

Dominion Presbyterian

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OTTAWA

WEDNESDAY, NOV. 24, 1909.

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THEY SERVE WHO WAIT.

"I will go and work for my King," I cried,
"There are so many ways on every side.
But my feet could not reach the open door,
And I heard a voice whisper, "Try no more,
Rest quietly on this bed of pain,
Strength for some other day to gain."
And my heart was filled with dark despair,
For how could I serve My Master there?
While I lay idle day by day
Those chances to work would slip away.
Then slowly the darkness lifted, and lo!
Again came the whisper, soft and low,
"When they cease to murmur against their fate,
They also serve who only wait."

—BRITISH WEEKLY.

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MARRIAGES.

At the home of the bride's parents, on Nov. 9, 1909, by Rev. H. S. Lee, James Klippen, of the Third Concession of Kenyon, to Emily, youngest daughter of Mr. and Mrs. Daniel Ferguson, Apple Hill.

At 27 Stanley Street, Montreal, on Nov. 10, 1909, by the Rev. G. F. Kinnear, B.A., Elizabeth McMurrie, of Ayr, Scotland, to Wallace K. Ferguson, of Montreal.

At the home of the bride's father, 31 Conduit Street, Toronto, on the 10th of November, 1909, by the Rev. Dr. Scott, of Brantford, Nettie May, daughter of J. B. Laming, to George Andrew Elliott, of Brantford.

At the home of the bride's father, 135 Dunn Avenue, on Wednesday, Nov. 10, 1909, by the Rev. P. Mackay, D.D., Robert A. Macbeth to Margaret Lawson.

On Nov. 3, 1909, at the residence of the bride's parents, Campbellford, Ont., by the Rev. G. A. Brown, Miss Bessie Buchanan, daughter of Mr. and Mrs. Jas. Buchanan, was united in marriage to Mr. John A. Sexsmith, M.P. for East Peterborough.

At Westminster Manse, Mt. Forest, on Tuesday, Nov. 9th, 1909, by the Rev. Wm. Cooper, B.A., Miss Letitia Bryce, of the Township of Garafraxa, to Mr. John Robert Collingridge, of Mt. Forest.

On Oct. 26, 1909, at Calvin Church, Pembroke, Ont., by the Rev. W. J. Knox, M.A., James Stuart Grant, eldest son of Hugh Grant, Esq., La. Funes, P.Q., to Eva Pearl, eldest daughter of Dr. M. McKay, L.D.S., of Pembroke, Ont.

At the Manse, Wemyss, Ont., by the Rev. H. J. McDiarmid, on Wednesday, Nov. 3, 1909, Mr. Lloyd Pieti, blacksmith, of Airdrie, Alta., to Miss Ella Little, Mabely, Ontario.

At 57 Waverley Street, Ottawa, on Nov. 12, 1909, by the Rev. H. N. Maclean, Ph.D., Rev. 'Union Missions' assisted by the Rev. D. M. Ramsey, D.D., John R. Macdonald, to Elizabeth Macdiarmid, both of Moose Creek, Ont.

At the home of Mr. Finlay McCuaig, 509 Beverly Street, Winnipeg, on Nov. 9, 1909, by the Rev. A. McParlane, John Duncan McKinnon, Winnipeg, to Miss Mary McLehan, Kirkhill, Ont.

DEATHS.

On Sunday, November 7, 1909, at 14 Lonsdale Road, Toronto, Marion Louisa Tall, eldest daughter of the late John Nisbet, of Edinburgh, Scotland, and beloved wife of James M. Robertson, Deputy Inspector Canada's Trust Society.

On Tuesday, Nov. 9th, 1909, at the residence of her son-in-law George H. Wilkes, Brantford, Eliza Davidson, widow of the late John Flisken, of Lawson Park, Toronto.

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NOTE AND COMMENT

The Presbyterians have 270 pastors over 37,000 members in Michigan, and the average salary is slightly above \$1,100.

The Canadian Club, of Winnipeg, at its annual meeting elected Rev. Dr. C. W. Gordon (Ralph Connor) president, and R. H. Smith, secretary.

During the inauguration of the Lord Mayor of London, some women threw rocks through the windows of the hall to attract attention to their yell, "Votes for women." They proved their rowdiness, not their fitness for suffrage.

Live a life of feeling, not of excitement. Let your religion, your duties, every thought and word, be ruled by the affections, which are the expressions of them. Do not consider whether you are glad, sorry, dull, or spiritual at any moment, but be yourself—what God makes you.

Mrs. Eddy, owner of Christian Science, has settled with her son, Geo. W. Glover, and her adopted son, E. J. F. Eddy, for \$290,000. The consideration is, that they relinquish all rights to her estate. Christian Science, even though it can not prevent sickness, seems to be eminently successful in keeping the wolf away—from one's doors.

Estimating that one of its policyholders dies from tuberculosis every thirty-two minutes, the Metropolitan Life Insurance Company seeks power from the United States courts to establish a sanitarium for the benefit of those whose lives it has insured. The longer every policyholder lives the better it is for all the other policyholders of the company.

The majority of our candidates for the ministry, says the Christian Observer (Southern Presbyterian) decide to give their lives to the work of the ministry before they leave the parental roof. Of 410 candidates on our rolls last April, 380 decided before they were twenty-one years of age to give their lives to the work of the ministry; 287 decided before they entered college, 85 while in college, and 85 after leaving college. No influence, therefore, is more potent than the religion in the home.

A professor at Cornell University declares that the American people are paying one billion dollars a year for sickness. If our population is eighty millions, says the Philadelphia Westminister, that is an average of twelve dollars and a half for each man, woman and child in the country. That estimate was probably conservative. But the professor limits the ills that make this big bill to those caused by overfatigue, and if that be true it is a tremendous commentary on the rate at which the nation lives. Here is the question: Shall we go slower and do less?

A Harvard professor would edit the Ten Commandments. His thought takes the line of the temperance reformer. He would add "Thou shalt not drink to drunkenness, nor bewilder thyself with strong drink." That would be an excellent new commandment. But instead of putting it into the time-honored code, instead of carving new lines on the historic stones, why not write them on Harvard's walls? Why not make drunkenness a crime whose punishment shall be immediate expulsion from the great university? That would be easier and vastly more practical than to cut a new line on the Mosaic tablets.

By the going into force of a recently passed law, the Viceroy of India will have a council of 370 members, one-half of whom will be elected. The new body will have power in matters of taxation and expenditure as well as in the making of general laws. It is the beginning of a change, the need of which, if the future is to be judged from the past, will be a parliament of India. Those who are declared fit to govern themselves a little have a good ground for claiming the power to govern themselves altogether, although it may be well to go somewhat slowly in granting it in India.

It is estimated that this year the combined wheat crops of Canada, the United States, France, Hungary, Russia and Roumania, are 300,000,000 bushels, or one-sixth larger than last year. These countries produce two-thirds of the world's supply. Australia promises big yields and so does Argentina. The heavy crops abroad must be considered in forecasting the price of Canadian wheat during the next two months. At the same time a leading Canadian grain dealer holds that Europe's stores are greatly depleted, that it must come to Canada for much wheat in the next few months, and that this factor will keep up prices.

Parochial schools, as carried on by the Roman Catholic for the purpose of segregating and alienating their children from American influences, remarks the "Herald and Presbyter," have no rightful place in our country, and are tolerated simply because after the blundering fashion that obtains here too largely, they are tolerated. That they should ever draw funds from the public treasury is a thing intolerable and so, incredible. Such a proceeding would be in opposition to the principles of the Constitution of the United States, and should never, for a moment, be considered. These schools should not, in their present fashion, be tolerated, much less supported, by the American people.

Concerning the beatification of Joan of Arc, the California Christian Advocate first expresses the hope that the Roman Catholic church will go right on and beatify John Huss, John Wyclif and Martin Luther. Then the editor adds: "They can beatify all the good people they can find. In fact we hope that some day they may feel like putting this editor (he being an Irishman) among the beatified. No hurry, gentlemen! We are not yet on good terms with the 'devil's advocate.' Our concern is to ask in all sincerity if it is not a little late in the day to carry on these great beatific hoaxes?"

It is Jesus Christ who has presided over the march of progress all down the Christian ages and to whom belong the glory of the highest and the best. It is the same Christ who has given us a faith that adequately meets the three greatest mysteries and emergencies of our lives, sin, sorrow and death. And, from present indications the present century enthrones Him more deeply and divinely in the holiest affections of human hearts than has any century of the past. Many of the old theologies will undoubtedly go, but Jesus eternally abides, and is eternally new. As new as the morning, as new as spring-time, as new as the delicious fragrance of an opening flower. The world will never surpass Him, and the religion of the future will be new manifestations of His Glory, new apprehensions of His grace, new appreciations of His love, and new dedications of heart and life to His holy ministry of transforming society and saving the world.

The Ten Commandments make an excellent substratum foundation for the life that men ought to live in this present life, says an exchange. The man who departs from these precepts, or principles, in his doings, is sure to make a ruin of himself. It matters not whether or not they could be voted into existence by a majority vote of our modern society, the fact remains that every member of our modern society stands or falls, in everyday life, by his obedience or disobedience to this law of God. If men break the eighth commandment and steal they may expect to come to be known as thieves and treated accordingly. If they break the seventh commandment and live impurely, they know themselves to be moral lepers and hateful in the sight of God and of all who are pure. The commandments are old fashion of righteousness, and it pays, fashion of righteousness, and it pays, for time and eternity to live by that word that proceedeth out of the mouth of God.

It is a matter of no small significance that Roman Catholic influence is making itself felt increasingly in the West. This is evident in two directions particularly. A large French element is coming in and thus swelling the Catholic population. Their own estimate is that there are 75,000 French Catholics in Manitoba, Saskatchewan, and Alberta, and several colonizing schemes are afoot through which it is expected to bring in some thousands more. At the same time the hierarchy, annoyed by the missionary efforts of Protestants, has watchful eyes upon the Ruthenians, of whom it hopes to make converts. To this end and as a means of more successfully reaching these foreigners a priest has just been sent to Galicia to study the language and rites of the Ruthenians in their own home. He will return next year and with him in his new Ruthenian mission will be associated seven priests of the Ruthenian rite. This is the beginning of a new activity by the Catholics, which Protestants can meet only by a similar method of training missionaries in the native tongue.

Halley's comet has already been sighted by several astronomers, and will be in full popular view next spring. The appearance of this occasional visitor recalls the fact of the terror which it has caused at other times, and the bull issued by Pope Calixtus against it, in order to drive it away and to protect the faithful from its power. Prof. John Draper, in his "Conflict of Religion and Science," says: "When Halley's comet came in 1456 so tremendous was its apparition that it was necessary for the Pope himself to interfere. He exorcised and expelled it from the skies. It strunk away into the abysses of space, terror stricken by the maledictions of Calixtus III., and did not venture back for seventy-five years! . . . By order of the Pope all the church bells in Europe were rung to scare it away; the faithful were commanded to add each day another prayer, and as their prayers had often in so marked manner been answered by eclipses and droughts and rains, so on this occasion it was declared that the victory over the comet had been vouchsafed to the Pope." This might be overlooked were it not for the habit that the infallible popes of the Changeless Church have fallen into of personally superintending universal affairs and of denouncing all opposition. As Galileo and Bruno were overwhelmed in their day, and as Protestantism in every age and land has been persistently assailed, so even the comets have had to take their turn. When the papacy shows repentance and humility, and recedes from some of its assumptions and tyrannies, some of its old blunders may be forgiven it.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSTHE NEW BIRTH.
Its Opportunity.

Wm. A. Stewart, M.A.

The New Birth is the awakening of the soul to a prevailing consciousness of obligation in connection with the Spiritual world. It is a process of the soul going away back to the beginning of things and was just as possible and necessary for Plato and Noah as for Nicodemus and John Bunyan.

Life and Immortality were always possibilities of the soul by the Grace of God. It was Christ's special office to bring them within our reach; whereas formerly they had only been seen as through a glass darkly Christ brought them into sunshine and awoke men to a consciousness of their supreme worth. Like natural birth, spiritual birth is a synonym for weakness. It is a grain of seed; a promise of greater things yet to be.

Without attempting to scale perfection's sacred heights or even the alpine ones of revelation in connection with the possibilities of the incipient soul, we shall try to point out its grand opportunity and to suggest some simple and familiar lines along which that opportunity may be realized. The great opportunity of the New Birth is concisely expressed by the Saviour Himself—entering into life. It will not of course be gratuitously supposed by any one that this entering into life means the same thing as being "born again." The one is the starting point the other is the goal of all spiritual endeavor—at least as far as this world is concerned. "Except a man be born again," the one is the starting point, God," because he is stone blind, spiritually dead; whereas in order to "enter into life" various spiritual qualifications are necessary. Knowledge is necessary—"the world knew him not;" reception is necessary—"as many as received him;" faith is necessary—"even to them that believe on his name" as well as the New Birth itself—the sine qua non—"which were born . . . of God." Did Nicodemus himself enter into the Kingdom of God as Christ presented it? Did that scribe mentioned in Mark 12: 28? Did John the Baptist? Did any of the disciples with the exception of Peter—prior to the Resurrection? Saintry men, all of them, and subjects of the new birth, but were they spiritually qualified to "enter into the Kingdom?" These and a hundred other perplexing questions suggest another. What is it to enter into life and what is it to enter into the Kingdom of God? As we take it both mean one and the same thing. The Kingdom of God is simply a concrete representation of Christ's conception of Eternal Life. Much labor has been spent in identifying the Kingdom of God with the Church, with the Body, with the bride and with various other states and conditions of the soul in time and in eternity; but we venture to suggest that this phrase is simply an orientalism adopted and adapted by Christ to introduce and elucidate his conception of Eternal Life—the sum substance of all his teaching. But not to dwell on this point it may be remembered with what facility Christ passes from discoursing about the Kingdom of God to the subject of Eternal Life in the subsequent part of his conversation with Nicodemus, and again in Matt. 19: 16 and 23. The peculiar use of the word "inherit" in connection with both subjects may also be recalled.

Certainly no words have ever illuminated Christ's conception of Eternal Life so brilliantly as that phrase, the Kingdom of God; none have afforded a more practical and comprehensive

guide to its meaning and though perhaps a little time-worn now, it may still serve to suggest some of the more important and the more practical opportunities of the soul that has been "born again."

To the few the most imposing and the most impressive characteristic of the Kingdom of God was its endlessness. The Lord shall reign for ever, even thy God, O Zion, unto all generations. "And in the days of these Kings shall the God of Heaven set up a Kingdom, and it shall stand for ever."

The idea of a Kingdom that was eternal made it easier for men to understand a Life that was eternal and accordingly the one was used by Christ to suggest and introduce the other. Infirmity and death limit all human opportunity and possibility but, consider the opportunities of a life that is eternal! Eternal youth is one of the opportunities of the soul that has been "born again." Again the essential dignity and worth of this life is suggested by the idea of a Kingdom. To many people, perhaps, life sometimes seems poor and vain and empty like "a cottage in a vineyard, a lodge in a garden of cucumbers, a besieged city," but a life that could be compared to a Kingdom was in no danger of falling under such reproach. The idea was inspiring, it gave wings to the imagination. And so a life of magnificent resources, of boundless possibilities is another of the opportunities of the infant soul suggested by the Kingdom of God.

Again this Kingdom was exclusively for the Jews—without let or hindrance—so at least they understood it. Nothing about the Kingdom seemed so captivating and precious as the thought that it was all for them, and simply because they were the children of Abraham. This was their conviction and they based it on Scripture, "the saints of the Most High shall take the Kingdom and possess the Kingdom for ever, even for ever and ever." That conviction has been their salvation. It has bound Jews together, wherever they might be, by ties at once the strongest and the tenderest, ties that have proved quite adequate to preserve among them the spirit of genuine patriotism and an enthusiasm for national ideals in spite of disintegrating forces entirely unparalleled in the records of history. The opportunity of the Jew—that counted for so much to him and that was prized so highly by him is the opportunity of every new born babe in Christ Jesus—to enter into—"the inheritance of the Kingdom of Christ and of God," to enter into eternal life without tax or toll, without money and without price as—"the children of God in Christ Jesus."

The last opportunity to be referred to here is perhaps the greatest and comes to us in the way of an obligation. Sentiments of a social, political and national nature that were created and developed by the conviction that the Kingdom in all its greatness and glory was especially for Jews, as the children of faithful Abraham, were prodigiously intensified by the thought that their Kingdom was the Kingdom of God Subjects of an everlasting Kingdom and of an everlasting God, children of a common parentage, with a common history, with a common hope; rationally stood for mutual helpfulness, for religious fellowship, for brotherhood—in a way in which these terms had never been understood before. And so this phrase, the Kingdom of God, freighted with all its wealth of holy and precious associations came to Christ's hand as a familiar study by means of which he could teach the people many an im-

portant lesson concerning the nature, relations and obligations of Eternal Life. In this way, too, he made it easier for Peter and Paul to speak of a love that was no respecter of persons and for God who is the Father of all the families of the earth; and, again, recalling the marvellous social and national homogeneity of the Jewish people as the result of their conception of the meaning of that phrase, the Kingdom of God, it should be easier for us to understand and, easier for us to remember, that the spirit of Eternal Life is Eternal Love. Toronto, Nov. '09.

THE ELDERS' OPPORTUNITY.

(By Rev. W. H. Jordan.)

Never have the ruling elders of our Church had greater need of the most thorough preparation for their office. How can an elder be equipped for his best work as an officer in the Church which has honored him as leader if he does not inform himself about the general work of the Church at home and abroad? Let these honored men of the Church magnify their office. Let them familiarize themselves with the polity and the history of the Church. Let them get a vision of the world-wide work, and see that the local church is not the end of the work, but a means to the end that the gospel may be proclaimed to the uttermost parts of the earth.

What a field the office of ruling elder presents to the younger men of the Church, if they but make that thorough preparation which the congregation will not be slow to appreciate. The layman or the ruling elder can specialize in a way that a pastor cannot. He can take up the work of any one of the Boards, as Home Missions, Sabbath-school work, Foreign Missions, and study and emphasize them until he comes to be considered an authority on this or that great work of the Church. Such study and labor which absorbs the best thought of many of our ablest ministers and laymen will greatly develop the man, his Christian experience, his enjoyment of Christian work, and his usefulness. Such a man will be greatly used in the presbytery or synod.

It is just as true to-day as in the days of the apostles that the layman must look after the many details of the work that the ministry may give itself to prayer and to the Word. Not until we get back to apostolic practices will we have apostolic results. It is not the money a man has, but the consecrated knowledge and ambition, constant spiritual growth, that makes a man an efficient worker for God.

Such a man is a live wire, and his power is mighty for good as he moves in and out among old and young in the church and community. Blessed is the pastor who has such men on his session, men who, like the strong men of old time in the tribe of Issachar, knew what Israel ought to do. May God give us such men, sun-crowned men, Spirit-filled men, whose highest ambition is the advancement of God's kingdom.

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IS A SECOND SERMON ON SUNDAY DESIRABLE.

Rev. Robert Hall, when asked how many sermons a minister could prepare in a week, replied: "If he is a man of pre-eminent ability, one; if he is a man of ordinary ability, two; if he is an ass, six." This is a cutting criticism on the rank and file of our faithful ministers, if the great Baptist divine is correct. Two sermons are the weekly allowance of our pastors, as we all know. That the sermons are of varying degrees of merit, we also know.

Great sermons, like epics, are rare occurrences. They are masterpieces. You can count them on your fingers: John Caird's Religion of Common Life, Canon Wozley's Divine Reversals of Human Judgments, Jonathan Edwards' Sinners in the Hands of an Angry God, Horace Bushnell's Every Man's Life a Plan of God, Robt. Hall's Modern Infidelity, the funeral orations of Bossuet and Massillon. These have a grandeur of thought, a fitness of expression, that appeal to the admiration of the ages.

"True wit is nature to advantage dressed,
What oft was thought, but ne'er so well expressed."

Thousands of lectures have been delivered during the last fifty years, but few will be remembered. They had no enduring quality. Wendell Phillips' Lost Arts, John B. Gough's Orators, Bishop Fowler's Abraham Lincoln, were the delight of their generation. But they were not prepared in a week. Goldsmith's Deserted Village took seven years. Toll is the law of excellence, says Ruskin.

But in the case of the ordinary minister two sermons seem a necessity. It is the custom. Congregations expect them. So he selects his texts and labors at his discourses. Saturday night finds the good brother very tired, and Monday morning very much exhausted. He is ready to exclaim with Cowper:

"O for a lodge in some vast wilderness,
Some boundless contiguity of shade!"

An exchange of pulpits or the visit of a missionary is always heartily appreciated.

Even if there is ability to prepare two weekly sermons, what time is left for other duties of the faithful clergyman. Pastoral calls? In a membership of several hundred, to make a round only once a year is a serious undertaking. It is certainly important. Was it Theodore Cuyler who believed that a house-visiting pastor made a church-going people. A shrewd woman remarked of her minister who was a close student that he was invisible during the week, and incomprehensible on Sunday.

What about reading? The mind is not an unfailing spring, but a falling reservoir, which needs constant replenishing. The minister should be well equipped. He should see the dailies and magazines for the topics of the day, and religious literature for the current thought of the time. He cannot depend upon his early acquisitions at the seminary. Spurgeon and Moody had large libraries. James W. Alexander discussed new books in his letters. Hillis reads several works every month.

Paul, himself a scholar, advised Timothy to "give attendance to reading." Emerson was a thinker, but he quotes several hundred authors in his essays. To meet the expectations of a congregation, week after week, a minister requires something besides his own. The salary of the average clergyman will not permit many new books, but he should get an occasional volume of later writers, like Meyer, Morgan, Black, Matheson, Jowett, to enlarge his vision. Positive Preaching and the Modern Mind, Dr. Forsyth's Yale Lecture in 1907, has "flash after flash of insight and illumination."

If the church is willing to relieve the pastor of the labor of a second sermon, what shall take its place? Addison in the Spectator has a remedy. The chaplain of Roger de Coverly made a list of the discourses of Tillotson,

Barrow, Calamy, South, and other sound divines, and read one every Sunday. And Addison adds this comment: "I heartily wish more of our clergymen would follow this example; and instead of wasting their spirits in laborious compositions of their own, would endeavor after a handsome elocution to enforce what has been penned by great masters. This would be easier for them, and more edifying to the people."

Almost two hundred years afterwards, Joseph Parker, of London, made the same suggestion. "Why should third-rate men harass themselves to produce sermons, while the sermons of great preachers lie idle on their shelves?" Echo answers why. Few families in any congregation have printed sermons, and if the ministers were to read a discourse of Brooks or Maclaren, it would lose all the charm of novelty, and at the same time, be more inspiring than their own. If Campbell Morgan can preach the gospel better than you, why not let him occupy the pulpit?

"In holy duties, let the day,
In holy pleasures pass away."

In case a second sermon is not desired, the service may be profitably occupied by a Bible reading, exercises by the Sunday school, the missionary society, a pastoral commentary on the international lesson, a song evening with Watts or Cowper, a programme by the young people's societies, a teachers' meeting. The devices are various and helpful. Let all things be done decently and in order.

NOT TRUE FOLLOWERS.

It is maintained by "new theology" men that one may be a loyal follower of Christ and yet deny many things in the Bible, which conservative Christians regard as being fundamental to soundness in the faith. One of the editorial writers of the Christian work, recently came to the defence of Professor Foster, of the University of Chicago, and the notorious R. J. Campbell of England, and also others of heretical fame, expressing grief at their treatment from men who are opposed to heresy. That writer says: "In none of these cases has complaint been made that these men were not followers of Jesus. As a matter of fact, all of them have declared that they accept Him as their Lord and Master and that they have but one object in life, namely, to preach His gospel." He also says: "The accusations against all these men are based on theological differences and not on disloyalty to Jesus, or the religion He revealed to the world." That writer makes a bad exhibition of himself. In his zeal to defend heretics of the worst type he makes decidedly untrue statements. He ought to know that much more than merely "theological differences" are involved in all of those cases. They are bold deniers of the Divine inspiration of the Bible, its records of miracles, many of its historical declarations, the Deity of Christ, and other eminent truths. How vastly absurd it is to say that those men are "followers of Jesus!" Their declaration that they accept Christ as their Lord and Master amounts to nothing; it is even worse than that, it is utterly false. If they really did accept Him as their Lord, they would never deny His Deity, nor seek to belittle His great miracles, nor contradict His plainest and most emphatic utterances. The apostles had a great deal of trouble from men who professed to be followers of Christ, and yet denied Him by their unbelief, their false teachings and their conduct. And what nonsense there is in saying that those men referred to in that editorial, are preaching Christ's gospel! What a contradiction of terms! What they preach is as unlike Christ's gospel as falsehood is unlike the truth. Verily, such ones are not followers of the true Christ. C. H. WETHERBE.

When a Christian finds himself desiring more of the world, it is a sure sign that he needs more of Christ.

DR. FLECK'S RESIGNATION.

The Rev. Dr. Fleck has resigned the pulpit of Knox church.

Dr. Fleck's resignation brings to an end a pastorate of thirty-three years, the conditions of which have verged on the ideal. The bonds of love which bound the people to their minister and the minister to his people, were such as are too seldom found in these days of short pastorates. How strong those ties were was demonstrated some twenty years ago, when a clamorous call came from the West. The feeling of Knox church was so unmistakably and forcibly expressed that Dr. Fleck could make but one answer to it—and he always made the same answer to calls. He stayed in Montreal and in a very few years the congregation had outgrown the church building, and the present comfortable edifice was erected. Last year the people noted with deep sorrow that the work of caring for a large congregation, the bounds of which were extending into new suburbs every year, was becoming too heavy a task. It required some diplomacy to make Dr. Fleck take even a temporary rest, but he was persuaded to avail himself of six months' leave of absence and the assistant minister became acting pastor.

On Wednesday evening last the congregation received Dr. Fleck's resignation. The change had not restored him to health, and the family had taken a house in Belfast—in his native land—for the winter. With every manifestation of the deepest sympathy with Dr. and Mrs. Fleck, the resignation was accepted, and in recognition of the connection of a lifetime with Knox church, he becomes pastor emeritus, with a substantial allowance.

It was immediately decided by unanimous vote to offer the vacant pastorate to the Rev. I. A. Montgomery, B.A., who was ordained early in the summer. An influential delegation was appointed to lay the matter before the Presbytery. A special meeting was held on Monday, when the call was sustained and placed in Mr. Montgomery's hands.

The tremendous work which Christian missionary work is making in India at present and the extent to which Christianity is becoming a factor in the social life of the natives of Central India were illustrated last week at the annual meeting of the Gwalior Mission, held in St. John's Church, Broadview avenue, Toronto.

The report of Rev. Dr. J. Wilkie, missionary at Jhansi, said that in the four and a half years of their work they had gradually extended their operations until now the Gospel was preached in forty different villages. They had to-day five out-stations, whereas a year ago they had only two. As showing that the natives of India were now more ready than ever before to receive Christianity, the report stated that in the past year more converts had been made than in the whole four preceding years.

An interesting phase of the work is the attempt being made to adapt the Presbyterian form of Church government to social conditions in India. Dr. Wilkie has organized Christian villages and communities along similar lines to the caste organizations from which the natives were excluded upon becoming Christians, thus forming as it were a new caste. Short addresses were made by Rev. Dr. D. H. Fletcher, of Hamilton, Rev. Dr. John Ross of Port Dalhousie, and by Mr. J. K. Macdonald, who presided.

Every man has felt that awful pull of the Old Adam. He can pull us toward himself so powerfully because there is part of himself in each one of us. The only safety from him is to get another and a better self—"put on Christ, the second Adam."

The seventy-second anniversary of Erskine Presbyterian Church was celebrated on Sunday. Rev. Robert Law preached in the morning, and Rev. D. C. Hoessack at night.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

PAUL ON SELF-DENIAL.*

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

Said Molke, the famous German general: "Beer is a far more dangerous enemy to Germany than all the armies of France." President Taft, when Secretary of War, said: "With hardly an exception, the men who are incapacitated first during the preliminary activities of any campaign are the drinkers. The same is true in every effort of life which demands the best energy of a man. To the man who is actively engaged in responsible work, who must have at his command the best that is in him, at his best—to him I would, with all emphasis that I possess, advise and urge to leave drink alone, absolutely. He who drinks is deliberately disqualifying himself for advancement. Personally I refuse to take such a risk. I do not drink."

Rev. Paul Bull, a traveler in South Africa, writes: "Alcoholism is a stimulant, not a food. It calls out strength, it does not put it in. I rode for 800 miles over South Africa on a pony. When I wanted to put strength into my pony I didn't feed him on spurs; I fed him on oats. Oats put strength into him. Spurs only call it out. When we came to a river came in useful. You see the smart of the spur called out all my pony's strength; it didn't put any in. So it is with alcohol. It makes a fellow feel stronger for the moment; but he is only using up more of his strength, not getting fresh strength."

There is a striking picture in the Book of Proverbs of a little city with few inhabitants besieged by a great king with a large army. But there was in the city a poor wise man, and by his wisdom the city was saved. There is not a city or town or village or country district in our land that has not a powerful enemy in the drink traffic. And every wise man, however poor, can help to defeat that foe. It is not necessary to wait until Local Option is carried, or until Prohibition becomes the law of the land. If each one were to say, "I will not drink, and I will try to keep others from drinking," the whole matter would be settled. And no one with even a small amount of wisdom, can seriously question that it would be a good thing to be rid of the abominable business.

An old monk was once taking a walk through a forest with a scholar by his side. He suddenly stopped, and pointed to four plants close at hand. "The first was just beginning to peep, the second was well rotted in the earth, the third, was a small shrub, while the fourth was a full-sized tree. One after another the lad was directed to pull them up. The first and second were not hard to move, but the third taxed his strength to the utmost. "Now," said the master, "try the fourth." But all his efforts to uproot it scarcely shook the leaves of the tree. "This, my son, is what happens with our bad habits and passions. If we let them cast their roots deep down into our souls, no human power can uproot them; God alone can pluck them out."

In the following table the Provinces of the Dominion are arranged according to the extent of the prohibition area in each, beginning with the Province entirely under prohibition and going down to the Province with the least part of its territory under prohibition. In 1907 convictions for crime were, in each case, in the proportion of one to the numbers opposite the name of the Province.

*S. S. Lesson, November 28, 1909.—Romans 14: 10-21. Commit to memory vs. 19, 20. Golden Text—It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth.—Romans 14:21.

Prince Edward Island	458
Nova Scotia	93
New Brunswick	113
Quebec	115
Ontario	75
Manitoba	41
Northwest Provinces	60
British Columbia	49

These statistics prove conclusively, that where the liquor traffic is curtailed, crime is correspondingly lessened.

The Arabs have a saying about the palm tree that it stands with its feet in salt water and its head in the sun. They often cannot drink of the brackish water found in the oases where the palm grows, but they tap the tree and drink the sweet palm wine. The palm tree by the magic of its inner life, can so change the elements found in the unkindly soil around it that they minister to its growth and strength and fruit-bearing. Each of us, during his earthly life, must stand where all around his feet are temptations to walk in evil ways. None of these temptations is more universal than that of strong drink. But if we have the life within us which Jesus gives, we shall be able not only to resist every temptation and to live strong, pure lives ourselves, but also to be sources of strength and help to others round about us.

THE REBUILDING.

Amos R. Wells, in S. S. Times.

"Except Jehovah build the house, they labor in vain that build it."—Psalm 127:1.

My house is builded, Lord; build it anew!
Once more the timbers hew;
And all the firm foundation lay again
In love for Thee and men.

Reset the window-panes, so wrinkled now,
And make them clear as Thou.
Enlarge the hearth and magnify the door
For strangers and the poor.

Insert a closet dedicate to prayer
That I may meet Thee there;
And build a workshop, whereso'er it be,
That I may toil with Thee.

The mansion of my building, let it fall,
Unworthy, roof and wall;
And in its place, O heavenly Architect!
A better house erect.

WEIGHING IT FOR YOURSELF.

No opinion on any subject of common knowledge is worth much to a man until he has weighed that opinion for himself. Yet most of us take our opinions from others without any weighing. A recent remark of one of the leading Old Testament scholars of this country is significant in this connection. He had expressed a most revealing opinion of a certain unworthy method of Bible study and of one of its chief advocates. When his permission was asked to use his own name in quoting what he had said, he answered: "I have no objection, in any case where quoting it from me would add weight to the opinion expressed. I think, however, that the strength of the opinion lies in the opinion itself. If a name is mentioned with a statement, what will count with commonly without the name, it is possible that a reader will weigh the statement for himself." The bigger the name, the more insistent we need to be with ourselves to apply the weighing test.

Good intentions will not save the man who, despising the warning, steps over the precipice.

IDEALS OF WORSHIP.

How can we know the experience of the spiritual cleansing and healing which belongs with worship? How can we know its relief, its joy, its exultation, and its peace? First of all, it must come from an assured sense of communion with God. If we confess our sins, it must be to One whom we know is faithful and just to forgive us our sins. If we express our gratitude, it is because the good things we have received bear the marks of our Father. If we offer praises, they will be the spontaneous tribute of adoration of the perfect being who values our wondering love. If we ask for anything from God, it is because the thing sought seems to us worthy in itself and worthy of the thought of him who is "able to do exceeding abundantly above all that we ask."

Such worship is uplifting in proportion to our conception of the worth and dignity of the object of our worship. "Shall I lift up mine eyes unto the mountains to seek the source of help I need?" saith the Hebrew worshipper. "Nay, but to the Maker of the mountains and of heaven and earth." One is carried out of and above himself when he bows down before him who dwelleth in the high and lofty place, who inhabiteth eternity.

But he who is above all must also be near us if we are to worship him. He is a Spirit and must be worshipped in spirit. But he is the Spirit who anointed Jesus of Nazareth to preach good news to the needy and to be a ministering presence. Is it a thing to be wondered at that men pray to Jesus Christ, who manifests to them the Father, and that it is through him that they have access to the Father?

Simplicity befits worship in which reverence and love blend in the outpouring of the heart. We speak to God in our closets because thought and feeling crave expression in words. But we do not speak for the sake of speaking, nor because we think He does not know our needs till we tell them.

Worship is enriched by being shared. The communion of worshippers is only second in importance to communion with God. Spiritual exhilaration through the worship of believers together is one of the most real and vital elements of religious experience. The man who does not cultivate it loses a large and precious portion of the life allotted to him in this world. The pastor who does not make that the constant object of his labors will miss the main fruit of his ministry.

From the uplifting of worship in common with other children of God in his house of prayer we return to our closets with renewed joy and power to meet him who sees in secret and rewards openly. These pulses constantly the heart of the Church of Christ.—The Congregationalist.

The city of holiness, the City of God, lieth four square, a side of love, a side of hope, a side of obedience, a side of righteousness. Each side with three gates, and the gates are open continually. So many sides to the City of Manhood under God, and yet just one "narrow way" of entrance through all the gates; just one sort of gateway on each side of the four sides; just one fact underneath all true life, whether we enter by love or hope, or obedience, or righteousness, and that one fact is faith! Every one of the four sides of the heavenly city teaches the old doctrine of justification by faith.—F. W. Gunsaulus.

To repeat an ill report is to pour oil upon a fire. That is excellent advice given by Charles H. Spurgeon: "When you hear an ill report about anybody, halve and quarter it—and then say nothing about the rest."

BENEFITS OF RIGHT READING.

(By Charles Loyd.)

Do we in these days give sufficient thought to our reading or do we often forget the remarkable effect reading has upon life and character, thus failing to enrich our minds as we might and indeed often by our reading actually impoverishing the deeper parts of our mental make-up?

In John Ruskin's peerless brochure "Sesame and Lilies" we catch a glimpse of how ordinary men and women may move in select society, a society of the greatest men and women whose choicest thoughts may be sought without any strain or stress. Indeed who are quietly waiting for us to go in and meet them. It is a law of life that as a man thinketh in his heart so is he. Action good or otherwise is born of some seed thought in the first place and it is to a large extent true that reading has a good deal to do with thinking. Our minds are like a sensitive film that receives an impression easily, which impression may, unknown to us perhaps, be the means at some future time of shaping our conduct. If it be conceded then that reading bears no small part in the formation of our thinking, is it not a subject worthy of the most careful attention?

As to what to read. There is no question that wholesome stories should form a part of the reading of all. For the young nothing can be better in the story line than fiction in an historical setting. The demand, however, for fiction today has become so appalling that many authors, instead of remaining artists in their line, have prostituted their powers to produce as many stories as possible for the sake of gain. Thus we get the sad picture of genius, instead of staying with its ideal, declining to mediocrity. Inquiry at any public library will reveal the fact that the average person reads nothing but stories. What kind of physical health would be produced by a constant diet of salad? And what kind of mental health will be engendered by a constant diet of novels?

The appetite is whetted by that upon which it feeds, and we create in ourselves a base appetite if we allow light reading and it alone to rule our taste. The story has its rightful place, but we shall lose greatly if we do not study weightier books which deal with questions of social interest or biographies of worthy men or women or books of travel or those containing the thoughts of some mature thinker—any book indeed that will cost us an effort to read and that will brace the muscles of our minds for the task. Thus by giving exercise to our own thinking faculties we become mentally vigorous and the character and tone of our lives receive an uplift.

It is well to read some novels, but rare should be exercised in their choice. Present day novels are not entirely to blame for the quality of their productions because the demand is forcing the supply and thus we get reams of reading matter which tends almost entirely to the sentimental and excites but seldom elevates. If each individual cultivated a taste for the best it would not be long before the public demand would create a more wholesome supply.

The calibre of such writers of fiction as Charles Dickens, Sir Walter Scott, Charles Reade, George MacDonald, Charles Kingsley and others like them is recognized by all discriminating readers and the perusal of their works affords real refreshment and there are authors today whose ideal is also high and for such we should be grateful.

It is open to some question whether as a general rule we give sufficient thought as to how to read. Reading is a pastime in which we are apt to fall into slack and slipshod habits. Picking up a book we often devour it hurriedly, as though we longed to get on to the next. Seizing upon the superficial characteristics of the story we lose the more lasting and valuable parts, thus missing many nuggets of true and bright thought. It is better to read fewer books and read them well than to read many without getting real benefit from any of them.

Good reading will inevitably enrich the vocabulary and aid us to express our own ideas in fitting language and it will also stimulate us to search for the meaning of unfamiliar words.

We live in a day of tremendous bustle and activity which seem to have permeated even our quiet recreations. We shall gain vastly if we eliminate the spirit of unrest from our reading, take our way out of the whirl of business and pleasure and determine to devote a portion of our time to undisturbed and real reading.

OUR DUTY TO KNOW OTHERS.

Only those who know us best help us most. When we are in greatest need, we seek out some friend who will not misunderstand, who knows us through and through, and who because of that intimate knowledge can sympathize and counsel and encourage as no stranger or mere acquaintance ever could. So it is that if we would really help others we must know them well. We can do little real helping of a surface acquaintance. The Sunday school teacher who sees his class only on Sundays cannot help them much. He may tell them interesting things, and hold their attention on Sundays; but he never binds permanently into their lives with hopeful uplift until he has come to know them through and through, as individuals, in all departments of their life. Christ helped men not merely because of the truth that He himself knew and lived, but because He knew men. "He needed not that any one should bear witness concerning men; for He himself knew what was in man." "Only as we know man can we serve him," says Campbell Morgan. It costs effort, and study, and patience, and love, to know any one. But such knowledge is one of the best costs of our Christian service.—Sunday School Times.

PRAYER.

Help us, O Lord, we beseech Thee, truly to lift up our thoughts and desires to Thyself. We bless Thee that we can speak all our hearts to Thee. We praise Thee that Thou wouldst help us to cast out of our minds any thoughts, and out of our lives any purposes and aims, of which we dare not speak to Thee. And do Thou come near to us now, that all which is within us may feel Thy touch, and be kindred to praise and magnify Thy great name. Surely Thou wilt enter even into the narrow rooms of our hearts if we open our desires to Thee, and Thou wilt come as the King of Glory, and fill the place with light and peace and power. Amen.

SUGGESTIVE.

We want and must have the heart of things in religion, but we cannot have them unless we "observe all things whatsoever" Christ has commanded. One must not be afraid of going through all needed motions. Think not that prayer will do as well if you sit still and take the floor for granted, instead of troubling yourself to kneel down. A lazy body and soul ill befit fervent prayer. Closed eyes, intent minds, quietness of spirit are means to be reckoned with. Who knows any one having the heart of religion, who absents himself from church, neglects his Bible, keeps no prayer tryst, gives no money to the Master's cause, makes Christ no promise, and shuns the communion table? Grace is the heart of things for us Christians, and no trio of words is more to Christendom than this: Means of Grace.—Rev. T. C. Potter, D.D.

DAILY BIBLE READINGS.

- Mon.—The way downward (Prov. 1:20-33).
- Tues.—Exceeding bitterness (Jer. 2: 9-19).
- Wed.—Prodigals in the slum (Luke 15: 11-32).
- Thurs.—The Saviour in the slum (Luke 5:29-32).
- Fri.—The slum worth saving (Luke 7: 36-50).
- Sat.—Tears for the city (Luke 19:41-46).

THE BATTLE OF THE SLUMS.

By Robert A. Speer.

The Young People's Society cannot do better than give an evening, or better still through the formation of a Mission Study Class, several evenings, to Dr. Josiah Strong's "The Challenge of the City," one of the Mission Study text-books of the Young People's Missionary Movement. Some quotations from Dr. Strong's book from the section on the slum will show its treatment of this great missionary problem of the city.

A special investigation of the slums of four great cities, made by the government in 1894, established the fact that the overcrowding, the illiteracy, the number of foreigners, the number of saloons, the amount of vice and crime were proportionately much greater in the slum than in the whole city, showing that the more degraded character of the people corresponded to the more degrading character of the environment.

"A recent writer says concerning the slums of Chicago: 'In one of these there are 35,000 people; in the other, 20,000. It is a region of adults. . . The inhabitants neither labor regularly nor marry. Half of the men are beggars, criminals, or floating laborers; a quarter are engaged in the sale of dissipation; and a third of the women are prostitutes. . . Society here has lapsed back into a condition more primitive than the jungle.'"

Of an East End Parish in London Professor Huxley wrote, speaking of conditions which he knew by personal contact and describing unconsciously our own slums as well: "Over that parish Dante's inscription, 'Leave hope behind, all those who enter here,' might have been written. . . There was nothing to remind the people of anything in the whole universe, beyond their miserable toil rewarded by slow starvation. In my experience of all kinds of savagery all over the world, I found nothing worse, nothing more degraded, nothing more helpless, nothing so intolerably dull and miserable, as the life I had led behind me in the East End of London. Nothing would please me more than to contribute to the bettering of that state of things, which, unless wise and benevolent men take it in hand, will tend to become worse and worse, and to create something worse than savagery,—a great Serbonian bog, which in the long run will swallow up the surface-crust of civilization."

The following table shows how much greater is the proportion of Italian and Slavic people in the slums than in the general population of our cities. The first column gives the total percent of population; the second, the percent of slum population:

Baltimore	1.97	12.72
Chicago	6.41	44.44
New York	9.45	51.11
Philadelphia	1.95	50.28
Contrast with this the facts as to the races from Northern Europe, the English, French, German and Scandinavian.		
Baltimore	13.52	37.29
Chicago	30.79	19.64
New York	30.73	8.64
Philadelphia	22.95	8.44

The illiteracy of Italians and Slavs in the slums of these cities averaged 54.5 per cent., of Northern Europeans, 25.5, of native Americans, 7.4 per cent.

No sin or uncleanness is too great for Christ to purify, but he can go into the slums only in the persons of his disciples. Are they there as they ought to be there?

Tell of Old Testament judgment that fell on evil cities. What is being done for the slums? Have I any idea of how slum-dwellers live?

*Y.P. Topic, Nov. 28—Home Missions (Luke 14:15-23).

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OTTAWA, WEDNESDAY, Nov. 24, 1909.

Hon. John Strong, ex-Lieut. Governor of Michigan, has joined the prohibition ranks and will use all his influence to make Michigan dry in 1910.

A minister's name is worth much to a beggar, and all kinds of mendicants make for the manse first, trusting that the minister's goodness will cause him to affix his name to a credential that will enable the holder to obtain donations for some object—perhaps commendable and perhaps not—or for himself (or herself) personally. An exchange calls attention to the ease with which beggars can obtain credentials from ministers. This statement is too sweeping, but there is ground for calling attention to the matter. A minister owes it to the public, as well as himself, to be careful how he affixes his name to an endorsement of character.

The Western (M.E.) says: "That it is possible for brethren to dwell together in harmony and love, even though they are members of such widely separated bodies as Protestantism and Roman Catholicism are ordinarily conceived to be, was clearly demonstrated at the recent session of the Indiana conference, held at Washington, Ind., a town of 12,000 population. When the general invitation was extended for all citizens who felt inclined to assist in entertaining the body, either by contributions of money or by direct opening of homes, the priests of the two local Roman Catholic churches responded cheerfully, the priest of the Irish Catholic congregation entertaining four of the brethren throughout the entire session. Bishop McDowell was himself entertained in a Catholic-Methodist home (two sisters had husbands in these churches and lived in one large house), and never was he more royally dealt with. Catholics responded with money to meet the expenses of entertainment. In fact, had Roman Catholics not co-operated as they did, there would have been embarrassment."

PROPHETS AND DREAMERS.

It is said by some that, at the present day, questions of theology are not considered so important as they were year ago, but that the main emphasis is now put on practical work and the manifestation of Christian character. If this is true, it is a matter calling for serious thought. The danger is, that it may be not a mere matter of shifting of emphasis, but a disregard of what is absolutely essential.

If we come to consider, or inquire, what points of theology are not considered important, we shall find that some departures from the truth are unblushingly avowed and countenanced, in some quarters, that would not once have been tolerated in a church calling itself evangelical. Young men may express themselves most loosely as to the supernatural birth and atonement and resurrection of Jesus Christ, and yet there may be a majority in some presbyteries and some synods to uphold them. A contemporary says that what would have been held as flagrant heresy twenty-five years ago is now permitted to pass in some quarters as accepted truth.

It is very evident that some persons have but little regard for the most central and supreme truths. Thus Prof. Foster, of Chicago University, from whom the Baptist ministers of Chicago recently withdrew themselves, sneers at evangelical truth by saying that no one will be called into question over such doctrines as the deity of Christ and the atonement and the inspiration of the Scriptures at the judgment. In his opinion such things as these are too trifling to be considered one way or the other. It is a wonder he does not include even the personality of God, and thus sweep the whole doctrinal truth out of sight. Of course, some men have no use for truth or for God. But these are men who are the enemies of the cross of Christ. There have always been such men, and we presume that there always will be, but they are not the arbiters of the truth of the gospel now any more than they were in the time of Paul or Christ.

This thing of attempting to live without Christ or God is nothing new. Men may excuse themselves for it by saying that they are engrossed with practical matters. There are two tables of the law, one concerning God and the other concerning man. It will not do to ignore either one in favor of the other. The Lord had many a rebuke for his ancient people because they had forgotten and neglected him and his sanctuary. The attempt to be practical and yet disregard God and Jesus Christ, is a lowering of religion to the plane of mere humanitarianism or rationalism. It will result in utter irreligion and materialism. If the great truths as to God and Christ and sin and salvation are mere "doctrines" to be ignored or despised, the reign of Christ is a dead issue to such persons, and any form of world religion as good as the true revelation of God to men in Jesus Christ.

We may suppose the children in a good home agreeing to be kind to one another, but, at the same time, agreeing to ignore their parents and their wishes. They may say that the facts as to their parents and their desires

and their rights and their affections are doctrines not to be interested in, but that mutual kindness is so, nothing practical that they can all see to be appropriate and beautiful. Such little upstarts, ungrateful and unfeeling, would need the discipline that would give them a true and new view of life. So do those who ignore doctrine, meaning by this the great truths of revelation, and who lay to their souls the flattering unctious that they are religious because they love their fellow men.

The fact is, that no one has any love for his fellow men, worth calling love, who does not love God and who does not have regard for the things of God. "By this we know that we love the children of God when we love God and keep His commandments." That man, or that church, is in the darkness who ignores the supreme truths of God and finds excuse for his irreligion in what is called practical philanthropy and a good life.

THE SUNDAY EVENING EVANGELISTIC SERVICES.

At one time the Sunday evening services, at least in the larger centres, were the most numerous attended. Many young people, others who made a habit of lying abed on Sunday morning, as well as the regular attendants who seldom missed a service, filled the pews, but now-a-days a large proportion of the regulars can attend only one service, so that the evening congregation is made up largely of strangers. And it often happens that the attendance is small. Many a minister would be pleased to have some solution of the difficulty. Here is one which is worthy of consideration:

The solution of the Sunday evening service is to be found in making it an evangelistic service. There is no good reason for a second service unless it is made to appeal to the unsaved portion of the community. The members do not need a second service similar to the morning service. If there be a second service it should be for the unsaved, and the members should be there as helpers. When the second service is made such in earnest most of the members will be there. The church which fails to make the second service a soul-saving service is signally failing in its duty, and does not deserve a good audience. The evening service is the supreme opportunity to reach the unsaved of any community. The revival meeting repels rather than attracts many, and at best it is only for a few weeks in the year. The Sunday evening service affords a continuous opportunity to reach the unconverted. Such a service keeps the pastor alive to his main business of saving men; causes the church to be aroused to its real mission, and brings the unsaved face to face with his need of a personal Saviour. It makes the members prayerful, and encourages personal work. It will give the pastor new power with God and man. It will necessitate his living close to God, and making the closet of prayer his chief resort. In short it will revolutionize the church. It will make the church a centre of evangelism."

There is a saying that you can kill a man as surely with a bad tenement as with an axe. It takes a little longer perhaps, but it will do the work just as effectively. And a bad tenement is more injurious to women and children, especially the latter, than to man. At this season, when doors and windows are kept shut, and the effects of ill ventilation are more evident, the killing process goes on rapidly. Our civilization allows the tenement to slay its victims while it hangs the man who uses the axe (but not the poker, vide the Blythe case). The community requires to be aroused to the fact that thousands are being killed, slowly murdered, by preventible disease.

LOOKING UNTO JESUS.

If we wish to succeed in maintaining a true and spiritual life, says the Herald and Presbyter, we must keep our minds and hearts fixed on Jesus Christ, our Saviour and Master. He is the source of our deliverance and safety. He is the sum of all excellencies. He is the center of all vitality for our spiritual well-being. He is the standard by which we are to try our lives and our thoughts. We must keep him ever before us in faith and love. We must ever trust him and love him and adore him. We must abide under the special, personal influence of his divine grace and personally. We must ever be looking unto Jesus.

When Peter was called to walk on the water of the Sea of Galilee he succeeded as long as he kept his eyes fixed on Jesus, but when, in fear, he became self-conscious and sea-conscious, he began to sink. It was only when Jesus recalled him to faith in him that he was able to resume his walk by the Savior's side. This striking narrative illustrates our own present-day experiences as Christians. We must keep our faith fixed on our Lord. We must not theorize about faith and let our faith be only a theory. We must believe. We must trust. We must have a realizing, grasping, vital, changeless faith. We must fix our eyes upon Christ, and we must seize him with hands and heart and life. Our whole being must go out to him in faith. We can not dissect ourselves and give what we call our faith to Christ while other parts of our being are alien to him. There is and can be no dividing up of ourselves. We must believe and trust, all that we are, our whole being, as we look to and confide ourselves to Christ.

If we would maintain the right sort of moral and spiritual attitude, we must keep in close relationship with Jesus. The violinist frequently tunes his instrument, comparing it, for instance, with the piano in order that it may be kept true to the pitch. The painter keeps the primary colors before his eyes, in order that he may not lose the sense of color-tone. The writer frequently reads the works of literary masters in order that he may be kept to the use of the best words and expressions. The Christian reads God's Word and attends the sanctuary so that thereby he may keep close to the truth and to God. If he would be as careful as the musician, the artist, the writer, he must fix his eyes upon the divine life and character of Jesus Christ, and seek that his inner being may be in thorough accord with the perfect and glorious character of the Lord.

It is not enough to turn away from evil. We must turn to what is good. We must not only cease to do evil, but must strenuously learn to do well. We must not only avoid the wicked things, but must thrive on the good and godly things. We are to oppose evil, and witness against it, and make it to appear hateful in the sight of others. But we must especially strive to advocate what is good and holy; witness for it always, and try to make it appear beautiful and lovely to others. We are to live not simply by turning from what is sinful, but by turning to what is holy. We are to

live not by our disgusts, but by our admirations and our love.

A gentleman in a Western city once said to us: "I believe in this city. I believe in its future greatness, its outcome, its certainty of prosperity. I believe in it so well that I have invested all I have in it, and here is to be my life." In some such way we are to believe in Christ, if we have already found in him our divine Savior from the guilt of sin. We are to believe in him, and his cause, and his teachings, and his power, and his personality. We are to believe in him so well that we trust everything to him, commit ourselves fully to him, identify our interests with him, and make over to him all we are and we hope to be. The man or woman who thus loves, and lives, and trusts to Jesus Christ will never be disappointed. The life will be one of increasing satisfaction and increasing assurance.

The question of literature in the home, and especially in those homes in which young children are growing up, is one of great importance. With the flood of printed matter, especially the daily papers, low-priced magazines and other cheap literature, a real danger threatens the child whose immature judgment and curiosity leads him to read almost anything that comes into his hands, and which may convey the poison of evil suggestion or pernicious error into his thought and heart. The best way to counteract such a danger is not to be constantly warning the boy or girl against or taking away from them their choice of books or papers, but to see to it that by putting the best literature within their reach their tastes shall be cultivated and their natural desire for a good story or a suggestive article may be indulged. Among all the periodicals suited to perform such a function in the family perhaps none is better qualified to establish and maintain a high and helpful standard of current literature than the Youth's Companion, Boston. Tested by eighty-three years of constant and faithful service, it grows with every year more attractive, bright and helpful. No mother can make a mistake in putting it into the hands of her son or daughter, and no habitual reader of its pages, be he young or old, but will constantly find something in them of interest and helpfulness and pleasure.

Speaking in opposition to the proposed church union in Canada, Principal McKay is credited with the remark that "if there is not sufficient Christianity in the churches to get together and consider and deal with questions of waste and overlapping there is not enough to support church union." This is not really an argument against union, yet it is a statement of truth. The fact is that the people who will not support a movement for union are the very people who oppose federation movements and, in many cases, even interdenominational organizations. And, as Principal McKay declared, the real reason is a lack of true Christianity. There are many good people who conscientiously oppose both federation and union, and, moreover, many of them think themselves very religious in standing so staunchly for their particular sect and in antagonizing others. Paul was just such a conscientious man when he persecuted the Christians and Peter was equally conscientious when he protested against Gentile contamination; but both of these men had visions which led them to see that the propagation of a sect was small, ignoble business compared with the high calling of the Lord of all. There are more of us who need visions.

IS THE RACE DEGENERATING?

A Doctor Kellogg, speaking not long since before the Chautauqua Assembly declared that the race is degenerating physically, and gave an array of statistics to prove his statement. There is a saying that you can prove anything by means of figures, but we are disposed to question some of Dr. Kellogg's conclusions. However, it does not say much for the researches of scientists if their work is so unproductive of results as Dr. Kellogg makes out. On what does the doctor base his conclusions? He says chronic disease is on the increase, and that it will continue to increase. The cause, he alleges, is that "public hygiene is keeping off the great plagues, and through interference with nature's law of the 'survival of the fittest' is keeping alive the weak and feeble, and they are contaminating the race." One might imagine that, under these circumstances, as we have seen suggested elsewhere, he will have proposed that the weaklings be killed off. He takes a more humane view than that, and wisely urges that home hygiene should keep pace with the public hygiene and help the feeble to grow strong. With justification he asserts that the intermarriage of the blind, the deaf and the dumb, is tending to produce a race of blind and deaf and dumb. We are also, he asserts, developing a weak-chested race, of diminutive stature, with sluggish livers, and enfeebled stomachs, which is prone to consumption, cancer, and heart and nerve diseases.

How far the latter assertion may be true we cannot say, but even if it is the case we are not prepared to admit that the race in general is degenerating. It would be strange indeed if all the scientific research bearing on the question, and all the philanthropic efforts being put forth to improve the condition of the human race were unproductive of results.

A "Scotch verdict" is often regarded as a joke or an evasion, but the system is more logical than that of other countries. The Scotch system permits three verdicts instead of two. A prisoner may be found "guilty"; the jury may find that he is "not guilty," which is a vindication, or it may find that the charges are "not proven." The effect of the last named verdict is not the same as that of a disagreement of the jury. If the jury disagrees, the prisoner must be tried again. If the verdict is "not proven," the prisoner is freed, but may be re-arrested and re-tried if more evidence is discovered. The plan is said to work well in Scotland. With us there would be a tendency of the jurors to shirk responsibility, and to bring in too many verdicts of "not proven," so that criminals would escape. Our verdict of "not guilty" means only not proven guilty. It is no vindication, but one can not be tried again on the same charge.

A large part of our life-time is wasted because of our deferred decisions. It is always easier to postpone a decision than to make it; so it usually gets postponed. Nine times out of ten we could, if we would merely insist on a slight effort of will, decide matters the first time they come before us, and thus leave the future just so much freer for new duties and decisions. Instead, we take a long run, consider the pros and cons, and lay it down again. Sheer laziness of will is the reason. "Don't pick over things," once said one of the greatest business men America has produced. It is better to make some mistakes while we are forming the habit of prompt decision than to avoid all mistakes at the cost of dallying with our time and energies. But prompt decisions are more than likely to be correct decisions, for the very effort of deciding quickly means a concentrating of one's best powers on the subject in hand. We have no right to burden to-morrow with decisions that ought to be made to-day.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

HOW WALLACE GOT EVEN.

"Toot! Toot! Toot!"

Wallace jumped aside in haste. The warning came so suddenly that he did not have time to realize the direction of the danger; but he knew that the danger was very real and very close, and he leaped for his life. His feet struck the gutter, and he slipped and fell with a splash, and then he heard Oliver Ryerson's shout of mocking laughter. Wallace arose to his feet, his eyes flashing. The red automobile was at the other end of the block by now; but the driver, a lad not many years Wallace's senior, had turned to look back over his shoulder. Wallace knew just what a mischievous grin illumined Oliver's freckled face. He clinched his fists and breathed hard.

A voice spoke from the sidewalk. "All those clean clothes in a mess! Ain't it a shame!" An old woman with a market-basket on her arm had come around the corner in time to see all that had happened, and her voice quavered with sympathy.

Wallace uttered a little cry. He had forgotten the shirt-waist he was carrying home to Miss Winter, the high school teacher. In the dreadful moment when he heard the toot of Oliver's horn, he had room in his mind for just one thought, and that was the saving of his life. But now the remembrance of those freshly-ironed shirt-waists struck him with dismay. He turned his head slowly, as if reluctant to know the worst.

"It's a shame the way that Ryerson boy acts with that automobile of his," exclaimed the old woman. "Tain't his fault he hasn't run over somebody before this. And now look at them nice, clean clothes that cost somebody a whole lot of work, and have got to go right into the tubs again!"

"I should say they will," groaned Wallace. He picked up the mused, muddy shirt-waists, which were so immaculate when he left home, and silently restored them to the basket from which they had fallen when he made his leap for life. His face was so downcast that the old woman tried to comfort him.

"Well, it ain't as bad as it might be. Dirtying up a few shirt-waists ain't much to worry over alongside of getting killed. I guess your ma will be so thankful to have you come home with whole bones that she won't fret about doing a little extra work. But it's a shame about that Oliver Ryerson. Just because his father is rich, he thinks it's everybody's business to get out of his way."

Wallace's unknown sympathiser was expressing a view very prevalent in the little town. When Oliver Ryerson began to drive his father's automobile, a great many of the townspeople expressed decided disapproval. Oliver was not a careful boy, and as he gained familiarity with the machine, he began to exhibit a recklessness which promised disaster sooner or later. Oliver had a somewhat peculiar sense of humor, and the fact that his appearance brought consternation appealed to him as amusing.

Many a time that morning as he swept through the town, tooting his warning, he chuckled to himself on recalling Wallace's leap.

Wallace, on the other hand, did not see the humour of the situation. He went home, his heart swelling with an anger that choked him. The old woman on the sidewalk had been right when she said that Oliver Ryerson claimed especial privileges for himself because he was the son of a rich man. It was Wallace's opinion that the time had come to show him his mistake.

The little woman in the kitchen, who

looked so slight and frail as she bent over the washtub, paled at the sight of the soiled shirt-waists.

"O Wallace!" she said, and her voice shook.

"Yes, I know it; but it wasn't my fault," Wallace told the story, the angry tears moistening his eyes as he explained, and when he had ended, the little woman was crying, but happily.

"We won't fret about a little extra work, will we, dear," she said, just as the little woman on the sidewalk had prophesied, "as long as my boy is safe? And now I'll do these shirt-waists the first thing. It won't do to disappoint Miss Winter."

"Some day," Wallace said, and he could not keep his voice steady—"some day I'm going to even things up with Oliver Ryerson."

"I wouldn't let myself feel that way, dear."

"But I do feel that way. He thinks he can do anything he likes, shooting around town in that red automobile, just because his father's richer than anybody around here. This isn't the first time he's played a mean trick on me and now it's my turn."

Wallace's mother did not say very much just then. She could see that Wallace's excited mood was not favorable to the reception of good advice, and she resolved to talk the matter over with him later, when his sense of injury had time to cool. But that night, when Wallace lay awake listening to the thud of his mother's flat-iron as she toiled to repair the damage due to Oliver's recklessness, he promised himself again to find a way of getting even with the driver of the red automobile.

Miss Winter's shirt-waists were sent home a day late, accompanied by an apologetic note from Wallace's mother. Wallace was returning from the errand when he came upon a sight that interested him. Standing directly across the switch track which led down to the Ryerson factory was a red automobile. A boy with a flushed, puzzled face leaned forward, evidently doing his utmost to start the machine. Perhaps it was not strange that Wallace viewed this picture with a sense of satisfaction.

"He's in trouble himself now. Wonder how he likes it." Wallace stood looking on, a sparkle of malicious pleasure in his eyes. Oliver seemed hot and uncomfortable enough. It would do him good to worry a little, and Wallace also felt sure that it would do him good to witness the process.

Then something happened which greatly surprised and startled him. From the thick woods along the river sounded the whistle of a freight engine. Wallace saw Oliver throw up his arms in a frightened gesture. In spite of himself, Wallace thrilled with a responsive dismay.

"If he can't start the machine, it'll be smashed. The engineer won't see it till he rounds the curve, and then it'll be too late to stop." All his resentment toward Oliver was swallowed up in sympathy. He ran nearer the tracks, realizing his inability to be of assistance, but vaguely anxious to help in some way. "My, he's plucky all right," thought Wallace. In the admiration for courage, which is instinctive in every boy, he temporarily forgot his uncomplimentary opinion of Oliver Ryerson. "He's going to stick by that car till the very last minute, and save it if he can. He had better be careful, or he'll stay too long."

The whistle sounded again, and Wallace's heart leaped; for the engine had rounded the curve. And then in a strange flash of insight he saw that he was mistaken. Oliver was not pluckily standing by the automobile till the last moment, but prepared to save his life when it became apparent that he could not save the machine

so. His frantic gestures told the truth. He had lost his head completely. He was staying on in the automobile because it had not occurred to him that escape was simple and easy if he left the machine to its fate.

Wallace leaped forward. It was not an act recklessly impulsive, blind to consequences. His mind was curiously clear. He realized vividly the danger to which he was exposing himself. His mother's face came up before him—that dear worn face with the tired circles under its eyes and its undaunted smile. "Poor mother! And yet if he missed his chance now, how could he face her?"

The cowering, ashen-cheeked boy whose coat collar Wallace gripped fought frantically against rescue. But the strength of desperation was in Wallace's slender arms. He jerked Oliver from his seat, and then dragged him from the track just in front of the locomotive, which a white-faced engineer was doing his best to bring to a standstill. And then both boys heard, without quite understanding what it meant, the crash which rendered the red automobile a hopeless wreck.

The news of the accident spread like wildfire. People who had been prophesying that the Ryerson boy would kill somebody sooner or later, were surprised to find how near he had come to losing his own life. As for Oliver himself, he was a rather pitiable spectacle as Wallace helped him home. Like many reckless people, Oliver's courage was largely superficial, and the peril he had just escaped had drained him dry of self-control. He trembled so that he could not have stood but for the support Wallace gave him, and with difficulty he swallowed down the choking sobs. It did not seem to him that he could ever bear to enter an automobile again.

That night, after Wallace had gone to bed, his mother was startled by a burst of laughter from his little room. She hurried to him, surprised. She herself had not felt like laughing since Wallace came home with his news, though her heart was overflowing with gratitude for the boy's preservation. As she smoothed Wallace's pillow with a motherly hand, a smothered chuckle came from under the bedclothes.

"Nothing's the matter, mother," Wallace acknowledged rather shame-facedly. "But I can't help laughing to think how I was wishing yesterday for a chance to hurt Oliver Ryerson some way or other. I didn't care how; and when I saw him in trouble, the only thing I thought of was how to help him out. It was a queer way to get even, but I guess it'll have to do."

"It was a very good way, I think," said Wallace's mother. She stopped to kiss him, and in the dim light he could not see that her eyes were alight with pride and tenderness.—Harriet Loomis Smith, in "The Visitor."

"NOTHING THE MATTER," BUT IS INJURED.

A wealthy resident of Pasadena, Cal., riding in his automobile, was run down by a trolley car. As a Christian Scientist he refused medical aid, declaring that nothing was really the matter with him. But he summoned his attorney to his bedside and instructed him to bring suit for damages forthwith against the trolley company for "bodily injury." It has long been known that a successful business man, lawyer or minister, if he be a crank on some subjects, may be totally incapable of discerning how inconsistent, and even foolish, his proceedings may be for the sake of preserving consistency. "Bodily injury" is as real as the money that "Mother Eddy" charges for Science and Health and Key to the Scriptures, and this man wants what he should have if the trolley is to blame—money for damages.—Christian Advocate.

THE QUEEN'S CLOAK.

By Alice M. Farrington.

Helen hated to sew. Her stitches were long and uneven, the thread kinked and broke, the needles grew sticky and squeaked, and she pricked her finger. Helen lived in a little village where sewing wasn't taught in school, and mama was her teacher.

One day mama said to the little girl, "Helen, after this you are going to sew only one hour a week" — Helen looked delighted — "and," went on mama, "that hour you are going to Mrs. Stanhope."

That pleased Helen still more. Mrs. Stanhope was a widow, Helen knew, and earned her living doing fine sewing.

The next day, Helen went for her lesson. It was sewing "over and over" on a square of patchwork.

"We'll sit in the grape arbor while we sew," said Mrs. Stanhope. It was so pleasant in the grape arbor that Helen quite enjoyed her lesson.

A few lessons went smoothly. Then one day it rained, and they couldn't sit in the grape arbor. The needle creaked dismally in Helen's moist little fingers.

"Better use your emery, my dear," suggested Mrs. Stanhope.

Next the thread snapped, but instead of cutting the end neatly with her silver scissors and tucking it daintily out of sight, she only made a big knot and hurried on. Mrs. Stanhope said nothing just then, but soon she began a story.

"When I was a girl," she said — and Helen's frown swiftly cleared away, — "I lived in England. As soon as I was old enough, my mother had me taught to sew. All the little girls in the school were sewing, too. First I learned the plain kinds of sewing — how to set tiny, even stitches" — Helen's stitches suddenly became small and regular — "and to tuck in ends and knots" — the silver scissors snipped off the clumsy knot, and the short end was tucked tidily under the edge of the hem.

"And then," went on Mrs. Stanhope, "I learned to embroider. I was taught to have my work as neat on the wrong side as on the right. Those who shirked were sorry afterward. Because one day our teacher said that the best work done in our school would be sent to the exhibition, and the Queen would come to see the exhibition.

"We were excited enough over it. Only the best sewers could take part, you see."

"Did you take part?" Helen asked.

"Yes," said Mrs. Stanhope. "I had a cloak to embroider for the exhibition. And I worked months on it. It was white, and had a deep border wrought in silk all around it. I took great care, because I wanted to have my work as perfect as possible. And I wanted to please my mother, too. The cloak took a first prize — a blue ribbon!"

"But one day, Queen Victoria came to the exhibition, and she saw the white cloak. And she liked it so well, she bought it. She said she wanted to give it away for a present."

"Oh!" cried Helen breathlessly. "Wasn't that splendid! Do you s'pose I could ever do embroidery like that?"

"I'm sure you could," said Mrs. Stanhope heartily. "There wouldn't be any queen to buy it, but you could do it so well a queen would like to have it! And how pleased your mama would be!"

From that day Helen was ambitious to sew well, and it wasn't long before mama had reason to be proud of her little girl's fine sewing and embroidery.

A professor of English history was telling his young men of the impressionable age about the Elizabethan era, when suddenly turning to one of the young men who seemed to be in a dream, with a far-away gaze, said: — "And how old was Elizabeth, Mr. Case?"

"Eighteen last birthday," came the instant reply."

MARJORIE'S ASSISTANT.

By Hilda Richmond.

"Now, Marjorie," said grandma, "you will have to take my place today. Grandma has a very bad habit of sleeping when he goes out to church or an entertainment, and once in a while he snores, if I am not watching. Since my rheumatism keeps me at home, you will have to keep him awake for it is dreadful to snore when a lady is singing or some one is speaking. You won't forget, will you? All you have to do is to reach over and press his hand a little, for that wakes him up at once."

"I'll see that he doesn't snore a single snore," promised Marjorie. "You don't need to worry a bit, grandma."

They set off together, the big strong man and the tiny little girl in her starched white dress and white shoes, for there was to be an entertainment at the church — a missionary entertainment and grandma, being president of the society, was very anxious that there should be a large crowd. Mandy had to run after them to get Rex, who wanted to go to the meeting, and presently they heard him howling in the wood-house where she shut him and latched the door. It was a sweet summer day, and they did not hurry to the pretty white church for they were early, and the air was full of such delightful sounds and smells.

Grandma helped sing: "From Greenland's Icy Mountains," with a vim, and he and Marjorie enjoyed very much the flag drill given by the "Little Helpers," but when the missionary lady got up to speak somehow they just settled back to be comfortable in the cushioned pew, and after a while her voice seemed to fade away. The bouquets seemed to nod to Marjorie, and she tried to remember what the lady was saying to tell poor grandma at home, but it was hard work and after a little more trying she forgot everything.

"Oh!" said Marjorie, breaking off a funny little snore as something cold found its way to her warm hand. She woke with a start, and there was Rex, wagging his tail and looking very much pleased. Grandma had seen it all out of the corner of his eye, but he did not like to disappoint Marjorie, so he sat perfectly still with his eyes closed.

"I almost forgot what grandma told me," thought Marjorie suddenly. "And I intended to watch all the time." She leaned over and put her hand on grandma's and he woke at once. They both listened very hard to what the lady was saying, but just then she sat down, and the meeting was dismissed.

"Well, Marjorie, did you keep grandma awake?" asked grandma when they got home.

"Well, once he dropped asleep, but I woke him right away," said the little girl. "I forgot all about my task once, but Rex helped me remember."

Grandma looked at the very red cheek that had rested on grandma's arm a long time, and then at the crumpled white dress, so no one had to whisper the little secret to her. Neither did she ask much about what the missionary lady said. She only smiled, and told Marjorie that Mandy felt very badly when Rex dug his way out of the shed, but perhaps after all it was a good thing if he proved such a valuable assistant.

And when Marjorie had the word assistant explained to her, she said: "Yes, I think I will always take Rex along to help me remember."

Old Betty—"Did yer hear, Sandy, hoo Mr. Broom is gettin' on?"

Sandy—"I heard he took a relapse this mornin'."

Old Betty (with a sigh)—"Weel, weel, I houp it'll dae the puir soul guid; but I hae nae faith in the new-fangled medicines."

BABY'S OWN TABLETS,
A SMILE IN EVERY DOSE.

Smiling, happy, healthy little ones are found in every home where Baby's Own Tablets are used. An occasional dose regulates the stomach and bowels and keeps little ones well, or will speedily restore health if sickness comes unexpectedly. Ask any mother who has used this medicine for her children and she will tell you there is nothing else so safe and sure. Mrs. N. Paquin, St. Wendee, Que., says:—"I have used Baby's Own Tablets for most of the little ailments of childhood, and have not known them to fail. From my own experience I can recommend them to all mothers." Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

WANTS AND NEEDS.

"Do you sell people what they want (wish) or what they need?" I asked a clerk.

"Both," was the reply. And most salesmen do that. They can hardly do otherwise.

But the Golden Rule would forbid a salesman to try to sell a man a thing he knew the man had no use for. Ever think of that?

Did you ever see one trying—trying hard—to sell another something he knew well he neither needed nor could afford to buy? If not, you are not a close observer. It is a very common thing for one to be persuaded into—sometimes deluded into—buying things he has no earthly use for; which he will not really care for after he gets them; which a little thought would show him he could not afford.

This may be dishonest on the part of the buyer. He is wasting money that should be spent on real needs. Maybe he thus wrongs his family. Maybe he wrongs those to whom he owes money. Maybe he wrongs God.

"It's his own money, and he has the right to do with it as he pleases. He has earned it honestly." He has the right to spend it right, not otherwise. Every man, rich or poor, married or single, has obligations that he cannot honestly ignore—obligations to God, to family, to self, to society.

On the part of the salesman it is not only dishonest, but it is very poor business policy. It is bad business policy to get one to spend his money in a way that will not bring him satisfaction; or to get him to overbuy. Thus the seller probably kills off a future customer. "Honesty is the best policy" on the part of both seller and buyer. Our real needs do not cost so very much. But wants (things we wish for) bankrupt many—"Snap Shots by a Passing Preacher," in Cumberland Presbyterian.

FINDING FRIENDS.

"When I first came to this town to live," said a young married woman, "I met a lady who discussed, analyzed nearly every I met, rehearsed every one I met, rehearsed everybody's past deeds and character according to her own likes and dislikes and estimates. I was foolish enough to let her words influence me, so that I must confess, I was prejudiced this way and that; and a crooked and devious path I trod for a time. Eventually I found most of the people more kindly and companionable than she had represented them; some that she had praised most highly I found not wholly trustworthy. Nowadays I do not depend upon a society guide."

It is indeed wisdom's way not to listen too closely to others' gratuitous comments on those you meet as a stranger, but to depend on finding friends everywhere, taking the best for granted. Equally wise and kindly is it, except in extreme cases, to let others go on in the same way, form their own estimates, find their own affinities.

One would hardly think of anything eatable as a means of grace. But popcorn is said to be excellent for indigestion. Would not that make it a means of grace?

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

WESTERN ONTARIO.

The Rev. Blair, of Nassagaweya, exchanged pulpits with the Rev. Mr. Wilson, of Acton, last Sabbath.

Rev. W. G. Wilson, M.A., will act as moderator of the session of Chalmers' Church during the vacancy.

Rev. Jas. Hodges, B.A., Bowmanville, preached on "A Home of the Soul," Sunday evening, it being the last of his series of seven sermons.

The call to Bewood, extended to Rev. J. M. MacLeod, of Clinton, was sustained by the Guelph Presbytery, and a meeting was called for the 2nd of December.

The corner stone of the Dale Presbyterian church corner of Queen street and Bellwoods avenue, Toronto, was laid by the Lieutenant-Governor of Ontario on Saturday afternoon.

Miss J. E. Sinclair left Toronto last week for England en route to Mhow, Central India, where she will work under the auspices of the Women's Foreign Missionary Society.

At a congregational meeting at Caledonia, dealing with the resignation of Rev. Dr. Wallis, it was recommended to the Presbytery that Rev. Mr. McPhail, of Cayuga, be interim moderator.

Rev. J. W. Edgar, of St. Jacobs, preached in the Presbyterian church, Bradford, on Sunday week, to a large congregation. Last Sunday the Rev. J. Burkholder, of Unionville, occupied the pulpit.

St. John's congregation at Coulson's Hill, turned out in large numbers on Sunday last, the occasion being Anniversary Services. The Rev. J. M. Whistlaw, of Fairbank, preached morning and evening, and Rev. Mr. Burkholder, of Unionville, in the afternoon.

Anniversary services were held in Knox Church, St. Mary's, on Sunday of last week. Rev. Walter Nichol, the pastor preached, and in the morning his text was "Wist ye not that I must be about my Father's business," and was especially for the young people. On Tuesday evening a very successful concert was held, which was enjoyed by all.

At a special meeting of the Hamilton Presbytery, a call from the congregation of Drummond Hill to Rev. Dr. Wallis, Caledonia, was sustained. The salary is \$1,000 a year, free manse and two weeks' vacation. Dr. Wallis had also received a call from Lachne, at a salary of \$1,300, free manse and four weeks' vacation, but preferred the call to Drummond Hill at the lower stipend.

The Owen Sound Times says: The Rev. D. C. MacGregor, of Orillia, was the speaker at the anniversary services at Knox Church on Sunday last. Mr. MacGregor was born near Johnson, Township of Sydenham, and his early education was received at the Owen Sound Collegiate Institute. His sermons were masterly, and were well received by the large congregations which assembled at both services.

Rev. G. M. Milligan, D.D., LL.D., for over 30 years the popular pastor of St. Andrew's Church, Toronto, preached anniversary sermons in St. Paul's Church, Bowmanville, on Sunday. Dr. Milligan had never preached in Bowmanville and citizens of all denominations were glad of this opportunity of hearing one of Toronto's ablest divines. He is the one minister whom students of all theological colleges delight to hear preach. He is seldom away from his own pulpit, but being a personal friend of Rev. Hugh Munroe, pastor of St. Paul's, he exchanged pulpits with him Sunday last.

Last Sunday the reopening took place of Knox Church, Guelph, Branch Sunday School. Since its formation several years ago this school has grown so fast that the old building was not large enough to accommodate the scholars comfortably, so an addition has been built and the interior considerably improved. Rev. W. A. J. Martin, of Brantford, former pastor of Knox Church, under whom the branch was started, conducted the dedication services.

Rev. R. J. M. Glasford, of Guelph, has been released from his charge as pastor of Chalmers Church, by the Presbytery of Guelph to accept the office of Field Secretary of the Sabbath School Association of the province. He explained the situation putting emphasis in his belief that one man should not remain in a pulpit for life. In the sixteen years that he had been in the pulpit he felt and hoped that he had been able to do some good work for the church and congregation, and while he severed his connection and old associations with the deepest regret, he felt that it was in the interest of the cause and the work of the Lord that he should accept the position offered.

A special meeting of the Presbytery of Saugus was held in Palmerston on Wednesday, Nov. 3, to deal with a call from Rothsay and Cotwood to Rev. J. R. Wilson, of Mildmay. The call was hearty and unanimous and was supported by a deputation from both congregations. The stipend offered is \$900 with manse and three weeks' holidays. Rev. J. R. Wilson accepted the call and the induction services were held at Rothsay last Thursday at 2 p.m. The moderator of the Presbytery, Rev. J. W. McNamara, presided. Rev. W. McKay, Harriston, preached the sermon, Rev. D. Currie, Mt. Forest, addressed the minister, and Rev. R. A. Cranston, of Palmerston, the people.

Rev. D. C. Hossock, LL.B., of Toronto, and Rev. R. G. MacBeth, M.A., of Paris, conducted anniversary services in St. Andrew's Presbyterian Church, Brantford, on Sabbaths, November 7th and 14th, to the great delight of that congregation. Both of these men are strong and able preachers, and know how to encourage and uplift an audience. Large congregations were the order of the day, and an offering of \$1,130.00 was made, \$1,000.00 of which will be used in reducing the debt upon the new church erected two years ago.

This sturdy congregation has rallied around their pastor, Rev. F. J. Maxwell, in such a way during the last four years as to win the admiration of all who know them.

OTTAWA.

At a congregational meeting held in St. Paul's church, Ottawa, on Wednesday evening of last week it was decided by an unanimous vote that an invitation be extended to Rev. James Little, B.A., of Brampton, to succeed Rev. Dr. W. D. Armstrong, as pastor of that church. A special meeting of the Ottawa Presbytery is to be held for Tuesday to consider the call. Rev. Mr. Little was assistant pastor of Central Church, Hamilton, before going to Brampton. He is a son of the manse, his father having been settled at Bhr.

Rev. W. L. Findlay, of Cannington, is conducting revival services for two weeks in Mill street Church, Port Hope. Mr. Findlay is a man with a message and has done good work in his own charge. Added to his strong preaching powers, Mr. Findlay possesses a voice full and rich which he often uses in song.

EASTERN ONTARIO.

The Mission Band of St. Andrew's Church, Buckingham, Que., which was re-organized about nine months ago, with Mrs. (Rev.) W. F. Crawford as president, held a very successful sale of goods on Friday, Nov. 12. The net proceeds amounted to about \$85.

The Annual Thank Offering meeting of St. Andrew's W.F.M.S., at Carleton Place, was a great success. Rev. Robt. Harkness, Ph.D., of Cornwall, who has spent some time as a missionary in Korea, was the speaker on this occasion, and gave a most interesting address. The offering amounted to \$328, the largest they had had. The pastor, Rev. Mr. Mond's, closed the meeting with prayer.

The meeting in Verdun continue to be well attended, the Sabbath offerings are on the increase, and the hopeful manner in which the members talk of their great meeting on November 22 seems to indicate that they will not remain a mission much longer, but will launch out as a church. Mr. Drumm preached at both services on Sunday last, his subject in the morning being "Thou didst well that it was in thine heart," and in the evening on "I am the way, the truth, and the life."

Mrs. Goforth, missionary from Honan, China, will visit the Gleggary Presbyterial week and address meetings as follows:

Martintown, Wednesday, Nov. 24th, at 7.30 p.m.

Maxville, Thursday, Nov. 25th, at 2.30 p.m.

Moose Creek, Thursday, Nov. 25th, 7.30 p.m.

Finch, Friday, Nov. 26th, at 2.30 p.m.

Cornwall, Friday, Nov. 26th, 7.30 p.m.

These meetings are open to the public, but it is especially requested that all the members of the W.F.M.S. Auxiliaries within reach of these places make an effort to attend.

Principal Gordon delivered the first of the fall series of Sunday afternoon addresses in Convocation Hall, Kingston, on Sunday last. His subject was a very appropriate one, "The Transforming and Renewing Power of Truth," his text being from Rev. xxi, 5 "Behold I make all things new," and II. Cor., v, 17 "Therefore if any man be in Christ he is a new creature." To a large gathering of students the Principal eloquently showed how all truth and more particularly the knowledge of God through Jesus Christ effects the transformation and renewal of every man in his conduct, affections and ambitions. One needs only refer to the lives of Peter and Paul. A man's college course may be a progressive revelation of truth with its regenerating effect upon every aspect of his life, but the complete attainment of the highest ideal can only come through the knowledge and love of our Master. Such an appeal, delivered with Principal Gordon's eloquence and beauty of language, forms a most suitable introduction to the work of the new session.

Why go south and undertake a long expensive journey to rest your tired nerves or overworked body? In the Niagara Peninsula is a place provided by nature and art for your special trouble. Nature has provided the saline waters of the "St. Catharines Well" and art has equipped the "Welland" with the needed appliances for treatment, rest and comfort. St. Catharines, on the line of the Grand Trunk Railway System, is Canada's great winter health resort.

A booklet with full information will be sent by addressing Manager, "The Welland," St. Catharines, Ont.

PARIS PRESBYTERIAL.

The 25th annual meeting of the Women's Foreign Missionary Society of the Presbytery of Paris was held in Chalmers Church, Woodstock. There was a very large attendance of delegates from all parts of the Presbytery. Most hospitably were they entertained to a lunch and tea in the lecture room by the ladies of Chalmers and Knox churches. Much business was discussed and reports from the various auxiliaries were read and were very satisfactory.

President—Mrs. (Rev.) McCullough, Innerkip.

Vice-Presidents—Mrs. Kitchen, St. George's; Mrs. Kilron, Woodstock; Mrs. A. S. Ball, Woodstock; and Mrs. (Rev.) Martin, Brantford.

Cor.-Sec.—Mrs. Martin, Brantford.

Rec.-Sec.—Miss Cameron, Ayr.

Treas.—Miss James Paris.

At the afternoon session the address of Miss Campbell, of Neemuch, India, was listened to with great interest. She spoke of the work that is being done in the girls' orphanage, those rescued from famine. She told of the progress made by the pupils in the institution. Miss Campbell barely referred to any discouragements, but spoke in most optimistic tones of the great work, and said, "That a spirit-filled church at home assisted the missionaries in their work." She spoke most earnestly.

In the evening the body of the church was well filled to listen to Rev. Mr. Shimmion, of Honan, China, now home on furlough. Rev. Dr. McMullen conveyed the greetings of the Presbytery to the Presbyterial Society. He said that the members of the W.F.M.S. deserved the credit of originating the work of the laymen's missionary movement. The women had been doing all the mission work and there was a blank for the men to fill up. Rev. Mr. Shimmion read from Romans, 8th chapter. The message in those verses formed the keynote of his offering himself for foreign mission work. A missionary has not only to study the Chinese language, but has to become most intimate with the Chinese character, then he can put the gospel more clearly before them. He spoke of the good points in Buddhism, Confucianism, and showed how Christianity was superior to all heathen religions. He answered most satisfactorily the question often asked him by those at home, "Do the Chinese become really converted?" He cited several concrete cases to prove that they do. Music was furnished by Chalmers' Church choir and Miss Mae Mason sang most fittingly the solo, "The Saviour's Love."

LINDSAY NOTES.

A banquet is to be held in Lindsay, Dec. 8th, in connection with the Laymen's Missionary Movement, by Rev. Canon Tucker and Mr. N. W. Rowell are to be the chief speakers.

Mr. W. L. Findlay, of Cannington, and Mr. H. N. Kouke, of Souze, are assisting in the evangelistic campaign now going on in the Presbytery of Peterboro.

A fine new manse has just been completed by the congregation at Wick. It is worthy of the energy and thoughtfulness of the people, and will be a source of comfort to the Minister, Mr. MacKay, and the fair lady whom recently he brought from down by the sea, to be the mistress of the new manse. May they long live happily in it.

Miss Herdman, a missionary home on furlough from India, has been giving addresses in Beaverton and Kirkfield. Miss Herdman has looked out on life in India with a sympathetic eye, and has considered the people and their conditions with an understanding heart. It is worth something to hear her. If you cannot go to see India and the mission work there for your self, then a very good thing to go is to ask Miss Herdman to tell you about it.

MONTREAL.

The ordination of Mr. M. A. Campbell, for some time assistant pastor of St. Gabriel Church, to the full charge, took place in the assembly hall of the Commercial and Technical High School (Sherbrooke street west). A large congregation listened to a sermon by the Rev. Dr. Mowatt, minister of Erskine Church, before the ordination ceremony took place. Dr. Mowatt's text was: "And some believed the things which were spoken and some believed not." (Acts xxviii, 24.)

The ceremony was in charge of the Rev. W. R. Cruikshank, who related the steps leading up to the ordination, and questioned the candidate as to his faith and his adherence to the polity of the Church. The ordination prayer was offered by the Rev. Prof. Welsh, after which the members of presbytery present extended to the new minister the right hand of fellowship.

The Rev. Principal Scrimger, who had been appointed by the presbytery to address the minister, explained the meaning of the ceremony. It was, he said, the sign of authority conferred by the Church and a consecrated life on the part of the minister. Education, benevolence, healing of body, comfort of mind and the proper housing of the people might be included in the ministrations of the preacher, but the salvation of souls was his first charge. As one had said, "the soul of all improvement is the improvement of the soul." The message of the preacher was a simple one of liberation for men from the bondage of sin. As the text had stated, all would not believe the good news but this must not affect the diligence and earnestness of the minister.

Mr. Cruikshank announced that letters of regret and congratulation had been received from the Revs. Dr. Campbell and Dewey, who were unable to be present. There were present on the platform the Rev. Drs. Mowatt, Scrimger, Scott, Welsh, Fraser, Gordon; the Rev. Messrs. Patterson, Bruncau, Heine, Cruikshank, Bennett and Montgomery. The benediction was pronounced by the Rev. G. Colborne Heine.

We have our troubles in Lindsay Presbytery; one of them is to keep our congregations supplied with ministers. Mr. McEachern, late of Leaside, is the fifth we have given to the Presbytery of Maitland, Leaskdale, Cambray, Haliburton and Glenora are now vacant. Mr. James Ross has tendered his resignation of Cobocook. Mr. Findlay of Leamington has been called to Selkirk. Presbyteries are nominating our Mr. Wallace, of Lindsay, for a chair in Halifax College, and something always happens next, if not sooner. I suppose it is all right for these needy people to take away our good ministers; but they must be careful to leave us a quorum.

The Guelph Presbyterial of the Women's Foreign Missionary Society closed a successful annual meeting in Galt with the election of the following officers:—President, Miss Smellie, Fergus; First Vice-President, Mrs. Brown, Fergus; Second Vice-President, Mrs. K. MacLean, Guelph; Third Vice-President, Mrs. Wm. McKenzie, Galt; Corresponding Secretary, Miss McLellan, Guelph; Supply Secretary, Mrs. Houston, Berlin; Tidings Secretary, Miss Kay, Galt; Mission Band Secretary, Miss Thompson, Elora; Treasurer, Miss Cant, Galt.

The anniversary of Knox Church, Pingal, is to be held on Sunday, Rev. James Rollins, of King Street Presbyterian Church, London, will preach at both services. On Monday night a concert is to be held in the church.

The next ordinary meeting of Lindsay Presbytery will be held in St. Andrew's Church, Lindsay, on Tuesday, 14th Dec., at ten o'clock forenoon.

Rev. H. A. Macpherson, pastor of Chalmers Church, is ill at his residence with typhoid fever.

MR. MOTT IN TORONTO.

The second anniversary of the inauguration of the Laymen's Missionary Movement, was marked by two addresses from Mr. John R. Mott, one of the greatest missionary enthusiasts in America today, and by the decision reached by those in attendance at the evening banquet that the amount to be raised for the cause during the coming year should be increased to nearly half a million dollars, \$450,000 to be exact.

Discussion took place as to the way in which this amount should be divided among the different denominations, the following apportionment being decided upon: Methodists and Presbyterians, \$120,000 each; Anglicans \$52,000; Baptists, \$50,000; Congregationalists, \$6,000; other Protestant bodies, \$12,000, and interdenominational societies, \$30,000.

In his afternoon's address Mr. Mott spoke of the great conference in Edinburgh arranged for next year. This he thought, would see the unification of the 500 missionary agencies of the world, which would enable the present staff of workers to do at least double the work which is at present being accomplished. He warned all against placing too much faith in the great movement with which they are identified. The great danger of such organizations is that it might lead people to put too much reliance on the human, and disregard the great superhuman force which is behind the whole movement. It is motor power that is needed, not more machinery. Everything vital in movements such as the one with which the laymen have identified themselves comes from the superhuman. It is a disregard of this which is the cause of so many failures. They are not due to any weakness in the gospel, for the experience of twenty years has proved no field to be too difficult for God. The lack of success, where there had been such lack, must be a reflection upon the character or the efficiency of the workers. Possibly they devoted too much time to the formation of plans, and too little to the discovery of God.

In the evening Mr. Mott told of his recent trip throughout the countries where missionaries were at work. He had seen the need of the people there, he knew them to be in the plastic mood now, but material things are assailing them on every side, and unless they are influenced now a great chance may be lost.

TORONTO.

Sunday was the first anniversary of the pastorate of Dr. Taylor in Croke's Church. He preached at both services, in the morning on "The Place We Fill," and in the evening.

The Chinese Christian Endeavor Society in connection with Cooke's Church, have sent the following communication to the Association of Chinese Workers:—"We the members of the Toronto Chinese Christian Endeavor Society, in view of the present unfriendly attitude of many towards our Chinese countrymen in Canada, while sincerely regretting the recent sad occurrences in New York city, would hereby express our heartfelt gratitude to our many friends in the various churches, and especially to our teachers in the different Chinese Sunday schools, and would beg their continued help by prayer and effort on our behalf, that we may not only be blessed, but may become a blessing to many others at home and abroad. Signed—M. T. Won, John Lee, President; George P. Mark, Vice-President; Thomas Yuen-shing, Secretary; Ing Fook, Ing Shon, Lee Soon, Quang Seung, Lem Chong, Lum Chon, Lem Hay, Quan So, Mark Hong, Lem Tuck, Mark Sing."

It was reported at the meeting that the nine classes were fairly successful, but irregularity of attendance is noticeable. Recent attacks on the methods of conducting these schools have had the effect of inducing the withdrawal of some lady teachers; but to a much smaller extent than was feared.

HEALTH AND HOME HINTS.

Carrot Ginger.—Scrape and boil some carrots and mash them, and to each pound of pulp allow three-quarters of a pound of sugar, and to every three pounds of pulp the grated rind of a lemon and two ounces of powdered ginger. Boil for half an hour and you will have a delicious jam.

Troublesome feet.—Persons troubled with feet that perspire or smell offensive can effect a permanent cure by bathing them every night, or oftener, in a strong solution of borax, using a tablespoonful of pulverized borax to a basin of water, two or three weeks of such treatment will probably be found sufficient.

Mutton Broth.—One pound of mutton or lamb cut small, one quart of cold water, one tablespoonful of rice or barley, four tablespoonful of milk, salt, pepper, parsley; boil the meat without the salt, closely covered, until very tender; strain it and add the barley or rice; simmer for half an hour, stirring often; add the seasoning and milk, and simmer for five minutes more.

Chicken Salad.—Take equal parts of chicken and celery, or half as much chicken as celery. Cut the chicken in quarter inch slices. Scrape, wash, and cut the celery in slices. Mix with French dressing and keep on the ice till ready to serve. Make a mayonaise dressing and mix part of it with the chicken. Arrange the salad in a salad-bowl, and pour the remainder of the dressing over it, and garnish with celery leaves and capers.

Walnut Tablet.—Put into a saucepan 1 lb. granulated sugar, 1 breakfast cupful cream, and 1 tablespoonful syrup. Stir together until the mixture boils; add 6 ounces chopped walnuts, and boil briskly for 10 minutes. Remove from the fire, add one teaspoonful vanilla essence, and beat vigorously with a wooden spoon till the mixture is sugary and shows signs of stiffening. Dish, and before quite cold cut into neat bars. After standing over night, these are hard enough for packing. This is an excellent recipe for tablet, and when properly made should simply "melt away in one's mouth." It is not extravagant, as no butter is required, and thick cream is not desired.

SPARKLES.

Dr. Cosmo Gordon Lang, the new Archbishop of York, tells the story of a good old soul who stood godmother to an infant. At the ceremony all went well until the good woman was asked:

"Dost thou, in the name of this child, renounce the devil and all his works, the pomps and vanities of this wicked world?"

With much unction and energy, as though to show how thoroughly "she knew her Prayer Book, the woman replied: "Yes, yes. I recommend them all."

"Mamma," asked little three-year-old Freddy, "are we going to heaven some day?"

"Yes, dear, I hope so," was the reply. "I wish papa could go, too," continued the little fellow.

"Well, and don't you think he will?" asked the mother.

"Oh, no," replied Freddy, "he could not leave his business."

"Harold!"

"Yes, papa."

"What's this I hear? You say you won't go to bed?"

"Papa," replied the statesman's little boy, "if you heard anything like that, I have been misquoted."

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WOMEN WHO SUFFER.

Dr. Williams' Pink Pills Give Regularity and Good Health.

Every woman at some time needs a tonic. At special times unusual demands are made upon her strength. Where these are added to the worry and hard work which falls to her lot, weakness will result unless the blood is fortified to meet the strain.

Weak women find in Dr. Williams' Pink Pills the tonic exactly suited to their needs. Most of the ills with which they suffer are due to bloodlessness—a condition which the Pills readily cure. These Pills save the girl who enters into womanhood in a bloodless condition, from years of misery, and afford prompt and permanent relief to the woman who is bloodless, and therefore weak. Mrs. R. Fisher, Coates Mills, N. B., says: "Sometime ago my system was in a very anaemic condition as the result of an internal hemorrhage caused by an accident. Though I had the services of a skilled doctor for a time, I did not recover my strength, and gradually I grew so weak that I could not do any house-work. As I seemed to grow steadily weaker I became much discouraged, for previous to my accident I had always been a healthy woman. About this time I received a pamphlet of Dr. Williams' strengthening powers of Dr. Williams' Pink Pills. I procured a box at once and began using them. When they were gone I got three boxes more, and by the time I had used these I found myself somewhat stronger and my appetite much better. Before I began the Pills I could scarcely walk upstairs, and could do no work at all. Now after taking three boxes I was able to walk out in the open air. I kept on with the Pills, and after using six boxes was delighted to find that I could again attend to my household affairs. I took two more boxes of the Pills, and I felt that I was as well as ever I had been, and equal to any kind of exertion. I have since recommended Dr. Williams' Pink Pills to friends with beneficial results."

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

Cracker Pie.—Bake crusts same as for lemon pie, then roll 2 soda biscuits, pour over them 1 cup boiling water, add a small cup of sugar, a teaspoon essence of lemon, 1-2 teaspoon tartaric acid, add the beaten yolks of two eggs to the above mixture and cook in a dish till thick. Then fill into crust. With the beaten whites sweetened with sugar on top set back in the oven till brown. This is a good substitute for lemon pie.

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My Remedy has actually cured men and women seventy and eighty years of age—some were so decrepit that they could not even dress themselves. To introduce this great remedy I intend to give fifty thousand 50 cent boxes away, and every suffering reader of this paper is courteously invited to write for one. No money is asked for this 50 cent box, neither now nor later, and if afterwards more is wanted I will furnish it to sufferers at a low cost. I found this remedy by a fortunate chance while an invalid from rheumatism, and since it cured me, it has been a blessing to thousands of other persons. Don't be sceptical, remember the first 50 cent box is absolutely free. This is an internal remedy which goes after the cause of the trouble, and when the cause of rheumatism is removed, have no fear of deformities. Rheumatism in time will affect the heart, so do not trifle with this merciless affliction. Address, enclosing this adv., JOHN A. SMITH, 438 Laing Bldg., Windsor, Ont.

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12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.25 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.35 p.m. Mixed train from Ann and Nicholas St., daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

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Plans, rates and features: European, \$1.50 per day upward; with Bath \$2.50 upward.

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25 SUITES WITH BATH

250 ROOMS NEWLY FURNISHED WITH BRASS BEDS

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Grain of all Kinds.

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

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

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Are in every respect a Superior Biscuit

We guarantee every pound. A trial will convince.

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

Rev. Canon Dixon, 417 King St. E., has agreed to answer questions—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

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The Perfect Communion Wine
Cases, 12 Quarts, \$4.50
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PATENT INVISIBLE EAR DRUMS
Which restores hearing immediately.
Every Pair Guaranteed.—Price
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OPTICAL SPECIALIST.
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MAIL CONTRACT.

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

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

G. C. ANDERSON,
Superintendent.

Post Office Department, Mail Service Branch, Ottawa, 11th October, 1909.

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By the far-famed scenic Rideau, the most picturesque inland water route on the Continent.

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

Tickets for sale by Ottawa Forwarding Co. and Geo. Duncan.

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Hot and Cold Running Water in all Rooms.
Rooms with Bath Extra.

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New and Fireproof.

RATES
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All Outside Rooms.

10 MINUTES WALK
TO 20 THEATRES

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HARRY P. STINSON, formerly with Hotel Imperial.

R. J. BINGHAM, formerly of Canada.



Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

ANY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, 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 situate. Entry by proxy may, however, be made at any Agency on certain conditions by the father, mother, son, daughter, brother, or sister of an intending homesteader.

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

G. E. Kingsbury

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TELEPHONE 22.