

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA WEDNESDAY, OCTOBER 14, 1908.

Single Copies, 5 cents.

THE TWO WAYS.

BY JEAN WALKER

Oh Master, once I felt that loving Thee,
Was Via Dolorosa all the way,
No glad light giving even one bright ray,
But cruel thorns and mocking robe for me,
Groping for light in ways too dark to see.
In sombre shadows evermore to stray,
Seeing no farther than the cross each day,
Dark-bound in fear, yet longing to be free.
But now the way with joy and peace is bright;
The chalice of Thy love with bliss o'erflows
And fills my soul with rapturous delight.
Though thorns may pierce, He heals and grace
bestows,
And earth's dark ways illumines with its light,
While round the cross love's pure effulgence glows.

Sault Ste. Marie Ont.

Church Brass Work

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, Etc., Chandeliers and Gas Fixtures.

CHADWICK BROTHERS,

Successor to J. A. Chadwick

MANUFACTURERS

182 to 190 King William St.

HAMILTON ONT.

Ottawa Ladies' College

The only Ladies' College in Canada owned and controlled by the Presbyterian Church.

Has no superior as a Collegiate for girls and young ladies.

All departments well equipped

The College Diploma accepted by Queen's University as equivalent to Matriculation.

Autumn Term commences 8th September

CALENDAR ON APPLICATION.

REV. W. I. ARMSTRONG M.A., D.D., President.

Important to Form Good Habits!

GET THE HABIT OF GOING TO THE

Standard Drug Store

171 RIDEAU STREET, OTTAWA

[FOR YOUR DRUGS

Quality is sure to be of High Standard

BIRTHS.

On Thursday, Oct. 1st, at 156 Crescent Road, Toronto, to Rev. E. H. and Mrs. Kellogg, a daughter.

At Ottawa, on Sept. 9, 1908, to Mrs. and Mrs. William C. Blount, a daughter.

MARRIAGES.

At St. Paul's Church, on Sept. 21, 1908, by the Rev. Dr. Barclay, Rosa Marion Cameron, daughter of the late G. A. Cameron, to Ezra Millard, of Omaha, Nebraska.

On the 30th of September, 1908, at St. Andrew's Church, Guelph, by the Rev. W. G. Wilson, M.A., Henry Austin Chadwick, of Toronto, and of Osgoode Hall, barrister-at-law, son of his Honor Judge Chadwick, to Mary Helena, eldest daughter of the late George William Sandlands, Esq., of Guelph.

At St. Paul's Church, Bloor Street, Toronto, on Sept. 24, 1908, by the Rev. Frederick Wilkinson, Mary Evelyn, eldest daughter of Capt. and Mrs. R. G. Dickson, to George Alexander Woods, youngest son of the late James Woods, of Galt.

At 121 Crescent Road, Toronto, on Sept. 28, 1908, by G. M. Milligan, D.D., Ethel Lyle, only daughter of Mr. and Mrs. A. C. Husband, to Mr. W. B. Scance, of Brantford.

English papers please copy.

At Riverfield, Que., on Wednesday, Sept. 30, 1908, by the Rev. John M. Kellock, M.A., Ernest Reddick to Margaret Maud Miller.

On Oct. 1, 1908, by the Rev. Robert Johnston, in the American Presbyterian Church, George A. Ross, son of D. W. Ross, to A. Gertrude Budge, daughter of D. A. Budge, both of Montreal.

On Sept. 30, 1908, at the residence of the bride's parents, 289 Charlevoix Street, Montreal, by the Rev. K. J. Macdonald, Jessie Elizabeth, second daughter of Wm. D. Hannah, to Stanley Gordon Thomas, of Montreal.

In Knox Church, Calgary, by the Rev. J. A. Clark, on Sept. 23, 1908, David E. Black to Mae L. Sinclair, daughter of Mr. and Mrs. F. D. Sinclair, Calgary, Alta.

At the residence of the bride's mother, 438 LaSalle Street, West Montreal, on Sept. 30, 1908, by the Rev. E. S. Morrison, of Hudson Heights, assisted by the Rev. G. D. Armstrong, A. Homer Vipond to Bertha, youngest daughter of the late John Ferguson.

At Riverfield, Que., on Wednesday, Sept. 30, 1908, by the Rev. John M. Kellock, M.A., Ernest Reddick to Margaret Maud Miller.

On Wednesday, Sept. 30, at the manse, by Rev. J. Steven, Miss C. M. Paterson to Mr. R. W. Pearce, of Manila.

On Saturday, Oct. 3, 1908, in St. Andrew's Church, Toronto, by Rev. Dr. Ballantyne, Florence Eliza Helen, daughter of George Bell, K.C., to Charles M. Clover, of Birkenhead, England.

On Saturday, October 3, 1908, by the Rev. A. Logan Geggie, at Parkdale Presbyterian Church, Dunn Avenue, Mr. W. G. Irwin, Pitcairn, Pa., to Miss Arta E. Cassiday.

W. H. THICKE

EMBOSSER and ENGRAVER

43 Bank Street, Ottawa

VISITING CARDS PROMPTLY PRINTED

JAS. HOPE & SONS

STATIONERS, BOOKSELLERS,

BOOKBINDERS AND

JOB PRINTERS

47 & 49 Sparks St., 18 & 20 Elgin St.

"MY WARDROBE" and "MY VALET"

THE NEW METHOD

W. H. MARTIN & CO., PROPRIETORS

224 SPARKS STREET, OTTAWA

PHONE 25

Mrs. E. deFONTEY

DRY CLEANING WORKS and OSTRICH FEATHER DYER

DRAPERIES LADIES' DRESSES GENT'S SUITS

Upholstered Furniture beautifully Dry Cleaned a specialty

234 BANK ST. - OTTAWA

Phone 1378

STAMMEPEPS

The ARNOTT METHOD is only logical method for the cure of Stammering. It treats the CAUSE not merely the HABIT, and ensures natural speech. Pamphlet, particulars and references sent on request. Address

The ARNOTT INSTITUTE

BERLIN, ONT. CAN.

KENNEDY SHORTHAND SCHOOL

96 per cent. of our pupils attend our school on the recommendation of former students.

In the selection of a school the reason for this should appeal to you.

9 ADELAIDE STREET E. TORONTO

James C. Mackintosh & Co.

BANKERS, BROKERS AND GENERAL FINANCIAL AGENTS

Collections made Everywhere

Stocks bought and sold in London, New York, Boston, Montreal and Toronto.

166 HOLLIS STREET, HALIFAX, N.S.

PRESENTATION ADDRESSES

DESIGNED AND ENGROSSED BY

A. H. HOWARD, R. C. A.

52 KING ST. EAST, TORONTO

COMMUNION SERVICES.

JEWELLERY, WATCHES, SILVERWARE, CLOCKS, SPECTACLES, ETC., ETC.

J. CORNELIUS, 99 GRANVILLE ST. HALIFAX, N.S.

Dufferin Grammar School BRIGHAM, QUE.

Residential College for Boys. Collegiate, Commercial and Primary Departments. Staff of European Graduates, Fine Buildings, Healthy Site, Extensive Play Grounds, easily accessible. For Prospectus, address THE HEAD MASTER.

BISHOP STRACHAN SCHOOL FOR GIRLS

President—The Lord Bishop of Toronto Preparation for the Universities and all Elementary Work.

APPLY FOR CALENDAR TO MISS ACRES, LADY PRINCIPAL.

ST. MARGARET'S COLLEGE TORONTO

A Residential and Day School for Girls GEORGE DICKSON, M. A. (formerly Principal Upper College, Toronto), Director.

MRS. GEORGE DICKSON, MISS J. E. MACDONALD, B.A. Principals.

LARGE STAFF OF TEACHERS Graduates of Canadian and English Universities **FULL ACADEMIC COURSE** Music, Art, Domestic Science & Physical Education Write for Booklet and Record of the School to the Secretary.

Matriculation Night School Commercial Shorthand

TELL A FRIEND SOUND INSTRUCTION

AT REASONABLE RATES BY MAIL OR AT COLLEGE

F. A. FARQUHARSON, B.A., British Canadian Business College, Bloor & Yonge, TORONTO

Highfield School HAMILTON, ONT.

President: Lieut.-Col. The Hon. J. S. Hendrie, M.P.P.

Residential and Day School for Boys Strong Staff. Great success at R.M.C. and in Matriculation. Head Master, J. H. COLLINSON, M.A., late open mathematical scholar of Queen's College, Cambridge.

WESTMINSTER PRESBYTERIAN SCHOOL

A Christian School for Girls in the Capital City

MISS CARRIE LEE CAMPBELL, PRINCIPAL

Illustrated Catalogue. 705 W. Grace St. Richmond, Va.

J. YOUNG, LIMITED

THE LEADING UNDERTAKER

359 YONGE STREET, TORONTO

TELEPHONE 679

St. Andrew's College.

TORONTO
A CANADIAN RESIDENTIAL AND DAY SCHOOL FOR BOYS

Upper and Lower Schools. New Buildings. Separate Junior Residence. Boys prepared for the Universities and Business.

REV. D. BRUCE MACDONALD, M.A., LL.D., Principal
Calendar sent on application. Autumn term commences Sept. 10, 1908

Dominion Presbyterian

1.50 Per Annum.

OTTAWA

Single Copies 5 Cents

NOTE AND COMMENT

Fire in Paris which destroyed the Central telephone building and the postoffice near the Place des Victoires caused a loss of \$5,000,000 and tied up the mercantile and foreign service.

The Belgian parliament has almost unanimously approved the law forbidding the sale and manufacture of absinthe in Belgium. A movement has also been started in France to introduce a similar law there.

French experimenters have succeeded in telephoning three hundred miles without wire. The principle is the same as that of wireless telegraphy. One hears the words through a receiver attached to a very delicate apparatus.

Cholera is decreasing in St. Petersburg and the authorities are making greater efforts to clean the city; according to official reports, there have been fifty thousand cases in Russia since the outbreak of the disease.

Jerusalem is becoming again a Jewish city. The Palestine Year Book for 1900 gives the population as 45,536, of which 29,200 are Jews. Rev. A. H. Kerk, of Jerusalem, says: "When I went there (1881) there were at the outside 8,000 Jews in Jerusalem." Some 65,000 Jews have come to Palestine in the last ten years.

In Africa, 438 languages and 153 dialects are found; into only about 70 of these has any portion of the Bible been translated. Five hundred of them have not even been reduced to writing. The Soudan, with its 60,000,000 people, is still without a single Protestant missionary who can speak the language, though three societies are now endeavoring to begin work there.

On the day when the world was sending its messages to the one very noble Russia, the government in St. Petersburg arrested one thousand persons who were seeking to honor their compatriot. The one thing Russia does not want is independent brain. Probably Veretchnin died timely in the Bay of Port Arthur. He might have lived to have painted the truth too plainly.

It is stated that two young English missionaries leased an abandoned Jesuit monastery in Cuzco, Peru, some of whose walls were part of an Inca temple. They photographed this inscription that stood over the door: "Come unto Mary, all ye that labor and are heavy laden, and she will give you rest." This is a familiar Roman Catholic doctrine, but it is not often so plainly stated.

Julia Ward Howe is now in her nineteenth year, and retains all her faculties in a remarkable degree. She is often sought to preside over notable meetings in Boston, and can still lend her aid to all good causes by her graceful, witty speeches. For many years she has been counted among America's great reformers, having been active in the anti-slavery movement, and the struggles for woman's suffrage, prison reform, and international peace. She has written volumes of poetry, travel, essays and biography. The one thing that will make her famous is the 'Battle Hymn of the Republic,' which fired the Union heroes during the Civil War. Our soldiers sang it in camp and field to the tune of 'John Brown's Body,' and it will always have a warm place in their hearts.

The aged count whom the Tsar of Russia calls a pagan received twenty-five hundred telegrams from all parts of the world congratulating him on his eightieth birthday. The Romanoff dynasty cannot learn. The Tsarlet will be forgotten in a half century. Tolstoy has earned and will receive immortality in an appreciating world.

An instance of heroic devotion to duty is the decision of Bishop Brent, of the Protestant Episcopal Church, now a missionary in the Philippines, to decline the attractive bishopric of Washington, to which he was elected. His reason is that God has bid him stay where he is. The Washington bishopric is the great goal of ambition for aspiring churchmen. But he pushes it aside for the higher honor of doing a heaven-sent duty. There is much more of heroism in the world than the usual carping critic will grant, until some instance like this becomes known.

To one familiar with Presbyterian missions the term "self-support" readily suggests Korea, Japan, parts of China; perhaps no one would expect to find poor Africans in the front row with the best. There has been great advance since three years ago when in Africa Mission there were seven village schools supported from American; now there are twenty-eight sustained by the people themselves; station schools have also advanced tuition fees. Of fifteen churches, eleven support their own preaching this year and eight of them also care for evangelistic work.

Twenty-five thousand post-offices in Great Britain have been this month besieged by aged men and women to secure forms on which to enter their claims to the government old age pension of \$1.25 per week. Very few have any record of their birth and numbers are reported amazed that the clerks refuse to take their mere word. Often little children have come alone to ask for 'granny's pension,' while in some of the very poorest districts the people look upon it as 'poor relief,' and reject the idea with scorn.

China's awakening, the latest chapter in the modern Acts of the Apostles, is an irresistible call to women's boards to provide Christian education for women and girls. Through the centuries not one in a thousand outside the mission school has learned to read; now in Peking alone there are ten schools for girls, and the leaders in this movement are princesses and wives of Chinese officials, but the teaching is said to be very superficial. It is pathetic to see ignorant, heathen women intent upon having their girls educated. Only mission schools provide Christian teaching.

One of the saddest things about Korea is the lot of the women. She was told that she had no soul and mind, and was denied even the elementary rights of woman's existence. In her life one sees what heathenism really produces. We hear a great deal at the present day of glorification of Eastern philosophy and Eastern life; we have a Buddhist missionary and mission center in our midst. But philosophers may say what they like. Let them go to the East and see how womankind has been kept down there by the creeds of the old peoples and the old nations, let them compare that with the freedom which results from the teaching of Christianity.—War Correspondent Mackenzie.

It is said that Serampore College, founded in a suburb of Calcutta, India, by William Carey and his contemporaries, is to be reorganized according to plans made by representatives of the Baptists and Disciples of England and America who met recently in a room of the old college building which has been used in recent years as a boarding school for Christian boys. A set of resolutions was adopted, the substance of which is that the college is reorganized as a Christian institution of higher learning in arts and theology. A deputation will visit England and America at once and endeavor to raise \$200,000 as an endowment.

There is severe depression in the larger cities, especially in Glasgow, Manchester, Liverpool, Coventry and Dundee. Distress prevails now in early autumn, more widespread it is said, than is usually felt in the dead of winter. Crowds of thousands parade the streets demanding work or food. There is but little ship-building, and all trades are slack. Socialists are agitating and demanding that there shall be not only work but work at high wages, but these demands so far from helping any one, serve to harden ordinary mortals and to scare capital. The Lord Provost and the civic authorities of Glasgow are doing all in their power to relieve distress and the churches are uniting their efforts. The sad feature is that the distress is so unusually wide-spread. Happily food is not dear and is abundant.

The opening of Tibet by the British expedition under Colonel Younghusband, about four years ago, and the penetrating of its mysteries by a venturesome explorer a year or two earlier, have been followed by a journey made by the Dalai Lama himself, who some months ago announced his purpose to visit Peking. The last similar journey was by the fifth lama in 1652, when he spent the winter in the capital during the reign of the first emperor of the present Chinese dynasty. The lama in the present journey is attended by an imposing retinue, as befits the present incarnation of Buddha, and for some weeks he has been staying at Wutaishan, a city five days' journey from Peking. Of course his temporary abode becomes a place of pilgrimage for thousands of the faithful, and while the public treasury is already reported to be burdened by the cost of his entertainment, the merchants and innkeepers will reap their harvest. Peking is to be reached in September.

Says Professor Goldwin Smith: The Catholic religion and the Papacy, it should always be borne in mind, are different things. The Catholic religion is a form of Christianity which, though it may not be our form, we are bound to respect. The Papacy, the work of the monk Hildebrand, in the eleventh century, is an assumption of temporal power based on a religious usurpation. A Pope in the time of Elizabeth carried his pretensions to political supremacy so far as to absolve the subjects of an English sovereign from their allegiance; and the power then asserted has never been renounced. The other day a member of the English royal family was not allowed to marry a Catholic King till she had before all the world repudiated in an offensive form her national religion. Let King Edward be as kind and courteous to Catholics as he can; but we do not want him to be paying homage to the Pope. He had much better, instead of making a pilgrimage to the Vatican, be revisiting Ireland, where his presence has the best effect.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

SOCIAL SERVICE.

Geo. B. McLeod, M.A., of Truro, N.S.

True sympathy spells service—service in the home, service in the market-place, service in the workshop, service in the wareroom, service in the office, service on the street, service in the community, and service in the nation. The man who serves shall be "a hiding-place from the wind and a covert from the tempest."

In all ages of the world the great man standing out from his fellows in intellect and character, inspired by faith in God, and by the nobility of a great purpose has helped to check the desert drift of error, superstition, cruelty and crime, and has been a refuge for his generation and blessing to the world. Isaiah stood out, rock-like, against the desert drift of infidelity and the hypocrisy of the age in which he lived. Paul gave himself to stay the drift of Jewish prejudice and hate. Time would fall me to tell of the rock-like refuge of martyrs, missionaries and reformers. Who can estimate the debt the world owes to men like Luther, and Calvin, and Wesley and Whitefield, and Maurice, and Kingsley, and Ruskin, and Carlyle, and Browning, and Tennyson and Barnardo and Booth? How long the roll-call of the children of sympathy of service who have helped to stay life's drift and to create an oasis in life's great desert.

These are the mountain-minded men—the towering peaks above the lesser foothills. They catch the first light of the rising sun and flash it to the valleys. But what can we accomplish in the way of social service? We can do all that God expects us to do. We may win the commendation of the Christ to Mary. "She hath done what she could." When God balances accounts He will not forget those who have toiled in obscurity, who have stood for righteousness in the home, in the office, in the market, in political and professional life. Three times did Jesus immortalize the humble, loving service—the cup of cold water, the widow's mite, the breaking of the alabaster box that has poured its perfume down the ages. The humblest Christian service may be as precious as costly spikenard. Jesus knows and will remember.

Mr. Morley once asked a Scottish divine his opinion of Henry Drummond. "We do not regard him as a great thinker," was the reply, "but rather as a religious influence." "You are right," said Mr. Morley, "he was not a great thinker; but in what way did he show his influence?" "For one thing," was the answer, "he cleansed the life of Edinburgh University for several years." "Ah! did he?" said the other, after a thoughtful pause; "that is better than being a thinker."

The great heart may do more for humanity than the great intellect. But God would consecrate both to his service for the redemption of the world. For life has still its desert places. Injustice often sits under the shadow of liberty, and selfishness and social wrongs abound. Public life needs toning up. We need a finer sense of civic duty, a finer appreciation of public honesty, a firmer grip upon the great truth that citizenship is a part of the Kingdom of God, and should make for righteousness. We need the awakening of the national conscience. We are face to face with grave and grow-

ing evils in circles political, commercial and financial, while behind all, as some one notes, is the darker background of social life, too often shadowed with suffering and stained with sin and wrong. The great need of the age is men of moral fibre, moved by divine purpose, possessing the insight of faith and love, throwing themselves with the courage of their convictions into the struggle for righteousness and enriching life with the self-sacrifice of social service. The need of the age is men, men who will serve their generation in the spirit of the Master, who is the Ideal Man of the prophet, and who alone can stay the desert drift of sin. For in the last analysis when we have cut our way through the selfishness of human life it is the desert drift of sin that is baffling, blinding, wounding humanity. It has swept over the opposing forces of education and philosophy. Witness Greece and Rome. It has buried all systems of natural religion. Witness India, Persia, China, and Japan. No mere Governmental effort, however helpful, can ever stay sin's painful progress. But the Son of God has stayed it. Calvary is God's eternal heart-ache for a sinful world. Through him man learns to suffer and to serve in the world's uplift to become a hiding-place from the wind, a covert from the storm, a river in a dry place, the shadow of a great rock in a weary land.

LIFE'S ENEMIES.

It is said that at no instant in any man's physical life, waking or sleeping, is he free from assaults by swarming myriads of tiny but powerful unseen enemies of life. If our sight were perfect we might see the very air we breathe thick with the monstrous shapes of untold billions of bacilli. In and on and about the things we eat, drink, wear, handle, use, are untold myriads of germs. The lips you kiss, the hands you shake, the money you handle, the seats upon which you sit, the dogs and cats you handle, the books you read, the tickets you buy, in fact everything in this world has its enemies or is an enemy to something or someone else.

It can be truthfully said that we live in the midst of death and that death lurks in everything about us. This is not only true in the physical and material world about us, but it is also true in the spiritual world. The soul has a thousand enemies seeking its destruction. Spiritual death lurks in the idle words that we hear spoken, in the unreal actions we see, in the intended slights we receive and feel. In fact, it is a marvel that the soul has spiritual life at all, that lives down among the foul damps of the world's iniquity. The wonder is not that there is spiritual death in the low places of earth's immortality, but that there is spiritual life.

In the physical and material world we seek to kill the enemies that feed on life. In the spiritual world we should so treat with kindness the enemies of the soul that we change them. By changing them they cease to be enemies. Kindness slays all our spiritual enemies.

Professor Simon Newcomb's article on "The Problem of Aerial Navigation," which *The Living Age* for October 24 reprints from *The Nineteenth Century* is an exposition at once scientific and popular, of the possibilities and the limitations of the airship.

DILIGENT IN BUSINESS, FERVENT
IN SPIRIT.

That St. Paul did not believe there was any necessary antagonism between diligence in business and fervency in spirit, is evident from the fact that he exhorts to the cultivation of both of them in the same breath. Much old piety was ascetic, renouncing practical life and hiding away from it in the seclusion of monastery or desert, as if the secular activities were sin. But rightly conceived, the claims of heaven and earth come into beautiful unison in the Christian life. "In the world but not of it," the true servant of God consecrates his business to God, carrying it up into the sphere of duty and doing it all as unto the Lord.

"In the sweat of thy brow shalt thou eat bread" is the law of life. The earth brings forth thorns spontaneously, but its choicest grapes do not mature without cultivation by human toil. Laborious, indeed, this toil may be and is, but as with all divine appointments, it offers a blessing if we will but have it. The "curse" falls on those who do not abide in this order. A world bringing forth needful food spontaneously might do for a sinless race, but not for men as they are. The fallen cannot be left idle with safety to themselves or without injury. If this were a world of piety without exertion, it would not be a fit habitation for us.

In lands where the necessity of the strenuous life is measurably suspended—as amid the wild but luxurious fruitfulness of tropical regions—men reap the plenty in inferior civilizations, energy, self-control, prudence, ability, virtue, manliness. The feeblest, least developed, most spongy humanity is found where nature yields her gifts to the least exertion. The best types of life, climbing into the highest civilizations and most vigorous forms of thinking and acting, are where toil is needed to make nature give up her riches. It is a common saying that nothing worth having is gotten without labor; but the best thing gotten is the development of character that crowns a wisely active life. To be without some worldly employment is either to let the blood sleep in our sluggish veins or to become the servant of vice and wickedness. In every country, under every sort of government, the unemployed, whether at the top or the bottom of the social scale, are the dangerous classes.

But if our diligence in business is to remain Christian, we must see to it that it is not allowed to encumber in us a worldly spirit—that we do not permit our business to control us instead of our controlling it. There is a vast difference between diligence in business and worldly-mindedness in it; between merging manhood and character in it and ascending to strong, pure, victorious life through it; between subordinating moral worth to business and business to moral worth.

The familiar illustration of how a Christian may carry on a marvelous amount of work without the taint of worldliness in it, is furnished by the Old Testament worthy, Daniel. He was Premier of Babylon, with its hundred and twenty provinces. He had supervision over all the satraps or provincial governors. His secular responsibilities were various, gigantic, complicated, full of care and trouble. But with all this worldly business, there is no sign of a worldly spirit or tetter. "In the world but not of it," diligent in business but so fervent in spirit that his business did not harm

his piety, but his piety sanctified and regulated his business, he but grew to more commanding spiritual stature. The more his employments grew, the more his character was exercised and developed through them. What was the secret of it? Undoubtedly, that he did not allow his business to displace his devotions and the girding of his soul by spiritual communion with God. Witness his regular habits of prayer. The more business he had on hand, the more he had recourse to God, thus quickening his soul for its task.

It is not always so. Many persons permit the cares of this world and the deceitfulness of riches and honor to choke the action and growth of the spiritual. "In the world," they get entangled by too much love of it. Their vision is filled, their whole horizons are bounded by the desires, and things of time and sense. In all such cases, diligence in business grows into worldly-mindedness; as the earthly rises, the spiritual sinks. There is a difference between a man's being in the world and the world's being in a man. A man gets into the eager chase for money, for instance, for money's sake, and as he grows to the riches of Dives outside, he grows as poor as a beggar in the inner life. Or, a man lets in on himself the canker of ambition, or a craving for pleasure; the more he gets honor or leisure, the more stifled and fainter comes the breathing of the neglected soul within." It is precisely the danger and fate Christ had in view when he warned against the choking power of the cares of this world if the spiritual life be not strongly rooted in God.

But it need not be thus with any of us. In the ordering of God, earthly employments are not designed to be burial places for souls, but opportunities for exercise and training in character—a spiritual gymnasium for the muscle and fiber of manhood climbing out of and upon these things into heavenly places. —Lutheran Observer.

IN PARTING WITH FRIENDS.

If thou dost bid thy friend farewell,
But for one night though that farewell
may be,
Press thou his hand in thine.
How canst thou tell how far from thee
Fate or caprice may lead his steps ere
that tomorrow comes?
Men have been known to lightly turn
the corner of a street,
And days have grown to months, and
months to lagging years
Ere they have looked in loving eyes
again.
Parting at best is underlaid with tears
and pain,
Therefore, lest sudden death should
come between,
Or time, or distance, clasp with pressure
firm
The hand of him who goeth forth.
Unseen, Fate goeth, too;
Yea, find thou always time to say some
earnest word
Between the idle talk,
Lest with these henceforth, night and
day,
Regret should walk.

—Coventry Patmore.

Von Bulow, the Chancellor of the Empire, in a recent speech declares that Germany is for peace. We all know that, remarks the Herald and Presbyter. The policy of Germany is to stir up as much trouble as possible among other nations, stopping just short of going to war herself. She has made great trouble in Morocco, and her course has cost the lives of many French soldiers, as well as of multitudes of the natives; but she has no intention of going to war with France. She is for peace.

The true cross of the Redeemer was the sin and sorrow of this world. That was what lay heavily on his heart.

A PEW EXPERIENCE.

It was near the hour of service at Blank street church. The bell, an importation from abroad, pealed musically. The doors of the massive stone edifice stood invitingly open, and the music of the great organ swelled and vibrated. Singly, by twos and threes, in carriage or afoot, the audience came. The congregation was composed of the moderately wealthy and of the different classes of wage earners with exception of the very poor. The millionaire and the man who had no reasonable expectation of tomorrow's dinner were alike absent.

Save for the opening and shutting of doors as the members passed on their way to their respective pews, the ushers were unemployed, so it chanced that a modest little person in shabby black entering the church gate was at a loss which to address, and let fate in a measure decide for her by asking the one nearest to how her a seat. Now this very natural request put the usher in a quandary, for his particular aisle, the centre, was by virtue of the view it afforded, the coolest, and therefore the one selected by the wealthiest and most fashionable members of the church. Having riches their respective pews they considered, not without reason, that this entitled them to their exclusive use, and they took various ways of showing their resentment and indignation in the rare instances when an unfortunate stranger had been placed there. There were, it is true, hospitable members who considered that their consecration to God included their church pews, and who held them, like their houses, at the service of the Master.

Not a desirable pew on this usher's aisle remained unrented. He had but little experience, having been lately appointed to the position, and he possessed the courage of his convictions. Up the aisle he escorted the lady to a place where she could both see and hear.

"Jack, where in the name of common sense did you put that woman?" demanded a companion energetically on his return.

"Number twenty-three, I think," responded Jack carelessly. The other whistled.

"What's the matter?"

"Matter enough! don't you know that Stanley's seat?"

"Well!"

"Well, you'd better get her out again." "Not if not for a church full of Stanleys."

Then the head usher came hurrying out, a worried look on his face.

"There's someone in Stanley's pew," he said. "Won't one of you fellows show her another seat before they get here?"

"Jack put her in," explained the other usher. "It's up to him to get her out."

The head usher turned inquiringly to him.

"Am I to turn people away?" asked Jack, hotly. "There's not a seat unrented on my aisle, except the two last, where they can't see or hear anything."

"There are the side seats," hesitatingly said the head usher.

"Oh, I understand, to the next person that asks for a seat I'll say, 'the pews in this aisle are reserved for superior people, please walk over to the side and the usher will show you a seat better fitting your station!'"

"Stanley pays nearly one-quarter of the salary," explained the head usher, "and we have to humor him. The church can't well get along without him."

"Is it Stanley's church or the Lord's?" inquired Jack. "Because I should think that if it's the Lord's, he would be able to take care of it even if Stanley did leave."

The expression on the other ushers' faces caused him to stop suddenly, as a very pretty girl entered the church door in company with a slender, stately woman and hook-nosed, gray haired man.

"Now it's too late," said the head usher when they had passed out of hearing. "I'm sorry for that woman." "You don't mean —?" questioned Jack. "That they'll turn her out," interrupted the other usher. "They will, or else make her so uncomfortable that she'll wish she was miles away."

"I didn't once think of that," exclaimed Jack in consternation. "I —" He stopped, for out through the door from the middle aisle came the shabby little woman. Her face was white, her eyes flashed, while her lips were one thin straight line. Jack hurried forward.

"I ask your pardon for placing you where I did," he said. "I am new at the business, and I did not know that there were such people in the church. May I show you a seat where I know you'll be welcome?"

"No, thank you," she answered. Then more gently, "It was not your fault. You made the same mistake that I did in thinking that the Lord's people would be welcome in his house." Then she was gone.

CURRENT LITERATURE FOR OCTOBER.

Current Literature for October achieves what newspaper men would call a "scoop" in presenting to its readers the first account that has appeared in any magazine of Charles Dickens's letters to his first love. They are of prime importance, whether regarded as literary or biographical material, and will be read with deep interest throughout the English-speaking world. This article on Dickens is only one of many engrossing features of the new issue of Current Literature. There is the usual brilliant "Review of the World," covering all the latest and most important political developments at home and abroad. The editor remarks that this is the "most saccharine" of all presidential campaigns in the memory of living voters, and points out that the nearest approach to a "dominant issue" is Mr. Bryan's plea for a federal guarantee of bank deposits. The "Campaign Chauffeurs of 1908"—Frank H. Hitchcock and Norman E. Mack—are treated in vivid personal sketches, and articles are devoted to Mu'at Hafid, the new Sultan of Morocco, and to President Castro, of Venezuela. Tolstoy's eightieth birthday lends timeliness to a discussion of "What Tolstoy Means to America." The art figure treated this month is Henry O. Tanner, an Afro-American painter, who has become famous in Paris. The renaissance of interest in spiritualism is covered in a lengthy article, "Has Spiritualism Made Good Its Claims?" There are also religious articles bearing on "The Alleged Decay of Responsibility in America," and "The Present Status of the Modernist Controversy." In the Music and Drama department the rival productions of "The Devil" and "The Vulgarization of Salome" are described. The Science department gives first place to an illustrated account of the Wright aeroplane. The story of the month is by John Glasworthy, a new English writer who is hailed as an author with a big future.

Bishop Tugwell, of West Africa, says that in seven years the imports of rum and gin in Southern Nigeria have increased from 2,500,000 gallons per year to 4,000,000 gallons, giving an increase of revenue of nearly half a million dollars, while the revenue from cotton, salt, linen and foods has largely decreased. The traffic is rapidly spreading into North Nigeria. Christian Africans who sell liquor are not admitted to the communion.

I will govern my life and my thoughts as if the whole world were to see the one and to read the other; for what does it signify, to make anything a secret to my neighbor, when to God all our privacies are open.—Anon.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

DAVID'S KINDNESS TO JONATHAN'S SON.*

By Rev. Clarence Mackinnon, B.D.

Kindness for Jonathan's sake, v. 1. In the city of Pittsburgh, in front of a library erected by Mr. Andrew Carnegie, the great donor of library buildings, stands a small monument, with an inscription showing that it was erected to the memory of a gentleman, who, when the millionaire was a poor boy, had permitted him to use the books in his own private library. Through all the years of his climbing up fortune's ladder, Mr. Carnegie cherished the memory of this kindness shown to him in his early years and when he became a rich man, he showed his appreciation of the advantages opened up to himself, by seeking to please them within the reach of others. Gratitude for benefits received is best shown by generosity in sharing them with others.

The kindness of God, v. 3. A slave in climbing a mountain missed his footing and fell. He grasped a little bush to save himself, but it gave way and he went rolling down the slope with it in his hand. When he reached the bottom, he noticed little white particles adhering to the roots of the bush. They looked like silver. He climbed again to the spot, dug with his fingers into the soil, and found that his hopes were well-founded, and that he was the discoverer of a mine that secured for him a great fortune. When he slipped, he became alarmed; when the bush gave way, he cursed his misfortune; but the very events that filled his heart with anxiety and misgiving, were the greatest material blessings that ever came to him. God's kindness is oftentimes veiled, and surprises us in the most disconcerting ways. Some serious illness, an unexpected loss, a disastrous fire, a sore disappointment,—and we think we are undone. Then God discovers His kindness to us, and through these very misfortunes enriches us in a thousand ways that we had not dreamed of; and we find that behind "a frowning providence" He has hid "a smiling face."

Fear not, v. 7. When Catherine the Great ascended the throne of Russia, she cast a jealous eye on the young Princess Tarrakanoff, only sixteen years of age, whose claims to the crown she dreaded, and who had found refuge in Italy. She sent Alexis Orloff to entice her by false promises to place her foot once more on Russian soil, where she could be arrested. But the young princess was too suspicious to be easily entrapped. Then Orloff made love to her, went through the form of a marriage ceremony, conveyed her as his bride to Leghorn, and, amid echoes of artillery and the shouts of a thousand throats, placed her on board a Russian warship. In a moment all was changed, her pretended husband deserted her, she was informed that the marriage was a mockery, and that she was Catherine's prisoner. For five long years she lay in a Russian dungeon, until the friendly waters of the Neva overflowed their banks, invaded the prison, and drowned the sorrows of the innocent victim of imperial displeasure. In vivid contrast with this cruelty, is David's generous treatment of Mephibosheth, a possible claimant to the throne of Israel. By his example the noble king teaches us how the kindness of God to us should

constrain us to deal kindly even with those who may be our rivals.

Such a dead dog as I am, v. 8. Poor Mephibosheth was lame. He could neither join in the race, nor mount the war-horse, nor perform those brilliant feats of arms, which in those rough times secured a man power and fame. He felt he was of no more use than a dead dog. But it was his very infirmity that was his strongest appeal to the interest of his fellows. It was the appeal of the weak to the strong. "O, please do not kill me, I am so small," cried the little child to the rough soldier who had seized him when everyone was being put to death, and the appeal was respected. It is brutal to trample on helplessness, weakness or deformity. God has permitted such suffering to call forth the generous sympathy of mankind, and not to provoke its contempt.

Thou shalt bring in the fruits, v. 10. All over our goodly land, barns are bursting with the harvest now safely garnered. From a bountiful heaven have come, during all the summer days, the sunshine and the showers that have caused the grain and the roots to grow and ripen into a rich reward for the labors of the spring. The harvest, according to the divine promise, has followed the seed-time. There is joy in all hearts over the plenty that has crowned the year. But there is a far more blessed harvest that brings a deeper and more enduring gladness. It is reaped by all who accept the invitation of Jesus, as Mephibosheth did that of David. This harvest consists in pardon and peace with God, a character reflecting that of the Perfect Man, and heaven at last. Who would not have these fruits? They are free to all through simple faith in Jesus Christ.

Lame on both his feet, v. 13. In many modern cities, playgrounds are set apart for children. Here, with the green grass beneath their feet little ones from the stuffy homes in the crowded streets may play and grow strong. No money, surely, is better spent in any city than the money that provides these spaces for play. And, in smaller ways, the deeds that will bring us the richest returns of joy are those that help less fortunate ones than ourselves to a happier life.

THE FOLD.

I have a life in Christ to live,
But ere I live it, must I wait
Till learning can clear answer give
Of this and that book's date?
I have a life in Christ to live,
I have a death in Christ to die;—
And must I wait till science give
All doubts a full reply?

Nay, rather, while the sea of doubt
Is raging wildly round about,
Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ, and at thy feet.
Take but the lowest seat,
And hear thine awful voice repeat
In gentler accents, heavenly sweet,
"Come unto Me and rest;
Believe Me and be blest."
—John Campbell Shairp.

LIFE TO BE A SONG.

God wants our life to be a song. He has written the music for us in his Word and in the duties that come to us in our places and relations in life. The things we ought to do are the notes set upon the staff. To make our life beautiful music we must be obedient and submissive. Any disobedience is the singing of a false note and yields discord.—J. R. Miller.

PREACH THE CROSS.

(By Rev. Theodore L. Cuyler, D.D.)

"First of all," wrote Paul to the Church of Corinth, "I delivered unto you that Christ died for our sins." The "first of all" does not refer to priority of time; for Paul has sounded the Gospel-trump through the cities of Asia Minor, and under the shadow of Mount Lebanon, before he ever struck its key-note amid the voluptuous idolaters of Corinth. But it means that as the principal thing, he preached the Cross of the crucified Son of God. Whatever else came second, this always came first; whatever else he omitted, he never omitted the very core and marrow of the Gospel of salvation.

The atonement is the cardinal doctrine of the Bible. Other religious systems make prominent the character of their divinities, or the life of their founders or some sacred rites of worship. But the core of Christianity is the sacrificial death of its Divine Founder. The Bible does not underrate Christian ethics, or the spotless example of Jesus; but the atonement transcends all other truths in sublimity and saving power. If I could deliver but one discourse to a congregation composed of all the nations of the globe, this should be my text: "Christ Jesus died for our sins." This is the text that has rung round the world wherever pure Christianity has found a voice. This is the truth that shook pagan Rome, and confounded human philosophers; and it is the truth that has lain warmest and closest to the Christian's heart in every age of the Church. The touchstone of every minister is this. Does the man preach Christ and him crucified? wherever the highest spiritual power is developed from a pulpit, wherever sin is most fearlessly assailed, wherever sinners are awakened and most thoroughly converted, wherever the richest outpourings of the Holy Spirit have been enjoyed, there has been commonly the most faithful preaching of the guilt of human sin, and of salvation only through the atoning blood. It is the imperative duty of every ambassador of God to thunder against injustice, and intemperance, and licentiousness, and fraud, and hypocrisy, and covetousness, and every form of impiety; but the true vantage ground from which to assail them is beside that Cross, where Jesus died to condemn all sin, and to save the sinner. If I were a member of a church seeking for a pastor, my first question would be. Does he make foremost the atoning blood of Jesus Christ? No erudition, or eloquence, or "advanced thought," can supply the lack of this one thing needful. From the most brilliant or erudite discourse that has no Christ in it the hungry, unsatisfied believer comes away complaining, "He has taken away my Lord, and I know not where he has laid him!"

Be careful also how you present Christ; for not every theory of the Cross is either Scriptural or soul-giving. Theodore Parker was the apostle of "the humanites," and fearlessly denounced many wrongs; yet he often spoke of the crucified Redeemer in language that makes our blood run cold. Some pulpits teach that Jesus died simply to display his fortitude and his sincerity to a principle; another pulpit teaches that he died to set a sublime example; another that the only aim of the Cross was to make an exhibition of wickedness, and to lead men to abhor it. Not long ago a very prominent pulpit presented a theory of the atonement from which

*S. S. Lesson, October 13, 1908—2 Samuel, ch. 9. Commit to memory v. 7. Golden Text—And be ye kind, one to another, tenderhearted, forgiving one another.—Ephesians 4:32.

THE DOMINION PRESBYTERIAN

almost every drop of vital fluid had been drained away. Neither Paul nor Peter would have recognized their own utterances under the gloss that was put upon them.

The only theory of the atonement that meets the tremendous necessities of a world lying in wickedness, or the mighty demand of the New Testament Gospel, is this plain, simple line, "Christ Jesus died for our sins." The three great ideas compressed into this line are substitution, sacrifice, salvation. Christ Jesus became our substitute, and suffered for us. Christ became our sacrifice, and laid down his life to take away our guilt. Christ secures eternal life to every true believer and faithful follower. In these three points the vast body of regenerated believers agree; and if the much prayed for unification of all Christian denominations ever comes, it will crystallize around the core-truth of the Cross. It will be a Union in Christ for a world without Christ.

All success in preaching lies just there. Paul's key-note, struck under the shadow of the Parthenon, and in defiance of Caesar's lictors, has been the secret of power for eighteen centuries. Luther preached this Gospel of atoning blood to slumbering Europe, and it awoke from the dead. Amid all his defences of the divine sovereignty, Calvin never ignored or belittled the atonement. Cowper sang of it in sweet strains among the water lilies of the Ouse; Bunyan made the Cross the starting point for the Celestial City. John Wesley proclaimed it to the colliers of Kingswood, and the swarthy miners of Cornwall. Moody's bells all chime to the key-note of Calvary. Spurgeon thundered this doctrine of vicarious atonement into the ears of peer and peasant with a voice like the sound of many waters! The heart of God's church has ever held to this as the heart of all Christian theology, "Christ Jesus died for our sins!" If the greatest of all human preachers made this the foremost text of his wonderful ministry, then, my dear young brother, you have but to plant your pulpit in full view of the Cross, and make every line of your labors converge towards "Christ and him Crucified".

A PRAYER.

Almighty God, we would be Thy sons and daughters. Thou art our Father, though Abraham be ignorant of us. Our Father in Heaven; hallowed be Thy name; Thy kingdom come. Be pleased to work within us all the good pleasure of Thy will, and the work of faith with power. Accomplish Thy purpose in our hearts, and make our lives beautiful as a palace built for God. We thank Thee that we have yearnings towards Thee. This is the pledge that we have not been left to ourselves, but are still cared for by the eye of heavenly pity. Amen.

God buries His workmen, but He carries on His work.—John Wesley.

It is well if the star of Bethlehem shines over every home.

Do not be afraid to lose the ointment of love. Its fragrance is never noticed until the alabaster box is opened.

Are you discouraged? Then get closer to the Master and let the courage of the Christ strengthen your soul.

When a man becomes a follower of Jesus Christ he enters into a contract to help redeem the world in Christ's name.

Religion, like all else, must keep pace with God. So long as the ark moved, the Fire and the Cloud went with it; but when it reeled and became the centre of a self-righteous pride, God left it to itself. Moses must give way to One greater than himself.

A LADY MEDICAL MISSIONARY.*

By Rev. James Menzies, M.D.

Medical missions are essentially Christian, and the prototype of the medical missionary was Jesus Christ. He went about from place to place healing the sick, casting out devils, cleansing the lepers, and preaching the gospel of the kingdom. His gospel was not only for the souls of men, but a gospel for their bodies as well. He made this very plain as he spoke in the synagogue of Nazareth (Luke 4: 18): "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind,—to set at liberty them that are bruised." In sending out His disciples Jesus also recognized the same, for He gave them power over diseases and evil spirits, and commanded them first to heal all the sick in the places where they came, and then preach the gospel to them. No better plan of reaching people with the gospel has ever been devised, and missions have long since recognized the importance of combining medical work with evangelistic; and this for two reasons:

First, nothing is equal to it as a pioneer agency. People are apt to be prejudiced against a foreigner and his foreign religion, and refuse to listen to it, but the hand that eases his pain and cures his disease is sure to win a man's gratitude, and he is then more likely to listen to the gospel.

Secondly, and for a greater reason still, namely, that a gospel that brings healing only for men's souls and ignores their bodies, is not the whole gospel of Jesus Christ; for He came into the world to put right all that sin had put wrong. Missions that neglect the ministry of healing the body are not truly representative of Christianity. Our Honan Mission has always recognized this, and the first convert was a hospital patient.

Dr. Lucinda Graham was the first lady Medical Missionary to North Honan. The first twenty years of her life were spent in Simcoe County, Ont., when, with her parents, she moved to Toronto. After spending one year in teaching, she entered the Women's Medical College, in 1888, completing her course in 1891. Those who knew her speak of her as a veritable sunbeam, possessing that most excellent quality (valuable anywhere, but especially in a missionary) of undepressibility. Her face always wore a smile, and she made those about her bright, in spite of themselves. In her mission work at home and abroad, in her work as a Sabbath School teacher in Westminster Church, Toronto, and everywhere, the following lines found in her diary indicate truly the consecration of her entire being to her Master's service:—

"My talents, gifts and graces, Lord, Into Thy blessed hand receive;
And let me live to preach Thy Word,
And let me to Thy glory live.
My every sacred moment spend
In publishing the sinners' Friend."

And so, when the call from China's suffering women for a woman doctor, she cheerfully responded, and in 1892 went out as the first lady medical missionary in North Honan.

Two years were spent in the study of the language, in which she made rapid progress; in treating the sick women and children, or touring among the villages, carrying brightness and hope wherever she went. Her life gave promise of great blessing, not only to the people of China, but to her fellow-missionaries, as well; but like her Master's, her time of ministry on earth was to be short. When at Tientsin assisting in nursing a fellow-missionary sick with an incurable disease, she was seized with the terrible Asiatic cholera, and in a few hours was

Y. P. S. Topic, 25th Oct.: Dr. Lucinda Graham. John 20: 13-18.

laid to rest in that strange burial place, where, on the headstones you may read the names of men of all creeds and from many lands. Close beside the graves of Dr. John Kenneth Mackenzie, Dr. Roberts, and Mrs. Malcolm, she was laid on Oct. 13, 1894.

And so the life of this brave girl was thrown away! It was cast into the ground to die; and men said: "Why was this waste of precious ointment made? It is wrong; it is a sin to expose one's life in such a way. That life might have been kept safe and well for many years." But her Master said, "Let her alone; she hath done it unto Me; and that life cast into the ground to die shall bring forth much fruit."

DAILY BIBLE READINGS.

M.—Womanly courage, 2 Kings 4: 18-26.
T.—When men fail, Judges 1: 13-15.
W.—Leadership, Ex. 15: 2-21.
Th.—Devotion, Ruth 1: 14-18.
F.—Ministry, Mark 14: 3-9.
S.—Remembered, Acts 19: 35-43.
Sun.—Topic: A Lady Medical Missionary; Dr. Lucinda Graham. John 20: 13-18.

CHRISTIANITY OF CHILDREN.

"Years ago the astronomers calculated that there must be a world hanging at a certain point in the heavens, and a large prize was offered for some one who could discover that world. The telescopes from the great observatories were pointed in vain; but a girl at Nantucket, Mass., fashioned a telescope, and, looking through it discovered that star and won the prize, and the admiration of all the astronomical world, that stood amazed at her genius. And so it is often the case that grown people can not see the light, while some little child beholds the star of pardon, the star of hope, the star of consolation, the star of Bethlehem, the morning star of Jesus. "Not many mighty men, not many wise men are called; but God hath chosen the weak things of the world to confound the mighty, and base things and things that are not, to bring to naught things that are." Oh, do not despise the prattle of little children when they are speaking about God, and Christ and heaven. You see the way your child is pointing; will you take that pointing, or wait until, in the wrench of some awful bereavement, God shall lift that child to another world, and then it will beckon you upward? Will you take the pointing, or will you wait for the beckoning? Blessed be God that the little Hebrew captive pointed in the right direction, Blessed be God for the saving ministry of little children.—Dr. Talmage.

WORKING WITHOUT WANTING TO.

If we always waited to do what ought to be done until we felt like doing it, the world would come to a standstill. Spontaneous activity has an attractive sound to it, but it does not often "do things." The world's work is done by men and women who have no time to waste waiting for the "spontaneity" will-o'-the-wisp but who must work and produce results whether they feel like it or not. The time when it has got to be done is the time to do a thing. The person who throws himself heartily into his work at such a time, in utter disregard of his feelings and inclinations, is going to do the best work both then and in the long run. The persons who always waits for a spontaneous, unsolicited prompting to a specific piece of work misses most of his opportunities and possibilities, and is not really a serious factor in the life of the world. Self-forced work sternly attacked and doggedly held to, breeds power in work and liking for work. To wait for power and inclination to come first is to try to hitch the cause to the result.—S.S. Times.

The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

AND AT

MONTREAL AND WINNIPEG

Terms: One year (50 issues) in advance, \$1.50.

SPECIAL OFFER.—Any one sending us FIVE new names and \$5.00 will be entitled to a FREE copy for twelve months.

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake in label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

Send all remittances by check, money order, or registered letter, made payable to the DOMINION PRESBYTERIAN.

When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application.

Letters should be addressed:—

THE DOMINION PRESBYTERIAN,
P. O. Drawer 563, Ottawa.

C. BLACKETT ROBINSON,
Manager and Editor.

OTTAWA, WEDNESDAY, OCT. 14, 1908

The international society of "anti-slavists," as they are called, in Portugal, is giving earnest attention to the great abuse which exists in Angola, where a commercial servitude exists which is a virtual slavery. No worse condition of things exists even in the Congo than is found in Angola. It is high time that international action were taken to terminate slavery in all parts of Africa where now it exercises its blighting curse.

The Russians are pouring into Siberia where a new nation is reported to be forming. During the year past over 500,000 Russians have gone to Siberia, which is half as many immigrants as this country has received in the same period. It may be that as time goes by Siberia, like parts of Australia, having been first a penal colony, will become a civilized and progressive nation, proving that the new and Siberianized Cossack shall rule the greater part of Europe, if not the world.

PRINCIPAL GANDIER.

Knox College, Toronto, is fortunate in securing as successor to the late Principal Caven and Principal McLarn, who so recently resigned, a man so well equipped as Rev. Dr. Alfred Gandier for seven or eight years pastor of St. James Square church, Toronto. For seven years previously he was pastor of Fort Maesie church, Halifax, so that he brings with him pastoral experience of a valuable kind. A fine scholar, a capable organizer, and a manly man, a better choice for the Principality of Knox could hardly have been made. He is 46 years of age.

FICKLES VS. BEER.

The outstanding orator at the recent convention of liquor dealers at Toronto was a Mr. Bond, who argued eloquently that it would be just as logical to prohibit the sale of pickles as of brandy, of peanuts as of beer, seems to be regarded by prohibitionists as a joke, whereas as a matter of fact it may have a certain amount of scientific basis, and may foreshadow a widening in due season of the scope of temperance advocates' activities.

The Toronto Star, in a vein of irony, points out to Mr. Bond that if he knows of any cases where a man with brain inflamed and conscience dulled by an overdose of, say, peanuts, has murdered his wife and children in cold blood, or committed any similar crime, it is his duty to follow the thing up in the interests of humanity, and facilitate the solution of many problems which so far baffle both philanthropists and policemen. Who knows but what, if Mr. Bond does this, there will in time cease to be record of any crime for which the motive is unknown, or the cause inexplicable, and there will also cease to be recorded failures on the part of the authorities to capture, or at any rate identify, the perpetrators of mysterious and bloody deeds. Let but murder be done, however mysteriously, and if Mr. Bond makes good the police will unerringly be able to locate the criminal by merely ascertaining who in the community bought a can of salmon or a bottle of chow chow at the nearest grocery the day previous!

INDIAN CITY DESTROYED.

Hyderabad, the capital of the Nizam dominions, India, was practically wiped out and buried under a flood of black mud last week in one of the most sudden and appalling of the many disasters which have visited India.

In the Nizam dominions are many tanks or lakes, the largest of which communicate with the River Musi. Tremendous rain caused the lakes to overflow into the river, which in turn burst its banks. A flood of water sixty feet deep swept down upon the city, carrying everything before it and completely devastating several quarters of the city. Thousands of tons of water crashed in a dense mass against the houses, burying under the ruins the natives to a number that can not be estimated.

When the flood subsided a vast quagmire of black mud marked the spot where thousands of people lived. Bands of natives are now searching this pool for the bodies of their relatives, and the scenes are reported as sickening. Many of the bodies have been recovered, and all of them are badly mangled. Many more are buried in the debris of masonry and twisted iron. The flood actually wiped out a district a mile long and a half mile wide.

It is feared that pestilence will follow the floods.

In these days of lack of rain on this continent, it is pleasant to note that down in Panama, last week, 7.12 inches of rain fell in three hours; still the steam shovels keep on digging. Notwithstanding local showers in various directions, the rain fall has been very little; and the water in rivers and streams is reported lower than for many years.

CHRIST'S DEALING WITH SELFISHNESS.

Christ chose human selfishness for the field in which he would work. He does not use the word at all but he lived in the presence of the thing itself. It was not mere brutality nor blood-thirstiness which brought him to the cross. It was something of far gentler appearance than that, something of very plausible character if looked at only in its beginnings. The blows and buffetings of that last night were a complete surprise to his disciples. They did not know that from such a mustard seed as men's ordinary self-seeking—such as they had had all been guilty of—there could come under favoring stimulus a growth of such malignancy as burst upon them all in a single night. But all along Christ knew what he was dealing with, and he knew what it could break forth into, once it was given a free hand. All through his ministry he had dealt with selfishness, and we can make out with a good degree of certainty just how he dealt with it.

And yet Christ seldom talks about it directly. In any book of ethics we shall find a great deal more than he ever says about it. He did not philosophize about it, he took a way with it. Yet he did not appear among men as one who was keen-eyed to detect it in them. He did not come full of censure or full of suspicion. Perhaps one of the surest signs of our own deep selfishness is when we begin to detect it in others at every turn. People who talk about it constantly, and are keen to find it in everybody, give one of the surest signs of that self-centeredness which is the very essence of selfishness. A growing conviction that men are not giving us our due convicts us of that very vice which Christ came to conquer. All that needs to be said about selfishness may be said very soon. A whole library on the subject would make little difference to a selfish life. Indeed, it might even become a favorite sort of reading. What this malady needs is some great action, and Christ's life was the great action which has done more than all philosophies to conquer selfishness in men's lives.

He dealt with it by not saying much about it. And he dealt with it also by doing the opposite. It is the paradox of the spiritual life that when you cannot get something that you want very much,—and even need very much,—the only way to satisfy yourself is to give it. What Christ could not get he gave. There was little sympathy for him; he gave it, and the spring from which he drew filled up again. His loneliness was the greatest loneliness that ever smote a human heart. There was but one way to satisfy it, and so he gave his society to the lonely, and his life filled again with presence. The workers were few, but he did not give an analysis of the trouble. He worked. When he felt that there was all too little self-sacrifice, he furnished it. It was said of the innovators at Oxford two generations ago that "they derived their influence chiefly from their regardlessness of themselves and of their own interests: a gift which, in times of apathy and indifference to religion, alone possesses

the power of recalling men's hearts to it." When in this world did any man derive any power whatsoever from simply giving a better analysis than others of what constitutes selfishness? If we have hit upon some bright thought about it we may just as well throw it away. If we can think of anything of the opposite sort to do, let us do it. If there is nothing to do, let us not furnish one analysis the more.

And when Christ did the opposite he did not give the slightest sign of self-pity, the thing which often spoils our sacrifices and turns them into a finer selfishness. When he did the opposite it was real. He did it the last night in the upper chamber when he took the towel and girded himself and began to wash the disciples' feet. We may be sure that in that act he not only showed them what they ought to do, but how they ought to do it. Every one of our lives is a cost to other lives, and very often we have no appreciation of that fact simply because of the grace with which they bear with us. They do for us, but, because they do it as if it gave them pleasure, we do not realize the cost that lies behind it all. The very thing that makes their kindness to us perfect is the very thing that makes us blind to the fact that it is kindness. Because they require nothing in return, we fail to see that that is just the direction where we ought to have made a return. And sometimes this thing goes on too long in lives that are close beside us, and we never come to our senses about it until it is too late.

But the last element in Christ's dealing with selfishness is his confidence that when he had finished the great action of his life—for his life was one great action, and not a setting forth of ideas—men would feel as he felt and begin to do as he did. His last words are not about the crowning meanness and selfishness of mankind, but about his confidence that men will now hear and acknowledge the appeal he is making. How often, when we have brought ourselves to some point of unselfishness, there still rankles the thought that it will all be wasted upon men, and that they will do no otherwise because of it! But Christ, while he gives a rebuke to his disciples, gives a rebuke that honors them when he says that, though they do not now feel the force of what he is doing, they will feel the force of it hereafter, and they will never think of doing otherwise.

That is the confidence which Christ has in us. He teaches us that some day we shall take his view about ourselves. What a confidence! And what a confidence to express at the very moment when wrangling and striving seem at their very worst! It is not a prediction that we dare make to ourselves on the strength of what we know of ourselves; but Christ, who knows us utterly, makes this prophecy to all of us when we make ourselves his disciples. He steadily treats every disciple as if underneath all his surface disagreement with his Lord there is a possible royal soul. And some day he will release it. The cross was a tribute to humanity. Christ believed that selfish and wasted lives could understand what that meant.

BEST COLLEGE FOR BOYS.

Dormitories and halls filled to their capacity with pupils, and general efficiency in field and class room, were the chief points in the report of Principal Rev. Dr. Bruce Macdonald at the annual prize day at St. Andrew's College October 1st. There was a notable gathering of distinguished visitors and officials and friends of the college in the assembly hall, Sir Mortimer Clark taking the chair. It had been announced that after the meeting in the assembly room was over a garden party would be held in the grounds outside, but in consequence of the sudden change in the weather arrangements were made for the social gathering inside the college.

In his ninth annual report Dr. Macdonald gave data which showed the good progress of the school in every direction. He reported a roll call of 310, the largest in the history of the school, and added that twelve applications for boarders had been refused because there was no room for them. The matriculation results at the University of Toronto were pleasing, as of 42 entered 34 had passed. In athletics the college had won the school football championship and had done well in hockey and cricket. But at St. Andrew's, much as athletics were esteemed, no boy with a tendency to scholarship need sacrifice his studies for athletics. Speaking of gymnastics, Dr. Macdonald mentioned the very interesting fact that of 156 boys who had undergone the entrance medical examination no less than 35 had spinal curvature. These boys had been given corrective exercises so that now twenty of them had straight backs and fifteen were partially cured.

Mr. J. K. Macdonald, President of the college; Rev. Mr. Kilpatrick, Dr. Hoskin, Rev. Canon Cody, Rev. Dr. Falconer and Sir Mortimer and Lady Clark distributed the prizes. The speeches all reached a high class of oratory. Dr. Kilpatrick told the boys that the overmastering virtue of an institution like St. Andrew's should be loyalty—loyalty to their country, flag, empire, college and Christian principles. Canon Cody quoted the advice of Lord Cromer to schoolboys: "Don't lie, because a lie has no strength in the end, love your country above party and selfish ends, don't dawdle but push forward in life with determination." President Falconer besought the boys of St. Andrew's, as they had had special advantages to begin life with, to show that they had made the best use of those opportunities and rise to be leaders in their country's affairs.

"THE CALL OF THE WILD."

There is not another place on the continent of America to compare with the "Highlands of Ontario" for deer and moose hunting. This part of Canada still forms a portion of that small remnant of the world's pristine wilderness—not yet the abode of man and his mighty civilization.

Northern Ontario with its rich resources is regarded as the richest deer and moose country in the world.

Moose season in the Moose country opens October 16th for 31 days. Deer season in the Deer country opens November 1st for 15 days.

These sections of Ontario are the places to hunt and valuable information as to how and when to get there and all particulars can be had free by addressing J. Quinan, D. P. A., G. T. Railway System, Bonaventure Station, Montreal, Quebec.

The first rural mail delivery in Canada started last Saturday afternoon. It runs between Hamilton and Ancaster village, a distance of seven miles. Each of the 37 subscribers has a locked box, with two deliveries a day.

MEN FOR FRONTIER WORK.

Winnipeg Free Press.

The unusual spectacle of 28 young men all consecrated to the work of the Presbyterian church militant in the frontier districts of the northwest, gathered together to receive advice and welcome from older and wiser heads, was presented in the Sunday school room of historic old Knox church on Saturday night 3rd inst. These young men, all from Scotland, whose names have appeared in the Free Press heretofore, have come to Canada in response to a call sent out through the medium of the Rev. Dr. Carmichael, the home mission secretary, to fill vacancies in the frontier ministerial posts and to prepare themselves for more responsible charges in the future.

Besides several representative preachers and teachers of the Presbyterian church a large number of members of various local churches were present Saturday night to welcome the missionaries. Dr. DuVal pastor of Knox church and moderator of the Presbyterian assembly, opened the programme by a stirring address to the young men in which he called upon them to be men in the true sense of the word. "Be white men" he said, "for the west demands white men. The west will try you as with fire, and if you are found wanting, it will have none of you." In conclusion Dr. DuVal declared he would prophesy that when he was dead and gone one of these young men would fill his place.

Dr. Carmichael told of the selection of the men and of the grit they had shown in deciding to come, and of their determination to succeed. Principal Patrick of Manitoba college spoke to the missionaries on the subject of the necessity for educating themselves to the very highest possible standard. Scholarship would lead them into positions they could never attain otherwise and would make easy for them the paths that otherwise would be full of pits and difficulties. Dr. Patrick pointed out that the work here would be carried on under much greater difficulties than it was in Scotland. The sympathy of the people went out to those young men and also to their congregations during their early efforts. They would be laboring in a country in which the traditional reverence for the ministry could hardly be said to exist as it did at home. They would be judged by their manliness.

Dr. Farquharson, speaking to the young men, said that the surface of this country had merely been scratched yet. No one knew what its real possibilities were. What it would be 30 years hence would be hard to say. But it was well to remember that ministers were not here for wealth, and those of them who forgot their calling to seek after worldly goods would be failures in their chosen field.

Dr. Gordon, of St. Stephen's, said that he felt quite sure that the young men didn't believe all that Dr. Patrick had said; that they believed that he was (as Dr. DuVal would say) "talking through his hat." However, Dr. Gordon went on, every word that Dr. Patrick said could not be too strongly impressed on the minds of the missionaries who were about to go into the field. In almost every congregation, no matter how far removed from the great centres, would be found men capable of appreciating the very best efforts of any man. University men were to be found in every walk and strata of this western world. The young men would find plenty of hard work ahead, but if they were men they must succeed.

Following the addresses, W. Davidson Thomson sang very acceptably and Miss Gracie Matthew played an excellent instrumental selection. Afterwards refreshments were served by the ladies of Knox church.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

JOHN BREWSTER'S "LEADING."

The room was full of a warm sweet stillness, broken only by the leisurely ticking of the tall clock and now and then the slight noise of a coal dropping on the hearth, at which the grizzled old dog, lying asleep with his head on his outstretched paws, half opened one eye and closed it with a sigh of content.

The master of the house, with his feet also stretched toward the fire, read his weekly paper, and on her straight-backed, flag-bottomed chair, the very center of all the warmth and peace and brightness, sat the mistress, Hannah Brewster, her fingers busy with her needle and her placid face fittingly framed in her Quaker cap.

Hannah married "out of meeting" but her gentle speech and ways were a birthright that would always set her apart from the world's people and with or without the "inner light" she read John Brewster's heart with unerring certainty.

She knew now that something was disturbing him, but she might have been the virtuous woman whom Solomon had in mind when he wrote, "She openeth her mouth in wisdom," for she asked no untimely questions. Her husband folded his paper, tossed it upon the table, and drew his chair to the old mahogany secretary where he kept his few papers as his father had done before him.

John Brewster had probably never read a line of Browning, but he would have understood you perfectly if you had said that he had—

"Two soul sides; one to face the world with,
One to show to a woman when he loved her."

His father had been a hard, grasping man, and whenever the son sat down at the old secretary and dropped the worn lid the spell of his father's presence seemed to come upon him. Unconsciously his mouth settled to sterner lines and there was a cold gleam in his eye, as if some hidden spark of avarice were kindling in his heart.

He untied a packet of papers and selected one, which he carefully opened. Yes, that was the mortgage on Daniel Strong's farm, given him in a sore emergency to secure a loan. He remembered that in his first generous impulse he had not wished for security, but Daniel had insisted. He had never been able to repay it, and now, for three years, the interest had not been met. He had been very easy with Daniel; nobody could deny that. Not many men would have let a note run on in that way. John Brewster knew he would never have done it if Hannah had not been at his elbow. She had an innocent way of letting her light shine upon his best-laid plans until they often took on quite a new aspect. It was inconvenient at times, but he never yet had taken any very serious step without talking it over with Hannah. He wheeled sharply from the secretary with a frown that softened a little as he faced the sunny room.

"I been studying about this note of Dan'l Strong's, Hannah. He hain't paid any interest for three years. Seems kind of shiftless letting things run on so. I hate to have my business at such loose ends—"

"Yes," said Hannah, gently, "'tis trying, but thee knows how they've been dealt with. It seems a good providence that thee had the mortgage, and didn't need the money."

"I don't know about not needing it, Hannah. We ain't suffered for lack of it, but if I had that money I could put it where it would bring a hundred per cent. inside of a year. I been talking with Rufus Dow, down to the Corners. He's round buying up farm mortgages. I was most tempted to ask him to make a bid on this, just to get things squared up."

"'Tis trying," said Hannah, again, "but I guess Dan'l does the best he can."

"Well, now I'll tell ye, Hannah, what sort of riled me up. You remember I told you about that big wax doll Farley had in the store, dressed like a live baby and looked like one—I declare for I could have hugged it myself. Farley didn't count on selling it, but he thought it would draw the children. Well, while I set there waiting for the mail in come Dan'l Strong and bought that doll. Threw a ten-dollar bill on the counter grand as a lord. He was so took up with his bargain he never saw me nor anybody else; just hurried out as soon as it was wrapped up. I didn't call it honest for a man to buy an extravagant thing like that when he can't pay his debts. I've about made up my mind to let Rufus Dow have the note. Mebby he'll have better luck collecting than I seem to."

"I hope he won't foreclose too sudden. Folks call him a pretty hard man, and of course he couldn't feel for Dan'l as thee does, being boys together and always living neighbors."

Not a word of protest. John Brewster began to feel more comfortable and turned to close the desk, as the gentle voice added:

"Hain't thee better go over tonight and tell Dan'l? He ought to know, and if it must be done thee'll feel better to have it over."

"I suppose I ought to tell him, but I hate it the worst way. Don't seem as if it would help for him to have to worry over it before hand."

"I'll go with thee. I want to see Eunice. I've been making over some of Ruth's things for little Alice. When I was over the last time the child had no proper flannels, and it didn't seem right that our darling's clothes should be laid away in the closet when a motherless baby needed them. See, John does thee remember when thee burned that hole in the sleeve warming the little gown before the fire?"

Ah, yes—John Brewster remembered. Every trivial incident of the little life that had blessed the home for a few short years was written in his heart. He took the garment that his wife held up, smoothed it with a trembling hand and laid it down in her lap.

"I guess," he said, presently, "I'll go out and fodder. Seems to be getting dark early."

The proposed visit did not grow more attractive as the hours passed and John would have easily persuaded himself to stay at home, but Hannah promptly began her preparations, and he only ventured to say:

"You sure it isn't too fur for ye, mother. The footing's pretty slippery."

"The fresh air will do me good and thee can hold me up, John," smiled Hannah, as she tied the comfortable satin hood under her chin. Their road lay through the woods; scattered trees at first, through whole leafless boughs the stars shone, then the denser shades of pines and firs. John's twinkling lantern made fitting mosaics of light on the sombre trunks between which the wood road wound away into darkness, coming out at length on a footbridge over a little stream, silent now in the grip of the frost, beyond which lay the snow-

covered pastures crossed by cattle tracks.

Then the sheds and ample barns, with comfortable stacks camped about them and under its spreading elms the substantial farm-house that had seen three generations of Strong's round out their sturdy lives, winning sometimes less than they desired from the ancestral acres, but on the whole, content with such things as they had, and enjoying them.

"They're pretty well lit up," commented John, snatching at every pretext for hardening his heart. "Don't 'pear to be saving on candles, if they be mortgaged."

"It's Christmas eve, thee knows, John," said Hannah, innocently.

"Shoh, so 'tis. Why didn't you remind me, Hannah? Don't seem just a reasonable time for business."

"I shall have a happier Christmas if I know the child is comfortably clothed. Eunice is much afflicted with her hands and finds it painful to sew. I don't know as I ought to tell thee, John, but last time I came over Dan'l was trying to mend the child's stockings—I saw him through the window—"

The house dog rushed from the porch with a hoarse challenge that brought his master to the door, candle in hand, peering doubtfully at the approaching guests, but quickly recognizing them with a hearty greeting, in which John at least detected a tone of surprise. It was a good while since he had made a neighborly call on this old chum of his school days.

The room into which they were ushered was the great kitchen, the only room in the farm-house wholly unchanged through years since "the raising" when the massive timbers had been lifted into place by scores of friendly hands. The old fireplace had seen its honors transferred to a modern cook stove, but on special days the screen was drawn from its mighty front and the flames wrapped themselves again around the piled-up logs, leaping and wavering far up the black throat of the chimney and sending a rosy glow over the warm hearth, the brass candlesticks on the high mantle and the great beams across the ceiling till the room seemed full of memories of the vanished feasts and frolics of two centuries.

Tonight, besides the splendor of the fire, there were wreaths of ground pine, fir and scarlet alder berries, and in one corner, shaded by great evergreen branches that it seemed to stand in a wood, a child's crib, from which looked out the delicate, transparent face of little Alice, her cheeks flushed and her eyes shining with delight as she clasped the wonderful doll to her bosom. Her grandmother stood by the crib, her face radiant with the child's happiness, and Daniel Strong, having ushered the guests into the room, stood for a moment quite forgetful of them as he gazed over the scene. It was not so very long since he had planned Christmas surprises for the child's mother, the one daughter of their love, who had left this little one to comfort their loneliness when she went away to seek her heavenly kindred. Life had been hard for them since that day, and when the doctor had told them that the child was hopelessly crippled, even Eunice had given away and cried. "The Almighty hath dealt very bitterly with me." But with what a wonderful beauty her baby face shone, and how her laugh rang out as she held up the precious doll and demanded of John Brewster that he should "Kiss baby!" He did it without demur. Daniel Strong smiled at the sight and roused himself to make his neighbors welcome.

"That's a famous fire," said John, drawing nearer the generous blaze, "makes me think of old times."
 "It ought to," said Daniel; "that hickory is from the big tree by the old swimming hole. The bank washed out under it time of the fresher, and I had to cut it down. I hated the worst way to see it go. Remember when you went up after the flying squirrels and got hatched on a stub?"

"And you cut me loose with your jack-knife and spoiled my new britches. Well, well; don't seem so long ago. How's that Jersey yearling coming out? Made up your mind to sell her?"

"Come out and see her," said Daniel, suddenly; and, lighting the lantern, the two men went out. This would be John Brewster's chance to accomplish his errand, but no words came to him, and, presently, they stood together in the big, dusty barn. Daniel set the lantern down and faced his neighbor. His voice was harsher than usual but steady with a sort of desperate determination.

"I s'pose you come over about that note, John. I'd thought to have gone to see you, but somehow I couldn't seem to bring my mind to it last year nor this. I've done my best, John, but I haven't prospered. Things seem to go against me. I can't pay it and I can't pay the interest, and you may as well foreclose one time as another. I've got my mind made up to it and I don't seem to care much. Since Lucy died, and Tom went off, things don't seem to matter, anyhow. We thought there'd be Alice to work for, but Doc Landis says she can't live but a year or two, and she's going to be—she ain't right in her spine. Seems as though we couldn't have it so, but you have to take what's sent. I told Eunice we was bound to have one more old-fashioned Christmas, with a big fire, and the room trimmed up the way Lucy used to fix it, and the baby should have the handsomest present I could find. Eunice discouraged my getting the doll, but I guess if Lucy knows she'll understand. When I look at that little innocent creature and think what's before her I should like to give her the world. I sold Jersey to get the money—I'd a sold myself—"

"Shob, Dan'l!" interrupted John, in a most unnatural voice. "Don't you be upset by Doc Landis. He's an old croaker, anyhow, and 'way behind the times. We'll have Harding down to see the baby. And don't you worry about that note. I hain't needed the money. I was—I came over partly to speak to you about it."

"There's no chance of me paying next year than last. You've been forbearing with me, John, but it may as well come one time as another, and I don't mind you having the farm—just you fix it some way so's Eunice and me can stay on a spell. I don't know as mother could quite stand being turned out of her home—"

"What do I want of your farm, Dan'l Strong, with the best farm in all Essex county of my own, and nobody on the face of the earth to leave it to when Hannah and me are done with it? I declare, you kind of put me out of patience, Dan'l. You better come back to the house and see how the folks are getting on."

Daniel Strong turned to stroke the nose of the colt that sniffed inquisitively toward the lantern, and improved the opportunity to draw his sleeve across his eyes.

"I guess I be kind of upset," he admitted. "Eunice saw that old land shark, Rufus Dow, walking cross the intervals the other day and looking about, as if he was sort of a traveler tuggin' along, 'bout ready to give up, and the wolves follering close as they dared, ready to jump on him the minute he stumbled. I s'pose he keeps track of every mort-

gage in the county—smells 'em out as a crow does carrion."

Inside the house everything was bright and peaceful. The baby was asleep in her green bower, with her doll cuddled close on the pillow; Eunice and Hannah sat by the hearth in sympathizing talk, and on the table stood a dish of apples and a bowl of nuts—white, thin-shelled hickory nuts, such as two sturdy boys had often tramped miles to gather in the gray light of a frosty morning. Newer troubles were quite forgotten as the gray-haired men, comrades still, recalled old memories of far-off days or discussed the mysteries of clover and turnips and a succession of crops. And so the hours slipped by and the clock gave warning of its intention presently to strike nine, before Joan Brewster and Hannah rose to go. John drew on his mittens and then took them off, and drew two papers from his pockets.

"Here's your note, Dan'l, and there's the mortgage. I want to make you a Christmas present of them and you'll take a big load off my mind."

"But, John," stammered Daniel Strong, "I—I can't—"

"Well, I can," said John. And stepping quickly to the hearth he tossed them into the very heart of the fire, that made short work of devouring them. Daniel dropped down by the table and hid his face in his hands, but Hannah went straight to Eunice and put her arms about her.

"My dear," she said, "my dear!" and kissed her on both cheeks.

John Brewster and Hannah went home through the woods almost in silence; but as Hannah untied her hood she looked at her husband with love and pride in her eyes and said in her quiet fashion:

"I think, John, thee has had a leading."

John Brewster laughed and patted the little woman on the shoulder as he responded:

"I guess I have, Hannah. I suspect I've had 'em ever since I married thee."
 —Epworth Herald.

Do not hurry;
 Do not worry;
 Grip your purpose and be true.
 Days must measure,
 God's own pleasure
 When this truth is plain to you.
 Then be steady,
 Always ready,
 Never murmur, do your part;
 Light each duty
 With the beauty
 Of a wholesome, happy heart.

BOBBIE'S QUESTION.

The scholars were standing in two little rows;
 The sun through the window shone bright,
 While soft little airs on the tips of their toes
 Came tripping with April delight.
 And Bobby looked up as they gently went by:
 They'd told him a tale of the spring,
 And talked of the clouds in the happy blue sky,
 And all that the summer would bring.

He heard not the voice of the teacher at all;
 His thoughts had gone out with the sun,
 He stood with the others, his back to the wall,
 Absorbed till the lesson was done.
 "Now ask me some questions," the teacher had cried,
 "Just any that chance to occur."
 Bobby's fingers went up, and he solemnly sighed:
 "How long till the holidays, sir!"

EATING HIS WAY.

Freddie despised the multiplication-table. It made you ache all over to say your tables. And you couldn't remember.

Mamma got up and went out of the room. When she came back, she had a glass jar of tiny colored candies. Sue was opening it, and pouring out a splendid heap on the tablecloth.

"Now," said she, brightly, "here are five little candy dots in a row. Here are eight rows. How many candy dots?"

"Forty," promptly.
 "Yes. Now make seven times five and four times five and the rest. When you have made the whole table, learn it. When you have learned it, eat it!"

"Oh!"
 It was the most splendid way to learn your tables. Freddie went to work with a will, and, when the teacher (that is, mamma) said, "Sch-oi's out," he had learned a live table. He didn't eat it till after school.

The next day they went back and reviewed the two tables, and the next day after the three, and the next day after that the four.

One day the next-door twins' teacher was making their mother a call. Freddie was making one on the next-door twins.

"Don't you go to school, little boy?" the teacher asked him.

"Oh, yes ma," politely.

"Oh, you do? Well, I suppose you think the multiplication-table is perfectly unread, too?" she asked, smiling.

"Oh, no'm," eagerly. "I'm very fond of mine."

"Ineeded! How far along are you?"

"I've only eaten as far as seven times seven yet," said Freddie. And he went home, wondering why the next-door twins' teacher had opened her eyes so wide.

PHILOSOPHICAL TOMMY.

Did you ever hear about him? Grandma once knew just such a little philosopher, and he was the biggest little philosopher I ever knew. I do not think he ever cried; I never saw him cry. If his sister found her tulips rooted up by her pet puppy, and cried and cried—as little gris will—Tommy was sure to come around the corner whistling and say: "what makes you cry? Can you cry a tulip? Do you think that every sob makes a root or a blossom? Here! let's try to right them."

So he picks up the poor flowers, puts their roots into the ground again, whistling all the time, and makes the bed look smooth and fresh, and takes her off to hunt hens' nests in the barn. Neither did he do any differently in his own troubles. One day his great kite snapped the string and flew away, far out of sight. Tommy stood still a moment, and then turned around to come home, whistling a merry tune.

"Why, Tommy," said I, "are you not sorry to lose that kite?"

"Yes, but what's the use? I can't take more than a minute to feel bad. 'Sorry' will not bring the kite back, and I want to make another."

Just so when he broke his leg.

"Poor Tommy!" cried his sister, "you can't play any more!"
 "I'm not poor, either. You cry for me; I don't have to do it for myself, and I'll have more time to whistle. Besides, when I get well I shall beat every boy in school on the multiplication table, for I say it over and over again till it makes me sleep every time my leg aches."

If many people were more like Tommy they would have fewer troubles and would throw more sunshine into this world. We must cry, sometimes, but try and be as brave as possible.—Christian Work.

Work is only done well when it is done with a will.—Ruskin.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The congregation of Bank street church were favored on Sunday by hearing, both morning and evening, Rev. Prof. MacKenzie of the Presbyterian College, Montreal. At the evening service the preacher dealt with the subject of "The Unsaved."

Rev. Professor Gordon, of the Presbyterian College, Montreal, was the preacher in Erskine Church last Sunday. It was, we believe, his first appearance in Ottawa, but it will not be the last. Forceful and scholarly sermons were preached.

The Beacon Band of Erskine church held its first annual meeting Friday night. Officers were elected, and a programme committee was formed, with Miss H. Hope as convener, to look after a programme for each meeting during the year. Sick and look-out committees were also formed.

The Journal on Monday presented its readers with a portrait of Rev. C. W. Nicol, who, it is expected, will accept the call to Erskine church, in this city. The Presbytery of Quebec will meet at Richmond to-morrow, (Thursday) for the express purpose of dealing with the call; and no doubt Mr. Nicol's settlement as minister of Erskine church will immediately follow.

On the evening of the 7th inst. a very successful congregational tea and social was given in the rooms of the Glebe church under the auspices of the Ladies' Aid Society. Tea was served to the large assemblage from six to eight o'clock and the ladies were untiring in their assistance. Following this a musical programme was rendered in the body of the church after which the minister, Rev. J. W. H. Milne gave an interesting description of his two months' trip of the past summer through the British Isles.

Erskine Church Ladies' Aid Society held a talent tea last evening in the lecture hall. The congregation was well represented. A short and pleasing programme was given, which was much appreciated. Then followed a presentation to Mrs. Adam Turnbull, Secretary of the society. Mrs. McBean gave the address. She spoke in words of the highest praise of the long and faithful service Mrs. Turnbull had given the Ladies' Aid. Mrs. Pyle then made the presentation of a beautiful gold brooch with a fine stone setting. Mrs. Turnbull was completely taken by surprise, but in a pleasing way expressed pleasure for the gift and appreciation.

At the first meeting of the Home Missionary Society of St. Andrew's Church, there was a letter of acknowledgment read from Rev. W. W. Smith, of Durban, Man., for another donation of \$150 towards the building fund of his church. The most important item of business was the decision to have the society become an auxiliary to the Home Missionary Society of the Presbyterian Church in Canada. The society in St. Andrew's Church is the oldest in Canada, having been organized twenty-one years ago. Three delegates were appointed to attend the union meeting, preliminary to the formation of a Presbyterial of the Ottawa district societies, to be held in Erskine Church on October 8th. The ladies to represent St. Andrew's Society are Mrs. J. McLennan, Mrs. W. R. Dunlop and Mrs. W. C. Gullock. Mrs. Walter Bronson presided during the afternoon.

EASTERN ONTARIO.

Last Sunday was Rally Day in connection with St. Andrew's church Sunday school, Picton.

Rev. D. M. MacLeod, recently of Ottawa, was the preacher at Martintown last Sunday week.

Rev. S. Rondeau, of Montreal, occupied Knox pulpit, Lancaster, at both services last Sunday.

Rev. A. Lee, M.A., of St. Elmo, preached the sermon preparatory to communion at Cote St. George.

Anniversary services will be held in Knox church, Black's corners, on Oct. 11th, when Rev. Mr. Hay, of Renfrew is to preach.

Knox church, Vankleek Hill, is still without a pastor, as Rev. Mr. Sinclair has refused to accept the call which was extended to him last week.

It has been decided to repaint, re-paper and thoroughly renovate the Apple Hill Church. Under the pastoral care of Rev. H. S. Lee, the congregation is flourishing.

Rev. Norman A. McLeod, of Brockville, preached anniversary services at Monkland last Sunday, and lectured on Monday evening on his recent visit to the Holy Land.

The Rev. A. C. Reeves, B.A., of Cambelford, has received a unanimous call to the Presbyterian church of Moose Jaw, Sask. Mr. Reeves has not yet intimated his decision.

The lecture in St. Andrew's Church, Carleton Place, on "Scottish Life and Character," by Rev. R. E. Knowles, of Galt, was a treat that will not soon be forgotten. The attendance was large.

Rev. A. J. McMullen, B.A., for the past seven years minister at Merrickville, has accepted the call to Macdonald's Corners, etc., and his induction will likely take place sometime next week.

The Lanark and Renfrew Presbytery have decided to hold Sunday School institutes at Lanark, Smith's Falls, Almonte, Glasgow station and Cobden, under the direction of the Sunday school committee.

The lecture by Rev. Prof. Jordan, D.D., of Queen's University, in St. Andrew's Church, Arnprior, Monday, was a great success and the capacity of the church was taxed to its utmost with eager listeners. A good tea was served after the lecture.

The third anniversary of the opening of St. Paul's Presbyterian Church, Port Hope, was held on Sunday, October 4. Rev. Dr. G. C. Pidgeon, of Victoria church, West Toronto, preached both morning and evening. In the afternoon at three o'clock a rallying service was held in connection with the Sunday school when a good program was given by the scholars, and Dr. Pidgeon addressed the school.

The Auxiliary of the Woman's Foreign Missionary Society, Prescott, held a very successful Thankoffering meeting in the Presbyterian Church on the evening of Oct. 6th. The pastor, Rev. N. D. Keith, presided. An impressive and eloquent address was delivered by Rev. W. C. McIntyre, Ogdensburg, N.Y., on "The Inestimable Value of the Soul." Excellent music was rendered by the choir. At the close of the meeting a pleasant social hour was spent in the church parlors. Offerings amounted to \$50.

Communion was dispensed in St. Andrew's Church, South Lancaster, last Sunday at the morning service.

On the eve of their departure from Lancaster, a farewell social was tendered Rev. J. D. MacKenzie and Mrs. MacKenzie by Knox congregation. The chair was occupied by D. M. Macpherson. A musical and literary programme was rendered, some of the special numbers being solos by Miss C. E. Cameron, of Montreal and Miss Charlotte MacLennan, of Lancaster. The Ladies' Aid Society presented Mr. MacKenzie with a purse of money and the W. F.M.S. gave a cut glass bowl to Mrs. MacKenzie. The members of Court Cairn, No. 3550, I.O.F., took advantage of the occasion to present Mr. MacKenzie with a splendid suit case and an address. To all of these Mr. MacKenzie replied very feelingly. The ladies of the congregation provided a bountiful tea, which was served in the vestry at the close of the programme.

On Sunday, 4th inst. Rev. Coburn, of Smith's Falls, preached anniversary sermons in the Balderson church, the pastor, Rev. Mr. McIlraith, taking the services in St. Andrew's church for Mr. Coburn. The correspondent of the Perth Courier says: "On Monday evening an entertainment was held in the church and Rev. Mr. Coburn delivered an address which pleased the large gathering entitled 'Leavers and Lifters.' His address is full of wit and humor, and although fairly long was listened to with much interest. From six to eight supper was served in the basement, and of course was up to the standard of the Balderson festivals. The collections on Sunday were very satisfactory and considerably more was added to the fund on Monday evening. On Tuesday evening an impromptu entertainment was given the children and refreshments served. The Balderson congregation have done well and are getting the debt on their new church gradually paid off, and much credit is due their pastor, Rev. Mr. McIlraith. We must not overlook stating that the manse is being thoroughly papered and painted and a new furnace put in, and when complete the church property will be second to none in this section."

WESTERN ONTARIO.

Rev. C. H. Cooke, of Bradford, preached anniversary sermons at Thornton last Sunday, Rev. Mr. Craw taking Mr. Cooke's appointments for the day.

The members of the Petrolia congregation express universal regret at the prospective removal of their minister, Rev. George Arnold, to Knox Church, Guelph.

The venerable Dr. Gray, as has been his habit for many years, was present at the annual rally on Sunday-School day in the Orillia Presbyterian church, and assisted in the exercises.

In a five minutes' sermon to the young people, Rev. Dr. Ross, in St. Andrew's Church, London, addressing them more particularly on excuses, urged his young hearers not to make excuses when they have done wrong, but to own up and face the punishment whatever it is.

Rev. R. G. MacBeth, M.A., of Paris, has been lecturing in St. Paul's church, Ingersoll, on the "Forward Movement of Missions." It was an inspiring address, and will long be remembered by those who heard it.

WORK AMONG THE JEWS.

Last May the Prayer Union for Israel of the Presbyterian Church in Canada was organized in our Jewish mission, 156 Terauley St., Toronto, and the members agreed to meet thereafter on the third Thursday of each month. At the meeting held last week the chair was occupied by the Superintendent, Mr. S. B. Rohold, and several of the workers spoke shortly on different departments of the work, others immediately following in prayer for each branch. The subject of house-to-house visitation in "the Ward" was taken up by one of the lady missionaries, Miss McDonald, a most consecrated worker, who has had two years' experience in mission work amongst the Jews in New York city. The Jewesses in our Ghetto receive the missionaries most kindly, but when religion is mentioned their indifference is so great as to render them impervious to any impression. Why? We may get our answer from a visit to the Synagogue of the orthodox Jews, where the women are in no sense part of the congregation. They may come into the gallery as spectators, but they have been taught for generations that religion is only for the men. Another obstacle in the way of the work amongst women is the fact that a large proportion of them do not understand English.

When the work in the Dispensary was presented by Mr. Willmot, the members were asked for special prayer that the Lord would put it into the hearts of some of His children to send fifty dollars to furnish the shelves in the chemist's room. We gratefully acknowledge that our Lord, as is His custom, graciously heard, and we are already praising Him for the receipt of ten of the fifty dollars.

The Jewish mission of the Presbyterian Church has made a most satisfactory beginning in Toronto. We commend it to the earnest prayers and generous support of our members.

M. SMITH.

WESTERN ONTARIO.

Rev. A. E. Metchiner, of Maguitawan, has been preaching at Sundridge, where his services were much appreciated.

The new organ recently installed in St. Andrew's church, Guelph, is giving unmixed satisfaction to the congregation. The decorating and re-painting of the interior of the church has added much to its appearance.

Rev. D. Urquhart, of Kippen, conducted special services in the Motherwell church on the 5th inst., when there was a large attendance. At the supper and social on the following evening the Rev. R. Stewart occupied the chair, and the proceeds will go to the building repair fund.

On Sunday last Rev. D. N. MacLean, of Tara, conducted anniversary services in St. Paul's church, Kemble. On Monday evening a supper was held, which was largely attended. An interesting part of the proceedings was the burning of the mortgage on the church property.

The Ladies' Aid Society of St. Andrew's Church, Sault Ste. Marie, are holding their rummage sale on Wednesday and Thursday, Oct. 14 and 15. This society will also hold a sale of home-made ecking in Moore and Browne's store, on Saturday, Oct. 17, beginning at three o'clock.

As the result of the house-to-house visitation at Orillia, carried out under the able supervision of Mr. Thomas Yellowless, of Toronto, the following figures have been handed out: Presbyterians, 1,724; Methodists, 1,448; Anglicans, 1,160; Roman Catholics, 811; Baptists, 371; Brethren, 224; Salvation Army, 157; various other denominations, 137; making a total population of 6,016.

BARRIE PRESBYTERY.

At the recent meeting of the Presbytery, Rev. C. T. Tough, Duntroon, was elected Moderator for the ensuing six months. Rev. D. H. Smith, Uptergrove, a new member, was introduced and welcomed. Rev. M. Childerhose, successor to the late Dr. Findlay as Superintendent of Missions in Northern Ontario, was present. He was cordially welcomed.

Rev. J. R. S. Burnett laid upon the table his resignation of Victoria Harbor, on the ground of the great extent of the field and his desire to have a rest. He expects to live in Alliston for the winter, taking what work may come to him. He remains clerk of the Presbytery. Members expressed regret that Mr. Burnett felt constrained to take this action, but since he had made up his mind it was agreed that his congregation be cited to appear in their interest at a special meeting of Presbytery to be held at Barrie on the first Tuesday of October.

Mr. Burnett presented the report of the Home Mission Committee in room of Rev. J. A. Dow who is on a holiday at the Pacific Coast. The report was most favorable, the financial statement being especially cheering.

Rev. N. Campbell presented the Augmentation Committee's report. No increased grants were to be asked.

A communication from the Assembly's Committee on Systematic Giving was read by the Clerk, and Dr. Somerville of Toronto gave an excellent address in support of the Committee's statement. It urged laymen of the church to fall into line and do what they can to secure the prize of the gospel to the world in this generation. He urged the Presbytery to secure if possible the organization of the congregations along this line.

HAMILTON.

Rev. A. H. McGillivray, of Chatham, preached in St. Giles' church on Sunday.

Rev. Dr. Pringle, of the Yukon, preached in St. Paul's church, Hamilton, on the last Sunday of September.

Knox Mission recently elected elders. This is another step towards the completion of the organization of this flourishing charge.

St. James' Church, with the beginning of October, commenced to stand alone. Barton has been united with Chalmers' to form one pastoral charge.

Rev. J. A. Wilson, of St. Andrew's church, was forced to lay aside for two Sabbaths owing to injuries received in the C.P.R. wreck at Mimico on Oct. 1st. Rev. Dr. Fletcher was also injured in the same wreck and had to cancel his appointments for October.

Considerable disappointment is felt in Hamilton over the cancellation of the proposed Chapman meetings. The local committee could not fulfil the conditions laid down by the business manager of the movement in regard to a large non-ecclesiastical building for the central meeting.

Rev. W. H. Sedgewick preached at Communion service in Westminster church (formerly Sherman avenue church) last Sunday. The handsome new building in connection with this church will be formally opened on October 18th. Rev. Prof. Robertson, of Knox College, is to be the special preacher for the day.

Rev. Mr. Johnson, of Chesterfield has been preaching in Knox church, Ayr.

Mr. Wm. Rankin has been ordained and inducted into the Eldership of Chalmers' church, Woodstock.

Last Sunday week, Rev. Professor Kennedy, of Knox College, preached anniversary sermons in Knox church, Woodstock.

NORTH BAY PRESBYTERY.

The Presbytery of North Bay met Tuesday in St. Andrew's Church, Parry Sound, for the purpose of inducting Rev. S. Childerhose into the office of Superintendent of Missions for Northern Ontario, his work extending from Barrie to Sault Ste. Marie, a work of very great importance to the Church. The Rev. J. Becket, Moderator of the Presbytery, pro tem, presided over the meeting.

Rev. G. L. Johnston, of North Bay, conducted Divine service and preached an excellent sermon from 1 Peter, 1:3, on The Christian's Hope. He showed that Peter, fitted by nature and grace, is the Apostle of Hope, while Paul is the Apostle of Faith and John the Apostle of Love. As to nature the Christian's hope is a living one, because it rests on a living Redeemer and because it becomes stronger and fuller, with deepening experience. As to its source, it is the work of the Holy Spirit. As to its foundation, it is based upon the Resurrection of Jesus Christ from the dead. This is the Gospel—the hope—that we bring to our people—the living hope of eternal life through a living Redeemer.

After the sermon the Moderator recounted briefly the steps leading up to the present occasion. By the last General Assembly Mr. Childerhose was appointed to succeed the late Dr. Findlay as Superintendent of Missions in Northern Ontario and the Presbytery of North Bay was directed to release him into his new office. The Moderator then engaged in prayer for Divine blessing upon the new Superintendent and upon the work committed to his charge. Mr. Childerhose was then inducted in due form and received the right hand of fellowship from the members of the Presbytery.

The Rev. Dr. Somerville, General Agent of the Church, representing the Assembly's Home Mission Committee, then addressed Mr. Childerhose in very sympathetic and impressive terms on the duties of his new position. He referred feelingly to the severance of the pastoral tie between Mr. Childerhose and the congregation to whom he has ministered so acceptably for the past twelve years. He assured Mr. Childerhose of the hearty good will and sympathy of every member of the Home Mission Committee, who from past associations with Mr. Childerhose, have learned to respect him and repose fullest confidence in him. He stated clearly some of the duties devolving upon the Superintendent of Missions and pointed out the importance to the Home Mission Field and to the whole Church of the faithful discharge of these duties. Dr. Somerville closed his address with this impressive sentence: "My dear brother, you will need strength, great strength, for your new duties. Let me assure you that you will find it abundantly in the love of Jesus our Saviour, and by cultivating a growing response to that love in your heart and life."

The Rev. J. D. Byrnes, of Cobalt, then spoke on Mission Work in New Ontario, citing a number of examples showing the need, the nature and importance of the work.

Dr. Somerville gave a brief outline of the origin, the work and the aim of the Laymen's Mission Movement, after which the meeting was closed with the benediction.

Rev. Dr. Kellock, of Kinnear's Mills, preached anniversary sermons at Richmond and Melbourne, Que., last Sunday, and was warmly greeted by large congregations at both places.

Friends in London are confounding Rev. W. J. Clark, of St. Andrew's church Westmount, Que., with Rev. James U. Clark of Melville church in the same place. The latter is called to St. Andrew's church, Fredericton, N. B., and it is considered likely he will accept.

THE NEATLY DRESSED HOUSE-WIFE.

(By R. E. Merryman.)

There is a great difference between the neat and the slovenly woman, as every one knows, but there is also a difference in the dress of those who are considered neat housekeepers. One's house may be in "apple-pie" order, but if the dress of its mistress is not neat she has not done her whole duty.

It is every woman's duty to look as neat as circumstances will allow. The greatest mistake is made in wearing out dresses in the kitchen that were made for dressy wear. These never look well and, while pretty print and gingham are so cheap, should never be used for kitchen wear. Sometimes a dress of this kind can be remodeled for kitchen use, if it is wanted for cold weather when the cotton ones would not be warm enough. In this case all superfluous trimmings should be removed, leaving a plain dress with neat cuffs and collar to relieve it. A ruffle at the edge of the skirt should not be considered superfluous. To wear with such a dress one should have a long, leech apron or, if preferred, a large bib apron and sleeves. In this way the dress can be kept clean and the apron can be slipped off at a moment's notice if a caller appears, or when sitting down to table. When it is not too cool for cotton dresses they are preferable, and they may be worn in cold weather by using an extra set of underwear. The dark red and dark blue prints are very neat for house wear and the colors are usually fast.

For aprons nothing is better than gingham, if it is of a good quality. Do not get the fine checks, everyone is tired of them, but try the inch checks of red, blue or pink and white. They are pretty and always look so clean after washing. Some prefer to wear white aprons about their work, as they wash so much easier because they can be boiled. This is a question which I have never been able to settle in my own mind, as so much depends upon how either kind is washed. I use square aprons made of flour sacks sometimes. They are simply hemmed all around and a couple of strings sewed to opposite corners for tying the apron around the skirt. One corner is pinned under the chin and a few darts are taken to make it fit at the waist line. Instead of the darts I sometimes sew tapes to the edge of the apron.

These cross at the back and tie in front, confining the fullness at the waistline. When these aprons are soiled they are soaked a few hours in good suds, then put over the fire and boiled ten or fifteen minutes. A very little rubbing and a rinse in clear water makes them nice and white, and as they are hung on the line without wringing they are smooth enough to be folded away without ironing.

The hair should also have attention if the woman of the house is to be neat and presentable at all times. No one who has any self-respect will begin the day's work without smoothing her hair neatly. In some cases where the hair is very long and heavy there may not be time for a regular combing before preparing the early breakfast, but it should be brushed so that no one will suspect that it has not been combed. A thin cap to wear at night will keep the hair in order, but if one does not like this old-fashioned head dress it is well to wear a stout net over the hair.

While considering the dress and hair do not forget there is nothing more slovenly than a shoe that is run over, without buttons or string, or ragged. Throw them away before they get to that condition, and thus keep the respect of yourself and your friends.

One thing more which I wish to speak of is the condition of the hands. It is

SPARKLES.

A hen-pecked looking floor-walker in one of our large department stores was standing in the aisle with a pained and faraway look in his eyes. Suddenly a woman bustled up back of him and demanded, "Where are the children's dresses, sir?"

"In the bottom bureau-drawer, Maria," said the floor-walker, hastily turning around. And then he fled.

The class was discussing animals—how they walked, got up, etc. After she explained the cow's method of rising to her feet, the teacher asked: "Do you know any other animal that gets up like a cow?"

Silence reigned for a moment, then one little girl timidly raised her hand.

"What is it?" asked the teacher, "A calf," was the whispered reply.

The following is reported to have been found on the wall of a deserted cabin in the heart of Nebraska:

"Four miles from a naber; sixteen miles from a postoffice; twenty-five miles from a raleroad; forty-seven miles from church; half a mile from water; God bless our home!"

"We're gone to British Columbia to get a fresh start."

A Scotchman, wishing to know his fate at once, telegraphed a proposal of marriage to the lady of his choice. After spending the entire day at the telegraph office he was finally rewarded late in the evening by an affirmative answer.

"If I were you," suggested the operator when he delivered the message, "I'd think twice before I'd marry a girl that kept me waiting all day for my answer." "Na, na," retorted the Scot. "The lass who waits for the night rates is the lass for me."

YOUTHFUL DEPRAVITY.

"Mamma, I think I am not well."

Said her little Mabel:

The beans I'd given her to shell,

Now'lected on the table.

Her dimpled cheeks with roses vied;

Her eyes the stars resembled:

The ch-hhv form my faith defied;—

My darling had dissembled.

"I'm sorry, dear," I gravely said,

"Because you'll miss the puddings;

The place for sick folks is in bed,

With not a taste of good things."

She thoughtfully smoothed out her

dress,

This wicked little sinner:

"Then I'm not sick just now, I deem,

I'll wait till after dinner."

difficult to keep the hands smooth and white when doing housework unless a little time is given them after washing dishes, clothes, and floors. Wash them carefully in warm and pure water and pure soap, then rinse in clear water and dry on a soft towel. Have on the wash stand a bottle of lemon juice, glycerine and rose water, equal parts, and put a little on the hands each time after washing them as mentioned. It will soon dry in, leaving the hands comfortable. This is also good for the face in cold or windy weather when the skin is liable to chaf. A dash of borated talcum powder after the lotion has dried in will relieve any uncomfortable feeling left by the exposure to the wind or cold. A little cold cream or cream from milk is excellent to rub on the face and hands at night after washing in warm water. Dusting with the powder will relieve the greasy feeling after using the cream. The woman who takes care of her appearance while doing housework will have the respect instead of the ridicule of her acquaintances.

WHEN TO FORGET THE THANKS.

We should be scrupulously careful to thank every one who does anything for us, and callously indifferent when those for whom we do things forget to thank us. Life is a miserable affair on any other basis. A man who had been studying and praying for days over how to help a friend who was in dire need, found a way, by assuming a large personal risk himself. The friend was told the good news, received the information as a very fortunate happening, and uttered not a syllable of thanks to the one who had brought it about. Chagrin, ugly resentment, and the general blackness of soul that follows the giving of self chief place were the first feelings that the unthanked one found were taking possession. He decided to tell some one else about it; and the resentment deepened with the self-satisfaction that accompanied that decision. But before he had carried out his intention he realized its self-centred sin, and resolutely he put the whole matter from his thoughts. Thereupon came peace, light, and a positive exhilaration of joy—just because self had been downed. He almost laughed as he contrasted the comfort of his present decision to "forget it" with the misery of his former intention to keep the sting alive. The man who cannot be happy in the service of others unless he is thanked wants to work for too small wages.

WHITMAN OR READING.

(Horace Trauble in the Century.)
Reading, most of it by candle light, indoors, up against a hot register or steam pipes, is a disease; I doubt if it does any one much good. The best reading seems to need the best open air. When I was down on the creek—Timber creek—and roamed out and along the water, I always took a book, a little book, however rarely I made use of it. It might have been once, twice, three, four, five even nine times. I passed along the same trail and never opened the book but then there was a tenth time always, when nothing but a book would do—not tree, or water, or anything else—only a book; and it was for that tenth trip that I carried the book.

WHAT GOD GIVES A BOY.

A body to keep clean and healthy, as a dwelling place for his mind and a temple for his soul.

A pair of hands to use for himself and others, but never against others for himself.

A pair of feet to do errands of love, and kindness and charity, and business, but not to loiter in places of mischief or temptation or sin.

A pair of lips to speak true, kind, brave words.

A pair of ears to hear music of bird, tree and human voice, but not to give heed to what the serpent says or to what dishonors God or his mother.—Household.

It is told of the youth of a young German prince, many years ago, and presumably the present Emperor of Germany, that upon one occasion, his tutor having been changed, the newcomer in examining the young prince asked:

"Can your Highness tell me how much is nine times twelve?"

"Seventy-two," replied the Prince, with royal promptness.

The tutor paled, but soon recovered his equanimity.

"Permit me to state to your Highness that your Highness' former tutor, whom I have had the honor to succeed as an instructor to your Royal Highness, appears to have been a person of rather limited capabilities," he said.

**Grand Trunk
Railway System**

MONTREAL

8.30 a.m. (daily) 3.15 p.m. (Week days) 4.30 p.m. (daily).

4.30 p.m. (daily)

New York and Boston
Through Sleeping Cars.

8.35 a.m., 11.50 a.m., 5.00 p.m. (Week days)

Pembroke, Renfrew, Arnprior

and Intermediate Points.

11.50 a.m. (Week days)

**Algonquin Park,
Parry Sound
North Bay**

Through Cafe Sleeping Cars to
New York Daily.

PERCY M. BUTTLER,
City Passenger and Ticket Agent.
Russell House Block
Cook's Tours. Gen'l Steamship Agency

**CANADIAN
PACIFIC**

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

b 8.15 a.m.; b 8.30 p.m.

VIA SHORT LINE FROM CEN-
TRAL STATION.

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

BETWEEN OTTAWA, AL-
MONTE, ARNPRIOR, REN-
FREW, AND PEMBROKE
FROM UNION STATION:

a 1.40 a.m.; b 8.40 a.m.; a 1.15
p.m.; b 8.00 p.m.

a Daily; b Daily except Sunday
c Sunday only.

GEO. DUNCAN,

City Passenger Agent, 42 Sparks St.
General Steamship Agency.

**New York and Ottawa
Line**

Trains Leave Central Station 7.50
a.m. and 4.35 p.m.

And arrive at the following Sta-
tions Daily except Sunday:—

8.50 a.m.	Finch	5.47 p.m.
9.25 a.m.	Cornwall	6.34 p.m.
12.55 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.00 p.m.	Buffalo	3.35 a.m.

Trains arrive at Central Station
11.00 a.m. and 6.35 p.m. Mixed
trains from Ann and Nicholas St.,
daily except Sunday. Leaves 6.00
a.m., arrives 1.00 p.m.

Ticket Office, 35 Sparks St., and
Central Station. Phone 13 or 118.

TOOKE'S SHIRTS

Compare our prices with the prices elsewhere
and do not forget to consider the quality, work-
manship and style. On all lines of Shirts we can
save you from fifteen to twenty-five per cent.
Fine quality. Tailor Made Shirts \$1.00.

R. J. TOOKE,

177 St. James Street
493 St. Catherine Street West
473 St. Catherine Street East

MONTREAL

**PRESBYTERIAN
BROTHERHOOD**

Report of the First Convention at Indian-
apolis, November 13th to 15th. A com-
plete Handbook for the Brotherhood
and its Work.

Paper Cover, 25 Cents, Postpaid, Cloth, 40 Cents,
Postpaid.

"The keynote of the convention was loyalty to
God and the Church. Its most noticeable feature
was not size, though it was larger than the Gen-
eral Assembly; nor was it eloquence, though the
speeches, both prepared and extempore, were fine.
It was the spirit of earnest determination to do, and
find out how to do better the work of the Church."
Herald and Presbyter.

Presbyterian Board of Publication

Philadelphia Witherspoon Building
New York, 156 Fifth Avenue
St. Louis, 1516 Locust Street
Chicago, 192 Michigan Avenue
Berkeley, Cal., 2436 Telegraph Ave.
Nash "le, 150 Fourth Ave., N

KOOTENAY FRUIT LANDS

Choice tracts from ten acres to one thousand
acres, on Kootenay Lake, Arrow Lakes, Sloccan
Lake, and in the subdistricts known as Nakusp,
Burton City, Fire Valley, Deer Park and Crawford
Bay. We can give you ground floor prices on land
that will stand closest inspection. Write us.

MORRISON & TOLLING

FRUIT LANDS AND REAL ESTATE

P.O. Box 443. Nelson, B.C.

**Ministers, Teachers.
Students & Business Men**

Subscribe to the Organ of French Protestants,

L'AUROUR

(THE DAWN)

A clean, newsy, up-to-date Family Paper,
edited with care and written in simple, pure and
classical French. Good reading for those who
know or who want to learn French.

ONE DOLLAR A YEAR

REV. S. RONDEAU, MANAGING EDITOR,
17 BLEURY STREET, MONTREAL
In the U.S. \$1.25 per year and in Montreal, by mail \$1.50

**MacLennan Bros.,
WINNIPEG, MAN.**

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.

GO TO

WALKER'S

For an Ice Cream Soda or
A Fresh Box of Bon Bons

GATES & HODGSON

Successors to Walker's

Sparks Street. Phone 750

MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and
49 Crescent Street,

MONTREAL OUE

"ST. AUGUSTINE"

(REGISTERED)

The Perfect Communion Wine.

Case, 12 Quarts, \$4.50
Cases, 24 Pints - \$5.50

F. O. B. BRANTFORD

J. S. HAMILTON & CO.,
BRANTFORD, ONT.

Manufacturers and Proprietors



Department of Railways and
Canals, Canada.

**TRENT CANAL
ONTARIO-RICE LAKE DIVISION
SECTION No. 7.**

NOTICE TO CONTRACTORS

SEALED TENDERS, addressed to the undersigned, and endorsed, "Tender for Trent Canal" will be received until 16 o'clock on Tuesday, the 20th October, 1908, for the works connected with the construction of Section No. 7, Ontario-Rice Lake Division of the Canal.

Plans, specifications, and the form of the contract to be entered into, can be seen on and after the 26th September, 1908, at the office of the Chief Engineer of the Department of Railways and Canals, Ottawa, and at the office of the Superintending Engineer, Trent Canal, Peterboro, Ont., at which places forms of tender may be obtained.

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

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

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

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

The lowest or any tender not necessarily accepted.

By Order,

L. K. JONES,
Secretary.

Department of Railways & Canals,
Ottawa, September, 25th, 1908.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

MAIL CONTRACT

SEALED TENDERS, addressed to the Postmaster-General, will be received at Ottawa until noon on Friday, the 30th October, 1908, for the conveyance of His Majesty's Mails, on a Proposed Contract for four years, six times per week each way, between Skye and Greenfield Railway station, from the Postmaster-General's pleasure.

Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of Tender may be obtained at the Post Office of Skye, Dunvegan, and Greenfield, and at the Office of the Post Office Inspector at Ottawa.

Post Office Department,
Mail Contract Branch,
Ottawa, 17th Sept., 1908.

G. C. ANDERSON,
Superintendent.

WANTED, LADIES TO DO plain and light sewing at home, whole or spare time; good pay; work sent any distance; charges paid. Send stamp for full particulars.—National Manufacturing Co., Montreal.



MAIL CONTRACT.

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

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

G. C. ANDERSON,
Superintendent.

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



MAIL CONTRACT.

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

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

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

G. C. ANDERSON,
Superintendent.

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



MAIL CONTRACT.

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

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

G. C. ANDERSON,
Superintendent.

Post Office Department,
Mail Contract Branch,
Ottawa, 28th Sept., 1908. 40-3

THE QUEBEC BANK

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

Capital Authorized - - - \$3,000,000
Capital Paid up - - - 2,500,000
Res't - - - 1,000,000

BOARD OF DIRECTORS:

John Breakey, Esq., President. John T. Ross, Esq., Vice-Pres.
Gaspard Lemoine, W. A. Marsh, Vesey Boswell Edson Fitch
Thos. McDougall, General Manager.

BRANCHES

Quebec St. Peter St. Thetford Mine Que. St. George, Beauce,
Que. Quebec Upper Town Black Lake, Que. (Sub-agency)
Victoriaville, Que. Quebec St. Roch. Toronto Ont. St.
Henry, Que. Montreal, St. James St. Three Rivers, Que.
Shawenigan Falls, Que. Ottawa, Ont. Thorold, Ont. Stur-
geon Falls, Ont.

AGENTS—London, England, Bank of Scotland, New
York, U. S. A. Agents' Bank of British North America,
Banque Nationale du Canada, Bank of the Republic.



**Synopsis of Canadian North-
West.**

HOMESTEAD REGULATIONS

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

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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



SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Rondeau Breakwater and Dredging" will be received at this office until 4.30 p.m. on Friday, October 30, 1908, for the construction of a Breakwater, and Dredging at Rondeau, Kent County, Ontario, according to a plan and specification to be seen at the office of J. G. Sing, Esq., Resident Engineer, Confederation Life Building, Toronto; H. J. Lamb, Esq., Resident Engineer, London, Ont.; on application to the Postmaster at Rondeau, Ont., and at the Department of Public Works, Ottawa.

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

An accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for twenty thousand dollars (\$20,000.00), must accompany each tender. The cheque will be forfeited if the person tendering declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By Order,

NAP. TESSIER,
Secretary.

Department of Public Works,
Ottawa, September 30, 1908.

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