intelligence. The violent and reckless attacks made against a respected and growing body of the community, if nothing else, would show up the weakness of the critic's case.

If the opponents of Christian Science would leave off their attacks, and spend their time in trying to give to the world what the world is so much in need of, a practical, demonstrable religion, the world would appreciate the change and the critics would be more respected. Yours very truly,

C. R. MUNRO.

Toronto, September 15, 1909.

## THE PARENTS' MISTAKE.

By Rev. E. Lyttelton.

Every year scores and scores of children are born into the world with certain very beautiful and clearly marked characteristics. They are innocent of impurity, indescribably eager for wholesome knowledge, perfectly trustful of their parents, and though self-absorbed, are capable of being easily trained to a tone of mind to which sympathy is congenial and cruelty abhorrent, as these elicited the great saying, "Of the great majority of quite young children, and we believe that qualities such as this is the kingdom of Heaven."

But after a few years a change has taken place. Whereas the boy-child's knowledge on other subjects is on the whole healthy and edifying, that which he has learned about generation and birth turns to poison within him. It is somehow become a matter for uneasy dissimulation, for eager, prying curiosity covered by an affected indifference; for frequent low talk with companions whom he despises, and a shame-faced reserve among those whom he respects.

So much is obviously the case with a very large number. But if we look a little below the surface other and still more lamentable developments disclose themselves. The child at one time was accustomed to trust his parents for guidance into all knowledge. He took his little difficulties straight to them; he clamored for answers to every sort of question, especially to those concerning God's dealings with mankind, and the process of life and decay in the animal and vegetable kingdom. But now he has discovered that to one set of questions, those connected with subjects of quite unique and supreme interest to himself, no satisfactory answer ever comes. Palpable evasions, fables, and nonsense, which he despises all the more heartily because he feels that a year or two ago they would have contented him, are all that he can get or hope to get from those whom he is told to love and reverence, and on whom he is naturally inclined to lean. If he were capable of reflection he would think it beyond anything strange that his teachers should utterly fail him not in matters which have a slight hold on his imagination and thought, but just in those which make a potent appeal to his interests and emotions, facts beyond any facts wonderful, and clothed in a mystery which seems to brood over large tracts of human life. But he cannot reflect, so he holds his peace and questions his parents no more, turning his attention mean time to other sources of information.

But knowledge is knowledge after all, and if these tainted sources are not the best he anyhow knows no others; and his parents seem to have designedly put him in the way of picking up what he can after this casual fashion; they must, of course, be well aware of the kind of talk that goes on away from home, either at school or elsewhere. And yet he feels that he is conscious of a puzzling contradiction. Somehow the atmosphere of home seemed different from that in which he is now moving, and yet his father places him here. But he soon gives up all attempt to explain this. Life must be lived; things must be learned; and the little boy feels that he is exercising something of a right in filling up as best he can the gap in his knowledge which his parents have left a yawning void, only placing him in surroundings where it must soon be filled up somehow or other. And it is filled up, but at the cost of a more or less complete destruction of innocence and of his trustfulness in his parents. That is to say, the two most lovable of the qualities with which he started life are, not observable to anything like the same extent as before. His mother may not know why this is so. The only thing she may be perfectly certain of is that the loss will never be quite made up as long as life shall last.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLEPAUL A PRISONER—BEFORE  
FELIX.

I do cheerfully make my defence (Rev. Ver.) v. 10. A little girl's evening prayer contained the two petitions, that the Lord would make all bad people good, and that He would make all the good people nice. Paul, in Romans 5:7, speaks of "a righteous man," that is, one who always does his duty, and "a good man," one who not only does his duty, but does it with a sweetness and sympathy that attracts others to him. From the gentle courtesy of the apostle before Felix, we may learn to make our lives not only upright, but also pleasant and agreeable.

After the Way (Rev. Ver.) v. 14, pretty fable tells of one who cast a seed into the earth, and "up came a flower." But so insignificant did the flower appear at first, that the passerby called it in contempt but a weed. By and by, however, the flower grew tall, and burst into its full, glorious beauty. Then thieves came over the garden wall, who stole the seed and scattered it far and wide until the splendid flower was found everywhere. But now that it had become so common, people began to think lightly of it and again to call it a weed. Sad indeed if, because the gospel story is so familiar, we neglect or despise its wonderful message.

All things . . . in the law, and in the prophets, v. 14. In the constellation known as the Great Bear, there are two stars called the "pointer stars," because they lead up to the North star, from which, in the absence of a compass, the traveler can take his bearings. The only one who gives us sure and certain guidance on our way through life is Jesus Christ who did the Father's will perfectly Himself and can teach us how to do that will. But the laws and the prophecies, the services and the ceremonies of the Old Testament, are like the "pointer stars" showing us the way to Him.

A conscience void of offence toward God, v. 16. All over the city of Quebec are numberless clocks and watches to tell the time of day. If one were able to see all these timepieces, he would discover considerable differences in the time indicated by them. But every day exactly at noon, a cannon is fired from the citadel and thus the people can set their clocks and watches right. If we were left to ourselves, our consciences might lead us astray; but we have the standard of God's will made known in His Word and in His Son to which we may bring our consciences and have them set right, so that they will guide us safely and surely.

Let him have liberty, v. 23. So Luther had "liberty," when he was shut up in Wartburg Castle, and he used it to translate the Word of God into the tongue of his own German people. Bunyan was kept in prison for twelve years, and the fruit was the Pilgrim's Progress, in which he has been preaching to millions for centuries, instead of to thousands for years, as would have been the case had he not been imprisoned. Our prison walls may be our unfavorable surroundings or ill-health, or lack of education, or what not. But in spite of all these, we too, can find our opportunities of serving God and helping others by deeds of loving service.

A convenient season, v. 25. When the cement is first laid, in building a walk, it is so soft that the lightest touch of the finger will leave an impression upon it. But in a few hours, it sets, and then it is so hard that

S.S. Lesson, Oct. 17, 1909. Acts 24: 10-27. Commit to memory vs. 25, 26. Study Acts 24. Golden Text—Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.—Acts 24:16.

the throngs pass over it, without making a dint on its surface. As the atmosphere and the sun harden the cement, so is the heart hardened by frequent hearing of the gospel without yielding to its claims. No season is so "convenient" for becoming a Christian as now.

## RECEIVERS AND THE GIVER.

"We beg no favors," so we say,  
Of one another,  
Some independence we can show  
To friend or brother.  
And yet, dear Lord, to Thee we come  
For constant favor,  
Nor think of pride or self-esteem  
In our behavior.

There is no hindrance to our trust  
When Thou bestowest;  
Some right to ask for that we need  
We have, Thou knowest.  
For love beats every barrier down,  
And Thou hast given;  
Freedom needs the prayers of earth  
To touch Thy heaven.  
—Marianne Farningham.

## WHEN OPPOSED.

A person's influence over others is largely measured by his ability to "keep sweet" when he is being opposed. If he shows bitterness, or resentment, or sulksness, or heat, when he is flatly declared wrong by one with whom he is talking, any opportunity he may have had for winning that one to his own way of thinking is gone. He maintains exactly the same courteous cheery, unruined bearing when he meets with disagreement that he shows when everything is coming his way. He uses an argument in his own favor that is greater than the most faultless logic or reasoning in the world. We must be right, as well as know what is right, if we want to lead others into the right.

## "ONLY."

By Lucy Murray.

The sun shone down from a cloudless sky.

But the woman's heart was sore;  
For griefs that were all her own lay cold.

At her being's inmost core.

The sky was blue, but her eyes were full,

And its beauty could not see;  
The birds sang sweet, but she did not hear

Their song's cheery melody.

The wind blew cool on her heated brow

But their kisses brought no smile;  
She stood by the ivy gate, and sighed

For life's endless mile on mile.

An hour ran by, and the sun had set,  
And the songbirds sunk in sleep;

But hope shone out of the woman's eyes

With a courage quiet and deep.

For one had passed with a kindly smile,

And a tender word and kiss  
That had warmed the ice-bound heart

and soul  
With a peace like heaven's bliss.

—Select-d.

The Lord's prayer is not as some fancy, the easiest, the most natural of all devout utterances. It may be committed to memory quickly, but it is slowly learnt by heart.—Maurice.

A sanctified soul is offered up to God in the flames of love, upon Christ, the altar. Paul gathered n some by his preaching, not to keep them to himself, but to offer them up to God.

## LIGHT FROM THE EAST.

HERESY—"A sect" (Rev. Ver.) Paul was charged with three things,—with causing disturbance among the Jews throughout the whole empire, with being a ringleader of the sect of the Nazarenes, as the Christians were contemptuously called by the Jews, and with an attempt to profane the temple. Paul emphatically denied the charge of sedition and demanded the proofs. His defence against the second charge has been thus expanded, "Our nation has become divided into religious parties which are called sects; there is the sect of the Pharisees, the sect of the Sadducees, and the sect of the Essenes, so now we are called the sect of the Nazarenes. I do not deny that I belong to it, but I claim for it the same toleration which is extended by Roman law to the others. I claim the right which you allow to all nations under your government, of worshipping their national gods."

DRISILLA—Was the daughter of Herod Agrippa I, and sister of Herod Agrippa II. She was a woman of extraordinary beauty, but of no principle, and had been enticed from her lawful husband Azizus, Prince of Emesa, by Felix, through the arts of Simon the sorcerer (see Acts 8:3, etc.) She had a son, along with whom she perished in the terrible eruption of Vesuvius in the year A.D. 79, which destroyed Herculaneum and Pompeii.

## FAIR WITH CHRIST.

There are two reasons why you should be fair with Christ.

First, because you need Him. In a certain Austrian city they say there is a bridge which spans the river dividing the city, and on this bridge there are twelve statues of Christ. He is represented as a sower, and all the peasants passing over stop to worship Him here. He is pictured as a carpenter, and the artisans passing by bend the knee in adoration; He is a physician, and all the sick draw near if only He might heal them; again He is a sailor, and all the seamen going forth to sea come to receive His blessing. This may or may not be true, but we know that there is everything in Christ we need, and we have but to claim it.

Second, He needs you to show forth His glory. No one will really appreciate Christ until he sees what He can do in a human life. He must show forth His patience, His gentleness, His forgiveness in your life and mine. I went into the Sistine Chapel in Rome, and with great difficulty studied the magnificent frescoing on the ceiling above me. After an hour of this painful work, I noticed a man by my side looking into a mirror which he held in his hand, the position of which he was constantly changing. I stepped near enough to see that the mirror reflected the picture on the ceiling, and so the study of it was comparatively easy. It is absolutely essential in these days that we should reflect the beauty of Christ, and many a man will be blid to all that He is unless he can see Him in our every-day living.—Rev J. W. Chapman, D.D.

"Nobody has any trouble about living a beautiful Christian; life who tries to do it one day at a time."—Ex.

Love never exhausts itself by giving. The more we love others and seek to do them good, the more power and good we have to give them. The more we love, the larger our hearts become.

God is within all things, but is shut up in nothing; outside all things, but excluded from nothing; beneath all things, but not depressed under anything; above all things, but not lifted up out of the reach of anything.—Augustine.

OUR FATHER.

Eleven times in a single chapter in the Gospel by Matthew it is recorded that Jesus repeated this endearing title. This title helps us to understand God. It is the key to the most stupendous problem in the world. Who by searching can find out God? Who is God? What is God? We need not go to philosophy or science, we need not pry into the secrets of nature, nor read many books to find an answer to these questions. The best answer is found in the father's heart. All that an earthly father is to his children, and infinitely more, God is to us. All the tenderness, all the mercy, all the compassion, all the love ever found in the hearts of all the best fathers in the world have come from the heart of God. As the father hears his children when they cry God hears us. As a father pities and cares for his children, God pities and cares for us. As a father is accessible to his children at all times so God is always accessible to us. When Mr. Lincoln was burdened with the cares of a great nation, in the agonies of a great war, many dignitaries could not find easy access to him; but there was one person that could come at all times. It was the little son of whom he was so fond. So we can come to our Father at all times and He will receive us.

The teaching of this title makes it easy to believe in the forgiveness of sins. This is one of the hardest things for men to believe, partly because of the holiness and justice of God, and partly because of our own sense of guilt and shame, and partly because of our own unforgiving nature. But when the transgressor is your own son it is easy, it is a pleasure, it is a luxury to forgive. So it is easy to believe in the forgiveness of sins when we are assured that God is our Father.

The thought of the fatherhood of God imparts new beauty to the world we live in. The kind of God one really believes in will go far to determine his thought of the world. If he believes in a God who made the world and then took His hand off, and looks on with indifference while His laws are being carried out, the world may be beautiful, but it will be a cold world to him. There is no God in it, and the God who made it has no pity. But if one believes in a God who made the world and is still in every part of it watching with an eye of pity and the heart of a Father, the whole scene will be changed. Every bush and flower will be divinely beautiful, for our Father made them, and is in them showing forth His love and care. One may see heirlooms in some houses—an old chair, a cane, a spinning-wheel. The owner says: "It is of no intrinsic value, but I prize it more than rubies because it belonged to my father. He made this cane with his own hand from a stick cut from the battlefield, where he laid his life on the altar. In that old cane a part of the life of my venerable father abides." So when we look at the stars and the sun, the mountains and the sea, feeling that the life of God is in them and that this God is our Father, how divinely beautiful they all are.

The thought of the fatherhood of God gives a bright interpretation to all the dark scenes and bitter experiences of life. What a puzzle life would be if God were not our Father. But with this fact before us all the dark things are tinged with light. All things work together for good to them that love God because our Father presides over them all. The little boy on board a ship in the midst of a terrific storm taught us all a beautiful lesson when he said the reason why he was not afraid was because his father was at the helm. Let the storm rage, our Father is at the helm.

This idea of the fatherhood of God exalts manhood. Some have unworthy notions of themselves. They think they are ciphers in the world, but it is not so. God is your Father. You

may not be able to trace your ancestry back to a royal family, but you can trace it back to the King of Glory. Claim your heritage; live as a child of a king. Some hold mean views of their neighbors. If a king or a president of the United States should ride down the street they would walk many a mile to see him, but if a common laborer should go down the street they would not care to see him. This fact shows what ignorant notions of humanity we have. The apostle says, "Honor all men." They are all the children of our Father.

Since this is true, we are all brethren. Thy neighbor is thy brother. He may be your enemy, but he is your brother. He may be a lost sinner, but he is thy brother still. We do not forget the distinction between the righteous and the wicked, a distinction as wide as the diameter of the universe. Yet while the wicked have, by their own sin, put themselves in an evil case and are hurrying down to ruin, they are not to be despised, but pitied and helped. God is their Father, and as a father goes after his wandering son, so God goes after the wicked and is ready to welcome them to all the blessedness of the saints in light.

If the thought of the fatherhood of God and the brotherhood of man could be burned into the minds of all men it would make a mighty change in the world. It would make an end of oppression and cruelty and injustice and war, for we are all brethren, and our Father, even God. Creative navies will not keep the peace of the world. Nothing will do it but a general conviction that God is the Father of us all and that we are all brothers. —N. Y. Christian Advocate.

PROVIDENCE.

We plan—and plan: "This shall be so—and so."  
This shall I do," and, "Thither shall I go."  
Yet, as the hours shape themselves to days,  
We tread not in those same self-chosen ways;  
Our feet are led long paths we had not guessed,  
And lo! we find those newer paths are best!

SUCH AS I HAVE.

Rev. G. Campbell Morgan tells this story: "Some years ago a woman came to me at the close of the Sunday morning service, and said, 'Oh, I would give anything to be in this work actively and actually. I would give anything to have some living part in the work that is going on here next week in winning men and women to Christ, but I do not know what to do.' I said, 'My sister, are you prepared to give the Master the five loaves and two fishes you possess?' She said, 'I do not know that I have five loaves and two fishes.' I said, 'Have you anything that you have used in any way specially?' 'No,' she did not think she had. 'Well,' I said, 'can you sing?' Her reply was, 'Yes, I sing at home, and I have sung before now in an entertainment.' 'Well, now,' I said, 'let us put our hand on that. Will you give the Lord your voice for the next ten days?' Said she, 'I will.' I shall never forget that Sunday evening. I asked her to sing, and she sang. She sang the Gospel message with the voice she had, feeling that it was a poor, worthless thing, and that might there came out of that meeting into the inquiry room one man. That man said to me afterwards that it was the Gospel that was sung which reached his heart, and from that day to this—that is now eleven or twelve years ago—that man has been one of the mightiest workers for God in that city and country I have ever known. How was it done? A woman gave the Master what she had."

Are we willing to give the Master what we have? If so, there will be a harvest of glorious surprises in the immediate future. There is not a talentless man or woman in all the world. —Selected.

DOUBTING COSTLY.\*

By Robert E. Speer.

Some people tell us that it is a sin to doubt. They are mistaken. Some doubt as born of sin, and such doubt is sinful. If we do what is wrong and unworthy, it is inevitable that such wrong-doing should breed distrust and uncertainty. But it is not a sin for the mind to ask questions.

It is not right to go on asking questions without answering them. When a doubt arises it should be dealt with. In some cases the right course is to take up the question which has arisen, to put it in clear and definite form, to read on it, to talk to others about it, to get all the light we can, and then calmly and prayerfully decide what we must believe the truth to be. The trouble with many people is that they allow doubts to arise and do not deal decisively with them.

But there are doubts which we can not clear away by argument. We can deal with them effectively only by action. "If any man," said Jesus, "will do his will, he shall know of the doctrine, whether it be of God." It is right to think and to get all the facts, but in the end we only know by experiment. We cannot see God. We cannot hear him. The reasons for believing in God are not like the reasons for believing in what we can see and hear with our senses. There are other arguments for God's existence which are sufficient for many. But after all, the convincing argument is the argument of action. If we trust God we find him true. Our doubts disappear when we do his will.

There are some doubts which it is wicked and foolish to cherish. They ought to be at once banished when they show themselves. "Do I love my mother?" "Does my mother love me?" "Are truth and duty sovereign over life?" Doubts like these ought not to be tolerated, and there are others like them.

We ought to cultivate the positive and trustful mind. As an old preacher used to say, "We should doubt our doubts and believe our beliefs." Our minds ought not always to be questioning. They ought to be doing, planning service, working out ways of showing love. Such minds will not be vexed with doubt.

There are a few great central truths which we should take up and study carefully, so that on these fundamental things we can stand immovable. The most important of these are the fatherly wisdom and love of God, the deity of our Lord Jesus Christ, and the inviolability of the truth. On each of these we should think and read and pray until we are absolutely clear. We can be clear on each of these. These little books will help us: Clark's "Can I Believe in God the Father?" Simpson's "The Fact of Christ," and Trumbull's "A Lie Never Justifiable."

It is not necessary always to understand in order to have no doubt. We do not understand how grass eaten by a goose becomes feathers, by a pig, bristles, and by a sheep, wool. But we have no doubt about the fact. The blind man did not know enough about Christ to answer all the questions which were asked him, but he did know that, whereas he had been blind, he saw, and that it was Christ who had healed him.

DAILY BIBLE READINGS.

- Mon.—Job in Doubting Castle (Job 30: 19-31).
- Tues.—A prophet in perplexity (Hab. 1: 1-17).
- Wed.—Elijah's despair (1 Kings 19: 4, 13, 14).
- Thurs.—Peter sinking (Matt. 14: 22, 23).
- Fri.—The key of promise (2 Pet. 1: 1-4).
- Sat.—The way out (Isa. 39: 14-33; 40: 27-30).

\*Y. P. Topic—Sunday, October 7, 1909. —Pilgrim's Progress Series. X. Doubting Castle (Psa. 43: 1-5; 75: 13-20; 1 Kings 19: 1-18.)



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C. BLACKETT ROBINSON

Manager and Editor

OTTAWA, WEDNESDAY, OCT. 13, 1909.

The discovery of some hitherto un-  
known diaries of John Wesley, written  
in an old form of shorthand, in cipher,  
and in abbreviated script, will render  
it necessary to re-write his biography.  
What new light will be thrown on the  
character of so prominent a person  
is an interesting subject for conjecture.

Now a Boston physician comes forward  
and declares that the common  
operation for appendicitis, so frequently  
performed, should be regarded as  
criminal. Here is another case of doctors  
differing. Are all those who have  
performed such operations to be  
regarded as criminals? Many lives have  
apparently been saved, but if the Boston  
doctor can reach the same result  
without the use of the knife he will be  
hailed as a public benefactor.

The plenary council, for which the  
Roman Catholic Church in Canada has  
been preparing for some time, is now in  
session at Quebec. Though it is three  
hundred years since that church was  
established in Canada, this is the first  
occasion on which such a council has  
been called together. It is an evidence  
of progress when the ecclesiastical  
authorities seek the advice of the great  
body of the people, who are represented  
at the council, by delegates. The  
deliberations of the council are conducted  
in secret. Questions affecting  
education and other important matters  
will come up for consideration. The  
authorities of the Roman Catholic  
Church are evidently apprehensive as  
to the religious movements of the present  
day, and find it desirable to do  
something to enable them to maintain  
their place. If they will determine to  
allow their people to have freer access  
to the Word of God, the fountain of  
all truth, the council will have been  
convened to some purpose.

**THE ASSEMBLY'S COMMISSION  
AND QUEEN'S UNIVERSITY.**

At the last Assembly, held in Ham-  
ilton in June, the following resolution  
was carried by a large majority:

"The Trustees of Queen's University,  
having expressed their deliberate judgment  
that further changes in the constitu-  
tion are necessary to the welfare  
of the University, the Assembly re-  
solve to appoint a commission to con-  
fer and co-operate with the Trustees  
regarding the constitutional changes,  
to consider all interests involved, and  
to report their judgment on the whole  
question to next General Assembly."

An attempt was made at the time to  
carry an amendment which could have  
limited the powers of the commission  
to such an extent that it would have  
been absurd for the trustees to try  
to make any arrangement with it;  
this, however, was defeated by an over-  
whelming majority. The commission  
thus created, vested with power to  
canvass the whole matter thoroughly  
and present a definite report to the  
next Assembly met in Kingston, the  
5th of October, and sat for the greater  
part of two days. About 25 members  
were present out of a possible 40. The  
discussion was very full and dealt with  
all aspects of the subject.

The statement of the case presented  
by the Trustees was carefully consid-  
ered, and the objections of the small  
minority received a patient hearing.  
The result of the whole debate was  
the following resolution was carried  
unanimously:

"The Assembly commission sympa-  
thize with the board of trustees of  
Queen's University in the difficulties  
that confront them in providing for  
expansion of the university, and feel  
that the expansion calls for some  
reconstruction of the constitution and  
governing bodies of the university;  
and the commission would welcome  
from the board of trustees a more  
comprehensive and more detailed out-  
line of their prospects for the future  
character, management and mainte-  
nance of the university, especially with  
regard to the faculties of arts and  
theology; and feel constrained to defer  
a final decision until such out-  
line can be considered at an adjourned  
meeting of the commission to be  
held at a convenient time; and to  
that end are willing to appoint a  
committee to co-operate with a simi-  
lar committee of the trustees in form-  
ing such a plan."

A resolution which accepted more  
distinctly the principle of "the removal  
of denominational restrictions"  
found considerable favor and would,  
in all likelihood, have been carried  
by a large majority, but there was a  
desire to preserve unanimity as long as  
possible in the hope that substantial  
unanimity might be gained in the end.

It is scarcely fair to say that the  
matter is shelved or postponed; the  
members of the commission feel that  
they have accomplished something; in  
fact a little more than appears on the  
surface of the resolution. On the mat-  
ter of procedure, as to whether after a  
general statement of the circumstances  
there should be a clear decision on  
the principle of church connection or  
that the final decision on this point  
should be preceded by a sketch of the  
future constitution of the university

in outline and with considerable detail  
—this is, of course, a matter in which  
there is room for reasonable differ-  
ence of opinion. The present resolu-  
tion goes so far as to state that "the  
expansion calls for some reconstruction  
of the constitution and governing  
bodies of the university," and while a  
fuller statement of details is desired  
from the trustees, it is not likely that  
the final decision will be affected by  
any unimportant details. The proba-  
bility is that the two committees about  
to be appointed will be able to agree  
upon the broad outlines of the neces-  
sary changes, and present them in a  
form acceptable to the next meeting  
of the Commission.

It is well known that some of the  
ablest men on the Commission, who  
were feeling averse towards any radical  
change, were convinced upon a  
closer view that the changes recom-  
mended by the trustees cannot be  
long postponed, and therefore that the  
Commission should endeavor to mediate  
wisely between the various appar-  
ently conflicting interests. This is  
surely a noble work, and if carried  
through in the spirit in which it is  
begun will merit the thanks both of  
the church and the country.

The skill and patience of the genial  
Moderator was much in evidence. Dr.  
Lyle understands discipline in a meet-  
ing, but he also understands what is  
of more importance at times, viz., how  
to relieve the tension when the strain  
of conflicting opinions threatens to be-  
come too serious; he was ably assist-  
ed by the Rev. D. W. Best, of Beaver-  
ton. On the whole the progress, if  
slow, is satisfactory.

**ADVANTAGES OF EARLY POVERTY**

It is far from being always a dis-  
advantage to young men to commence  
life in poverty. In fact the worst  
thing that can happen to a young man  
at college is to have a father or mo-  
ther so injudicious as to keep him am-  
ply supplied with pocket money. It  
is fatal to studious habits, and, in the  
end, generally fatal to good morals.

This is equally the case with a young  
man in business, who is made to feel  
that to him "salary is no object"—  
that a wealthy father's purse is always  
open to his most extravagant demands.  
Nothing develops a young man like  
fighting his own way in the world.  
Some spur of necessity, some bracing  
of adverse surroundings, is needful  
to most men, if they are to put forth  
their whole power. The rich man's  
help, nursed and petted in infancy,  
and shielded from battling with the  
world, never fairly learns to stand  
erect and walk alone. If by any chance  
he is stripped of his inherited wealth,  
and has to learn to take and give  
hard knocks like others, he nearly al-  
ways goes under in the struggle—at  
any rate, he seldom regains by his  
own efforts the fortune he has lost.  
Nearly all the wealthy and successful  
men in this country are poor men's  
sons. Nearly all the scholars, poets  
and orators states men are poor men's  
sons.

Wealth has its advantages, it is  
true. But, after all, the son of a rich  
man begins life with odds against him.  
The poor man's son has all the odds  
in his favor. He must work or starve.  
He has nothing to lose, and every-  
thing to gain. The rich man's son has  
already social position, and everything  
that money can give him. There is  
much less to strive for, and infinitely  
less inducement to strive.

## WITHOUT REST AND WITHOUT HASTE.

The leisurely scholar who luxuriated in contemplative solitude, and worked slowly, belongs to the old order of things. To judge from appearances, he is out of place in the new. Even in the comparatively quiet times in which Thomas de Quincey lived and wrote—not so very remote from our own days—his gentle spirit was fretted and fanned by the rush and bustle of the modern then, and it is more so now. In one of his papers, he makes amusing reference to the rapidly with which business people moved along the street, and expressed his belief that in due time the hurried walk would become a literal trot. Well, in a sense, his prophetic pleasantry has come true, as various efforts to secure a solution of the rapid transit problem attest. Is all this eager, wasteful restlessness absolutely necessary for the efficient conduct of business? Need there be such incessant and merciless driving and striving, to accomplish the work that even the most ambitious and aspiring contemplate? Between indolence and break-neck competition there is surely a golden mean of intelligent and enterprising industry. Whether is the wasteful rush leading? Not even to a temporal happiness based on an elastic competency, where with is contentment. The processes by which riches, beyond the dreams of avarice, are realized, usually leave the successful competitor so unfitted in mind and temperament for the leisure to which his herculean labors entitle him, that he feels out of his element altogether, and his happiness is far from being commensurate with the wealth he has amassed. Whether the wild whirl of business pressure can be modified or not, it is certain that it most seriously interferes with some of the noblest purposes for which life has been conferred. Is there not a too lavish sacrifice of the best qualities of mind and heart in the race for riches?

The chief characteristic of an age necessarily impresses itself on all departments of human activity. What is true as a feature of secular life, is, to a certain extent, also true of religious life. Much that is unfavorably characteristic of business methods has found and is finding its way into the Christian Church. Without specific reference, parallels will readily occur to every observant mind.

The accusation is not unjust that indolence rather than undue haste has too extensively prevailed in the Church hitherto. There has not been much room for taxing the average Christian with over-zeal. The evil has been largely the other way. Now there is considerable awakening to the fact that ministers, elders and deacons are not the only persons from whom steady, self-denying Christian work is expected. There is still plenty of room for the fact to make itself more effectively felt, before there need be any fear of the average Church-member overworking himself in that capacity. As it is, the burden of religious and benevolent work, in most centres, falls on the comparatively few. Liberal Christian giving is not fully distributed, nor is Sabbath school teaching, nor the visit-

ation of the sick and the wounded in life's battle, and the thousand ministries that could be rendered. The good Samaritans are not yet in a majority in any one community or congregation. The result is that much valuable work for Christ is left undone altogether, and perhaps not a little of that accomplished is too superficial. The division of labor is not a principle of an exclusively a worldly nature that it need be debarred from the Christian Church.

As there are diversities of gifts, so there is an appropriate and useful sphere for their exercise. In the lovely home at Bethany, both sisters, though of different temperament, were devoted to the Lord. They represented different types, the active and the contemplative; and it is not without significance that the commendation is bestowed not on her that was cumbered about much serving, but on the receptive and contemplative Mary. It was for no selfish end that Martha was concerned; it was simply her method of showing her gratitude and love for the Master that occupied her attention. It was this that distracted her thoughts from a higher and more spiritual service.

For Christian activity, if it would prove effective, there must also be the receptive mind. The spirit that is stunted and starved by undue pressure, even if laboring for the good of others, cannot render the full service which could be done by a spirit that is in health and prosperity. In the spiritual as in the material realm there is such a thing possible as scant labor. The more general diffusion of Christian work, each engaging in that department for which the individual is best adapted, the steady and unspasmodic continuance in well-doing, and above all the consistent and every-day manifestation of living practical Christianity, would speedily transfigure the face of modern society.

The Foreign Mission Tidings for October contains a goodly list of new life members, as follows:

Mrs. Wm. Stewart, Besa, King Auxiliary, Linton; this name should have appeared in the list of life members in the June Tidings. Mrs. Henry Dickie, presented by ladies of Chalmers Church congregation, Woodstock. Mrs. E. C. Langley, Mt. Pleasant Auxiliary, Vancouver, B.C.; Mrs. S. F. Sharpe, presented by members of W.F.M.S., and ladies of the congregation, Alliston. Mrs. John Knox Wright, presented by Mrs. D. C. Little of Chalmers Church W.F.M.S., Vancouver. Mrs. John Elliott, presented by her daughter, Miss Bella Elliott, of Flushing, N.Y., W.F.M.S. Auxiliary, Agincourt. Miss Annie Landesborough, W.F.M.S. Auxiliary, Brucefield. Mrs. W. R. McIntosh, presented by W.F.M.S. Auxiliary, Knox Church, Elora. Mrs. John Moir, presented by First Presbyterian Church, Eramosa. Mrs. John L. Little and Mrs. Andrew Scott, presented by W.F.M.S. Auxiliary, Knox Church, Guelph. Mrs. John Coulter, W.F.M.S. Auxiliary, Bois-Sevalin, Man. Mrs. W. B. Findlay, presented by St. Enoch's Auxiliary, Toronto. Mrs. E. F. Crawford, W.F.M.S. Auxiliary, in loving memory of her husband, E. F. Crawford, Newdale, Man. Mrs. P. G. Fenton, presented by W.F.M.S. Auxiliary, Mt. Pleasant, Vancouver. Mrs. Geo. Black, St. Paul's Church Auxiliary, Hamilton. Miss C. B. McQueen, Melville, Auxiliary, Fergus. Mrs. Adam Cant and Miss Grace Cant, Knox Church Auxiliary, Galt. Mrs. Peter M. MacDonald, presented by Messrs. A. & J. Gordon, members of Cowan Ave. session W.F.M.S. Auxiliary, Toronto. Mrs. John Brass and Mrs. A. J. Turnbull, Ledingham Auxiliary, Moosejaw.

## STILL AT THE BUDGET.

The budget continues to be one of the most absorbing topics of discussion in Great Britain. It is before the House of Lords, and the great question is whether they will pass it, as it came to them from the House of Commons, or whether they will defy public opinion and reject it, thereby precipitating a crisis. A significant fact is that while the debate was in progress Mr. Asquith, the Premier, was hastily summoned to Balmoral and was there closeted with His Majesty. At the time of writing it is not known why this hasty summons came, but it is surmised that it had to do with the budget. It came immediately after the King had had an interview with Lord Cawdor, one of the most influential of the Opposition Lords. Under the British constitution the King is not supposed to interfere with such matters, and in well known instances the Sovereign has been called down for doing so, but Edward VII is a wise king, and anything he might do is sure to be in the interests of peace and for the welfare of the people. We do not see how anyone could reasonably object to his consulting with the Premier to avert what might be a very serious crisis.

Lord Rosebery, the former Liberal leader, has been taking a hand in discussing the budget on the public platform, and has taken a position against what he calls land taxes—antagonistic to his former associates. He stated that the proposal savoured of socialism and was detrimental to the agricultural interests. But Lord Rosebery is a landed proprietor, and therefore one of those who under the new scheme would have to pay a larger proportion of taxes than hitherto. He has been very effectively replied to by Mr. Asquith, in a speech at Birmingham, in which the latter pointed out that Adam Smith, John Stuart Mill; Rt. Hon. W. E. Gladstone—all competent authorities—and Lord Rosebery himself, on a former occasion, all declared that the unearned increment on land, which is what it is now proposed to tax, is a very proper object of taxation. If it savours of socialism Lord Rosebery, having advocated it, must be a Socialist. We do not know whether it is due to Mr. Asquith's effective reply or not, but it is now announced that Lord Rosebery has thought better of it and will not appear any more on the platform as an opponent of the budget.

It is quite evident, that the budget, as it was introduced, is a popular measure, though it may have to be modified to suit the House of Lords. Should they reject it, a general election will be held, probably in January, when there is little doubt the Liberal Government will be sustained. It looks, however, as if the King will discover some way to get over the difficulty. He generally accomplishes what he undertakes.

Of the 51,700 students at German universities during the summer term of this year 2,291 are foreign subjects. Since 1880 the number attending has increased steadily; considerably more than one-third of the foreign students are now Russian.

It has been decided by the congregation of St. Andrew's church, Belleville, rendered vacant by the translation of Rev. R. S. Laddlaw to Brandon, not to hear candidates. A committee has been appointed to nominate a minister and submit the name to the congregation.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## "POLES APART."

By Lillias Campbell Davidson.

Dick Fellowes flung himself back against the frail door-post of the summer-house till the airy building rocked to its foundations.

"Say only one kind word, Stella!" he begged, looking very white and hurt. "My love may not seem much to you, but at least it's the best I've got to give."

Stella Howard, sitting sweet and calm in her white gown and pearls, half glanced towards her impetuous lover, then dropped her blue eyes again with a suspicion of a dainty shudder. Dick's hands were so very big and red, and his evening dress looked as if it came out of the ark. Of course he was very good and nice, and Stella didn't mind his clumsy little attentions when no one more interesting was at hand; but to be made love to by a big, awkward, young civil engineer, working on the new railway line!—a creature who couldn't sing, or ride, or play billiards—who entered a room like a wandering elephant, and was for ever buried in diagrams and calculations, instead of talking society chatter! Stella could not help feeling it a decided liberty on Dick Fellowes' part to imagine himself entitled to love Colonel Howard's only daughter, and she heartily wished she had never suggested his being asked to dinner—at which he had overturned a glass of chablis over her new lace flounces—or consented to show him the gardens in the soft sunset glow of that June evening.

"I don't know what to say," she said, trying not to show her disdain too plainly. "I've told you it isn't the least use, Mr. Fellowes; your life and mine are poles apart; ye can't make them meet. I'm very sorry you should be pained. Try to forget it all."

"Forget!" echoed Fellowes, the blood rushing to his temples. "No, that's not likely. I tell you, while you live no fellow will love you as I have done. Good-bye, Stella; I can't stand any more. Heaven bless you, for all you are so cruel!" and he was out of sight down the garden path before Stella could have stopped him, even had she wished.

What curiously abrupt manners he had, she thought, as she made her way back to the drawing-room through the heavy-scented roses to sing the song Captain Thurlow had begged for in a whisper as she left the table. How odd to go without bidding her father good-bye! and he was leaving Churlstone the next day, she knew. Captain Thurlow's polished courtness was a positive relief after such behavior, and as he turned the pages of the "Bohemian Girl," and murmured compliments into Stella's well-pleased ear, Dick Fellowes and his wooing faded from her mind like a disagreeable dream.

Only once did she hear his name in the two years that followed, and that was in connection with the scheme of some proposed Government works, and he was called "Mr. Fellowes, the well-known and rising engineer." Dick rising! Dick famous! Stella was sensible of a little shock of intense wonder.

But there was very little time for any thought of the outside world after that. Colonel Howard died in Afghanistan, and Stella found herself a penniless orphan, dependent on the distant relations with whom she was living. Even in all her sorrow and despair there was a little ray of comfort in the thought of Captain Thurlow. Surely there was one strong arm and brave heart that would not fail her. But Captain Thurlow was endowed with a knowledge of the world, which made him keenly aware of the nice difference between Miss Howard the pretty daughter of his reputedly wealthy

colonel, and Miss Howard the penniless orphan. His engagement to a Lancashire manufacturer's daughter was in all the society papers within a fortnight; and as Stella tried to crush out the mortification and resentment from her heart, which seemed full to overflowing, there sounded in her ears, as if it were a prophecy, Dick Fellowes' parting words, "No one will ever love you as I have done."

Was it all the perversity of a woman's nature that made Stella's memory dwell so often and so kindly on the memory of that wooing as time went on? In the old days life had held so much love for her that Dick's seeming a thing little worth the having; now that she was that lonely thing, a governess in other people's houses, she wondered how she could have despised any love so honest and so true, and her recollection of clumsy Dick grew to be a very kind and gentle one.

Not that her lot was as hard as many; indeed, the Bouchers were very kind to her. Her pupils were good and affectionate, with the careless affection of children; she had plenty to eat and drink, and nothing to complain of, except that life had passed her by. She tried to do her duty, to teach the children well and wisely, to help Mrs. Boucher with her many guests and society cares. The house was to be full for regatta week, as usual, and Stella had promised to give up her holiday till after they were all alone again. She was writing notes for a great garden-party, when the little girls burst in upon her in wild excitement.

"Oh, Miss Howard! only think!" they cried—"Sir Richie is coming—our own dear Sir Richie! Isn't it lovely?" and they gabbled about her like frisky kittens.

"And who may Sir Richie be?" inquired Miss Howard composedly, directing her ensembles.

"Not know Sir Richie? Why, everybody knows him! He plays tennis with us, and rows on the lake, and buys us dolls! Fancy, mamma! Miss Howard doesn't know our darling Richie!"

"Miss Howard has been out of society for so long," responded Mrs. Boucher, more sedately, "that there is an excuse for her not knowing at least the name of Sir Richard Fellowes."

The pen rolled on the newly-addressed envelopes, and ruined two.

"Sir Richard Fellowes" was all Miss Howard could gasp out.

"Yes, the great inventor and civil engineer. He had his baronetcy conferred a few months ago, when he finished the great railway line to Thbret; and he's just been stopping at Osborne. Is it possible you've never heard his name? Why, he was one of the lions of last season—young, rich, and in the fashion. I'm lucky to get him here even for a flying visit; but my husband and he are old friends, and he's wonderfully fond of the chicks. Can you never have heard of him, really?"

"I met him years ago, I remember," Stella just managed to falter.

"Then people would think you fortunate. However, I fear you won't have much chance to renew your old acquaintance: Sir Richie, as the children call him, is such an object of attention from both debutantes and chaperones. He's one of the great perquisites of the year."

And Mrs. Boucher laughed a little good-natured laugh.

Gladly—gladly would Stella have hidden herself away in her distant school-room that night, and pleaded neuralgia, or any other synonym for an aching heart, rather than enter the crowded drawing-room, whence the soft flow of voices and laughter floated out from the open windows over to her own room in the wing. But Mrs. Boucher had told her they would want some stinging, and governesses must not in-

dulge their feelings when other people's entertainment is at stake. Stella's heart seemed beating in her ears as she entered the great drawing-room behind a tray of coffee-cups, and hid herself in a sheltered corner near the piano.

At first she could see nothing clearly, the rose-shaded lamps threw so dim a light; then she grew aware of a group of smiling, interested people, all bestowing their most gracious smiles and attention on a tall figure in their midst. Could that be Dick Fellowes—that broad-shouldered man, with the long brown moustache and close-cropped curly hair, who moved and looked and spoke like a man easily confident of his own powers, and used to succeed and please? Stella thought of the ill-fitting garments of old days as she noticed the shapely cut of his coat-collar and the grace of self-possession in Sir Richie's every movement. Dick had red hands and big boots, and suggested a bull in a china-shop. Was there some mistake, after all? A moment, and then he raised his head, and she caught the old merry smile and the flash of the quick grey eyes; and, half blinded and bewildered with the rush of recollection, Stella made her way to the piano in obedience to Mrs. Boucher's nod and smile.

Why had Mrs. Boucher asked her to sing "Golden Days"? It was Dick's favorite song long ago, and Stella felt as if it would choke her. Her voice shook, so that Mrs. Boucher's guests thought their hostess had a good deal over-praised her governess's style, and a Miss Verney near by remarked to Sir Richard Fellowes that she did not admire that tremolo kind of manner so many girls affected.

"Ah, for the days beyond recalling!"  
"Ah, for the golden days!"

sang Stella, with something that was like a sob—so like, that she pulled herself up sharply, and felt as if she had fallen for ever in her own respect.

As she rose from the piano-stool, her eyes met those of Sir Richie standing close to her side. There was nothing beyond the most casual recognition in the slight bow on both sides, and then Stella got away somehow to her own quarters, to find vent for the passionate flow of tears which overcame all her self-control.

Next day was to be the grand garden-party. Miss Howard was supposed to be unostentatiously in the background, dressed in her best, to keep a supervision over her little pupils. Ethel and Maudie, wild with delight, hastened her out to the tennis-lawn long before anyone could possibly be expected to arrive.

"Just one little game before people come, to try the ground, Miss Howard," they begged. "You know we mayn't play when all the grown-ups are here, and we do so want a little thy game."

Miss Howard, mindful of her best cream gown, and the difficulties of tennis when combined with a plumed hat and long gloves, vainly endeavored to escape.

"Only a little scrap of play," they said. "Ah! you know you can't refuse." And Stella was forced to laugh and yield.

So that was the picture that met the eyes of the idle gentleman who sauntered down the shrubby path among the fragrant syringas, and turned the corner by the terrace steps—a girl's figure in a creamy gown, vivid in the hot sun against the green hedge and the trees behind; a shady hat, which threw into relief the crisp bronze hair and the soft flush on her cheeks; a racquet poised aloft, and a flutter of white-winged pigeons towards the dark blue sky. He stopped short as if spell-bound.



"Oh, Sir Richie!" shrieked the children; "you're just in time! Come along, and have a game with Miss Howard—do, do!"

Stella turned with a violent start; the racquet slipped from her gloved hand, and struck her left wrist a violent blow. The pain turned her faint and giddy, and she felt herself grow white to her very lips.

"No, no, young women," she heard the voice that was so like, yet so unlike, the voice of old days say—"Miss Howard won't play with me—she never would."

Then, with a sudden change from the laughing tone—

"Have you hurt your arm? I'm afraid I startled you;" and he came forward hastily.

But Stella drew away as he approached. "Nothing—it's nothing," she said, almost crossly. "Pray don't trouble;" and, as a stream of gaily-dressed people emerged from the conservatory door, and began to spread themselves over the terrace, and approach the lawn, Stella actually turned and fled into the shrubbery.

She had reached the fountain by the statue of the dancing faun before she was overtaken.

"Pardon me," said her pursuer, in a tone that was certainly not Dick's—it was too commanding. "I don't want to contradict you, but I can quite believe it is nothing;" and in another moment the little bruised wrist, from which she had stripped the glove, was in Sir Richie's firm, light grasp, and Stella meekly surrendered.

"Sit down here," was the next order; and she found herself placed on the mossy step of the ruined fountain, while, with quick, deft fingers, Sir Richie dipped his handkerchief in the cool, clear water, and bound it round the slender wrist.

Could it be Dick? Wasn't it all a mocking dream? Stella could only hope with all her might that the awakening might be long delayed.

The splash of the water in the old stone basin, and the mysterious whisper of the pines overhead, were the only sounds that broke the summer stillness. The tennis-lawn was too far off for them to hear the merry players; they were quite alone. Did Dick remember the last time they had been alone together? He came and sat down on the broken step by her side.

"Stella," he said, low and gravely, "do you shrink from me still? After all the years that I have been working and toiling to be worthier of you, am I no nearer the goal than when we last parted? Must I ask in vain, as I did then, for the very least little kind word?"

Not a movement, not a sound, from the shrinking figure at his side. His face grew still, and he bit his lip.

"Am I to go away again, then?" he asked.

Still no answer. With a sudden impulse Sir Richie stooped and peered under the shady hat which hid her face from him.

"What! crying, Stella!" He was on his knees beside her on the green moss. "Have I made you cry? My darling! my own—"

He was trying to take her in his arms, but she struggled to free herself.

"Ah, Dick!" she murmured brokenly. "I told you once our lives were poles apart it was false then, but it has come true."

"If it had, which I deny," he said, "the relative positions would be the same. You are, as you have always been, a world above me in all things. But love can bridge any gulf, Stella: won't you let me try? It's my trade, you know."

And then she struggled no longer.

"Dick," she whispered, by-and-by, when conversation had had time to become a trifle less absorbing, "do you remember what you said that night at Christstone? You told me no man would ever love me as you had done. I didn't believe it then, but I know you were right now."

"Did I say that?" he asked, laughing. "Well, yes; I was right, I dare say—only I put it in the wrong tense. What I should have said was, not 'as I have done,' but 'as I do, and as I shall ever keep on doing as long as the world shall last.' And that would have been truer still, my guiding star; so let it stand like that for the future."

And that point was settled, once and for always.

#### THE LITTLE FELLOW.

There are times the work seems heavy; there are days when toil is rough, When your grinding occupation seems like drudgery enough.

There are hours of busy planning; there are schemes to figure out; There are grave and sober moments of anxiety and doubt.

Often times you leave your business with your mind perplexed with care, When the clouds hang dark and heavy and 'tis gloomy everywhere; But the sunshine comes to cheer you out of skies of deepest blue, If there's just a little fellow waiting at the gate for you.

#### HOW ANIMALS LEARN.

Dr. T. Zell, a German naturalist, has collected many instances to prove that animals learn by experience, and thus become wiser than their un instructed parents. Game animals of all kinds, he avers, have learned the range of modern rifles. Greyhounds quickly learn to let rabbits alone, and foxhounds pay no attention to either rabbits or hares. Killer whales and gulls follow whaling vessels, just as vultures follow an army. Crows begin to accompany the chamois hunter as soon as they have seen the result of his first successful shot, and rough-legged buzzards follow the sportsman after winged game. The number of birds that kill or injure themselves by flying against telegraph wires is much smaller than it used to be. Doctor Zell also refers to the fact that birds and quadrupeds have learned to disregard passing railway trains, as horses quickly cease to be frightened by automobiles. His instances of the intelligent selection exercised by sheep dogs are familiar to all.—Youths' Companion.

#### VERSES FOR SMALL TOTS.

You have a little prisoner,  
He's nimble, sharp and clever,  
He's sure to get away from you,  
Unless you watch him ever.

And when he once gets out, he makes  
More trouble in an hour,  
Than you can stop in many a day  
Working with all your power.

He gets your playmates by the ears,  
He says what isn't so,  
And uses many ugly words  
Not good for you to know.

Quick, fasten tight the ivory gates,  
And chain him while he's young,  
For this same dangerous prisoner  
Is just your little tongue.  
—Southern Churchman.

#### COULDN'T FOOL HIM.

A family down-town having a false grate in one of the rooms of the house placed some red paper behind it to give it the effect of fire. One of the cold-stays the dog belonging to the household came in from out of doors, and seeing the paper in the grate, deliberately walked up to it and laid down before it, curled up in the best way to receive the glowing heat as it came from the fire. He remained motionless for a few moments; feeling no warmth, he raised his head and looked over his shoulder at the grate; still feeling no heat he went across and carefully applied his nose to the grate and smelt it. It was cold as ice. With a look of the most supreme disgust, his tail curled down between his legs, every hair on his body saying: "I'm sold," the dog trotted out of the room not even deigning to cast a look at the party in the room who had watched his actions and laughed so heartily at his misfortune.—Troy Times.

#### ADVICE FROM A MOTHER TO ALL OTHER MOTHERS.

The young mother—the inexperienced mother—is always glad to get the advice of the more experienced in the care of her little one. Thousands of mothers have emphatically said that there is no medicine equal to Baby's Own Tablets for keeping little ones well, or restoring health if illness comes suddenly. The young mother can safely follow the lead of these others. Mrs. John Shortill, Georgetown, Ont., says:—"I would not be a day without Baby's Own Tablets in the house. I believe they saved my youngest child's life. At the age of three months she cried all the time with indigestion. Our doctor did all he could for her, but did not seem to help her. Then I got Baby's Own Tablets and they worked a wonderful change. They seemed to tone the stomach, moved the bowels regularly, and she has ever since been a healthy child." Sold at 25 cents a box by all dealers or by mail from The Dr. Williams' Medicine Co., Brockville, Ont.

#### JACK HORNER'S PIE.

By Louise M. Oglevee.

The children were having an entertainment out in the playhouse, and the very best thing on all was to be Jack Horner with his pie; for the pie was a "really" one. Mildred had made it out of some of the crust-dough that was left from mother's big pie, and had baked it in the oven.

Theo was to be Jack Horner, but as there were only two performers for everything, he had to be several other people too.—Little Boy Blue, Hiawatha with his bow and arrows, and George Washington chopping down the cherry tree; but as the players and the audience were to eat up the pie for refreshments after the entertainment was over, Jack Horner came last of all.

Mildred had just come out from behind the curtain, dressed as Red Riding Hood, and the audience (which was mother and the baby) had applauded loudly, when all at once she cried, "Oh, where is my ring?"

She held up her hand, and showed the ring-finger, without the dainty little band of gold that it usually wore. The entertainment was forgotten, and they all began searching for the ring. They hunted in every room where Mildred had been that day, but no trace of it could they find.

They ended up by looking again in the playroom and when they could not find it, Theo put his arm around Mildred, saying, comfortingly, "Never mind, I'll take the money out of my bank and buy you another one."

Mildred wiped her eyes and tried to smile. "We might sit down and eat Jack Horner's pie," she said, "and maybe if we rest awhile we can think of some other place to look."

Mother cut the pie into four pieces, one for each of them. "Jack Horner may have the first piece, even if he does not say his speech," she said; and when Theo took his first bite he felt something hard.

"I guess it must be the plum," laughed mother, but Theo shouted, "No, it isn't; it's Mildred's ring," and so it was.

So the entertainment had a happy ending, after all, and they were all more certain than ever that Jack Horner's pie was the best thing on the program.

There is a parable in the photographic plate. Expose it to the glare of the glowing sun outside of the camera and the flood of sunshine which falls upon it will not take a picture. But shut it up in the dark box, admit only the rays that can force their way through the lens, and a photograph will be outlined distinctly and clearly. There are results in life that the full flood of prosperity can not produce. But confinement in narrow bounds, and the darkness of privation and isolation, may produce marvelous results.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Rev. Dr. Ramsay, of Knox Church, conducted services last Sunday at MacDonald College, St. Anne de Bellevue.

Rev. James Wilson, B.A., of Dovercourt Church, Toronto was the preacher at St. Andrew's Church last Sunday. His sermons were greatly appreciated by large congregations.

Members of Erskine congregation presented Rev. Joseph and Mrs. White, each with a handsome alligator traveling bag on their leaving the city to make their home in Calgary, Alta.

Rev. Wilbur Crafts, D.D., of the International Bureau of Reform, will address a public meeting in the lecture hall of Bank Street Presbyterian church on Friday night. Dr. Crafts will be in Ottawa under the auspices of the Ministerial Association.

## MONTREAL AND QUEBEC.

Rev. Andrew Rowat, recently of Atholton, has for the present taken up his residence in St. Lambert, Que., and is open to supply the pulpit of any minister or congregation requiring such service.

The twelfth anniversary services in connection with the Kensington Church were held last Sunday week. The preacher at 11 a.m. was the Rev. Dr. Clark, of Westmount, who based a most interesting sermon on Matt. xi, 25, 26. There was a large congregation present. At the evening service the Rev. W. D. Reid, B.A., B.D., of Taylor Church was the special preacher, and again the church was filled to its capacity.

Negotiations are being continued for bringing together of St. Gabriel and Chalmers congregations. Among the matters to be decided are: Name of the united congregation; site of the new church; choice of a minister, and the disposal of the present Chalmers Church, which, it is admitted, would be unsuitable for the amalgamated congregation. The difficulties in the way are not considered insuperable, and it is hoped that very soon they may be overcome, resulting in a united church, strong in numbers and influential as a vigorous spiritual force in the community.

## TORONTO.

Rev. Dr. Herridge, of St. Andrew's church, Ottawa, preached anniversary sermons in the Dovercourt church last Sunday to large congregations. On Monday evening Dr. Herridge lectured on "The Conduct of Life."

Rev. Dr. Milligan, of Old St. Andrew's, has resumed work after his usual holiday in Scotland. He returns to his people in excellent health; and as the congregation is providing an assistant it is hoped Dr. Milligan may be spared to minister to an attached congregation for many years. Should he accept, Dr. Milligan's assistant will be Rev. W. G. Wilson, M.A., at present minister of St. Andrew's church, Guelph.

F. W. Anderson, of the Laymen's Missionary Movement, left for Winnipeg to take part in the western campaign which opens there on Oct. 22. H. K. Caskey, the secretary, has also gone west. An Ontario deputation consisting of S. J. Moore, Hon. W. A. Charlton, John McKay, Dr. S. Gould, H. M. Clark, Rev. T. B. Hyde, Rev. Dr. E. D. McLaren, C. E. Manning, Dr. J. M. Waters, Dr. R. P. McKay, Dr. J. M. Waters, Dr. R. P. McKay, Dr. J. G. Brown and Rev. Canon Tucker, leave October 12. They will be joined by representative men from Winnipeg, Calgary, and other western cities at Winnipeg.

## EASTERN ONTARIO.

Rev. Dr. Harkness, of Knox Church, Cornwall, preached in Salem Church, Summerstown, last Sabbath.

Rev. Mr. McLeod, of Blakeney, is expected to conduct the re-opening services in St. Andrew's church, Appleton, next Sunday.

Rev. Mr. Fraser, of Uxbridge, is once more in his own pulpit, much to the satisfaction of his numerous friends.

Rev. G. A. McLennan, of Norwood, having accepted the call to Chateaugay, Que., Rev. D. A. Thompson, of Hastings, has been appointed interim moderator.

Mr. A. A. Scott, son of Rev. A. A. Scott, of Zion Church, Carleton Place, on his return from the mission fields of B. C., spent a few days under the parental roof before proceeding to Knox College.

The session of St. Andrew's Church, Arnprior, has been strengthened by the ordination and induction of the following: A. F. Campbell, W. F. McKay, M.D., D. J. McNab and George Allen. The service was conducted by Rev. W. W. Peck, assisted by Rev. A. J. McLean.

Services preparatory to the Communion were held for several days in the West Church, Kirk Hill. Revs. Messrs. Stewart, Alexandria; Gollan, of Dunvegan, and McCallum, of Glen Sandfield, were assisting the pastor, Rev. Allan Morrison. The Sunday service was in Gaelic. Rev. Mr. Morrison officiating, while that in St. Columba Church was in English, Rev. Mr. Ferguson, of Vankleek Hill, addressing the congregation.

The congregation of St. Andrew's Church, Belleville, on Sept. 22nd presented Rev. R. S. Laidlaw with a purse of gold and Mrs. Laidlaw with a beautiful lynx coat. Mr. Laidlaw was also presented by his Bible class with a silver dressing set, and by the Sons of Scotland with a silver and pearl fish set. Mr. Laidlaw, after a five year's successful pastorate in St. Andrew's, has accepted a call to Brandon, Man., much to the regret of his congregation.

The Presbyterians of Camden East came to Newburgh on a recent evening and took possession of the manse, in order to show their hearty good wishes to their late pastor and his family. Several suitable speeches were much enjoyed. A well filled purse was presented to Rev. Mr. and Mrs. Gandler, with best wishes for their future welfare. Mr. Gandler replied in suitable terms, acknowledging the invariable kindness of the people during his pastorate of nineteen years.

The Woman's Foreign Missionary Society of the Presbyterian Church, Prescott, held its annual Thank-Offering meeting on Thursday evening, Oct. 7th, in the Auditorium of the Church. The pastor, Rev. N. D. Keith, occupied the chair, and in a few well-chosen words presented the greetings of the Society to the large audience present. The address of the evening was given by Rev. A. G. Cameron, of St. John's Church, Brockville, and was greatly appreciated. The speaker dwelt upon the great object for which the Church of Christ exists, viz: the evangelization of the world, and the devotion and self-sacrifice of the nobleman and woman, whom she is sending out every year to our foreign fields. The music by the choir was exceptionally good, including a luet "Thy Will be Done." At the close refreshments were served by the ladies, and a most enjoyable social hour was spent. Offering, \$52.00.

## WESTERN ONTARIO.

Alma Street Congregation, St. Thomas, calls Rev. Hall Wood, of Tavistock.

Rev. Murray C. Tait and family, of Wallaceburg, are spending a few days at Blenheim.

On a recent Sunday the Bothwell pulpit was filled by Rev. P. M. McEachern, of Dover Centre.

Anniversary services were conducted last Sunday in the Woodland Church by Rev. Wm. Cooper, B.A., of Mount Forest.

At the annual thank offering meeting of the Nassagaweya auxiliary of the W. P. M. S., Rev. Mr. Blair gave a helpful address.

Rev. James Anthony, of Scarboro, preached in St. Andrew's Church, Ferguson, for Rev. J. A. Brown, who is taking holidays.

A strong resolution against the granting of the charter to the Metropolitan Race Track Association was passed by the Presbytery of Guelph at its last meeting. A recommendation was passed for an amendment to the criminal code to cover the matter.

While listening to an address at the preparatory services in Knox Church on Friday evening Mr. James C. McKenzie, J.P., senior elder in the church, suddenly collapsed and died before assistance could reach him. Deceased was 71 years old and a well-known dairyman. A wife, daughter and three sons survive.

At a meeting of the session of the Orillia Church the Rev. F. S. Dowling, assistant pastor, who is in rather poor health, was granted two months leave of absence. The General Assembly's Evangelistic Committee recently asked that Mr. MacGregor should be permitted to take part in an evangelistic campaign in British Columbia in November, and the Session had given its consent. But Mr. MacGregor will now be unable to leave home.

## WINNIPEG AND WEST.

Rev. D. D. Millar, recently of Hawkesbury, Ont., has been inducted to the pastorate of the Sperling church, receiving a very hearty welcome from the members of his new charge.

Rev. Donald Munro, on severing his connection with Point Douglas church, was presented with a farewell gift of \$325, along with two illuminated addresses, expressing regret at his departure and wishing him success.

The annual congregational social and concert given under the auspices of the ladies' aid of Riverview church was a decided success. There was a large attendance and the pretty tables were the subject of many remarks commendatory to the ladies in charge. The pastor, Rev. J. Irvine Walker, occupied the chair.

There was a large attendance at the meeting of the ladies of the James Robertson Missionary Society in the parlors of St. Stephen's church. The Rev. Principal Patrick gave an interesting address respecting the work and said that the demands were so great that about eighty new stations should be opened yearly; he also spoke of the difficulty in securing men for the work and means wherewith to carry it on.

Presbyterians of Weston made a presentation Tuesday to Mr. Walter Riddell on the occasion of his return to Manitoba College for the winter. The gift took the form of a purse of money and was accompanied by expressions of appreciation of the services of the student. A concert was held in connection with the gathering, at which the Rev. Dr. Baird presided. Rev. J. A. Bowman will take charge of the church in Weston for the winter months.

ADDRESS AND PRESENTATION.

Rev. Robert Taggart, of Aylwin, Que., was recently made the recipient of the following address, along with a purse of money, in slight token of the warm place he so deservedly holds in the esteem and affection of his people.

Dear Mr. Taggart:—

We, the members of your congregation feel that we cannot allow this sixth anniversary of your coming amongst us to pass without showing, in some tangible form, our appreciation of the great and good work you have done in our midst.

When we look back over the years of your pastorate here, and see the progress which has been made in things spiritual and temporal, we must first recognize the guidance and care of the keeper of Israel, and to him we would lift our hearts with thankfulness and praise for all his mercies toward us. To his name be the glory.

During the past six years many changes have taken place in our midst, some of us have said farewell to those who are nearest and dearest to us, and as it ever has been that the best of God's people may suffer and still be true, so you, though called upon to part with one who was your companion and helpmate in labour, have not failed to show your submission to the divine will, and your desire to emulate the example of Him who said in His Gethsemane, "Thy will be done." We trust that the knowledge which you must have had of the sympathy of every member of your congregation in your hour of sorrow repaid you, in some measure, for the kindly feeling which you have ever shown to those who have been bereaved.

We desire to take this opportunity of recording the cordial relations which exist between us as pastor and people, due largely, we believe, to your own indefatigable labors and kindness of heart and life, which after all best merits the requirements of one whose duty is to bind mankind together in the bonds of divine love.

We trust that God in His infinite goodness may spare you long to labor amongst us, and that the success which has attended your labors in the past may in the future be eclipsed by a still greater ingathering of souls into the kingdom through your preaching character in life.

We beg your acceptance of the accompanying purse as a slight token of our regard and esteem.

Signed on behalf of the congregation,

JAMES MOLYNEAUX,  
CHAS. J. MOFFET,  
THOS. MOODIE.

Aylwin Oct. 4th, 1909.

BRITISH COLUMBIA NOTES.

At the half yearly meeting of Victoria Presbytery, held on the 15th ult. in St. Andrew's church, Nanaimo, the business was largely of a routine character, chief attention being given to the Home Mission and augmentation work for the past six months, conditions being found on the whole very satisfactory. St. Columba church, Victoria, was placed on the augmented list with power to call a minister. A committee was appointed to consider the advisability of entering upon an evangelistic movement next spring or early summer to report to next ordinary meeting.

The Presbytery of Victoria met in the First Church, Ladysmith, on the 14th September, for the induction of the Rev. W. J. F. Robertson to the pastoral charge of the congregation. The moderator, the Rev. C. E. Kidd, M.A., B.D., presided, the Rev. Joseph McCoy, M.A., preached the sermon, the Rev. W. Leslie Clay, B.A., addressed the minister, and the Rev. D. MacRae addressed the congregation. A very pleasant and successful social gathering to welcome the newly inducted minister and Mrs. Robertson took place in the evening with an excellent musical programme, with addresses by members of the Presbytery and others.

GLENGARRY C. E. UNION.

Notwithstanding the unfavorable weather a goodly number of delegates attended the Glengarry Christian Endeavor Union Convention at Moose Creek on Sept. 30 and Oct. 1, and were most hospitably entertained by friends there.

The convention opened at 2 p.m. on Sept. 30, the president, Rev. A. Morrison, Kirkhill, presiding. After the usual opening exercises, Rev. L. Beaton of Moose Creek addressed the meeting, drawing attention to the fact that the young people were the hope of the church, and they should be helped and encouraged in every way. The President, in his address, said that one of the great reasons of failure in Christian Endeavor work, was that Christians failed to grasp the thought of our high calling in Christ Jesus, and the privilege of being co-workers with God.

Rev. H. Lee, Apple Hill, then addressed the meeting on "Evangelism." He defined evangelism as aggressive Christianity, aiming at something definite, such as a deeper spiritual life, a deeper consecration and a deeper concern for the unsaved.

Rev. W. D. Reid, Montreal, in his address on Thursday evening, gave a thrilling account of his experience in the Kootenay evangelistic campaign last winter, showing the power of the Gospel of Christ to lift men and women out of sin.

Friday morning was partly devoted to business and reports from Christian Endeavor Societies, after which Rev. Mr. Stewart, of Alexandria, addressed the meeting on "The Relation of Endeavorers to the Sunday School." He said they should work unitedly and pointed out various ways whereby Endeavorers could assist the Sunday School.

Rev. J. T. Daley, Maxville, gave a temperance address, pointing out that the barroom was a source of evil, an enemy to the business community, an enemy to the home, an enemy to the school, an enemy to the church.

On Friday afternoon Rev. J. B. MacLeod, Martintown, gave an excellent address on "Doubt," and after the report of the nominating committee a very impressive consecration service was conducted by Rev. K. Gollan, Dunvegan. The next convention will be held at Kirkhill.

The officers elected were:—President, Rev. A. Morrison, Kirkhill; First vice-president, Rev. H. Lee, Apple Hill; second vice-president, Rev. J. D. MacLeod, Martintown; recording secretary, Miss Olive McEwan, Maxville; corresponding secretary, J. McL. Sutherland, Lancaster; treasurer, J. J. Wightman, Maxville; committee, Rev. K. Gollan, Dunvegan; Rev. J. T. Daley, Maxville; Mrs. (Rev.) Harkness, Cornwall; Miss Florence Lee, St. Elmo; Miss Katherine McRae, Moose Creek.

ADDRESS AND PRESENTATION.

The following address was presented to the Rev. A. Rowat on his leaving Athelstan for his new home in St. Lambert, Montreal:

To Rev. A. Rowat: We the members and adherents of the Athelstan and Elgin Presbyterian Church desire to take advantage of the present opportunity of placing on record and of publicly expressing to you our appreciation of your faithful services as pastor of this congregation for the past 25 years.

We trust and believe that the good seed sown, perhaps amid doubt and difficulties, will nevertheless bring forth abundant fruit in the lives of those who were privileged to receive it and be your crowning reward in the great eternity. We also desire to express our gratification in knowing of your complete restoration to health after such a serious and prolonged illness. We trust you may be spared many years to prosecute the good work which has been your life calling.

The prayers and good wishes of the people of Athelstan and Elgin go with you and your beloved partner and family to your new home. We

feel that this community is suffering a great loss, and we regret exceedingly that you and your family who have been the leaders and helpers in all good works have decided to remove from our midst. Words can but faintly and inadequately express our feelings on the present occasion, so to demonstrate that we are not merely indulging in empty flattery, we would ask you to accept as a slight token of respect and a tangible evidence of our esteem this small gift.

MISS LATTER SENT OUT.

The designation of Miss Harriet Latter, B.A., as a missionary to China took place before a fair-sized audience in the American Presbyterian Church. Miss Latter is being sent to the district of Macao, China, by the Women's Missionary Society of the Presbyterian Church in Canada. She will be supported by the American Presbyterian Church.

Rev. Dr. Johnston, the pastor of the church, presided, and after the meeting had been opened by the Rev. Dr. Scrimger and Rev. Dr. J. Edgar Hill, he briefly outlined the purpose of the gathering. The next speaker, Rev. Dr. Scott, of the Foreign Mission Committee of Canada, aptly compared missionaries to lifting gear, and the home churches to the triangle which supports them. He dwelt at some length on the essential qualifications of a successful missionary, mentioning as the principal ones optimism and sympathy. The president of the Women's Missionary Society, Mrs. George Crier, in presenting Miss Latter with a handsome Bible, sketched briefly the origin and history of society. She said the society congratulates itself upon having been given the opportunity of sending out such an experienced and qualified missionary as Miss Latter. Dr. Thomson, Chinese missionary in Montreal, pointed out in a short address the importance of Christianizing the district of Macao, as it was from thence that the majority of Montreal Chinamen came. The address of the evening was given by the Rev. Dr. Mackay, of Toronto. He congratulated Miss Latter on being sent to China by a congregation so deeply interested in foreign missions as the American Church, which was supporting several representatives in the foreign field. He also congratulated the church on having a representative possessing such exceptional qualifications by education, personal gifts and the special training for work in China. He also referred to the noble body of workers from the time of Dr. Robert Morrison, who had labored in China—a band of them probably unexcelled by any ministry in the world—to those labors Miss Latter was succeeding. He described the marvellous progressive movement which he noted during his recent visit to China, and spoke of the privilege that would be Miss Latter's of having a share in the great awakening and in forming the religious spirit of a land destined to be so great as China some day will be.

After a few remarks by the Rev. Dr. Johnston, the benediction was pronounced by the Rev. Dr. Wardrope, of Guelph.

Rev. W. T. B. Crombie, B.D., of McCue, preached anniversary sermons in the Balderson Church, on the 3rd. inst., giving a helpful message to large congregations. The social gathering in Monday evening was a very happy affair and a good program was submitted. As is always the case in this congregation the ladies did their part in a way that left nothing to be desired.

The Tennis Club of St. James' Square church bade farewell to their president and assistant pastor, Rev. H. M. Paulin, at a social in the church parlors. Mr. Paulin was presented with a handsome club bag before leaving to take charge as pastor of Chalmers' church, Woodstock.



## HEALTH AND HOME HINTS.

Weak legs in little ones are greatly helped by gentle rubbing morning and evening.

A simple aperient for children is made of senna pods. Steep two or three in half a teacupful of cold water for twelve hours, and drink the liquid at bedtime.

Don't nurse baby. If you accustom baby to be in the cot, or on the floor on a pillow, he will not want to be nursed. Firmness at the beginning will save much trouble later.

Use old newspapers instead of dusters for polishing and cleaning. You will save your washing and your dusters. Newspaper is excellent for cleaning windows, for polishing tins, the stove and so on.

Ham toast is delicious for breakfast. Melt a little butter in a pan, add to it a breakfast cupful of finely minced ham, two table-spoonfuls of milk, a beaten egg, cayenne and salt to taste. Stir till very hot, and serve on squares of buttered toast.

Ginger Biscuits—Take four ounces of butter, two pounds of flour, three ounces of powdered sugar, two ounces of powdered ginger. Work all into small crumbs then knead into a stiff paste with new milk; roll out thin, cut out, and bake in a slow oven till crisp.

Friars' Omelet—Stew 6 large cooking apples and beat up finely with a fork. Add a good teaspoonful of butter, two tablespoonfuls of sugar, some grated lemon-rind and two beaten eggs. Butter a pie-lish, scatter brown crumbs over, pour in the mixture, cover with breadcrumbs and bake for half an hour.

Cream together a cup of powdered sugar and a heaping tablespoonful of butter. Add a cupful of milk, three eggs, beaten light and three cupfuls of flour sifted well, with a teaspoonful of baking powder. Bake in a greased tin, covering it for the first half of the time. Uncover and cook until a straw comes out clean from the thickest part of the loaf. Eat hot with a hard or liquid sauce.

Baked Quince Pudding—Pare and core six quinces, boil until soft, mash and put through a coarse strainer, add a teaspoonful of ground ginger, the well-beaten yolks of three eggs and a pint of milk. Sweeten to taste. Butter a baking dish, put in the mixture, cover with a meringue made of the whites of the eggs well beaten, bake until the whites are slightly browned.

## APPETITE AND DIGESTION.

The gastric juice is so intimately connected with the appetite and the digestion of our food that no good health may be expected when there is a deficiency of it or when its quality is impaired. There can be no true normal appetite when during the prevalence of a fever, inflammatory or any other acute form of disease, it is wanting. It is folly, nay, worse than folly, at such a time to force food into the stomach, since it cannot digest, but must ferment and soon decay, if not mercifully ejected from the system. If it remains undigested, as in any other warm place, it must ferment and decay, which is practically the same as if decayed food should be eaten. As a guide to the appetite, when this juice ceases to flow the appetite ceases, and the system is satisfied; and yet, by rapid eating, more than is needed may be taken while this is still flowing; rapid eaters are always in danger of over-eating. It may also be remarked that there will be a reasonable appetite when there is a good supply of gastric juice; it is the juice that is needed, not simply appetite. Plain food, regularity of meals and moderate exercise will usually secure both the stomach juice and the appetite, all that nature demands.

Imagine the feelings of the chagrined minister who said "tot and jittle" in the pulpit, and in trying to correct himself said "tit and jottle."

## SPARKLES.

Little Willie—"Say, pa, what is a hypocrite?"

Pa—"A hypocrite, my son, is a man who publicly thanks Providence for his success, then gets mad every time anybody insinuates that he isn't mainly responsible for it himself."

"Where do we get our most valuable furs?" asked the teacher.

"From the fir tree," said the wide-awake boy.

This recalls a story of a young woman from the country who entered a draper's shop and asked for a muff.

"Yes, miss," said the shopman.

"What fur?"

"What fur?" echoed the girl in astonishment. "Why, to keep my hands warm, of course!"

"Elsie says there was only one draw-back to her wedding."

"What was that?"

"She says her father looked too cheerful when he gave her away."

"I believe no use has been discovered for the appendix."

"Oh, yes, there has."

"What is it?"

"To give the surgeons exercise."

A deaf but plous English lady, visiting a small country town in Scotland, went to church armed with an ear trumpet. The elders had never seen one, and viewed it with suspicion and uneasiness. After a short consultation one of them went up to the lady, just before the opening of the services, and wagging his finger at her warningly, whispered, "One too, and ye're out."

She—"I'm living on brown bread and water to improve my complexion."

He—"How long can you keep it up?"

She—"Indefinitely, I guess."

He—"Then let's get married."

Sapleigh—"I'm — aw — beastly fond of — aw — following the hounds, doncher know."

Miss Cayenne—"I inferred as much from what papa said."

Sapleigh—"Weally? And what did youah — er — fawthah say?"

Miss Cayenne—"Oh, he said you seemed to be going to the dogs."

"Arabella," said old Billyuns, as he finished his dinner, "I am going to ask you to do me a favor. I want you to give your young man, Mr.—Mr. Whats-hisname—a message from me."

Arabella blushed and looked down at her plate.

"Tell him," the bluff old millionaire went on, "that I don't object to his staying here and running up my gas bills, but that I do object to his carrying the morning paper away with him when he leaves."

## "L.L. the GOLD DUST twins do your work."



More clothes are rubbed out than worn out.

## GOLD DUST

will spare your back and save your clothes. Better and far more economical than soap and other Washing Powders.

Made only by THE N. K. FAIRBANK COMPANY Montreal, Chicago, New York, Boston, St. Louis.

Makers of COPCO SOAP (oval cake)

WHEN TO USE  
DR. WILLIAMS'  
PINK PILLS

Dr. Williams' Pink Pills were originally a prescription used in the doctor's private practice and their benefit to mankind has been increased many thousand fold by their being placed on general sale throughout the world with the doctor's own directions for use. They are entirely safe and contain no opiate or habit-forming drugs.

Dr. Williams' Pink Pills are a remedy to use when the blood is thin as in anaemia; or impure, as in rheumatism, or when the nerves are weak, as in neuralgia; or lifeless in paralysis; or when the body as a whole is ill nourished, as in general debility. They build up the blood, strengthen the nerves and cure the troubles of women and growing girls, and many forms of weakness. That thousands of people have tried this treatment with good results is shown by the constantly increasing number of cures reported.

Mr. Paul Charbonneau, a young man well known in the town of St. Jerome, Que., is one of the host who bear testimony to the value of Dr. Williams' Pink Pills. He says:—"When I left school I became a bookkeeper in an important office. Probably due to the confinement I began to suffer from indigestion and loss of strength. I became a pale and seemingly bloodless and was often seized with palpitation of the heart and violent headaches. I tried several remedies but they did not do me a bit of good. I was advised to try Dr. Williams' Pink Pills and did so, and the use of eight boxes brought me back to perfect health and strength. I have since enjoyed the best of health and cannot say too much in praise of this valuable medicine."

You can get Dr. Williams' Pink Pills from any medicine dealer or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

## SELF-CULTURE AND ANIMALISM.

A man does not need a college education in order to succeed in any ordinary business. You may be materially successful without a touch of higher culture. You may be a millionaire, and yet be almost wholly ignorant of books, art, music, or travel.

But this is a very narrow view of success. Libraries lined with noble books are not absolutely essential to bare existence; a knowledge of the mysteries and beauties of Nature and science, the fascination of literature, the delights of music and art—none of these things is necessary to the support of life; but what could we substitute for them to differentiate our lives from those of animals?

## HOW TO TREAT YOUR SISTER.

It is the easiest thing in the world for a boy to be kind to some other fellow's sister. Why is it that some of them find it so hard to remember to be equally courteous to their own sister? Many a boy is rude to his sister without really realizing it; in other words, he forgets to be polite. Then, again, he is afraid of being dubbed as "sissy" if he should be caught paying some attention to his sister: It is a bad habit for any one to get into—that of saving one's polite ways for outside.

If she asks you a question, don't answer her in a rude or careless manner, as if you thought she did not know what she was talking about, and wasn't worth listening to.

Don't tease her and make fun of her in a way to hurt her feelings. You won't do that to some other girl. You can depend on the boy who is kind and thoughtful to his own sister, for you may be sure he will develop into the right sort of a man, and is bound to win the respect and admiration of every one.—Selected.

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Railway System**

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

4.40 p.m. (daily)

**New York and Boston**  
Through Sleeping Cars.

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Russell House Block  
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PACIFIC**

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

b 8.15 a.m.; b 6.20 p.m.  
VIA SHORT LINE FROM CENTRAL  
STATION.

a 5.00 a.m.; b 8.45 a.m.; a 8.30 p.m.  
b 4.00 p.m.; c 8.25 p.m.

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

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b 5.00 p.m.

a Daily; b Daily except Sunday  
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12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00  
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and Nichols St., daily except Sunday.  
Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 85 Sparks St., and Cen-  
tral Station. Phone 13 or 1180.

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It was the spirit of earnest determination to do, and  
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*Herald and Presbyter.*

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Are in every respect a  
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We guarantee every pound.  
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Thoroughly Cured by the Fittz  
Treatment—nothing better  
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Clergymen and Doctors all over  
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The Perfect Communion Wine.  
Cases, 12 Quarts, \$4.50  
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BRANTFORD, ONT.  
Manufacturers and Proprietors.



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

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

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

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

By order,  
NAPOLEON TESSIER,  
Secretary,  
Department of Public Works,

Ottawa, September 7, 1909.

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



**SEALED TENDERS** addressed to the undersigned, and endorsed "Tender for Dam and Sluiceways across the Montreal River at Latchford, Ont.," will be received at this office until 5.00 p.m., on Thursday, October 28, 1909, for the construction of a Dam and Sluiceways across the Montreal River at Latchford, Ont.

Plans, specifications and form of contract can be seen and forms of tender obtained at this Department, at the office of J. G. Sing, Esq., District Engineer, Confederation Life Building, Toronto, and on application to the Postmaster at Latchford, Ont.

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

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, for three thousand five hundred dollars (\$3,500.00), which will be forfeited if the person tendering decline to enter into a contract when called upon to do so, or fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By order,  
NAPOLEON TESSIER,  
Secretary,

Department of Public Works,

Ottawa, September 28, 1909.

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

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New glass jar with sprinkler stopper, 1s. net

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A liberal commission will be paid. Apply at  
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Synopsis of Canadian North-  
West.

HOMESTEAD REGULATIONS

ANY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 28, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

**G. E. Kingsbury**

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Ticket Offices—Ottawa Despatch and Agency Co., 22 Sparks St.; Geo. Duncan, 42 Sparks St.; A. H. Jarvis, 157 Bank St.; Queen's Wharf.

TELEPHONE 242.