

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA

WEDNESDAY, DEC. 1, 1909.

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UNDYING LIGHT

RICHARD WATSON GILDEN

O Thou the Lord and Maker of life and light!
Full heavy are the burdens that do weigh
Our spirits earthward, as through twilight gray
We journey to the end and rest of night;
Though well we know to the deep inward sight.

Darkness is but Thy shadow, and the day
Where Thou art never dies, but sends its ray
Through the wide universe with restless might.
O Lord of Light, steep Thou our souls in Thee!

That when the daylight trembles into shade,
And falls the silence of mortality,
And all is done, we shall not be afraid,
But pass from light to light; from earth's dull gleam
Into the very heart and heaven of our dream.

Died November 18, 1909.

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BIRTHS.

At the manse, La Riviere, Man., on Tuesday, Nov. 9, to Rev. D. and Mrs. McIvor, a daughter.

MARRIAGES.

At St. Stephen's church, Winnipeg, Man., on Nov. 9, 1909, by Rev. C. W. Gordon (Ralph Connor), Thorne Morgan Eddy, of Bethune, Sask., to Mary, daughter of Donald McKinnon, of Avonmore, Ont.

At Orillia, on Monday, Nov. 15, 1909, by the Rev. J. J. Ferguson, Miss Florence Vickers Bowness to Mr. Thomas William Watson.

At 18 Albert Road, on Friday, Nov. 16, 1909, by Rev. J. A. Wilson, of St. Andrew's church, Hamilton, Harold Rutley, of Philadelphia, Pa., to M. s Ethel M. Callahan.

At the home of the bride's parents, near Apple Hill, by Rev. H. S. Lee, B.A., Jas. Kippen, Apple Hill, to Emma, daughter of Daniel Ferguson.

At Westminster church, Toronto, on Nov. 17, 1909, by the Rev. Dr. J. Nell, Annie E. E. Bugz, daughter of Mrs. S. J. Bugz, Toronto, to Herbert F. Gee, twin son of the late Rev. D. F. Gee and Mrs. D. F. Gee, Markham.

At 97 Waverley street, Ottawa, on Nov. 12, 1909, by Rev. H. N. Maclean, Ph.D., "Supt. Union Mission," formerly of Avonmore, assisted by Rev. D. M. Ramsay, D.D., John R. MacDonald to Miss Elizabeth MacDiarmid, both of Moose Creek, Ont.

At Morrisburg, on Nov. 4, 1909, by Rev. H. Cameron, John Henry Secord to Bella, daughter of Cephrenus Harper, Morrisburg.

On Wednesday, Nov. 24, 1909, by the Rev. A. T. Taylor, D.D., Margaret Young to James Christie Murrell.

At the residence of the bride's aunt, Mrs. Thomas Harper, Montreal West, on Monday, Nov. 22, 1909, by the Rev. A. S. Ross, B.A., Hattie Belle Dick to Lewis Reese, of Verdun, P.Q.

At the home of the bride's parents, Genoa, Que., on Nov. 24, 1909, by the Rev. Thomas A. Mitchell, Lachute, William Nicol, of Newark, N.J., to Bella Gordon, of Genoa, Que.

At the manse, Indian Head, Oct. 21, 1909, Miss Jean Radstock to Mr. Harry Franklin Millier, only son of the late Hugh Millier, formerly of Nanawac.

At West Presbyterian church, Toronto, on Nov. 17, 1909, by the Rev. Dr. J. A. Turnbull, Margaret, daughter of Mrs. David Bell, to Thomas Arthur, son of Mr. John McCrea, Omamee.

DEATHS.

Suddenly, at the family residence, 542 Dundas street, London, on Nov. 24, 1909, J. G. Shuff.

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NOTE AND COMMENT

Rt. Hon. Sidney Buxton, postmaster-general, reports 8,250,000 periodicals were forwarded to Canada during the year ending March 31, 1909.

The seating capacity of the largest churches in Europe is St. Peter's, Rome, 54,000; Milan Cathedral, 37,000; St. Paul's, London, 25,000; St. Sophia's, Constantinople, 23,000; Notre Dame, Paris, 21,000; Pisa Cathedral, 13,000; St. Mark's, Venice, 7,000.

Sunday is hereafter to be observed as a day of rest in the United States navy, so far as possible. An order has been issued directing that the duty required of officers and men be reduced to the minimum, and that the commanding officer's inspection of ship and crew be held on some other day.

The English suffragettes, who have been for some time sowing the wind, are apparently about to reap the whirlwind. Those who interrupt meetings have no right to complain that their own are broken up, and when it comes to be a rivalry between woman and students in the gentle art of noise-making it is safe to bet on the students.

Something novel and instructive in exhibitions is announced for London next year. Japan will devote twelve halls to a display of her history, religion, literature, military organization, administrative system, arts and sciences. It is hoped the Anglo-Japanese alliance will be strengthened by increasing the knowledge which one people has of the other.

Germany's naval budget calls for 443,000,000 marks next year. This is equal to \$111,000,000. In 1901 the naval budget was 205,000,000 marks, or \$51,000,000. In 1905 it was 248,000,000 marks, or \$64,000,000. So that since 1901 the expenditure upon the navy has more than doubled. This is one of the circumstances which set Britain thinking.

It may not be generally known that rice is the chief cereal food of about one-half of the world's population. The latest estimate of the world's rice crop places it at 175,000,000 pounds. The wheat crop is estimated at 195,000,000. The rice industry is growing rapidly in America. In 1908 it amounted to 60,000,000 pounds, 90 per cent of which grew in Louisiana and Texas.

There is still room in this world for the benevolent despot, when Mr. Carnegie can suppress the red light district of Pittsburgh by threatening reprisals against the city unless his demand is granted. The steel industry is the life-blood of Pittsburgh. The Laird of Skibo has also spent millions on local philanthropic and educational enterprises. The city could not afford to lose his favor.

The French cardinals have issued a letter denouncing the public-school system of France and warning parents not to send their children to these schools. The dispatches state that "Cardinals in France recently and at a secret meeting with the French cardinals explained what the Pope expected of them." This is all that is necessary. At the bidding of the Pope, and the order of his messenger, and the direction of the local officials, passing down the line, the public school or anything else is denounced, and the faithful receive their orders. There is the secret meeting, the work in the dark, and the man or the cause that displeases is smitten. It is this, among other things, that is causing the revolt from Rome, and the loss to religion itself, of multitudes in every country where Rome has been the dominating power.

Sir Ernest Shackleton admits that there are bounds to what he will undertake in the way of exploration. Speaking at Liverpool, he said that the men who went into the African forests took on a job he would never tackle. He would rather have the cold any time than to run the risk of having a native worth about five bob sticking a spear into him, or to have the mosquito, infinitely smaller, fixing him up.

It was Mark Twain who found life in Nevada monotonous because cows would fall down his chimney. Apparently accidents not altogether dissimilar are liable to happen in the little hillside towns on the Lancashire border. A doctor, in one of those towns the other day found that a pneumonia patient had had a set back. He was informed by way of explanation that a goat had fallen through the bedroom window.

The stoppage of Winnipeg's source of supply of electric energy is a useful and should be an effective warning to other large cities not to depend on only one means of furnishing light and power. The breakdown of the Winnipeg system was due to the bursting of a flume at Bonnet Lake, and such an accident may happen any time. Transmission wires should be duplicated wherever there is long-distance transmission of electric energy. The shrouding of a large city in darkness is a matter so serious that the most ample precautions should be taken to prevent it.

An addition has been made to the many amusing stories of the Scottish elder and the gentleman who tells the tale himself played the chief part in the episode. He attended church at a coast resort, taking with him a sixpence and a half sovereign. He put, as he thought, the former coin into the offertory bag. Next minute he discovered to his horror that the sixpence was still in his pocket, and that the half sovereign was gone. He simply could not afford to lose the money, and at the close of the service he went with some repetition to explain to the elders on duty what had happened. Hardly were the first words out of his mouth when one of the worthies exclaimed — "Not another word, here's your money; we were just wonderin' who had made the mistake!"

Black, the young Scotch "heretic" of whom we have heard of late, thus writes to the Presbytery of New York: "At this time I would like to take the opportunity of stating frankly and in brief why I desire to enter the ministry, and my desire can be summed up in the words 'that I may testify to the gift of the grace of God.' My one desire is to preach to men the grace of God as revealed in Jesus Christ, whom I know as my Redeemer, who as the divine Son of God was sent to us by the Father in his mercy. In Christ God has supremely revealed himself to me, and with Paul I can say that 'God was in Christ reconciling the world unto himself.' Through Christ alone can we truly know the Father and His will for us, and this he has shown us by his life here, his death on the cross and his resurrection from the dead. 'And the word became flesh and dwelt among us.' He offered himself as a sacrifice for our sins, and is now lifted up that whosoever believeth may in Him have eternal life. In my life I desire to preach Christ to men that they may be persuaded to come to him from their sins, that they may know him in truth and love him with their whole souls and take him as their Lord and God." Verily this "heretic" is not far from the Kingdom of God!

The conflict in France between the Catholic Church and the government shows no abatement in intensity and bitterness. It now centres around the state schools. The bishops and the priests generally condemn the schools, and in some cases are refusing church privileges to children who attend the schools. The parents do not share in the priestly opposition in many cases. In one parish they retaliated by refusing to contribute to support the Church. In another place, however, last week the mothers of girls who attended a state school made a public bonfire of the books used in the school. At an audience given French Catholics in Rome on Thursday last the Pope strongly condemned the French government, declaring it to be intent on the destruction of Christianity. The contest is of epoch-making character so far as France and Catholicism are concerned.

The Roman Catholic Church in Canada has at last awakened to the fact that it is not reaching a great multitude of the Roman Catholic immigrants. Its attention has been called to this the more forcibly by the action of the other churches in trying to remedy the evil effect of her omission. To say that the Roman Church has not been grateful for the well-intentioned efforts of other churches to help these people whom she was neglecting, is to put it mildly. The Presbyterians, it would seem, have been the chief offenders in their dealings with the Ruthenians, and upon them The Catholic Register pours without stint its vials of wrath. Incidentally it pays its compliments also to the Brandon Normal School, which it terms, in very euphonious language, "a nasty, low-down, proselytizing Orange institution, and an eye-sore to the whole Catholic population of the province." The *Ranok*, a newspaper published by members of the Orthodox Greek Church, it calls "the organ of the Presbyterian missionaries," and declares that "it is the most villainous, lying, and indecent publication that has appeared in recent years in any language." The Baptists are also mentioned, but the ecclesiastical flail falls less heavily upon them. Rev. Dr. E. D. Maclaren, answers these strictures by denying that all of the Ruthenians are Roman Catholics. He says: "I am not quite certain of the exact proportions of these classes of Ruthenians, but I was told by an immigration official in Winnipeg three years ago that ten per cent. were Roman Catholics, forty per cent. were Uniates, and fifty per cent. Greek Christians." He says also: "The Presbyterian Church is not proselytizing the Ruthenians; it is Canadianizing them. If we had wanted to do so we could. I have no doubt, have had thousands of them enrolled by now as members of our church. We have been seeking to elevate them to Canadian citizenship. We are simply giving these people practical assistance and advice who resent the efforts of the Roman Catholic Church to list them as its followers." The *Ranok*, he declares, is not a Presbyterian publication. At present it seems that the Roman Catholics have one priest trying to minister to about 35,000 of these people. We rather think the Roman Church is itself to blame if it has allowed these people to remain without the ministrations of religion so long, and if we might be permitted we would suggest to our esteemed Roman Catholic contemporary that it would perhaps be advisable to tone down a little the ecclesiastical hysteria of its esteemed correspondent. Newspaper hysterics are rather out of date.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

CHURCH UNION.

J. M. Harper, M.A., Ph.D.

First Article.

Is there a "Case against Church Union," as the Rev. Principal John Mackay, D.D., is at present trying to make out in a series of articles in the Presbyterian? Is there a God's Case over People's Case against it? One would think, at least from the standpoint of the pew, where professionalism seldom obstructs the vision in such an instance as this, that, while there may be angles from which the question of Church Union may be viewed, there need be no two sides to the question, when once the Divine warrant is assured to us in the Word of God, and the business or common-sense warrant comes to us from our every day life. The warrant for a United Christian Church is enunciated as plain as plain can be in Sacred Writ, not only from the explicit pleadings of Christ himself, but from the elaboration of these by the Apostles Paul. Even Dr. Mackay has to abide by that warrant, outside of the phalanx of authorities he musters to prove that some of his ways of looking at things is the right way. He dares not deny that such a warrant in favor of Church Union is down in black and white in God's own Word. Nor can he be so blind to the utilities in life, as to deny that the business or common-sense warrant in favor of Church Union is patent to every one, when he sees three or four more congregations in a community called upon to do what one congregation could do and that more efficiently, and at less expense, than the three or more, not to speak of the sums that are being squandered in the mission field to keep up denominational appearances. There is no flaw, nor can be, in the logic which assures us that there is no "Case against Church Union." With these two warrants in evidence—the warrant from God and the warrant from the business man or our own common-sense, what can befall any pleading based on personal ambitions, commercial prejudices, or individual desire for gain of any kind? The philosopher, who goes behind all these for a logical case against any movement, only laughs at such campaigning; and what really strikes one after reading Dr. Mackay's first article in the Presbyterian—and I say it with no desire to hurt his feelings—is that he is no philosopher, whatever he may be as a theologian.

Many of us can still remember what a ferment some of our churches and congregations were thrown into over the Organ Question. Now amid all the hubbub raised, there was really no "Case" against the use of the organ in the House of God. If there had been, how would it be possible for us to enjoy to-day, with no dread of God or man being displeased at us, the dulcet tones of a well-played organ in church as a stirring or a soothing to our emotions? Then again who has not heard, how—when the various Presbyterian bodies in Canada proposed to unite organically—a clever young minister arose in the effluence of his gifts to stay the union. But he had no more a "Case against Church Union" then, than Dr. Mackay can have now, with the two warrants for it. I have referred to, undeniably in evidence alike with those voting in favor of union and those voting against it. There was no "Case against" a United Presbyterianism in Canada at the time of its inauguration no more than there is to-day, or how could we be enjoying the fruits of progress of that union without committing sin as Dr. Mackay puts it? The Rev. Gavin Lang had only his professionalism or neglect of prestige to wave in the face of the conscientious promoters of that union, while they steadfastly stood by the warrants of God and common-sense or their business acumen. And with such instances recalled surely it is opportune for us to pause a little to remember how easy it is for us to give loose rein to some prejudice or

other in a discussion over this question of Church Union, as it is now presented to us from our pulpits and the press. Do not let us act the fool before God and man! The period for theological-philosophical analysis of the question is all but past. The Committees of the Fathers or Church Union have found no "Case" against such a consummation. And though one man, joined by a few kindred spirits, may rally an opposition—and was there ever a man of any degree of native intelligence and will power, who could not rally an opposition to any logical activity?—such opposition may stay the movement, but it cannot upset the philosophic-theological finding of the Committees of the Fathers who have just returned the verdict in the hearing of the few that there is no "Case against Church Union," nor can be. With the warrant of God under one foot and the warrant of business common-sense under the other, Dr. Mackay, or any other minister may rally an opposition, as did the Rev. Gavin Lang once, only to leave his following high and dry on the rocks of the so-called "Pieton Kick." My plea is that, in the discussions which may stir our congregations over the subject of church union, we should shun the polemic that makes for noise-keeping well within sight the two great warrants that will prevent any of us—even the cleverest—from making out any pseudo case against church union.

Were it to be of any practical service, I might take up Dr. Mackay's pleadings seriously, only to prove that they are not arguments. He brings forward authority after authority—to prove what? Merely to indicate how far he has studied up the question in the light of their abstractions which are not a little out of date in the light of our necessities. Church union is no longer a question in the abstract: it is concrete and pertinent.

SOME THINGS WHICH CHINA HAS DONE.

By H. E. Lord Li Ching-Pong, Chinese Minister at Washington.

I have heard an English proverb, "There is nothing new under the sun." This leads me to reflect that, according to our records, the arts had made some advance in ancient China. Many of the inventions that are referred to as having arisen in the modern age were known, even in those early times, in China; and perhaps the most notable among these is the magnetic needle for indicating north and south, which was constructed by the Emperor Hwang-Ti, in the year 264 B.C. Its first introduction to Europe was in the year 1190 B.C., when the Burmese paid their second tribute to China. On the return of the Burmese representative, the Duke of Chow presented him with vehicles whose axles and pins were made of iron, and with a compass to indicate the directions to be taken. This event has been verified in many books, and also by the subsequent discovery of an inscription carved on pieces of bamboo, found buried in a king's tomb in 298 B.C., and brought to light in A.D. 281.

The evolution of the compass from its primitive form was brought about by three scientists who introduced certain modifications into the construction of the instrument. The first of these improvements was made, according to historical records at some time between the years 233 and 236 A.D., by the same man who first succeeded in preparing gas for purposes of illumination. This gas was passed into a revolving iron vessel containing asbestos, and gave forth a light of considerable brilliance when ignited. The device was presented to the Emperor T'ung in the same year as the inventor brought the compass to a condition of practical utility, viz. 692 A.D.

Gunpowder, as Western writers say, comes either from India or China. We find in our old books, the information that in China it was invented by one Wan Lee, an economist and adviser to the Feudatory of Yew, at some time between the years 619 and 468 B.C.

Printing from blocks was practised in China as early as the sixth century, A.D., and printing from movable type as early as the tenth century. That is to say, about five hundred years before the same art was invented in Europe. Our nine classics were printed by the order of the Emperor T'ung and first sold to the public in the early spring of 932 A.D.

It is said by a European writer that, in the East, the Chinese were conversant with the utilization of water power by means of mechanical contrivances at a very early period. We recall that water mills were first used by Thau Chung Chee, and that a number of these were constructed and exhibited in a public garden, where the Emperor of Chee paid them a personal visit between the years of 483-490 A. As to the improvement of hydraulic

machinery, we find evident proofs in of this nature made by one Ma Ch'un history that there was some device in response to the desire of the Emperor of Wei. In the T'ung Dynasty a certain mechanic of Hsueh-ow constructed a wooden doll, which, by the manipulation of sundry wheels, could be made to strike upon a drum, blow a flute, walk upon a rope and perform various other actions; all of which movements were effected by the agency of a subterranean spring. This puppet was made in the year 235 A.D.

Once during an inundation in China, artificial channels were cut in order that the surplus water to the sea. Even mountains were tunnelled for the purpose of constructing canals. Thus the ground was again cultivated and the havoc avoided. To the sagacity of Yew we attribute the merit of this undertaking, which we regard as one of the most remarkable works of man. It was begun in 2282 B.C., and ended in 2272 B.C.

After a lapse of 2658 years a great wall was erected by Chin Hwang-Ti in the year 214 B.C., extending for about 1,500 miles along the northern frontier of the country. No doubt the work was shoddy, but, nevertheless, as an artificial structure, it may, perhaps, be regarded as one of the most remarkable achievements of human industry. It has been estimated that there is more than seventy times as much material in the wall than there is in the largest of the pyramids of Egypt, and that it represents more labor than many thousand miles of ordinary railroad.—China's Millions.

AMAZED.

WILL OUR YOUNG PEOPLE RISE TO THEIR PRIVILEGE?

J. G. Potter, B.A.

A man who thought himself very poor—so poor that he could not give any money to any good work—was asked by a young lady to give to the mission interest of the church. The amount asked from the man was eighteen dollars and twenty-five cents, during that year. He looked at her in amazement and said, "Why, my dear woman, I never had eighteen dollars and twenty-five cents a year to give in my life, and never expect to have. I'm a poor man." "Well," she said, "if you really think you could not afford that sum, wouldn't you promise to give five cents a day for that year?" "Why yes," he said, "five cents a day is a little bit, certainly, if that would do you any good I can manage that much," and he did, and enjoyed

it immensely. This is an actual experience and realized the young lady's wishes.

Our general assembly, which year after year, is so much delighted with the loyalty of the young people of the church, is not asking very much of us when it asks for only ten cents a week to provide for the greatly expanding missions work of our own church. There are a number of reasons why the young people especially should give:

1—As youth's tribute to God for all that Christianity has done for the young people of Canada.

2—It gives to ambitious minds some definite task—an open door of good privilege.

3—A personal pride is what our church is to Canada, and to the world. God has so wonderfully blessed her! Every young Christian can point with pride to her record.

4—The present and future of our church's usefulness depend on us. "One generation shall praise the works to another."

5—Christ's great delight was in calling around Him the young people, and still He delights to use them in carrying out His will.

A few months ago the superintendent of a Sunday school in one of our cities, without any pre-arrangement, or consultation, stepped to his desk and stated that he would like to know how many there were in the school over sixteen years of age, who were prepared to give themselves for mission work, at home or abroad, if the Lord opened the way. Fifteen of the best in the school, comprising young teachers as well as scholars, stood up, and offered themselves for mission work. If all our young people would respond like that, Canada would have no difficulty in providing over seventeen thousand missionaries instead of thirteen hundred.

6—What a mighty work could be done by the young men and women of our church, if they but remembered that they were much freer than their parents from encumbrances, and could easily and cheerfully begin at once to give their share of what is expected of our church.

At the mass meeting of the Laymen's Missionary Movement, held recently in Toronto, there was abundant proof that God is leading our fathers in carrying out their share of the work of missions entrusted to them. Already in the first year \$102,378 has been raised, and our share for the coming year is \$120,000. Now the General Assembly is assured that it would be a great blessing to young people's societies throughout Canada if they would set as their standard of giving to missions what has been decided upon by this great missionary movement, viz.—ten cents per week. There are very few in the Y. P. Society who cannot afford to give ten cents each week to this great work. Indeed may we not repeat this question "Can any young person afford not to do it?"

When a young man, Nathaniel R. Cobb, of the city of Boston, beginning a business career, drew up the following remarkable document:—"By the grace of God I will never be worth more than \$50,000. By the grace of God I will give one-quarter of the net profits of my business to charitable and religious uses. If I am ever worth \$20,000 I will give one-half of my net profits, and if I am ever worth \$50,000 I will give three-quarters, and the whole after my fiftieth thousand. So help me God, and set me aside." Signed, N. W. Cobb. We are told that he lived to adhere to this covenant with the strictest fidelity.

The Israelites gave twenty cents out of every dollar, and in every third year gave an extra tenth for their poor, but in Gospel times Christians realized that they were bought with a great price, and all they were belonged to God. Dr. Schaeffler says that when he went into the ministry, as a young man he said, "O Lord, one-tenth shall be thine," and he thought he was doing all that he ought to do. He preached and practiced that all his life. One day, however, he met a con-

secrated Christian woman to whom he spoke on the question of giving, and she said, "I used to give one-tenth, but I have got beyond that, and now I ask the Lord, respecting every dollar I have, 'Lord what shall I do with that dollar?'"

Thus God would make us all dis-burbers of His blessing to a needy world and let us make a wise and Christlike decision.

1. Let it be an unselfish and definite gift.
2. Let it be the first fruits—the first and best for Jesus Christ.
3. Let it be weekly and regularly, and if possible, through the Church Treasury. The missionaries must receive their money regularly in order to carry on their big task. "Upon the first day of the week let every one of you lay by him in store as God has prospered him"; 1 Cor. 16:2.
4. It will be honoring to God.
5. "Them that honor Me I will honor."
6. It will have the approval of your own conscience.
7. There shall be no lack in the Lord's Treasury for His great gospel work.

What great blessing we have lost by the indifference to the call of those in need of Christ.

How the work of the Master has been hindered and crippled!

With what humiliation have the different church societies had to resort to all sorts of tricks, schemes, catch fairs and feeds, to support the work for which Christ gave his precious blood?

How forcibly the question of the prophet Malachi might be used against us! Will a man rob God? Yet we have robbed Him in tithes and offerings.

"O Lord and Master of us all
 What'er our name or sign
 We own Thy sway; we hear Thy call,
 We tell our lives by Thine."
 "The light that shines the farthest
 shines the brightest nearest home."
 Peterboro, Ont.

CHAPMAN AND ALEXANDER IN CHINA.

By George T. B. Davis.

Dr. J. Wilbur Chapman and Mr. Charles M. Alexander and their party have reached China in their missionary tour of the world. For four months they conducted campaigns in Australia, during which they travelled six thousand miles, held three hundred services, led thousands to Christ, and inaugurated a religious awakening which may change the destiny of the Commonwealth. On Aug. 11 they left Sydney. Fully five thousand people crowded the piers to bid the evangelists an affectionate farewell.

The journey from Australia to China was marked by a continuous revival; on the ship a number were led to accept Christ as their Saviour, and at every port at which the steamer stopped revival services were conducted with glorious results. At Thursday Island, the northernmost point of Australia, the mayor of the island presided, and influences were started which will quicken missionary work through the islands in that region.

At Manila the steamer stopped an entire day, and in spite of the terrific heat, the evangelists conducted seven services, in addition to speaking at a midday banquet for business men. It was one of the most strenuous experiences since the evangelists had left America, but no one can estimate the influence of the day's services on the future religious development of the islands. One meeting followed another in quick succession. There were meetings for theological students, for missionaries, for natives, for business men, for soldiers, and for the general public. At 11 p.m. the party returned to the steamer after sixteen hours of

meetings and sightseeing, physically exhausted, but full of joy over the victor's of the day.

The visit of Dr. Chapman and Mr. Alexander to Hong Kong was of absorbing interest. During the brief stay in the city two meetings for natives were held in the London Mission church which were deeply marked by the presence of God's Spirit. Each evening after the meeting for Chinese, the evangelists conducted a service for Europeans in the Theatre Royal. The audiences were composed of missionaries and of business and professional men of various nationalities. At the second theatre meeting the Bishop of Hong Kong presided and gave the missionaries a most cordial welcome to Chinese shores.

Before going to Shanghai the evangelists made a brief visit to Canton, spending one day only in the city. In addition to inspecting mission work, Dr. Chapman addressed a meeting for native Christians in the afternoon, and he and Mr. Alexander conducted a meeting for missionaries at night.

The evangelists and their party are now in the midst of a ten days' mission in Shanghai. It is proving to be one of the most remarkable series of meetings in the tour of the world thus far. Many of the missionaries declare that the meetings are proving the means of reaching numbers of business and professional men who have hitherto been untouched by such gatherings. Missionaries from all parts of this province are in the city specially to attend the series of meetings.

Last Sabbath afternoon Dr. Chapman and Mr. Alexander conducted a meeting in the Martyr's Memorial Hall, at which were witnessed some of the most thrilling scenes in the entire world-wide tour. It was a gathering exclusively for Chinese young men and the hall was packed with about seven hundred sturdy and intellectual-looking young men. Dr. Chapman's address was on "Sowing the Wind and Reaping the Whirlwind." It was a straight and powerful address on the terrible effects of sin. After dwelling on the terrific law of sowing and reaping, he quickly turned from that and proclaimed the wonderful love of Christ, in forgiving sin of every kind the moment one repents, confesses Christ, and begins to live for him. In making the appeal for decisions at the close of his address, Dr. Chapman called upon those who would then and there forsake sin and definitely accept Christ as their Saviour, to come forward and take Mr. Alexander by the hand. A wonderful scene followed. From all parts of the hall young men arose and pressed their way to the front, filling the aisle for a considerable distance. Then the evangelist called upon those who were yielding their lives to God to kneel down, and fifty-three Chinese men of various ages knelt in public acknowledgment of their acceptance of Christ. Through the interpreter, Dr. Chapman further called upon those who were yielding their lives to God to say the two words "I will," and the shout which arose in response was the most thrilling sound I have heard since reaching Chinese shores. Dr. Chapman requested the men who had publicly confessed Christ to remain behind for an after service. This they readily did, and again the Way of Life was clearly explained to them. Finally, all of the men present expressed their desire to carry a Testament with them and read at least a chapter a day and thus become members of the Pocket Testament League. Each of them will be presented with a Chinese Pocket Testament.

In a few days most of the members of the party begin an extensive tour to a number of leading cities in the interior of China, visiting Nanking, Hankow and Peking. The party will include Dr. Chapman and his son Hamilton; Mr. and Mrs. Charles M. Alexander, and Mrs. Alexander's sister, Miss Cadbury; Dr. Ford C. Ottman; Mr. Robert Harkness, Mr. and Mrs. Ralph C. Norton, Mrs. E. A. R. Davis and the writer. Mr. and Mrs. William Asher are returning to America via Japan and England.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

PAUL ON GRACE GIVING.*

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

The grace of God, v. 1. It would be very easy to prove that, were it not for the great glowing sun shining in the sky, there could be no life on our planet. No vegetation would be possible, furnishing food for man and beast. There would be no stored-up heat in buried coal beds to warm our houses. Without the sun our world would be one monotonous scene of death and desolation. Not less true is it, that the grace of God is the source of everything in us that is noble and pure and generous. It is because He works in our hearts love to our neighbor whether he is next door to us, or on the other side of the world, that our hands are stretched out to give the help that he needs. And just as there is in the sun vastly more heat and light than our world can use, so there is no limit to the working of God in us. We have but to yield ourselves to Him, and anything in the way of labor and sacrifice for the good of others is possible for us.

This grace also, v. 7. An old fairy book tells the story of The Man with a Stone Heart. A poor charcoal burner in a great German forest, became discontented and wished to be rich. A fairy granted his wish, but on condition that he should exchange his heart of flesh for a heart of stone. The exchange was made, but now there was a great alteration in his feelings and actions. Instead of being kind and generous, he now thought of nothing but getting money. The more he had the more he wanted. He lost all his friends and did not seem to want them. One day, when he had grown to be an old man, he thought of the days when he was poor and these seemed to him now his best days. The story tells how he got back his heart of flesh again, instead of the heart of stone, and though he became poor once more, he was happier than he had ever been while he was rich. The fairy story has this lesson for us, that the surest way to be happy is to have a kind and loving heart that prompts us to give to those who need help.

The grace of our Lord Jesus Christ, v. 9. Sometimes, it is said, the codfishermen on the banks of Newfoundland became so number and dazed by the cold that they are no longer able to keep at work. When body and brain are thus disabled, they turn away from the freezing North and sail southwards, to where the breezes blow more softly and the sun sends down its warmth more generously. After a few days in the genial southern waters, their nerve and courage come back, and they are ready to return to the northern fishing banks. Like those fishermen, in the chill atmosphere of the selfish world about us, our hearts often become cold, and our generous impulses grow numbed and powerless. But there is for us, too, a remedy that never fails. It is to get into the blessed sunshine of the grace that streams in never-failing abundance and power, from the Lord Jesus Christ. When we open up our hearts to the rays of His love and kindness, however cold and hard these hearts may be, a new energy will enter into every loving desire and purpose, and we shall be eager to make sacrifice for others, constrained by the infinite sacrifice which He has made for us.

That there may be equality, v. 14. There is an old legend of two saints, Cassianus and Nicholas. Cassianus en-

ters heaven and the Lord says to him, "What hast thou seen on earth, Cassianus?" "I saw," he answered, "a farmer floundering with his wagon in the marsh." "Didst thou help him?" "No!" "Why not?" "I was coming before Thee," said Cassianus, "and I was afraid of soiling my white robes." Then comes Nicholas, all covered with mud and mire. "Why so stained and soiled, Nicholas?" asked the Lord. "I saw a farmer with his wagon floundered in the marsh," answered Nicholas. "And I put my shoulder to the wheel and helped him out." "Blessed art thou," said the Lord, "thou didst well; thou didst better than Cassianus." We are never liker to Christ and never more sure of His praise than when we are sharing our strength or possessions with the needy.

When God opens the heart the purse cannot remain closed, v. 1.

Those who themselves have suffered are the readiest to relieve the sufferings of others, v. 2.

Giving is a privilege to be sought, not an exaction to be endured, v. 3.

No gift can be pleasing to God so long as the giver withholds himself, v. 4.

Spirituality without liberality is like a body without a hand, vs. 6, 7.

A loving heart sees in every opportunity to give a sacred obligation, v. 8.

The only true pattern for Christians is Christ Himself, v. 9.

THE HILLS OF REST.

"Beyond the last horizon's rim,
Beyond adventure's farthest quest,
Somewhere they rise, serene and dim,
The happy, happy Hills of Rest.

Upon their sunlit slopes uplift
The castles we have built in Spain—
While fair amid the Summer drift
Our faded gardens flower again.

Sweet hours we did not live go by
To soothing note, on scented wing;
In golden-lettered volumes lie
The songs we tried in vain to sing.

They all are there; the days of dream
That build the inner lives of men;
The silent, sacred years we deem
The might be, and the might have been.

Some evening when the sky is gold
I'll follow day into the west;
Nor pause, nor heed, till I behold
The happy, happy Hills of Rest."

PRAYER.

Almighty God, it is our joy to know that though our sin be great Thy grace is infinitely greater. Where sin abounds, grace doth much more abound, as where death abounds, life doth much more abound. This is Thy method in Thy universe, that life shall always be in excess of death, and that out of death itself shall come elements that shall tend to extend life. Thou movest marvelously; our eyes cannot follow the rapidity of Thy movements, nor can our understanding bring within its judgment all Thy methods and purposes. But we have seen enough to give us quietness and to deepen our childlike and loving trust. When the mystery is thickest and the cloud is densest, then we say, This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working; in His own due time He will turn these clouds into stars, and all His heaven will be bright with the shining of a great glory. Thou hast done so much in our life that we are able to say this with all the emphasis of unquestioning confidence.

Blessed are the sorrowful who carry a cheery face.—New York Observer.

LOST—A GOOD HABIT.

Where one church is now crowded, a hundred are a third or half-filled. We do not go to church as we used to. Duty, once imperial here, long ago abdicated the throne, and we attend church only as we feel like it or chance to be attracted. Here and there a church may be packed to its doors, but even under conditions the most favorable the number of church-goers falls far behind the total population. What is the explanation? Ministers are inclined to charge much indifference to the Sunday paper, and doubtless there is a partial explanation here. It would seem, however, that the Sunday paper has come to stay; and those who remain away from church to read it would probably find another excuse were the paper taken from them. Some hold that Sunday is a day of rest. So intense is modern life that Sunday is required as a day of relaxation. Yet, per contra, there are as many who drive just as hard during the week, and who nevertheless use Sunday with as great intensity in seeking recreation and pleasure.

We hear also the time-worn pleas that the church is out of touch with the people and the times, that the ministry apparently does not appreciate the struggles of man's every-day life, that most sermons deal with the problems either of a remote past or of an unknown future, and that, failing to relate themselves to the actual experiences of to-day, they slump at the crucial point. As to the first statement, may it not be that the presence and support of such critics is the one thing that will help to put the Church in touch with the times and the people? Let us have this by all means. On the other hand, may there not be some justification for the other criticisms? If anywhere we have a right to the note of reality, it is in the Christian pulpit. And we venture to assert that whenever a man preaches a spiritual message out of his own personal experience, or gives to life's mysteries and actualities a reasonable moral interpretation—in a word, whenever the preacher is able to speak with authority on moral problems from the inside, instead of moralizing about them from the outside, then he is sure to have some one to preach to.

In the good olden days the Sunday sermon was the intellectual treat of the week, the main topic of conversation from one Sabbath to another. That day is forever past. Books, magazines, daily papers, entering every home, are preaching sermons on the moral issues of life every day of the year. Yet the field of the pulpit is not pre-empted. The Christian minister may still speak with authority on the spiritual aspects of truth. The pulpit platform, with all the sacred surroundings of the sanctuary, re-ferenced, too, by the preacher's personality, can make an appeal to the emotions, the imagination, the will, such as cannot come from the printed page.

But aside from the sermon itself, be it inspiring or otherwise, people ought to go to church to worship God. Should there ever arise a generation that forgets to worship at appointed times and places, moral advance will have received its death blow. It is instinctive for man to worship a power higher than himself, and this is the Christian Church which conserves this instinct. The Church has always been too closely identified with the moral and intellectual progress of mankind to allow its influence to languish. Can there be an easier or simpler way for every man "to lend a hand" than to have a revival of that good habit of church-going?—Leslie's Weekly.

Ask, and receive—this is the procedure. That is to say, the willingness and the fullness of God and the receptivity of believers are constituents of the same gracious result. They do know who take the Master at his word.

*S.S. Lesson, December 5, 1909.—2 Corinthians 8: 1-15. Commit to memory v. 9. Golden Text.—Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts 20: 35.

A SAD STORY.

The story of the sufferings of the Christians of Madagascar from the time that the gospel was first preached to the people of this island is one of the saddest in the history of religious persecution. A contemporary gives the following brief outline of what has taken place and is still going on in this martyr island:

"One of the most notable triumphs of modern Christian missions in the last century was that recorded in the history of the London Missionary Society in the African island of Madagascar. It was a story of devotion, martyrdom and self-sacrifice for more than a quarter of a century, then of the burning of the royal national idols in 1869, the acceptance of Christianity by the Queen and her government, the building of martyr memorial churches by the natives, who everywhere put themselves under instruction to know and adopt faith in Jesus Christ. By 1885, when the island was conquered by France, there were more church members and preachers in Madagascar connected with the London Missionary Society than in all its other fields together. The missionary work met with difficulties under the administration of the island as a French colony, but was not seriously interfered with till the present governor-general arrived, four years ago. The story of Christian missions since that time is told in the "British Congregationalist" by a missionary on the island, Rev. James Shreeve. For four years an active anti-Christian propaganda has been carried on. The Malagasy Y. M. C. A. was suppressed, and an order was issued forbidding the teaching of any school in a building used as a church, which resulted in the enforced closing of three-fourths of the mission schools. Government schools have not been provided with sufficient accommodation for more than one-fourth of the children of school age. These schools are opened Sunday mornings with compulsory attendance, when the children are taught by teachers employed by the government that the history of Jesus Christ is a fiction, and that the present life is all they have to think about. Horse racing and other sports are encouraged on Sunday, even cottage meetings for religious purposes are prohibited, and any such assembly of over twenty-one persons in private houses is liable to be broken up and the persons present arrested and fined. Atheistic persecution of Christians seems to be more bitter and less excusable than that prompted by differences of religious belief, and French administration in Madagascar appears to be furnishing an extreme illustration of it."—Presbyterian Witness.

THE HOUSE.

What does he view, the passer-by?
By every human sign
A goodly habitation, but
I see a shrine.

He marks what may be bartered, sold,
Or changed, as are men's wares—
I see a tabernacle and
God's altar stairs.

With angels going up and down,
The loved and forgot,
The dwelling, like the Patriarch's stone,
But marks the spot.

He notes the fragrant, grassy space,
A bright and heartsome sight—
I see a field whereon was fought
A mortal fight.

The goings out and comings in
Are seen of passers-by—
The doors close on the conflict, and
The tragedy.

The inmates, like a rosary
Held by the slender thread
Of lineage — what vows they have
vowed,
What prayers have said!

Hearken, dear God, unite them in
Thy fair and far-off lands
Forever more in Love's Wide House
Not made with hands.

LIFE LESSONS.*

(By Robert E. Speer.)

A group of college students were sitting on the packed trunks and boxes in the student's room. It was the last night of their course. They were all ready to leave, and they were talking over the future and the past. Then one suggested that they should read together the first epistle of John and kneel down and pray together, one after another. So they began and read verse about the whole epistle and then knelt down and prayed and rose up and went out to try to live in line with what they had just read: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one." Let each of us read the whole epistle through now alone, or better, with a few friends, and take home to our own life what now seems to each of us to be its deepest lesson to him.

One of these will be 1 John 2:6—"He that saith he abideth in him ought himself also to walk even as he walked." That is a searching challenge. Discipleship is not something you do. It is vital. We cannot merely repeat words or express emotions. We must walk as Christ walked. How did Christ walk? He prayed. He obeyed his Father. He forgave his enemies. He came not to be ministered unto but to minister, and to give his life. He was among men as one who served. He did not waste money in luxuries or time in indolence. He went about doing good, making it his meat and drink to do the will of God. If we say that we abide in him, this is the test of our sincerity. Are we walking as he walked?

Another of these will be 1 John 2:15-17, which bids us to love not the world but the Father who is above the world and promises the abiding life to him who does the will not of the transient world but of the everlasting God. From this passage the words are taken which are inscribed on the gravestone of Mr. Moody. It stands on the little hill back of his house called Round Top, in the midst of a little grove of pines and birches, looking over the winding valley of the Connecticut. The words are, "He that doeth the will of God abideth for ever." They are true words. Mr. Moody used to say, "Some morning you will read in the paper that D. L. Moody is dead. Don't you believe it. I shall be more alive at that very hour than I ever was before." Indeed, he is more alive now than while he was here among us, and his life will abide forever.

Another will be 1 John 3:1-3, about the manner of love which calls us God's children and the purifying strength of hope set upon Christ and his life-transforming powers. It requires true love to hold fast to the unworthy and to call them your own and to take no shame in confessing them. God will be a true Father to us and these are the things which a true Father will do. When we feel lonesome or forgotten we can always remember these verses, and also when we feel discouraged and cast down over our failures. God is still loving us, and if we will be patient Christ will make us like himself.

Another lesson will be 1 John 4:20. The test of our love of God is our love of men. If we do not love our brothers how can we love God? There was a church in which there were two brothers each holding office in the church. They had had a quarrel and would not speak to one another. "If a man say I love God, and hateth his brother, he is—" say John, and the word which he uses is very plain and unmistakable. We are not free to hate any one. We may hate the evil that

is in men and despise and abhor it, but each soul we are to love, as capable of being made like unto God.

There is one more lesson out of the many this epistle teaches.—It is in 1 John 5:14, 15. Could there be a sweeter or more solemn assurance than this promise about prayer?

DAILY BIBLE READINGS.

- Mon.—A lesson in fellowship (1 John 1:1-7).
- Tues.—A lesson in holiness (1 John 1:3-10).
- Wed.—A lesson in divine love (1 John 3:1-4).
- Thurs.—A lesson in brotherliness (1 John 2:7-11).
- Fri.—Profession and possession (1 John 1:8).
- Sat.—A lesson in prayer (1 John 3:19-24).

THE END OF THE DAY.

(By Robert Patterson M'Kibbin.)

The things that we loved, and the things that we lost,
In the labor and heat of the day,
Are the things that we heed and the things that we need
When we come to the end of the day.

The Faith that is strong, and the Hope that is sure,
Will come back in the far closing years;
For the things that we loved, but the things that we lost,
Will return as sweet solace for tears.

Thy Kingdom come, we pray; but do we ever pause and ask ourselves precisely what we mean by it? If the kingdom of the Master is to dawn at last, as most assuredly it will, amid this homely, common life of which your life and mine make up so integral a part, what can be plainer than that, in order to hasten it, it belongs to us to do anything and everything that will make that life clearer, nobler, freer and more loving? Oh, we are looking to find in some romantic call to distant climes, or to monastic renunciation, or to conspicuous self-sacrifice the means for hastening the Master's kingdom, when in fact those means are at our very doors in opportunities that invite us every day.
—Henry C. Potter.

GOD'S PROVIDENCE.

(By F. A. Archibald.)

One day last spring during garden-making season, I spent a very busy day cultivating the growing vegetables and putting out plants. When night came, I was somewhat weary, but well satisfied with the day's labor.

During the night a fine rain fell. On arising next morning and seeing everything refreshed from the shower of the night before, I was filled with gratitude for what seemed a special providence to me. Then the thought occurred to me that the rain would have come just the same had I not been ready for it; and that the reason I got full benefit of it was that I had made the effort to get my affairs in condition to profit by the rain that was sent for the good of all.

This thought can be applied to our religious life as well. We are in the Sunday school class. Our lesson is unstudied. The teacher explains and tries to make it plain, but we fail to get the full meaning, because we have failed to make the effort to learn what is intended to be taught. We sit in the pew; the minister has made honest endeavors to prepare his discourse for our edification, yet it falls on listless ears because we have not prepared our minds and hearts for the reception of God's truths. When the "times of refreshing" come from the presence of the Lord, our conscious natures are so encumbered with worldly affairs and indifference to the things pertaining unto God that the rain and sunshine of God's love do not penetrate them.

The providences of God are given for the general good. They become special to us when we put ourselves in line with them. Hosea 10:12: Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you.

*X. P. Topic for Sunday, December 5, 1909. Life Lessons for Me from First John. (1 John 1:7-21. Consecration Meeting).

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C. BLACKETT ROBINSON,

Manager and Editor

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A society for the Prevention of Noise has been established in Germany. Lists are prepared for distribution among people who rent houses and apartments, containing information as to most disturbing noises. These lists will be printed on paper of various colors, one color containing the addresses of noiseless houses, another those where there is little noise, and still another, those where noise may be expected. Landlords whose houses are classified as noisy will naturally endeavor to improve conditions so that their houses may have a "good color." Is there not room for such a society in this country? Our cities are becoming altogether too noisy.

Some time ago we referred to the fact that Toronto the good obliges its policemen to work seven days a week. This condition is to be continued, the chief of police having reported that to give each man one day in seven would require an addition to the force of 36 men, at a cost of \$37,000 a year. The chief would not recommend this, and the Board of Control did not advise it, so the men will have to work seven days a week for 40 weeks of the year. Is this right? Surely the people of Toronto can afford to contribute 11 cents per head a year to treat their guardians of the peace properly.

When negotiations for peace between Japan and Russia were in progress towards the close of the war between those powers, it seemed rather remarkable that Japan, successful as she was, should be so anxious to terminate hostilities. It turned out, however, that her financial position was anything but satisfactory. And now comes the aftermath. We are told that the average Japanese farmer gives 27 per cent. of his produce in taxes to the government, that the man of large means pays 68 per cent. of his income, the poorest 32 per cent., and that the land tax in cities is 20 per cent. on the valuation. The Japanese are thoroughly patriotic, and sink their indi-

viduality in the welfare of the state, therefore they do not grumble at the High taxes. A much lower rate threatens to bring about a crisis in Great Britain.

A convention of Jewish rabbis was held in New York City a few days since, the members of which all belong to the "reformed" school. They are usually the pastors of congregations of wealthy Jews. Their departures from the "orthodox" or traditional school are both doctrinal and ritualistic. Their attitude towards the Old Testament Scripture is usually reverent, but strongly tinged with rationalism. In a symposium on the "Jewish Reformation" one of the speakers at the convention mentioned above declared:

"The last hundred years have wrought one change in Judaism that all the centuries that went before. No such transformation of Jewish thought and Jewish forms of worship has taken place since the destruction of the temple and the dispersion of Israel. Orthodoxy has failed to uphold Judaism and nowhere is that failure so manifest as here in America and in New York. Orthodoxy is impossible under modern economic and social conditions. Judaism cannot live as an ideal; it must find its expression and interpretation in the life of the Jew."

INDUSTRY AND RELIGION.

One of the great difficulties of mission work in heathen countries is the fact that converts are ostracized. This is specially the case in India, where caste counts for so much. By becoming Christians the natives are shunned by their friends, and employment of any kind is denied them. What wonder is it that those who might otherwise embrace the Christian religion hesitate to do so? And this condition of affairs imposes the necessity on the missionary societies of not only looking after the spiritual but also the temporal needs of those who accept Christianity.

The Presbyterian Church in Canada has, for the past four years, with the co-operation of the Industrial Aid Society, been carrying on industrial work in Central India, to provide employment for the native converts. But the Industrial Society wishes to commence business elsewhere, so the Church is obliged to take independent action. It is proposed to raise \$30,000 during the next three years, or \$10,000 a year, to supplement the work of industrial education now carried on. The plant now available would be worth \$40,000, and would provide work for from 300 to 400 native Christians. When once a strong community of independent native Christians has been developed the necessity for aid will be over, so the present appeal is only temporary. It is proposed to secure 100 subscriptions of \$100 each for three years, and it is expected that the amount will be realized chiefly in Toronto and Montreal. The laymen are taking the matter up, and a strong committee is striving to carry it to a successful conclusion.

This is one of the most practical appeals which has been made to the church. It is one which appeals to the laymen. While the large centres are specially relied on, help may well be looked for from other quarters, and the providing of the necessary funds will be a great encouragement and help to the workers in the field.

CARDINAL GIBBONS ON DIVORCE.

The eminent Roman Catholic prelate has answered ex-Supreme Court Justice Brown's remarks on the subject of divorce as follows:

"Justice Brown, while referring to myself in kind and courteous language, has taken exception to my views on divorce and remarriage. He is reported to have referred to the Founder of the Christian religion as an 'idealst' whose sentiments, while suitable to less favored times and circumstances, are not adapted to this enlightened age. The learned jurist will permit me to say that the teachings of Christ have been the basis of all Christian legislation for nearly 2,000 years, and continue to be the light and guide of hundreds of millions of souls.

"We are indebted to this Divine Legislator for the Christian civilization that rules the destinies of Europe, North and South America, Australia, and large portions of Asia and Africa. Neither Solon nor Lycurgus, nor Justinian nor Napoleon, nor any other framer of laws ever exerted a tithe of the influence which the Gospel of Christ exercises on the human race. And there is no subject which he treats more fully and clearly than the question of marriage, while his very foundation stone of our family and social life. In three of the Gospels He proclaims the unity of marriage and permits separation of a married couple only in the case of adultery. I don't see why a law which has been enforced and cordially accepted in every age and country where Christianity dominates should be considered obsolete or impracticable in the United States.

"The multiplication of divorces," the Cardinal continued, "is largely ascribed by some writers not to our divorce laws, but to the eager and reckless manner in which ministers of God officiate at marriage services. I have no word of apology or excuse for the scandalous conduct of some clergymen in this respect. But are not those persons confounding cause for effect? Divorces are multiplied not because ministers willing assist at ill-assorted marriages, but because loose legislation on matrimony renders it easy for married parties to annul the marriage bond.

"If the civil laws of all our States were as strict as they are in South Carolina and in Canada the persons contemplating marriage would seriously and prayerfully reflect; they would study each other's disposition and temperament before entering into a contract which would bind them for life. And certainly the peace and good order in the family life in South Carolina and Canada can be favorably compared with the domestic conditions existing in those States where divorces can be easily obtained."

God, who registers the cup

Of mere cold water for His sake
To a disciple rendered up.

Disdains not His own thirst to slake
At the poorest love that ever was offered.

—And because my heart I proffered
With true love trembling at the brim,
He suffers me to follow Him.

—Robert Browning.

TENNYSON AND THE BIBLE.

(By the Rev. James Mudge, S.T.D.)

The marvelous style of the Bible—so rich and rare, so simple, solemn and sublime, combining strength with tenderness, gentleness with grandeur, full of those felicities of measure and melodies of speech that live on in the ear like music that never can be forgotten—particularly in the matchless translation which issued from the Jerusalem Chamber of Westminster Abbey, at the hands of King James's scholars in 1611—has wonderfully well adapted it to the purposes of the poets. They have found in it the rhythm of nature or of life itself; it has been styled "The meter of that energy of the spirit which surges within the bosom of him who speaks, whether he speak in verse or in impassioned prose." There is in it a majestic rise and fall, an alternate swelling and lessening of sound at certain intervals, delightful to the ear and a most efficient aid to the sense. Poets have found, in almost numberless instances, that they have no need to alter a syllable in quoting verbatim from the Scriptures, but have transferred to their own verses the Bible lines exactly as they found them in the record. In illustration may be mentioned the familiar couplet which closes Tennyson's "May Queen:"

To lie within the light of God, as I lie
upon your breast—
And the wicked cease from troubling,
and the weary are at rest.

Also in "Aylmer's Field" we find the text of the terrible sermon of the rector, "Your house is left unto you desolate," sounded forth again and again in its naked undiluted weight of wrath and woe.

Another reason why the poets have so largely infused their verses with Biblical allusion is found in the fact that nothing is so widely understood as this, and nothing so stirs the deepest springs of emotion. They on whose ears the classical reference would fall with absolutely no effect, they who know nothing of Sophocles or Euripides, Lucan or Seneca, are entirely familiar with the stories of Joseph and Ruth, with the wanderings of the children of Israel, with the wars of David, the miracles of Christ, and the symbolism of the Apocalypse. Both writers and speakers of many diverse callings have been quick to see its value. Not only religious authors, but secular have drawn freely upon this common treasury, this inexhaustible source of illustration, feeling sure that their readers would be with them in it and would be helped by it. Because the Bible has colored the thinking and the talking both of the common people and of those more cultivated, so that its characters and scenes are measurably familiar to the masses and the classes, and because also it has had in many cases a part in men's best moments, their most sacred life—learned at the mother's knee the most potent traditions of childhood stereotyped into its phrases, the memory of the dead embalmed in its syllables, all that is pure and penitent and good brought to remembrance in its words—because of these things, as well as because of its rhythmical form, poets have usually availed themselves to a greater or less degree of this source of power, and those who have been most popular have in many cases owed no little of their acceptance with the pub-

lic to this feature of their work.

This might be copiously exemplified from the pages of Whittier and Longfellow, more probably than from any others. But Tennyson comes close to them in the freedom and fullness with which he employs Scripture allusions and quotations. "He who takes a pencil and goes carefully through the works of this great poet will find many scores, if not hundreds, of references to Scripture, some of them much elaborated. Quickly occurring to every one will be the two sections of "In Memoriam," beginning "When Lazarus left his charnel-cave," and going on through eight most beautiful stanzas to describe the incident at the supper in Bethany.

Her eyes are homes of silent prayer
Nor other thought her mind admits.
But, he was dead, and there he sits
And he that brought him back is there.

Then one deep love doth supersede
All other, when her ardent gaze
Roves from the living brother's
face,
And rests upon the Life indeed.

All subtle thought, all curious fears,
Borne down by gladness so complete,
She bows, she bathes the Saviour's
feet
With costly spikenard and with
tears.

Scarcely less striking and beautiful is the description of Stephen's martyrdom in "The Two Voices"—

He needed not reviling tones,
Nor sold his heart to idle moans,
Tho' cursed and scorned and bruised
with stones:

But looking upward, full of grace,
He prayed, and from a happy place
God's glory smote him on the face.

Tennyson's favorite Biblical allusion is to Eden, but in great numbers of other cases that cannot all be set down here he shows his familiarity with the sacred Word. It may be well to run over, in briefest form, a goodly number such as the following: Jephthah's daughter, Queen of Sheba, Vashti, Miriam, Jael, Lot's wife, Esther, Esau, Joshua, Gideon, Rizpah, Lamech, Jachin, Asaph and Heman, Moriah, Beelzebub, Belshazzar's feast, manna, wrestling Jacob, Samson's hair, Ajalon, Ruth, Pharaoh, Babel, Cain, Absalom, Saul and David, Peter's knocking at the gate of Mary's house, peace and good will, swept and garnished, beasts at Ephesus, backward the shadow of the dial, perfect love casts out fear, the horse leech, the scarlet thread of Rahab, Moab and the water, schooled with briars, the God of battles, the kiss of peace, coals of fire, wages of sin, the scape-goat, evil for evil, all things make for good, love of this world is hatred against God, this hand hath offended, spirits in prison, kingdoms of this world, why do the heathen rage, not peace but a sword, more joy in heaven, figs out of thistles, a lion in the way, seethed like a kid in its mother's milk, living dog and dead lion, Arimathea Joseph, set my face as a flint, no God says the fool, stumbling-blocks, the sea is his, not saved by works, built upon the rock, outer darkness, too late, clothed with immortality.

Tennyson and other poets owe much to the Bible, not only in its formative influence upon their mind and the materials it has supplied them for illustration, but also (a very important matter) in the moral atmos-

phere every way suitable for the reception of their best work which it has done so much to create. May it not also fairly be said that the Bible in some respects owes not a little to the poets? The currency of its truths in certain circles has undoubtedly been much promoted through their agency. Many people who will not read a sermon will read a poem. Many who would affect an air of condescension toward any clergyman, or would at least largely discount his testimony regarding sacred things because of their prejudice against his profession, will hardly presume so far as to elevate their noses in the presence of the kings of literature. What the latter have put their seal upon passes current in all circles and becomes a force in society. There is much indirect, unconscious influence for good that thus steals imperceptibly into places and over souls that would not otherwise be approachable. Men like Tennyson and Browning, Longfellow and Whittier, have been preachers of righteousness, love and peace to very large congregations. Is it not well to cultivate a closer acquaintance with them? Can we fully know our Bible—its length of influence, breadth of scope, height of meaning and depth of power—unless we know the poets also?
Malden, Mass.

BOY SCOUTS.

General Baden-Powell, of South African fame, has inaugurated a movement which is becoming exceedingly popular. He has organized a number of corps of boy scouts, which appear to be similar in character to what was known as the Boys' Brigade. The corps take in lively young fellows, who, as someone has expressed it, would otherwise be playing the giddy goat in a way which would be a nuisance to everybody and no good to themselves. The boys are drilled and disciplined, and made useful in many ways, such as collecting and conveying information which is of service to the community, woodcraft, camping, life saving, tracking, etc., etc., as well as patriotism, chivalry and endurance. They scour over the country and familiarize themselves with the roads and other features. "The boy scouts here are as good as twenty extra constables to me," said a superintendent of police in a provincial town in England. In the mother country the movement has made considerable progress. It has taken hold in New Zealand, and a number of corps have been organized in Canada. The churches generally favor it, but there is one phase which must be condemned, namely, the tendency in some places to engage in Sunday scouting, which is little better than playing Sunday games.

A few faddists cry out against the movement as encouraging militarism, but most of those who have seen the system in operation praise the well behaved lads for their conduct and usefulness. The boy scouts deserve to be encouraged.

A little book, published at a shilling, by the founder of the order—General Baden-Powell—gives full details as to the work of the scouts, methods of instruction, etc.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

FOR THIS CAUSE.

(By Annie S. Swan.)

We suddenly steamed from the sunshine into the fog. The mantle of Labrador, cold, wet, impenetrable, fell upon us like a shroud. Just before the sunshine vanished, the sudden chill in the air was accounted for; we saw in the near distance, too near for comfortable contemplation, a gigantic and very glorious iceberg, towering fifty feet high. And because we had seen that, and knew that the iceberg is a gregarious creature, if one may put it so, we fully understood the deadly slowing down, and the final stop. But we did not know, happily, that we were destined to remain stationary, with a few efforts at advancement, for sixteen good hours. It is astonishing how climatic conditions affect us—never more so than at sea, where we are totally at the mercy of the elements. A sudden chill seemed to settle upon our minds as well as our bodies; our very expressions changed. Perhaps that was why the querulous note seemed to be accentuated in the voice of the woman who stood by me a few minutes at the rail looking blankly into the fog wall.

"It's all of a piece with this horrible country," she said. "Who would leave England for this? Not I, please heaven. I'll live and die there. I don't want anything better."

"Have you been out long?" I asked.

"Two months; the longest two I've ever spent in my life. Yes; I saw you in the train but you didn't speak to me. I heard you and the American woman discussing everything under heaven. I wanted to join in and ask her whether she had any power of suggestion to fit my case."

"Might I ask the case?" I ventured to say, imagining her tone expectant.

"Yes, I want to tell you, because I've heard you praising up the country. I guess you've been about a good bit, and had a good time. It's easy then, but it misleads people, all the same."

"I haven't been about much—only two weeks on the prairies—but I do know a good deal about the country and its ways and possibilities, and every time I come out I see its growth. This time it is quite marvelous," I said.

She shrugged her shoulders.

"Oh, they can grow things all right, high wheat and big pumpkins that have no taste except of water; but is there any life? Why, up there at Rosemary, where I've been, it's worse than death."

She explained, in answer to my question, that Rosemary was right out West, not so very far from the foot-hills of the Rockies. "Your American friend said we were a hundred miles from anywhere while we were waiting for that engine, but where I was we were thousands; but there, the whole of Canada is thousands of miles from anything anybody wants or cares about; in fact, this ghastly ocean yawns between."

"Why did you go out? Was it on chance? Did anybody mislead you?" I inquired, thinking of other women I had met who had accepted as literal truth all the rosy wordings of the emigration pamphlets.

"No; nobody misled me. My husband had great losses at home. He thought he would do better in the new country. He came out two years ago. He has done splendidly. The farm is paying, and he has opened an hotel at Rosemary—ridiculous name, isn't it?—that pays even better. He wrote me to come out and help manage it and bring the children—that he could give us everything we wanted. I thought

it over, and wrote that I would come myself and see. I left the children at school and came out at the beginning of June. I stopped a few days at Montreal and Toronto, and again at Winnipeg and it wasn't so bad. But after that, out on the wastes of those horrible prairies, my heart began to sink. It was the fourth day in the train when I got out at Rosemary. What a place! An elevator, a few sheds, some wooden huts, and the new hotel, of which my husband was so proud. Yes, he was meeting me, but I couldn't pretend to any elation, even when he said that two years ago there wasn't even a shack at Rosemary. I'm afraid I said it was a pity they had ever raised one, and what did they do it for, anyway? I stopped just as long as I possibly could, but I did not do any managing of the hotel. I didn't understand their ways, their messy food, and anyway, as he was paying a cook a hundred pounds a year, I thought she was entitled to earn her money. I honestly tried to like it. I visited about and talked with all the folks and then I got so homesick, I said to my husband that if he didn't let me go back to England, I should die.

"He said he would not let me have the passage money. I said I would walk to the coast, and ship as a stewardess."

"Then you don't care anything about him?" I suggested a little awkwardly.

She shook her head. "No, I don't suppose I do, I could live comfortably with him in England, and I shouldn't care either how poor we were; but I should simply hate him out here."

She spoke with a quiet deliberation and conviction which froze on my tongue the allusion to duty which naturally suggested itself.

"The children?" was all I could say. "They belong to him too. Doesn't he want them?"

"Yes; when they are old enough they must choose for themselves. I know what you are thinking, but the right or the wrong of it doesn't trouble me much. A woman knows just how much she can bear."

She nodded imperturbably and glided away. I pondered over the tragedy of the man's life and hers, and in the silent night watches it haunted me. What kind of temperament is it that can pursue such a course relentlessly, brushing aside common responsibilities like so many flies in the air? The end? No one could predict it, though it may be guessed. The story saddened me, and through the hours of that ghastly night, while we lay to among the ice, I pondered upon it. About four, the slow, heavy throb of the engine was quickened, and the great ship shivered as she drew herself together for a fresh start. I sprang up; the dawn was just breaking, and the fog had melted before the kindly day. But the bergs stood around us in the narrows like so many battleships, silent, grim, menacing in their awful beauty. We had chafed at the delay. But for the wisdom and the caution that ordained it, we might have been crushed to atoms by these dread leviathans of the northern seas.

A friend sends in this story: A resident of a Highland parish in Scotland was entertaining two nieces from Toronto. Of course, on the first Sunday she took them to church. The young ladies dressed for the occasion in snowy white. During the course of his sermon, the minister speaking of angels, asked: "And who are these in white array?" The answer came from the pew occupied by the aunt of the Canadian girls: "It's my two nieces, sir, frae Canada."

CARING FOR LAMPS.

Daily cleansing of every lamp in use should be as much a part of the housewife's duties as making the beds, and the boiling of the burners at least once in a fortnight is as important as the weekly sweeping.

Wicks should not be trimmed with shears, but wiped off with a soft cloth, for in the former case there are always jagged or uneven portions left, which cause the flame to flare and the lamp to smoke. By carefully wiping off the charred portions of the wick each day, a steady, symmetrical light will be obtained.

Another precaution to take to prevent wicks from smoking is to boil them. Buy them in bunches, place in a porcelain kettle, cover with strong vinegar, bring the latter to a boil, and set where the kettle will keep warm for three hours. Drain out the wicks, dry thoroughly and keep away from dust.

Wicks thus soaked almost never smoke. If chimneys are bought in quantity and boiled, they also may be prevented in a great measure from breaking. Lay some shavings in the bottom of a wash boiler, pack in the chimneys, throw a handful of salt over them, and fill with cold water. Allow to come to a boil slowly, simmer for two hours, then take from the fire; cover thickly so they will be at least three hours in cooling. When cold, wash the chimneys in hot water in which a little soda has been dissolved. Rinse in hot water, dry and store in a closet.

Boil the metal portions of the lamp burners in strong soda water for ten minutes, rinse and dry in sun or on the stove. Chimneys should also be washed in hot soda water, rinsed well and dried with crumpled newspaper.

Never leave the wicks turned up when the lamps are not in use, for the oil will ooze out and run down the base, creating not only an unpleasant odor, but being disagreeable to handle. In carrying a lamp from one room to another, turn down the wick in transit, not never allow the wick to remain turned down, for it is sure to smoke and smell disagreeably.

FLITTERMICE.

When you see the bats flitting about in the twilight, you may be sure spring has come to stay. All winter long they have hung in bunches, head downward, in their gloomy caves and hollow trees. Now they are hurrying to make up for their long fast by catching as many gnats as possible. How many of the tiny insects it must take to satisfy a flittermouse after a five months' fast!

Mrs. Bat is a model mother, and never neglects her children to go hunting or gossiping with the neighbors. When she is ready to leave home, she says to them—"Come children, hook on, and we will go a-fly-ing." What a fine air ship for the baby flittermice! Each one has strong hooks on his wings, and with these he fastens himself to his mother's fur, and away they all go as happy as can be.

Did you know that many of the little wood folk never venture out in the daytime? But when the first stars begin to twinkle in the evening sky, they open their eyes, stretch their limbs and their wings, and cry to one another, "Wake up! Time for breakfast!" and troop out to work or play or hunt as the case may be. The flittermice are night lovers; but once in a while you will see one hanging in a tree fast asleep in the daytime.—"Boys and Girls."

Cheer up! 'tis no use to be glum, boys
'Tis written, since fighting begun,
That sometimes we fight and we conquer.

And sometimes we fight and we run.
—Thackeray.

ODD ANSWERS.

Here are some teachers' questions and pupils' answers taken from examination papers in a Maryland school: What was the chief event of Solomon's reign? He died.

What do you call the last teeth which comes to man? False teeth. What caused the death of Cleopatra? It was because she bit a wasp.

What causes perspiration? The culinary glands.

What is the function of the gastric juice. To digest the stomach.

Define idolater. A very idle person.

Define ignition. The art of not noticing.

Define interloper. One who runs away to get married.

Define ominous. (1) Power to be all-present. (2) Power to eat everything.

Define flinched, and use it in a sentence. Flinch, to shrink. Flannel flinches when it is washt.

What is a chronic disease? Some; thing the matter with your crone.

Name six animals of the Arctic zone. Three polar bears and three seals.

A little girl was in the habit of telling "stretchers." Her auntie told her she could never believe her and, to warn her, related the tale of the boy who called "Wolf, wolf!" and how the wolf really did come one day and ate up all her sheep.

"Ate the sheep," asked the child.

"Yes."

"All of them?"

"Yes; all of them," answered her auntie.

"Well," said the little one, "I don't believe you, and you don't believe me. So there!"

A poor Irishman came to his priest and asked permission to read the Bible.

"But," said the priest, "the Bible is for priests, and not for other people." "Is that so?" answered he. "But I have read in the Bible, 'Thou shall each it to thy children'; and priests have no children."

"But, Michael," said the priest, "you cannot understand the Bible. It is not written for people like you."

"Ah, your reverence, if I cannot understand it, it will do me no harm, and what I do understand of it does me a great deal of good."

"Listen, Michael," said the priest; "you must go to church, and the church will instruct you; the church will give you the pure milk of God's word."

"But where does the church get this if not out of the Bible. Ah, your reverence, pardon me, but I would rather have the cow myself."—Exchange.

250 GOOD STORIES.

The Youth's Companion abounds in stirring stories of adventure and heroism. One may describe an escape from accidental peril, another a strange encounter with wild creatures—man or beast.

Many of these stories are true as to facts, and only disguised as to names and places. A score or more of such stories will be published during 1910 in addition to nearly 200 others—250 good stories in all, and no two alike. And this is not counting the serial stories, which it is believed will be considered by old Companion readers as the best The Companion has ever published.

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

THE YOUTH'S COMPANION.

Companion Building, Boston, Mass. New subscriptions received at this office.

UNFORTUNATE INTERRUPTION.

Willie was asleep, and Dan was lonely. Willie is the minister's son; Dan is his dog. It was Sabbath morning, and every one was at church but these two friends. It was warm and sunny, and they could hear the good preaching, for their house was next door to the church.

"Dan," said Willie, "it is better here than in church, for you can hear every word, and don't get prickles down your back, as you do when you have to sit up straight."

In some way, while Willie was listening he fell asleep.

Dan kissed him on the nose, but when Willie went to sleep he went to sleep to stay, and did not mind trifles. So Dan sat down with the funniest look of care on his wise, black face, and with one ear ready for outside noises.

Now the minister had for his subject, "Daniel." This was the name he always gave Dan when he was teaching him to sit up and beg, and other tricks. While the dog sat thinking, the name "Daniel" fell on his ready ear. Dan at once ran to the church through the vestry door. He stood on his hind legs with his fore paws drooping close beside the minister, who did not see him, but the congregation did. When the minister counted "Daniel" again the sharp bark said, "Yes, sir," as plainly as Dan could answer.

The minister started back, looked around, and saw the funny little picture; then he wondered what he should do next, but just then through the vestry came Willie. His face was rosy from sleep, and he looked straight to his ward his father, and took Dan in his arms and said:

"Please excuse Dan, papa. I went asleep and he ran away."

Then he walked out with Dan, looking back on the smiling congregation. The preacher ended his sermon on Daniel as best he could; but then he made a resolve, if he ever preached again on the Prophet Daniel, he would remember to tie up his dog.—Our Little Ones.

TORONTO SATURDAY NIGHT.

Canada's Great Illustrated Weekly in a New Form.

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

Hetty's uncle, who was a school-teacher, met her on the street one beautiful May day and asked her if she was going out with the Maying party.

"No, I ain't going."

"Oh, my little dear," said her uncle, "you must not say 'I ain't going.' You must say, 'I am not going,' and he proceeded to give her a lesson in grammar. "You are not going. He is not going. We are not going. You are not going. They are not going. Now, can you say all that, Hetty?"

"Sure, I can," she replied, making a courtesy. "There ain't nobody going."

When poaching eggs always put vinegar in the water.

VEGETABLE SOUPS.

In common use of the fall vegetables, it must not be forgotten that there is material for many excellent soups. French and German cooks know what Canadians too generally have overlooked, that vegetables are a chief resource in providing a high-class and yet inexpensive table. In soup-making, especially, they furnish at once high flavor and a delicate richness which makes the plate of soup so important an accessory to either a fine dinner or a plain one. A good soup furnishes nutrition in a form at once tempting and most easily assimilated. There is nothing that quite takes its place.

The art of making soup is largely an art of combining flavors. Variety in the ingredients, with due care to keep these so well balanced that no one flavor overpowers the others, but all join to make a delightful whole—there you have the whole secret. There are a few vegetables generally considered indispensable—onions, celery and carrots, for instance. With a few herbs and spices, these are the elementary requirements. But going a little farther, the fresh vegetables still in season may furnish a great many special soups with decided characteristic excellence.

In almost every family where much meat is eaten there are bones and trimmings from roasts, steaks and fowls that have their best value as soup meat, and give sufficient meat stock for the vegetable soups. With more vegetables, the proportion of meat is properly less. The vegetables, therefore, make the chief element in a rich soup. If we are, indeed, entering an era of "conservation," a deliberate attempt to purchase true economy on a large scale, by making the best and utmost use of our actual advantages, this is not a bad place to begin in the economy of the household.

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Purées or cream soups, in which the vegetables are put through a press or colander to make a thick soup, often with milk or cream added, are sometimes made without meat. These milk soups, which take little time and very simple materials, make a capital hot dish for the evening meal, as the evenings grow cold. Tomatoes, corn, even the potato or the onion, may be the basis of the soup. In fact, from asparagus to celery, there is hardly a vegetable grown throughout the season that may not be utilized and give its value to a soup. It is a large field for individual experiment and enjoyment.

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But even in the simplest, the idea of combination should not be forgotten. A potato soup, which represents the very simplest form, needs a mere hint of onion and a few celery seeds, or a pinch of parsley. A slight thickening with flour and a little cream with the milk give it a better body. Plain as it is, it should be soup and not merely thin potato. All these cream soups are sited to the consistency of cream, and are usually helped by high seasoning with cayenne or tobasco, if that is liked.

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One of the best ways of enriching a light soup with a small amount of meat is to use it as added meat balls. A delicate meat, like veal or chicken, is most suitable. Mix the finely-minced meat with half the amount of fine bread crumbs, season highly, and add beaten egg to bind it in a sort of paste. Form with the hands into small balls, not larger than a good-sized marble, and drop into the soup just before taking it up.

"English is a funny language after all, isn't it?"

"Why so?"

"I heard a man talking of a political candidate the other day, say: 'If he only takes his stand when he runs he'll have a walkover.'"—Baltimore American.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

SYNOD OF MANITOBA.

The Synod of Manitoba was opened in Manitoba College, Winnipeg, on Tuesday, Nov. 9th, at 8 o'clock in the evening. Rev. Alex. McTavish conducted divine service, basing his sermon on the 72 Ps., 8 v: "He shall have dominion from sea to sea and from the river to the ends of the earth."

After the sermon the Rev. Chas. W. Gordon, D.D., was unanimously elected chairman, but not being present Mr. McTavish was asked to occupy the chair for the evening. Votes of thanks were passed and arrangements made for next day.

Wednesday Morning.

Rev. Dr. Shearer spoke on Social and Moral Reform. He presented a picture of the horribleness of the white slave trade and spoke on the propositions embodied in the recommendations of the committee which were presented by Rev. Chas. Stewart. They are as follows.

1—That we heartily commend the local veto movement.

2—That we express our appreciation of the excellent work being done by the Royal Templars of Temperance.

3—That we ask for legislation to prevent outside voters from thwarting the wishes of bona fide residents of the municipality.

Regarding Sabbath observances:

1—Your committee thankfully acknowledges that on the whole the Lord's Day is well kept.

2—We would, however, ask the synod to urge upon its members the duty of a strict vigilance and the enforcement of the law.

3—Above all a careful training of the young in the observance of the Holy Day. With reference to financial support, it was stated that much more money was needed to carry on the work of the committee.

Rev. W. M. Rochester spoke hopefully of the work being done by the Lord's Day Alliance.

Wednesday Afternoon.

Rev. Dr. Bryce made a report on the James Robertson memorial fund. The idea is to establish a lectureship in Missions in each of the colleges of the church. Manitoba Synod is expected to contribute to this fund \$3,000.

An appeal came up from the Session of Killarney against an action of the Rock Lake Presbytery. After hearing both parties the case was referred to a committee, which later brought in a report that the whole matter be referred to a Synodical Committee with Synodical powers to visit Killarney.

Dr. Shearer gave a very interesting report of the Evangelistic campaign in the Kootenay. He pointed out the general good accomplished and cited some interesting cases in illustration.

Wednesday Evening.

This side event was held in Knox church and beside the Moderator on the platform were also Revs. J. A. Carmichael, E. D. McLaren and Mr. Edward Brown. Dr. Carmichael spoke on the beginning and now of our Mission work west of Lake Superior. He said that the work was prospering and both men and money were forthcoming. Mr. Edward Brown spoke on Men and Money. He made a very strong plea for the carrying on of Missions as a business proposition. The result of Mr. Brown's address can be judged by the decision of the Synod to double its contributions to Missions. Dr. McLaren also spoke on the great need and the great blessing. He told of the work accomplished. He pointed out what some places are doing and declared that this year every field is manned and that next year we would need 150 missionaries and we would get them.

Thursday Morning.

On Thursday morning Dr. Carmichael gave the Home Mission and Augmentation reports. Its recommendations are as follows:

First—That the synod reaffirm the following resolutions in reference to the supply of candidates to the ministry:

First—That the synod urges the ministers and college professors within its bounds to present Christ's call and deal personally with young men as seen possessed of gifts specially adapted to the ministry.

Second—That Christian parents be urged to bring before their sons the obligation which lies upon them to contribute to the moral and spiritual upbuilding of the nation by devoting their lives to the work of the ministry.

Third—That all ministers should so magnify their office that young men shall feel that a man's usefulness to his fellow men and his influence over them shall not be measured by materialistic and commercial standards.

Fourth—That the Synod instruct the presbyteries to meet during this meeting of the synod and advocate to the congregations and missions within their bounds about 100 per cent. more than was given to home missions last year, so that the contribution this year will be increased in Manitoba from \$12,660 to \$25,000 and in Saskatchewan from \$4,420 to \$7,000, and so that the assembly committee can raise the salaries of the student missionaries one dollar per week as soon as funds permit to go into effect next year.

Fifth—That the synodical committee be asked to bring before the general assembly committee the desirability of being permitted to supplement the salaries of married catechists on an appointment of not less than a year to the field, giving them \$700 and a manse, and single men of the same class \$675.

Sixth—That an appeal be made to the Synod as in former years for the maintenance of the Ruthenian class in Manitoba college.

Seventh—That the presbyteries undertake to secure bursaries for the students laboring within their bounds.

Dr. C. W. Gordon, moderator of the synod, presented the report of the committee on evangelism, which was adopted.

First—That while commending such methods of evangelism as may seem locally advisable, the synod especially commending the simultaneous method.

Second—That the synod's committee be entrusted with the duty of arranging for Presbyterian missions within the bounds, that presbyteries commending contemplated missions should advise the committee of their desire not less than six months in advance, indicating dates, places, num-taken both in the way of preparation and of following up for without a most careful preparation and the most earnest following up an evangelistic mission is of very doubtful value.

Third—That the synod's committee be authorized to arrange the schedule of evangelistic missions within the bounds so that all the presbyteries may be covered within a set time, say four years, if this should be in accord with the desires of the various presbyteries.

Fourth—That the committee would very earnestly urge that wherever an evangelistic meeting is contemplated the very greatest care should be taken both in the way of following up for without a most careful preparation and the most earnest following up an evangelistic mission is of very doubtful value.

Fifth—The committee gratefully recognize the generous support of the work of the church especially in the east.

Manitoba College Report.

The report on Manitoba College as presented by Prof. Baird, excited much interest. The increasing attendance and the expanding curriculum have for several years added annually to the cost of maintenance and this year more noticeably than ever.

The interior of the building has been re-arranged, says the report, to provide three additional class rooms and two additional members have been added to the staff. The somewhat heavy expenses thus incurred can only be met from western contributions, congregational or individual, for that is the only division of our revenue which is capable of expansion and with the increasing numbers of our people and their increasing wealth, such an increase will be possible. The contributions for the last year from Western Synods amounted to \$5,993.43 which is \$196 less than that of the preceding year, but the establishment of a college in British Columbia would naturally draw away much of the previous support from that section.

Rev. J. W. Little, the convener of the committee on Sunday Schools, reported gratifying progress in every branch of the work.

There is an increase of 31 schools, 234 teachers and officers, and 2,210 scholars, which shows the progress of the Presbyterian church in this particular branch of work. That those in the charge of the schools appreciate the need of increased efficiency in the teaching is evidenced by an increase of 114 in the teacher training classes; 887 of an increase is reported to have studied Scripture memorizing and 42 received the general assembly's reward for proficiency in that line. The sum of \$14,289 was contributed by the schools for self-support, an increase of \$1,624.

While much has been done, only 50 out of 264 schools were visited by a representative of their presbyteries. It was deplored that the members had not awakened to the vital importance of such visits.

Dr. Farquharson presented the report of the Church and Manse building board. \$25,320 had been received by the board since last meeting.

Foreign Missions was presented by Rev. Dr. Hart. The gospel is now preached in 30 stations to 600 Indians.

Rev. F. J. Hartly presented the report of Church Life and Work, and recommended the use of the telephone in carrying on our work in connection with the church.

Rev. R. A. Clarkson reported for the Y. P. Societies. A total membership of 2,429, total communicants 1,264. The work of the Y. P. beside devotional meetings is principally missionary.

A high tribute was paid to Dr. Bryce and Dr. Hart by the Synod in saying a farewell to them as regular professors. But these men who have been so intimately connected with the college for so many years will not be soon forgotten and cannot retire into an inactive old age. May they long be spared.

Friday.

It was decided that the next meeting of Synod open on Monday evening instead of Tuesday.

A strong resolution was passed in the battle against segregation in the city of Winnipeg. Also a resolution and overture to the General Assembly in the Centennial of 1912.

OTTAWA PRESBYTERY.

The Ottawa Presbytery met in special session in Bank street church lecture room on last Tuesday afternoon. There was a good attendance of members. Rev. P. W. Anderson, moderator, presided. After praise and prayer, the action of the clerk in calling the meeting was approved. A call from St. Paul's church, addressed to Rev. J. Little, of Brampton, promising an an-

nual income of \$2,000, was laid upon the table by Rev. Mr. Milne, the interim moderator. Dr. Thornburn testified to the heartiness and unanimity of the call, after which, on the motion of Dr. Ramsey, it was sustained as a regular gospel call and ordered to be transmitted to the Toronto Presbytery for presentation to Mr. Little.

It was further reported that the Vars and Navan congregations had agreed to call a pastor, but that the matter be not proceeded with as the gentleman selected had definitely refused to consider it. Dr. Ramsey presented the report of the property committee, which was accepted.

Rev. J. F. McFarland, of Hull, received a cordial welcome from Presbytery and took his seat as a member of the court. The Presbytery was then dismissed by the moderator pronouncing the apostolic benediction.

Since the Presbytery meeting we believe that Mr. Little has signified his intention of accepting the call.

WESTERN ONTARIO.

The Rev. Dr. Somerville, of Toronto, preached in Orillia last Sunday.

Rev. Dr. Battisby, who has recently concluded his 32nd year pastorate of St. Andrew's church, Chatham, was presented by Manson Campbell, on behalf of the congregation, with an address expressive of their gratitude for his long and faithful labors in their midst and their good wishes for his future. This was followed by the presentation to Rev. Dr. Battisby of a cheque for \$900.

On behalf of the ladies of St. Andrew's, Mrs. John Cumming, presented Rev. Dr. Battisby with a large bouquet of beautiful chrysanthemums.

Rev. Dr. Battisby was much affected as, in response to these kind tokens of regard, he wished his congregation and friends good bye.

There was an unusually large attendance, many friends of the reverend gentleman from outside the church being present to join in bidding him farewell.

Rev. Dr. Battisby will leave on Tuesday next for California, where he intends to spend the winter, after which he will return to Chatham.

Evangelistic services have been conducted in Springville and Bethany by the Rev. Mr. Craig, of Bristol, Que., with very satisfactory results. The meetings began on October 31st, and continued till Nov. 26. Mr. Craig has proved himself a workman that needeth not to be ashamed.

Whilst a goodly number of people have accented Christ as their Saviour the special feature of the campaign in this charge has been the awakening of the church members to their responsibilities and a reconsecration of themselves to God. Rev. Mr. Craig is a powerful speaker with good methods and adapted to this kind of work. The united sessions of these congregations think that the Assembly Committee would do well to employ Mr. Craig permanently.

EASTERN ONTARIO.

Mr. John McGillivray, B.A., of Queen's University, preached in St. Andrew's church, Picton, on Sunday.

Rev. A. H. MacGillivray was unanimously called to Weston Presbyterian church at a meeting held in the church last week. Mr. MacGillivray recently returned from Edinburgh, where he took a post-graduate course. His last pastorate was at Chatham.

The Sabbath services in Westminster church, Mount Forest, were conducted by the Rev. J. B. Mullan, of Elora, in that way which is peculiarly his own. He has been often in Mount Forest during the past 38 years, and has many warm friends there who are always glad to hear him.

Rev. A. B. Fraser of Blackville has accepted the call to Middleville and Darlington and the induction will take place shortly. Rev. Wm. McDonald, of Lanark, will preside and address the

minister. Rev. D. M. Macleod of Blackensy will preach and Rev. J. A. McLean, of Watson's Corners, will address the people.

Ten congregations in the Presbytery of Bruce are now holding an evangelistic campaign. Rev. Dr. Dickson, of Galt, is taking charge of the meeting at Walkerton; Rev. John G. Reid, of Alma, at Pinkerton; Rev. A. C. Wishart, of Brussels, at Paisley; Rev. Wm. Cooper, of Mount Forest, at Burgoyne; Rev. R. G. McKay, of Cromarty, at Hanover; Rev. Donald Tait, of Teeswater, at Elmwood; Rev. W. M. Martin, of London, at Arnow. It is probable that similar meetings may be held in the Presbytery of Sauguenay very soon.

TORONTO.

Before leaving St. John's, Newfoundland, Rev. Andrew Robertson, D.D., the new minister of St. James Square Church, was presented with a well filled purse of gold, and an address from the congregation of St. Andrew's Church.

Home Missions.

The expenditure in home mission work by the Presbyterian church in the western section of Canada during this year will be at least thirty thousand dollars in excess of the total revenue for that purpose last year, according to Rev. Dr. E. D. MacLaren, who has just returned from a trip to the west in the interests of home mission work. The total revenue last year for home missions, Dr. MacLaren said, exceeded the expenditure by fourteen thousand dollars and the expenditure this year is expected to be in the neighborhood of \$187,000.

The Manitoba Synod, which Dr. MacLaren attended last week undertook to raise \$25,000 for home missions which is one hundred per cent. more than they raised last year. Of this amount about \$10,000 has already been promised in Winnipeg alone, in the form of special contributions and in including smaller places in Manitoba, about \$14,000 has already been promised.

"In view of the very great liberality of the Winnipeg people," Dr. MacLaren said, in an interview to-day, "there ought to be no difficulty whatever in obtaining in Eastern Canada the balance of the \$30,000 increase."

The corner-stone of the new Dale Presbyterian Church, formerly St. Mark's was laid with appropriate ceremonies on Saturday afternoon at 2:15 o'clock by his Honor the Lieutenant-Governor in the presence of a large gathering of spectators. The pastor, Rev. J. D. Morrow, was in charge of the service. Among those who took part in the exercises were Principal Alfred Gandler, of Knox College, a former pastor of St. Mark's; Rev. Dr. T. Robinson, another former pastor; Rev. W. B. Findlay, pastor of St. Enoch's; Mr. Thos. Findlay, President of the Presbyterian Church Extension Union, and a former member of the Session of that church; Rev. Dr. Carmichael, of King, representing the Presbytery of Toronto, and Mr. Peter Mitchell, Clerk of the Session, who gave a short historical sketch of the church.

A check for \$100 was handed to the pastor after the ceremony from the Police Athletic Association. The "athletes' corner-stone" is to be laid at the opposite corner on next Saturday afternoon at 2 o'clock by Mr. James G. Merrick, President of the Canadian Amateur Athletic Union.

The Rev. Mr. Morrow himself in former years an athlete of note, and who still takes great interest in amateur sport, made a special appeal recently to athletes for subscriptions toward the cost of the building. He said that the church will not be opened until it is paid for. The site was donated to the church by the late R. F. Dale, after whom it is named.

MANITOBA.

Rev. Peter Scott of Manitoba took the anniversary services at Morden recently. The pastorate of Rev. M. C. Rumball grows in power as it grows in age.

Rosebank congregation has celebrated the first year's anniversary by paying off the debt of their church. Rev. Alex Riddell has done splendid work and the congregation deserve much credit for the way in which they have held up his hands.

Rev. Dr. Bryce, the founder of Manitoba College, conducted the anniversary services at Myrtle, Man., church on Sabbath, October 17th. The church is nine years old and is a healthy youngster under the charge of Rev. F. J. Hartly. Dr. Bryce also lectured on Monday evening and the chairman announced that the debt was cleared.

NEW PASTOR INDUCTED.

"St. James' Square Church has had many great men in its pulpit, but you are no whit behind the best of them." To Rev. Andrew Robertson, D.D., this tribute was paid by Rev. A. L. Geggie, on the occasion of the induction of the former to the pastorate of St. James' Square Church. Before the Toronto Presbytery and a large representation of the congregation, Dr. Robertson, formerly of St. Andrew's Church, St. John's, Newfoundland, was inducted by Principal Gandler of Knox College and former pastor of the church. Rev. R. M. Dickey of Royce Ave. Church, delivered the sermon, Rev. A. L. Geggie charged the new minister, and Rev. G. R. Fasken addressed the congregation.

Rev. Dr. Robertson will enter upon the duties of his new ministry at once, and conducted services in the church on Sunday. It is now just about a year since the pulpit was vacated by Principal Gandler. A call was given to Rev. Dr. McKinnon of Winnipeg in the spring, but he declined. Then in the early summer Dr. Robertson visited Toronto and preached to a unanimous call was extended to him.

In delivering the charge to the new minister Rev. A. L. Geggie spoke of Dr. King, Dr. Kellogg, Dr. Jordan and Dr. Gandler, who had filled the pulpit. Mr. Geggie knew no man who was better equipped for this position than Dr. Robertson, whom he knew well, having labored with him preaching the Gospel in the slums of Edinburgh.

The reception tendered Rev. Dr. Robertson by the congregation of St. James' Square Church Monday evening augurs well for the future success of the church and the harmony which will exist between the minister and congregation. The church hall was crowded and nothing could exceed the heartiness of the greetings to Rev. Dr. Robertson, Mrs. Robertson and family.

The chair was occupied by Rev. Dr. R. Douglas Fraser, and addresses were delivered by Rev. Principal Gandler, Rev. Professor Law and Rev. Dr. G. M. Milliean.

Mrs. D. Cowan and Miss Murray, on behalf of the ladies of the church, presented Dr. Robertson with a gown, Mr. G. W. Keith, on behalf of the young people, presented him with a Bible and Mr. Lawrence Murray, of the Sabbath school, presented him with the Presbyterian Book of Praise.

Rev. Dr. Robertson made a felicitous reply, in which he referred to the evidence these presents displayed of the desire of the congregation to see their minister properly equipped for his work.

Mrs. Robertson and Mrs. Gandler were then presented with beautiful bouquets of flowers by Miss Ruth Caven, Miss Jean McGillivray and Miss Stackwell.

After a brief address eulogistic of Rev. Principal Gandler's services not only to St. James' Square Church, but to the cause of Christianity, Mr. A. T. Reid unveiled the portrait, which is a striking likeness of the Principal, and is from the brush of Mr. J. W. L. Forster.

HEALTH AND HOME HINTS.

Wash children's heads in a lather of pure soap once a week, if you wish the hair to grow well.

Save the water that meat, fish, haricot beans, or rice have been boiled in. It contains nourishment, and is an excellent foundation for soups.

A thorough draught should be allowed to blow through every room in the house once a day. It is only in this way that the air is changed and purified.

Fried onions are a delicious vegetable. Choose some small onions, parboil them, and then fry whole till perfectly tender. Scatter pepper and salt over, and serve with steaks, etc.

Flowers with woody stems, such as roses, honeysuckle, lilac, etc., should have the bark stripped off for about two or three inches before putting in water. They will keep much longer if this is done.

Outdoor games should be encouraged, but it is necessary in winter that boots and stockings should be changed directly after or the good of the exercise will be undone by the chill of damp boots.

Beefsteak Toast—Chop some remains of beefsteak finely, moisten it with a little good gravy, season with chopped onion, pepper, and a dash of ketchup. Heat over the fire, and when very hot serve on a round of toast. Garnish with grated beetroot.

Fruit Jumbles—Take one pound of sugar, one pound of butter, one pound and a quarter of flour, six eggs, half a pound of currants, a little soda and nutmeg. Mix the butter, sugar, spice and eggs, then the currants, next the soda, and lastly the flour.

Sultana dumplings are very nourishing and palatable food for children. Try this recipe—Rub six ounces of finely chopped suet into ten ounces of flour, add four ounces of fine bread crumbs and six ounces of sultanas. Stir in a pinch of salt and a teaspoonful of baking powder. Mix with an egg and a little milk into a slack dough. Divide into dumplings, tie in cloths, and drop into boiling water. Allow the water to boil up after each dumpling has been put in before putting in the next. Boil at a steady gallop for half an hour.

SPARKLES.

"Oh, come now; forgive and forget." "I am perfectly willing to forgive, but I just won't forget, so there!" — Stamford Advocate.

The real reason why "there are no birds in last year's nest" is because they are found in this year's hat. Even a bird cannot be in two places at once.

"I'm surprised that you should be so interested in watching those silly dudes."

"Force of habit, I guess. I'm president of a real estate improvement company."

"Well?"

"Well, they're a vacant lot." "If you want a thing well done"—"Get an expert to do it for you. Ain't that more sense than what you were going to say?"—Cleveland Leader.

A bishop was recently a guest at the home of a friend who had two charming daughters. One morning the bishop, accompanied by the two young ladies, went out in the hope of catching some trout. And old fisherman, out for the same purpose, wishing to appear friendly, called out: "Ketchin' many, pard?"

The bishop, drawing himself to his full height, replied: "Brother, I am a fisher of men."

"You've got the right kid o' bait, all right," was the fisherman's rejoinder.

We should not feel that we are dragged or driven along the line of duty, but be able to say with the Psalmist: "Thy law is my delight."

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"THE BATTLE OF THE PLAINS."

Canada surely owes much, that may never be paid by the present generation, to the men and women who are striving by their writings to specialize our Canadianism as a something more than a mere acquiring of wealth or an indulgence in momentary excitements. Every now and again a new book comes out, exciting in us pride of country, and possibly forcing our hands into our pockets to make tardy purchase of the same. Some time ago we reviewed Dr. Harper's drama of "Champlain," giving it high ranking among the products of our men of letters. A third edition of that work is already in the hands of the public; and now the same author has had issued from our own Canadian press his "Battle of the Plains," which has for its over-title "The Greatest Event in Canadian History." A reviewer of the book says that a work of this kind ought to find its way in time into the hands of every young Canadian in the land; and even suggests that it would make an excellent text-book for our schools and colleges. But that reviewer underestimates perhaps the difficulty there is in getting a book of this kind authorized for use in our schools. The publishers of Dr. Harper's books evidently know of this difficulty and hence all that they are looking for in the meantime is to have his last two productions find a place in our school and public libraries. It has been claimed for his "Battle of the Plains" that its place in literature is somewhere between the historical novel and the historical treatise; and this is evidently a just placing of it, if one is to judge of the interest sustained in one's mind while passing from introduction to ballad, and from the delightfully written biographies to the placing of the event in the history of the world. The publishers of the "Battle of the Plains" are The Musson Company of Toronto, and it need not be said that the volume has been given by them, in point of binding, printing and illustration, the most attractive appearance. No more suitable Christmas present can well be selected than the set of Dr. Harper's two latest works, enclosed as they have been in a suitable card-board box ready for mailing purposes.

One of the reviewers of the book, a prominent man of letters himself, has this to say of the work, which corresponds to our own estimate: "A good many are under the impression that Wolfe, one dark night, climbed up the escarpment, fought a battle, beat Montcalm, and captured Quebec. Those who will take Dr. Harper as their guide—and a better guide they cannot possibly have—will be told a far more interesting story, replete from beginning to end with incident and adventure far surpassing, in momentous and stirring interest, any novel that was ever written."

Duty is not always associated with delight, yet in the great art of right living, the union should be maintained.

Duty may be severe—but Wordsworth's lines are true as well as poetic.

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Grain of all Kinds.

Handled on Commission and
Sold to Highest Bidder, or
Will Wire Net Bids.

500,000 BUSHELS OF OATS WANTED;

Write for our market card. Wire
for prices. Reference, Imperial Bank,
Winnipeg.

**WESTON'S
SODA
BISCUITS**

Are in every respect a
Superior Biscuit

We guarantee every pound.
A trial will convince.

**ALWAYS ASK FOR
WESTON'S BISCUITS**

THE DRINK HABIT

Thoroughly Cured by the Fittz
Treatment—nothing better
in the World.

Rev. Canon Dixon, 417 King St.
E., has agreed to answer ques-
tions—he handled it for years.
Clergymen and Doctors all over
the Dominion order it for those
addicted to drink. Free trial,
enough for ten days. Write for
particulars. Strictly confidential

FITZ CURE CO.,

P.O. Box 214, Toronto.

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WALKER'S

For an Ice Cream Soda or

A Fresh Box of Bon Bons

GATES & HODGSON

Successors to Walker's

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"ST. AUGUSTINE"

(REGISTERED)

The Perfect Communion Wine

Cases, 12 Quarts, \$4.50

Cases, 24 Pints, - \$5.50

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J. S. HAMILTON & CO.,

BRANTFORD, ONT.

Manufacturers and Proprietors.

**ARE YOU DEAF OR
HARD OF HEARING?**

If so, get a pair of Tugendhaft's
PATENT INVISIBLE EAR DRUMS
Which restores hearing immediately.
Every Pair Guaranteed.—Price
\$3.50 per Pair.
Mail Orders will receive prompt attention

If you are troubled with Weak or
Sore Eyes and Headaches, you would do
well to call and have your eyes examined
free of charge, by an expert Optician.

M. D. TUGENDHAFT,
OPTICAL SPECIALIST,
406 Bank Street, Ottawa, Can.



MAIL CONTRACT.

SEALED TENDERS addressed
to the Postmaster General
will be received at Ottawa until
noon on Friday, 25th November,
1909, for the conveyance of His
Majesty's Mails, on a proposed
contract for four years, 13 times
per week each way between Apple
Hill and Martintown, from the
first January next.

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

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

**Rideau Lakes Navigation
COMPANY
OTTAWA to KINGSTON**

By the far-famed scenic Rideau,
the most picturesque inland water
route on the Continent.
By Rideau Queen on Mondays
and Thursdays, and Rideau King
Tuesdays and Fridays, at 2 p.m.,
from Canal Basin.
Tickets for sale by Ottawa For-
warding Co. and Geo. Duncan.

WHY A TRUST COMPANY

is the most desirable Executor, Admin-
istrator, Guardian and Trustee:

"It is perpetual and responsible
and saves the trouble, risk and
expense of frequent changes in
administration."

The Imperial Trusts

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Head Office 17 Richmond St. West

JOHN HILLOCK & CO.

**MANUFACTURERS OF THE
ARCTIC REFRIGERATORS**
165 Queen St., East,
Tel. 478, TORONTO

4%	Capital Paid Up, \$2,500,000 Reserve . . . 400,000	4%
Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.		
THE INTEREST IS COMPOUNDED QUARTERLY		
The Union Trust Co., Limited.		
TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.		
4%	Money to Loan Safety Deposit Vaults For Rent	4%

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HOTEL NORMANDIE**

CONGRESS STREET
Near Woodward Avenue.



American Plan, \$2.50 per Day and upwards.
European Plan, \$1.00 per Day and upwards.
Hot and Cold Running Water in all Rooms.
Rooms with Bath Extra.
A HIGH GRADE CAFE.
Restaurant and Buffet in Connection.
GEORGE FULWELL, Prop.

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NEW YORK
S.-W. COR. BROADWAY at 54th STREET
Near 50th St. Subway and 53d St. Elevated



**Headquarters for
Canadians.**
Near Theatres, Shops
and Central Park.
New and Fireproof.
RATES
REASONABLE
\$2.50 with Bath and Up.
All Outside Rooms.
10 MINUTES WALK
TO 20 THEATRES
Send for Booklet.

HARRY P. STINSON, formerly with Hotel Imperial.
R. J. BINGHAM, formerly of Canada.



**Synopsis of Canadian North-
West.
HOMESTEAD REGULATIONS**

ANY even-numbered section of
Dominion Lands in Manitoba,
Saskatchewan, and Alberta, ex-
cepting 8 and 26, not reserved,
may be homesteaded by any per-
son who is the sole head of a
family, or any male over 18 years
of age, to the extent of one-
quarter section of 160 acres, more
or less.

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

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

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

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

W. W. CORY,

Deputy of the Minister of the
Interior.

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

G. E. Kingsbury

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FROM ABOVE
CHAUDIERE FALLS**
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Streets, Ottawa, Ont.
Prompt delivery. Phone 935

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MALINE STEAMERS.

OTTAWA & MONTREAL
(SHOOTING RAPIDS.)

Steamer leaves Queen's Wharf
daily (Sundays excepted) at 7.30
a.m. with passengers for Montreal.
Excursions to Grenville Tues-
days, Thursdays and Saturdays
50c.
To Montebello every week day,
50c.
Steamer will not stop at East
Templeton on east-bound trip.
Ticket Offices—Ottawa Despatch
and Agency Co., 229 Sparks St.;
Geo. Duncan, 42 Sparks St.; A. H.
Jarvis, 157 Bank St.; Queen's
Wharf.
TELEPHONE 242.