

Dominion Presbyterian

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OTTAWA

WEDNESDAY, OCT. 6, 1909.

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SERVICE

BLANCHE E. DUNHAM, IN ZION'S HERALD.

I do not need to know what stones and stubble
Have bruised and hurt my sister's tender feet,
Mine but to lead her for one restful moment,
Where wayside grasses spring up cool and sweet.

I may not know on what fierce field of conflict
My brother man received his battle-sears,
Or on what plains of agony he suffered,
Lying all night beneath the watching stars;

The tale belongs to him and his Maker—
For record of the past I may not call;
Where angels pause, I would not seek to enter,
I know he is my brother, that is all.

I need not know what load the pilgrim carries,
I may not peep within that covered pack;
But I can place a hand beneath the burden
To help along upon the upward track.

Our earth sight ever shall be finite,
But with the Infinite we share the right divine,
On aching wound and smarting bruise and blister
In soothing drops to pour the oil and wine.

To love is greater than to reason,
To serve is better than to know;
The God that limited our human vision
Decreed for us that it is better so.

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BIRTHS.

At *Tayside*, on Sept. 15, 1900, the wife of *Finlay McPherson*, of a daughter.
 On Sept. 21, 1900, to Mr. and Mrs. *Herbert Lawrence Winning*, 210 Daly avenue, Ottawa, a daughter.
 To Mr. and Mrs. *Robert McKay*, 138 *Strasbrooke* place, a daughter, Sept. 9, 1900.

MARRIAGES.

At *Knox church*, *Woodstock*, Ont., on Sept. 21, 1900, by the Rev. *Dr. W. T. MacMullen* and the Rev. *H. B. Cochrane*, *Elsa*, third daughter of Mr. and Mrs. *James White*, to *William Kerr*, second son of Mr. and Mrs. *John White*.
 On Sept. 22, 1900, in *St. James' Square church*, *Toronto*, by the Rev. *Prof. Balaityne*, *Knox College*, *Jean Kirkwood Buchanan*, *New York*, to *James Herbert White*, *M.A., B.Sc.F.*, *Toronto*.
 At the residence of the bride's parents, *Ormsdown*, on Sept. 22, 1900, by the Rev. *D. W. Morrison*, *D.D.*, *George Walter Cavers* to *Eva Gertrude*, daughter of Mr. *John Scott*.
 At the residence of the bride's mother, *Harwood*, near *Ottawa*, on Sept. 15, 1900, by Rev. *W. M. Hay*, *Peter Alexander Monroe* of *Maxville*, Ont., to *Miss Wilhelmina Hurdman Moffatt*.
 At the residence of the bride's mother, *Apple Hill*, on Sept. 7, 1900, by the Rev. *H. S. Lee*, *Maie Ella*, daughter of Mrs. *Isabel McEae*, to *John Finlay McEwen*.
 At *Knox church* manse, *Cornwall*, on Sept. 16, 1900, by Rev. *Dr. Harkness*, *E. Willis Lane*, of *Morrisburg*, to *Clara B.*, daughter of *W. Larmour*, of *Morrisburg*.

DEATHS.

At 113 *Maitland street*, *Toronto*, on Monday, Sept. 13, 1900, *Alexander Taylor Crombie*, late of the firm of *Ridout, Alkenhead & Crombie*, hardware merchants, *Toronto*.
 In *Stratford*, on Sept. 15, 1900, the Rev. *Robert Hamilton*, *D.D.*, in his eighty-sixth year.
 At his late residence, *Gloucester Station*, on Friday afternoon, *Thos. Graham*, aged 95 years.
 At *Cargill*, *Bruce county*, Ont., on May 7, 1900, *Thomas Young*, formerly of *Canamare*, aged 73 years.
 At *Vankleek Hill*, Ont., on Thursday, Sept. 22, 1900, *Donald Fraser*, after a short illness, aged 62 years.
 At *Vernon*, on Sept. 14, 1900, *A. Kennedy*, formerly of *Marintown*, aged 73 years.
 At *Goderich*, Ont., on Sept. 21, 1900, at the residence of his grandson, *F. J. Butland*, *John Gray*, late of *Haliburton*.
 At *Vankleek Hill*, on Sept. 12, 1900, *Charles McPhadden*, aged 67 years. Ont., in his 79th year.
 At *Cornwall*, on Sept. 25, 1900, *R. H. Brown*, aged 70 years.

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NOTE AND COMMENT

In Denmark there has been formed a Danish Abstinence Teachers' Association with a membership of 250 teachers. Its object is to promote temperance training among school children.

The sum of 250,000 pounds, left by the late H. Barnato, of London, for charitable purposes, will be devoted by the trustees to the erection and endowment of a hospital for cancer research.

The population of Germany has increased from 45,222,113 in 1882 to 61,720,529 in 1907. The prosperity of that country has increased in greater proportion than its population.

Francis Laur, a French engineer and inventor, has announced the invention of a flying omnibus. He has applied for patents and for a franchise to put his machine to practical use in, or rather over, the city of Paris.

A dispatch from Portici, on the Bay of Naples, says the Vesuvius is active again. Guided report rumblings followed by slight seismic shocks. The small internal craters have been unusually active in the last few days.

Rev. Malcolm L. McPhail, pastor of the Scotch Presbyterian church, Boston, received the first prize of \$600 from the American Sunday School Union for the best manuscript dealing with the Bible as an attractive book.

The foreign mission board of the Southern Baptist Church has 231 missionaries at work in foreign fields, besides 375 native workers, and reports a membership of 16,596 natives. The receipts last year amounted to \$460,797.

The recent storm and tidal wave on the coast of Mexico is said to have entirely destroyed the town of Soto La Marina, in the State of Tamaulipas. The place has entirely disappeared with the exception of a few church towers which seem to project from the surface of the sea.

Reports from the French Congo, Africa, are to the effect that in certain sections, notably the Matabele and Sangha regions, the natives are in revolt and have descended to cannibalism. It is said that several factory hands and a telegraph operator have been killed and eaten.

Southern Methodists have a membership of 1,749,899, while southern Baptists number 2,139,080. Both denominations have, in addition, a large following among the southern negroes. Nineteenth of the professing Christians among the negroes belong to one or the other of these denominations.

Harry Whitney, upon whom Dr. Frederick Cook relied to bring home the latter's instruments and documents, to substantiate his claim of having discovered the north pole, arrived at Bartle Harbor, Labrador, and declared that Commander Peary refused to allow Dr. Cook's effects to be brought aboard the Roosevelt, upon which vessel Whitney returned.

A movement is on foot among the Southern Presbyterian Missions in Korea to put one of the four gospels with related tracts, setting forth the plan of salvation, into every house within the territory assigned to the Southern Presbyterian Church. It is estimated that this work can be done for the 500,000 homes within the territory at a cost of not more than \$8,500, for cost of gospels and tracts and pay of colporteurs.

The Ontario provincial executive of the Citizens' League have decided to make the abolition of race track gambling and abolition of liquor traffic in hotels and clubs an issue at the next provincial and Dominion elections. To this end the organization will proceed to ascertain how every member of every church in the province stands on these two questions.

Last week 374 foreigners applied for naturalization at the Toronto court. The following are a few of the names: Kuslak Wojciech, Karol Kumorkiewicz, Bernard Lipshitz, Fulabozzi Domenico, Szezykowski, and Kazimierz Teltebom Label, and Limonchik Morris. These men will soon have votes. Are they in sympathy with our laws and customs? Are they men who will help to make Canada a great nation, or will they be a stumbling block and a curse to us? Who can say? Has the church done its duty by these new-comers? Has Toronto Methodism done its duty in regard to them? Dare we answer "Yes," says the Christian Guardian.

One of the Home Mission superintendents of the Presbyterian Church declares that there is very little denominational overlapping in the Synod of British Columbia. Out of 117 mission preaching stations, there were 73 at which there was neither Methodist nor Congregational preaching. It will possibly strike some ardent Methodists, says the Christian Guardian, that it might not be a bad thing at all if the Methodists did overlap a little at some of these 73 places. Doubtless, however, there are just as many places where the Methodists are allowed to have it their own way, and where Presbyterian preaching is unknown.

"I've been in India for many a year, and I never saw a native Christian the whole time." So said an English colonel on board a steamer going to Bombay. Some days after the same colonel was telling of his hunting experiences, and said that thirty tigers had fallen to his rifle. "Did I understand you to say thirty, colonel?" asked a missionary at the table. "Yes, sir, thirty," replied the officer. "Well, now, that's strange," said the missionary; "I have been in India twenty-five years and I never saw a wild live tiger all the while." "Very likely not, sir," said the colonel; "but that's because you didn't know where to look for them." "Perhaps it was so," admitted the missionary, after a moment or two of apparent reflection; "but may not that be the reason you never saw a native convert, as you affirmed the other evening at this table?"

The statistics which the secretary of the Y.M.C.A.'s of the world has just issued are worthy of note. At the commencement of 1909 there were in active operation no less than 7,823 associations, with a membership of 821,209. Of these associations about 3,000 employed a paid secretary, and 1,161 owned the buildings in which they met. The real estate of the association is valued at \$50,100,000. The associations of the United States and Canada led in this magnificent enrollment with nearly 2,900 branches, 446,032 members, and buildings worth more than \$40,000,000. Germany has more associations than America, but they report only 117,882 members. The American branches, in buildings and endowments, own nearly \$63,000,000. The scope of the Y.M.C.A. is necessarily limited, but where it is needed, it is usually badly needed. It has done a noble work for the young men of many of our cities, and we rejoice in its continued prosperity.

There are in Paris forty-three French Protestant churches, and in the outskirts there are forty-seven more, making a total of ninety churches where French Protestants worship. There are in Paris and the immediate environs some fifty or sixty thousand Protestants. The total number of British and American residents, in the department of the Seine, does not number more than ten thousand. At present French Protestantism is but a small force numerically, but the development within the past few years has been surprising, and the future promises greater things.

The people of Paris are likely to go to extremes. For fifteen years capital punishment was virtually abolished. Because of public sentiment, the President commuted all sentences of death. On Aug. 5 the first execution for fifteen years occurred, and the crowds that flocked to witness it could, only with difficulty, be kept back by the police. Executions should be in secret. Public executions tend to brutalize the people; and the knowledge that one will be executed in secret has a stronger influence in preventing crime. There are some wretches who glory in the very publicity of an execution.

The Astronomical and Astrophysical Society of America has placed itself squarely on record as opposing all suggestions as to the possibility of communicating with Mars and other planets. At a highly successful meeting of the society, held at the Yerkes Observatory of the University of Chicago, at Williams Bay, Wisconsin, from August 18 to 21, resolutions were adopted tending to discourage the public from giving credence to newspaper and other speculations on the subject. Over fifty members of the society were present, a larger number than at any previous meeting, and more than forty papers, most of them technical, were presented.

The latest United States census reports that the majority of the church members in every State in New England is Roman Catholic. In Massachusetts the Roman Catholics form 69 per cent. of the church members, and in Rhode Island they reach 74 per cent. Of course, this does not mean that the population is divided in this proportion, for the Roman Catholic membership is about equivalent to the Roman Catholic population, while the Protestant membership is sometimes only about one-third of the Protestant population. But even when we take this fact into consideration, the figures still show that a startling religious change has taken place in New England in recent years. The change, however, is not the result of a victory of local Roman Catholicism over local Protestantism, but has come about through the westward emigration of the New England Protestants, and the immigration into New England of European Roman Catholics. It is said that nearly all the priests and prelates in New England Roman Catholicism are of foreign birth and parentage. To offset this New England change, however, we have the fact that in the West and Southwest States, where the majority, Catholics were once in the majority, the change has gone the other way, and the only States west of the Mississippi which now claim a majority of Roman Catholic members are New Mexico, Nevada, Arizona, and Montana, all of which are thinly settled with a scanty population. But although New England is largely Roman and foreign, the Puritan element in these States is still a mighty one, and one which must be reckoned with. Numbers do not always carry supremacy with them, and New England Protestantism is neither dead nor dying.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE BIBLE AND POETRY.—IV.

By R. G. Macbeth, M.A.

There are many false and imperfect definitions of poetry abroad in the world. There are myriads of rhymsters and versifiers everywhere, but the select and elect company of poets is not a large one. There are some who seem to imagine that language measured off into lines of equal length and some semblance of similar ending constitutes poetry. Hence the deluge of stuff that comes in the spring or that attends upon any great national event. One of the American humorists tells us that he was, when a lad, asked by his uncle to put into poetry the exploit of an ancestor who for some distinguished service was presented with a deed of land by the country. But said the uncle, do not give us poetry at the expense of truth—stick to the facts. The youthful versifier took the legal document and chopped it into four line stanzas. When this was done he went to his uncle's room to read him the production. He got through some three stanzas—and then he dodged and the bootjack broke the looking-glass. The humorist's story has a moral, and one almost wishes that there were more men, like this uncle who refused forcibly to have his poetic sense offended.

Lord Macaulay says that poetry is the art of doing by means of words what the painter does by means of colors, and few would try to improve on any of Macaulay's definitions in the sphere of literature. What does a painter do by means of colors? He teaches great lessons incidentally, but his main function is to deal with things so as to awaken within us a wonderfully new and emotional appreciation of them. This the poet does with words. Hence it follows that poetry need not be in the form of verse at all, and every student of literature knows that some of the loftiest poetry does not wear the dress of verse upon the printed page.

In this as in other spheres the Bible is the pre-eminent Book. It abounds in "thoughts that breathe and words that burn." It has no rhymes but it has the vivid parallelism characteristic of Hebrew literature. There is no effort at verse as we sometimes understand that word, but there is a rhythmic and majestic movement about the language which is much more intense in its effect. There are songs and elegies and flashes of drama in the Book. The warchant of Deborah has a vivid and impetuous force that compels the duller reader to see the scenes that are therein depicted. The lament of David over the slain of Gilboa is one of the noblest of elegiac poems with a tenderly passionate tribute to friendship as exemplified in the attachment that existed between himself and Jonathan. The tragic and glowing language of Job depicting the struggle of the soul with its own doubt and with the empty and therefore cruel platitudes of society, is dramatic poetry of the loftiest type. The battle songs of the book of Psalms which became the inspiration of Puritans and Covenanters in the fight for the supremacy of conscience have no parallel in our day. We have some great war-odes, but they lack the gleam of the sword of God against His enemies which causes the battle songs of the Hebrews to flash inspirational fire. We have in many lands great national and patriotic hymns and they are great in the degree in which they keep the religious element to the front, but they all pale into insignificance before the 137th Psalm, which gives such passionate and burning expression to the love of country. In that psalm we can see the mourning exiles by the rivers of Babylon and witness the protest of

their souls against the mirth which their captors demanded. We hear the walling cry for the sight of the homeland and the very willow trees sigh in sympathy with the one who said: "If I forget thee, O Jerusalem, let my right hand forget her cunning." When language compels us thus to see and hear it is the language of truest poetry. The home of this language is the Bible.

Paris, Ont.

FACTS FOR THE NEW MOTHER.

By Leora Jacques.

How many mothers realize what an amount of evil and suffering they are causing to be brought into the world just because either from a lack of moral courage, or else through an inexcusable blind ignorance, they allow their daughters to be educated in all the accomplishments, the art of pleasing and of being agreeable, while letting the study of their own physical structure and mental attitude concerning parental influence go wholly neglected.

How many mothers think they are wholly up-to-date in their daughters' education when they have given them instructors in physical culture and domestic science.

Few realize that the most important subject to generations yet unborn and to their own coming families has been neglected.

It is awe-inspiring when one stops to think of the power of parental influence.

Very few mothers realize that they have a greater power to shape the destiny of the nation and of the coming ages than was ever given to man through the ballot.

The responsibility of the coming mother is appalling.

Whatever she thinks about earnestly and desires with her whole soul her offspring to become will stamp itself on the brain of the child and do much to form its disposition and character.

As a "continual dropping of water makes an impression on a stone" so a continual assertion of whatever a mother wishes her child to become will make an impression on the growing brain that will wear away the stone of inherited tendencies. And the mother's mind has the power to modify all the inherited tendencies of centuries whether for good or for evil. If she will just set herself about the noble work God has given her to do; but she must do it earnestly, faithfully and confidently.

Surely, if years are not too important to be spent on one study or hobby, then a few months are not too precious to spend on a noble human being.

Mothers, throw off the yoke of so-called modesty and let your daughters be taught this most of all important study.

If you do not understand it yourself give them books to read that will teach them, books that will make them bright, earnest, thoughtful, helpful wives and mothers.

* * *

Life, even at the outset, is full of temptations and dangers, which to be met and avoided, require instruction and warning. Far, far better that this instruction should reach the boy and girl early in life, from the lips of the wise and loving parent or teacher, than from the loose tongues of playmates, servants or business acquaintances. Such knowledge must come to every young person, sooner or later, then let it come from the Godgiven source—the parent—and let it come early enough to forestall the temptation and the danger.

TACTFUL TREATMENT.

Follow Me and I will make you fishers of men.—Matt. 4:19.

These words refer primarily to the apostles, but in a secondary and important sense to all true ministers of the Gospel. Not long ago an old minister went out to visit in a new missionary field, to which he had been recently appointed. He found in a small shack a man living alone like a hermit. This man was intelligent, had respect for religion and the Sabbath, but never went to church. The last time he attended church he had put on a new suit of clothes, and the wild young men of the congregation spat on it. He said:

"The boys whisper at the seats near the door, and hinder me from hearing the sermon, and they defile my coat with tobacco juice."

To win him back, thought the old minister, if I succeed, it will be little short of a miracle, but I must try. He found a key to solve the problem in his name. It was Israel.

"Do you know," said the minister, "that you have the grandest name in the world? Do you know the meaning of Your name?"

"Well, I think it was a people who lived in Egypt and went to a land of milk and honey."

"Yes, the Israelites migrated to Palestine, but that does not give the meaning. Israel, my friend, means in Hebrew, 'the strength of God.' Jacob was afraid of his brother Esau and sent great presents forward to pacify him, but he stayed on the other side of the brook and during the night wrestled with an angel. That angel was the Angel of the Covenant, Christ pre-incarnate. The struggle was strenuous and great, and Jacob said 'I will not let thee go except Thou bless me.'"

He prevailed. Of course he was permitted to prevail, for to show him his weakness in a combat with Omnipotence, and keep him humble, the glorious Angel put forth an atom of his strength, and the sinew of Jacob's thigh shrank immediately, and he was ever afterwards lame. But he prevailed and obtained the blessing, and the angel they and there gave Jacob a new name—that name was "Israel," which means "the strength of God."

Well, let me tell you, my friend, I am going to preach on the Divinity of Christ next Sabbath, for I am a strong believer in that great fundamental doctrine of our holy religion, and I will bring this name forward in my discourse. Will you come and hear it? He came, and was thereafter a steadfast attender on divine worship, but he wisely avoided the company of the boys near the door.

Those who send 75c in January to Mr. T. B. Mosher, Portland, Maine, will receive the *Bibelot* for the year, and will get full literary value for their money. The number for October is "The Little Crow of Paradise and other Fantasies," by J. H. Pearce. These are very brief, quaint stanzas, but each contains a living idea, and is in a way a suggestive allegory. The tale of how the crow was humanized by sorrow, and through a deed of mercy found its way to the gate of Paradise is very beautiful.

It is the story of all His delaying. Never is there in it any hint of indifference, any possibility of forgetting. If we will but take it rightly, the hindrance is to secure that which we long for. It is only His staying to lift us up into a greater faith, that we have a richer, greater, fuller blessing than we ever should have dared to ask.—Mark Guy Pearse.

THE DOMINION PRESBYTERIAN

WESTMINSTER HALL.

The progress of this, the youngest college of the church, reads like a romance. Compare it from any point of view with any of the older colleges and this fact becomes more apparent. The amount of money which already has found a way to the treasury, the number and calibre of the students in her classes, the distinguished men upon her professional staff, are all evidences of the important place already occupied by "The Hall." No doubt all this is partly due to the fact that the college has caught "the imagination of B. C. partly to the attractiveness of Vancouver, both as regards position and climate; but most of all to the ability and energy of Principal MacKay. Suffice it to say that already he is filling a large place in the life of the west, and because of that personal force brought with him, success attends Westminster Hall.

Professor Piddon has already won the hearts of the people and we feel particularly favored in having him as a professor and citizen.

At a meeting of the board held recently it was very gratifying to learn that increased accommodation for students is already needed. This is more than had been hoped for, at least for some years. Plans were made at once to supply all students with accommodation, and the attendance upon the winter classes promised to be very large.

The citizens of Vancouver are deeply indebted to Westminster Hall for attracting here this summer two such men as Drs. Jas. Denney, and G. A. Smith. Dr. Smith has just concluded his memorable course of lectures upon Jeremiah. These were all open to the public and enjoyed by large audiences. The closing lecture in St. Andrew's church on Friday evening was a memorable occasion. It was Dr. Smith's original intention not to remain over Sunday. Pressure was brought to bear on him in order that once more the public might have the privilege of hearing him. Sunday morning he preached in St. John's to a crowded house, and in the afternoon he addressed to a mass meeting in St. Andrew's church on the subject: "What is Religion?" It was a rare treat to hear him on his last occasion. No one could listen to him without feeling strengthened for the fight. He showed in his own clear and incisive fashion that all the progress of knowledge tends to strengthen rather than to weaken a man's faith in a loving God. As one man said passing out: "It leaves a good taste in the mouth." To those who heard him give a little bit of advice to preachers in one of his lectures, viz: "Never let your sermons smell of criticism," his sermon Sunday afternoon was an illustration of the same. His lectures on Jeremiah were a treat to all students of the great prophet. He rapidly surveyed the literary and historic questions in regard to the book and then gave a keen and appreciative analysis of the religious consciousness of the prophet himself, showing us how he really rescued religion from the evil state into which it had fallen, and that in his suffering he was really the great forerunner of the world's greatest sufferers, illustrating the divine law of vicarious suffering, and furnishing largely the material which Isaiah used in painting his great picture of the suffering servant.

These lectures will accomplish a great object, in that they will stimulate study of Old Testament prophecy by that sane and reverent method that is characteristic of Dr. Smith. One rather eminent clergyman was heard to remark: "I'm going home now to begin a study of Jeremiah."

Taken all in all, Dr. Smith's visit was a memorable one. To those of us who knew him only through his books, has come a new inspiration in meeting the man himself. The pages of the books that we have learned to love so much will now grow with the face and spirit of one whom to know is to love.

THE ORDINATION OF THE FIRST JEW TO THE MINISTRY OF THE PRESBYTERIAN CHURCH.

The past week recorded a milestone reached in the history of this the youngest mission of our church when the Superintendent Rev. S. B. Rohold was ordained the first Hebrew Christian Pastor in connection with the Presbyterian Church in Canada. The service was held on Tuesday evening in Knox Church under the direction of the Toronto Presbytery, and was very impressive. Dr. Parsons, a life-long friend of the Jews, in delivering the charge to Mr. Rohold said in part, "It is a cause of great thanksgiving to God that the mission to the Jews as an integral part of the Gospel of Grace to the Gentiles, distinctly announced for the present age, has been endorsed by the Presbyterian Church of Canada and that you have been received by authority of the General Assembly, and ordained as a missionary to the Jews.

In every land the Hebrew nation is awakening from its long silence as a nation and manifesting such unmistakable evidences of God's recognition of His ancient Covenants with His people as to induce special and increasing recognition in many Christian hearts to pray with renewed faith for the peace of Jerusalem. We recount with gladness that you have an inheritance among the tribes of Israel, in your nativity in the Holy City, and your education in all forms of the Jewish faith, specially qualifying you for employment in this service. Your experience in another field of similar work and the blessing of God upon your labors, has also commended you to our Foreign Mission Committee, so that you have manifested the past year results in your faithful devotion that fully justify the appointment upon which you enter today.

Your standing in the Ministry from this time warrants your appeal to all our members, for aid in service and equipment for the best efforts among the Jews of our country.

Rev. J. McP Scott, convener of the Jewish sub-committee, addressed the people in the most eloquent terms on their duty to this new mission. The committee had sent out literature to every minister in the Church stating that the Assembly had authorized the mission to the Jews to be started in Toronto, and gradually extended to other parts of Canada, but that many still remained ignorant of the fact, or believed it to be of interest to only the Christians of that city. The increase in their numbers in this centre—now more than 16,000—the organization of their business and social life, as evidenced in their banks, theatres, and a daily newspaper, all show they are feeling their strength, and challenge us to raise the Standard of Jesus to Christ. The speaker also warmly commended the Superintendent, Mr. Rohold, to the kindly sympathy and interest of Christians, because he was in every way deserving of their confidence and support.

On Thursday evening the workers and many friends of the Jewish cause met in the Mission Hall to do honor to the Superintendent, and to call public attention to the fact that a new era had opened for this mission work which is so dear to our Lord. Rev. J. McP Scott occupied the chair, and again earnestly commended the work to the prayerful interest of Christian people. He was followed by Sir Mortimer Clark, one of the leading elders of the church, who brought greetings. Words of congratulation and encouragement were spoken by Rev. James Murray, representing the ministers of the Presbyterian Church. Dr. R. E. MacKay, of the Foreign Mission Committee, Mr. Winchester, Pastor of Knox Church, Dr. Howitt, teacher of the

Sabbath evening Jewish Bible Class, and Rev. Mr. Gibson, secretary of the Bible Society. The latter speaker made the significant statement that in the last 18 months the sale of Hebrew Scriptures and Yiddish Scriptures was five times greater than ever before because the Presbyterian Church was now aroused and was back of this mission.

A most interesting part of the programme was two presentations to Rev. Mr. Rohold, the first by Mr. J. Wilson Gray on behalf of the workers, of Hastings Bible Dictionary in five volumes, as a testimony of their regard for him as a friend and leader. The second by Mr. D. Klein, on behalf of the Jewish converts, of a fine gold locket bearing the following inscription: "Presented to the Rev. S. B. Rohold on the occasion of his ordination on September 28th, 1909, by grateful Jews who have benefited from his ministry and teaching." Inside the locket were miniatures, one of Christ, and one of Moses descending from Mount Sinai bearing the sacred tablets of the law. The newly ordained pastor replied in soul-stirring words, expressing his gratitude for the friends the master had raised up for him since his conversion, his deep sense of the honor and responsibility entailed by his ordination, and appealed for greater leniency towards Jewish converts by Gentile Christians. They ought not to set a higher standard for the former than for themselves.

The Hebrew Christian church soon to be erected will in itself stand in the Jewish quarters, as a testimony to Jesus Christ.

Beautiful music was furnished by Miss Hardy, Mr. Trimble and Mr. Ernest McMillan, and refreshments were served by the ladies.

OBSERVER.

HIGHLANDS OF ONTARIO.

Many people have chosen resorts by the sea for their vacation this summer, others the mountains, and many the inland waters of the "Highlands of Ontario" for that much needed rest that one should take at least every twelve months. In many cases the desired haven was found, but in others, the more fashionable resorts did not give the restful quiet which in most cases is needed and return to the office with only half the good accomplished. There is one place, however, which offers unlimited inducements to those whose health is run down, or those who are in need of relaxation from worry and work. This place is known as the Algonquin National Park of Ontario, situated 295 miles north of the city of Toronto and 168 miles west of Ottawa. Here the conditions are ideal. The altitude at the Park station, your objective point, is 1,700 feet above the sea level. The "Highland Inn," built for the accommodation of 100 people on a bluff overlooking Cache Lake, is a comfortable hotel set on one of the beauty spots of this charming reserve.

Modern plumbing with bathrooms with hot and cold water, large bright sleeping rooms, cosy lounging rooms with large bright open fire places, are a few of the special features. The "Inn" is also heated by furnace.

The months of October and November are ideal in this locality and a sojourn there is recommended.

For further particulars, descriptive literature, maps, etc., apply to J. Quinlan, Bonaventure Station, Montreal.

Many times God answers our prayers, not by bringing down His will to ours, but by lifting us up to Himself. We grow strong enough to no longer need to cry for relief.—Rev. J. R. Miller, D.D.

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

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

PAUL A PRISONER—THE PLOT.*

The Lord stood by him, v. 11. In modern battleships, platforms are erected high above the decks. These are connected by telephone with the batteries and gunners, and with those below whose business it is to discover for the gunners the range of the enemy. From these lofty platforms officers observe the movements of the hostile fleet, and direct the fire from their ships so as to accomplish the best results. Much depends in a naval battle on "the man behind the gun," but without "the man above the gun," the courage and skill of the man below will fall of their best possible achievements. In all our work—and we should put our utmost of energy and wisdom into our work—our sweetest comfort and surest confidence comes from knowing that One above is directing our efforts so that they will, at last, reach the goal of success.

Be of good cheer, Paul, v. 11. It was on one of the lakes of northern Ontario, with thickly wooded shores and islands, and deeply indented with numerous bays and inlets. The night was pitch dark. The trees could not be distinguished one from another by a passenger on the steamer plowing its way through the waters, but presented the appearance of one black, gloomy mass of foliage. It was impossible to make out the entrance into the bays of inky darkness. But every now and then the searchlight of the steamer would throw its rays on the shore, and reveal a charming scene, with a cottage or two in the background, half hidden amongst the greenness of the trees, and in the foreground a wharf running out into the lake, with a care-free, merry-faced group approaching boat. So, in the dark hours of life, does Jesus, the world's great Light, send His illuminating and cheering rays on the way that seems so full of gloom before us. Such visions as Paul had in his castle cell, were proof to him and to us, that the blessed Lord is ever near to those who are doing His will. With this assurance we may well be of good cheer, for He will safely keep and guide us.

In Jerusalem . . . at Rome, v. 11. The first city was the centre of the Jewish religion; the second, the capital of the great empire which then embraced practically the whole known world. In Jerusalem the cause of Christ had to meet the pride and prejudice that had sent the Saviour Himself to the cruel cross. In Rome it had to contend against wickedness and idolatry in every form. But that cause triumphed over the opposition met in these two great centres of the ancient world. Judaism today is the religion of a people scattered in all parts of the world, without country or a home. The vast Roman Empire has long since fallen under the weight of its own vices, while the kingdom of Christ abides and grows with every passing year, and will one day gather under its sway all the nations of the earth. Today, Jesus sends His servants to witness for Him in the strongholds of heathenism. And these, too, will surely fall and give place to His kingdom which shall have no end. The followers of our King have but to be brave and faithful, and their triumph is sure.

This conspiracy, v. 13.
"Won't you walk into my parlor?"
"I said the spider to the fly,
"Tis the prettiest little parlor that
ever you did spy.
The way into my parlor is up a wind-
ing stair,
And I have many pretty things to

*S.S. Lesson, October 10, 1909—Acts 23: 11-24. Commit to memory v. 11. Study Acts 22: 30 to 13: 35. Golden Text—I will say of the Lord, He is my refuge and my fortress; my God; in Him will I trust. Psalm 91: 2.

show you while you're there." Trickery and cunning are poor rules for business or for life. "By hook or by crook," is the motto of some men. But on the crest of a certain Highland clan is inscribed, "By courage, not by craft." No one will question which is the more manful motto. It is not true even that "all's fair in war." To fire on a foe beneath a flag of truce is unfair and detestable. No true sportsman will shoot at a bird unless the bird is on the wing. In the contests of the athletic field and in the more serious affairs of business and social life, let there be straightforwardness and fair play. That is British; and, sure, it is Christian.

Paul's sister's son . . . entered into the castle, v. 16. There is a story of a British drummer boy in the days of the wars against Napoleon. The lad had wandered beyond the British lines into the French camp, and was seated and brought before the Emperor. Napoleon ordered him to beat an advance on his drum. The boy obeyed. "Now beat a retreat." The drummer thought that should he disobey this order, he would be instantly shot; but he flung down the drum, and answered, "I cannot; British soldiers never retreat."

Napoleon was so pleased with the lad's spirit, that he wrote a letter in his praise to the British general, and then sent him back in safety and with all honor. We do not know the name of Paul's nephew any more than that of the lad with whose five loaves and two fishes our Lord fed the five thousand, or of the Hebrew slave girl who waited on Naaman's wife. But all alike are examples of the service boys and girls can render in the Lord's cause. None are so young but that they can find some work to do.

PRAYER.

Almighty God, Thou art doing wonders every day; open our eyes that we may see. The miracles have not ceased, but our power of seeing seems to have expired. Lord, our prayer is that we might receive our sight. We are blind, and cannot see afar off, because of our sin; take Thou away our sin, and we shall see. Blessed are the pure in heart: for they shall see God. We bless Thee for the wonders of our life, as well as for things that are usual, coming and going every day; yet all in their speaking of Thy care and love and tenderness; but the great event is Thine, the special circumstance, the exciting incident, the tumults that rise and fall because of Thine influence—behold, all these are signs in the midst of the age, only the age cannot see them or read them aright, because of selfishness and worldly-mindedness and vanity and idolatry. If we loved Thee more we should see Thee more. If any man love Me, I will manifest Myself unto him, said the Son of God, and in His name we ask Thee to give us the power to love. Amen.

THE COMFORT OF LOVE.

Two young men roomed together in college, and a very strong attachment was formed between them. Later they entered business in the same city, and their affection continued and deepened until they were both grey-haired. The hour came when one of them was waiting in agony at a telegraph station for news from a dying son. His friend of the years, stood by his side. He spoke no word nor offered any sympathy, save that he returned the handclasp of the broken-hearted father. He did not need to speak. His was the silent comfort of love.

If in some deep trouble we seem to see no sign of Divine love, we need not doubt that it is there. He who has loved us always is at our side. His presence is the comfort of our broken hearts.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Ready to Kill—The teaching which produced this fierce fanaticism is well illustrated by a passage from Philo of Alexandria, one of the noblest teachers of Judaism outside the Bible. He says concerning the assassination of apostates from Judaism, "It is highly proper that all who have a zeal for virtue should have a right to punish with their own hands, without delay, those who are guilty of this crime, not carrying them before a court of judicature, or the Council, or, in short, before any magistrate, but they should indulge the abhorrence of evil, the love of God, which they entertain, by inflicting immediate punishment on such impious apostates, regarding themselves for the time as all things, senators, judges, praetors, sergeants, witnesses, the laws, the people, so that, hindered by nothing, they may without fear and with all promptitude, espouse the cause of "piety."

Soldiers—The heavily armed legionaries, whose armor, arms and baggage would weigh about sixty pounds, but for a forced march like this these would be considerably lightened. A number of horsemen were attached to every legion, to cover the flanks of the infantry during an engagement. The spearman were light-armed soldiers, carrying a circular buckler about three feet in diameter and a javelin or short spear.

THE EMPTINESS OF UNBELIEF.

A man cannot long do right unless he believes aright. From the time when God first made man and showed him what to believe, down to this present day, men's beliefs have dominated men and made them what they were. Yet the world has never lacked men who urge that a man's beliefs are of minor importance if only his life is what it should be. They miss the eternal truth that a man's life cannot be what it should be if he is discussing the case of a minister who causing the ase of a minister who seems to disbelieve some of the truths that Christendom for nineteen centuries has counted sacred and vital, a prominent preacher is reported as favoring the abolition of insistence upon certain creeds or beliefs, in ordaining ministers, and letting the question of their eligibility be based "solely upon ability and character." Christ did not seem to take this view. He personally trained the first Christian ministers, and he insisted upon his candidates' declaring themselves specifically and dogmatically in their creed as to his identity. The "ability and character" of Saul of Tarsus were of the highest order; but Christ did not let up on him until his personal Christian creed had become rigidly and unmistakably orthodox. A man's power is in direct ratio to his belief and his living fidelity to his belief. The man who finds his chief interest in talking or thinking about what he does not believe is doing his best to nullify whatever ability and character he may have started with.

MY PRAYER.

By Mrs. Addie Eastman.

Lead me, Heavenly Father, lead me,
Lead me all the way along.
May I lean upon thy mercy,
And thy arm divinely strong!
Give me faith to ever trust thee
Whatever may befall,
May I find thee, Heavenly Father,
My unchanging all-in-all.
Take away all selfish thinking,
More of others, more of thee,
Help me, keep me, Heavenly Father,
My eternal portion be.

THE STRAIT GATE.

Strive to enter in at the strait gate. There was a time when Scriptures of this class were familiar. Their urgency constituted an element in the atmosphere of both church and home. Now in some quarters at least they have been consigned to obscurity. The reason is obvious, but we cannot stay to deal with it. There is no severity about this word of our Lord. It is urgent, but tender with his gracious compassion. It is not an intellectual proposition—it is a great heart-throb, it has in it all the feeling and yearning of an earnest prayer. Let every one who reads these words try to realize that it is Jesus, the sinners' friend, the Savior of all, who says: "Strive to enter in at the strait gate." He understands the serious importance of his message. It concerns everything worthy of the present life, and hopeful in the life to come. How much there is to emphasize its urgency now. How many are the gates thrown open today offering the highest good to earthly pilgrims, but giving no pre-eminence to the Lord Jesus Christ. Some of them are as subtle as they are delusive. The great hindrance to many who profess the Christian religion, certainly the source of their unrest or indifference, is the lack of the concentration of their faith and love and service on Jesus Christ. This accounts for the multitude of drifters who crowd through the many wider gates of the world and of the varied schemes of our time. As Jesus is the author and finisher of our faith, so is he the one source of all our joys and power as Christians. Not any scheme of man or woman, only Jesus Christ.

"Thou, O Christ, art all I want;
More than all in Thee I find."

Whether for the saved or the impatient, his own word is as imperative as it is gracious—"I am the way." God's children, no less than the unsaved, have their difficulties to contend with. In either case the gate is strait, but the difficulties are no match for our sovereign Lord and Savior, and both saint and sinner may find their song in this inspiring beatitude:—"Thanks be unto God which always causeth us to triumph in Christ." But let us turn to the more specific application of this word. The difficulties in the way of men finding Christ are not in the exclusiveness of the scheme of redemption, but in themselves. It is inconceivable that redemption should tolerate anything from which it comes to redeem men. Of necessity the gate is strait. "Nothing that defleth can enter." The mind and heart quickened by the Spirit must in an honest purpose and the deepest penitence make response to the gracious overture—pass the strait gate not even to look back on the sin and unbelief which have been left behind. Only the determined, sincere, cross-bent soul may get through. For that soul Jesus waits with heartiest embrace on the other side.

And now let the immoral Bunyan illustrate the great word for all who read, and may the Holy Spirit make it a Gospel to all. During his long seeking and striving he had a vision of the happiness of the good people at Bedford. To him they seemed to repose with great delight on the sunny slopes of a mountain, while he was chilled with cold and enveloped with gloomy shadows this side of a strong wall which encompassed the mountain. He had great desire to pass the wall that he might share their felicity, but knew not how. He says, "About this wall I bethought myself to go again and again, still praying as I went, to see if I could find some way or passage by which I attempted to pass. Now, the could I find for some time. At the last, I saw, as it were, a narrow gap, like a little doorway in the wall, through which I attempted to pass. Now, the passage being very strait and narrow, I made many efforts to get in, but all in vain, even until I was well-nigh beat out by striving to get in. At last with great striving, methought I did at first

get in my head, and after that, by a side-long striving, my shoulders and my whole body. Then I was exceedingly glad, went and sat down in the midst of them, and so was comforted with the light and heat of the sun." Would to God all who know not him who loved and died for them would set themselves to striving by repentance toward God and faith toward our Lord Jesus Christ, and remember that where the soul is sincere, there the Master is to give aid and comfort, ready submission to every needed sacrifice, and then in the gift of life and the peace of God a compensation whose joy and ever-increasing blessedness can never be written down. "I am the way," "I am the door." Strive to enter—strive now.

"Come hither," saith the Son of God,
Whoever loathes the sin a weary load,
And would no longer bear it;
Come hither, young and old, in me—
One knowing well your ruin—see—
Whose grace, too, can repair it."
—M. Rhoda, D.D., in Lutheran Observer.

WALKING WITH GOD.

We like to walk with our friends. Nowhere is this more apparent than in school. Watch the boys and girls as they are coming home and see how they pair off or group themselves according to their fondness for each other. The pleasure of walking with those we love and enjoy is one of the greatest in life.

We are told that Enoch walked with God, and we feel that we should; but how can a boy or girl walk with God? To walk with a person you must be going the same direction. You may be on the same street, but that is not enough, for both must face the same way and be near each other. Christ came to show us how we can keep step with God.

When you are going where you should go, you are walking with God. When you start out for school in the morning and go along happily and in a nice way, you are walking with God. So you are when you are cheerfully doing an errand, or helping somebody or on your way to church or Sabbath school. So you are when you are enjoying a pleasant tramp, or visiting any place, or doing anything which it is right for you.

"Shall two walk together except they have agreed?" says the Bible. So must you be agreed with God. If you are saying and doing things that would displease Him, even though on your way to church, you are not walking with Him. When you are planning mischief or teasing others, you are not. Every day, almost, you take a walk with God, and some days you walk with him almost all the time.—Rev. E. H. Byington, in the Congregationalist.

THE EASE OF DUTY DOING.

Only those really know the ease of living who never try to dodge the hard things in life. For the easiest time to do a hard thing is when it first makes its appearance. If we would double its difficulty, we need only postpone it once; if we would make it four times as hard, a second postponement will insure this. And if we would have the drag and the nightmare of shirked duty always with us, so that life itself becomes a chronic burden, we must simply make our postponement of our hardest duties permanent. Tribulation lies ahead for any one who will not grapple his hard tasks promptly. Joy and strength and the exhilaration of ever-increasing power are assured to one who seeks the ease of instant duty-doing. We are hardest on ourselves when we try to save ourselves from hard ship.

"God looks not at the oratory of your prayers, how eloquent they are; nor at their geometry, how long they are; nor at their arithmetic, how many they are; nor at their logic, how methodical they are; but He looks at their sincerity, how spiritual they are."

HOW CAN WE HELP OUR PASTOR?*

(By Robert E. Spear.)

We can all help our pastors by not criticizing them. We would not think of going to others with criticisms of our parents or our brothers and sisters. If there is anything in those whom we love which we dislike we may tell them so if it will help them, but we will never tell any one else. And the same rule of family honor should include our pastor. We should never listen to or report one word of gossip or criticism regarding him.

We can pray for him in his work. In the preparation of his sermons, while he is preaching to us, in his pastoral work, in his own discovery of truth for his own soul and for us, we can render him invaluable help by prayer. Even if by reason of sickness or weakness we can do nothing else to help him, we can in this way do more than any one can do in any other way.

We can help to prepare people to be won openly to Christ's discipleship and service. We can talk to them and make them ready for the message and appeals. Or perhaps by God's grace we can win them to Christ and bring them to our pastor for his reception into the church. The pastor is not to be the only Christian worker in the church. He is the leader of others in work who will also try to win souls. We can be among those ready to be led and anxious to do all that we can to win others.

We can be on hand promptly, and with as many others as we can bring, at the church service and at the prayer meetings. Being there in the spirit of love and prayer is in itself a great work. It is the accomplishment of something. It is a positive contribution. Whoever brings a true and open soul to a gathering of Christians helps them all to see truth more clearly and to draw nearer to Christ.

We can help by never refusing to do what we are asked to do, and by not waiting to do what we see ought to be done and what we can at least help in doing. If we are called upon for any service at all in any part of the work of the church, we can help greatly by saying at once, "Of course I shall be delighted to do it."

We can help by giving what we can to the work of the church. It may not be much but it cannot be less than a little and it is the collection of many littles which makes the much. The church is accomplishing such great things to-day not through the large gifts of the few but through the moderate gifts of the many. In the Roman Catholic churches it is the very small gifts of the great multitude on which the church has to rely. All Christians ought to be as faithful as many obscure but earnest Christians are who are the real strength and power of the church in the world.

"I am only one;

I cannot do much;

But I can do something."

Whoever will say that and act upon it will help.

DAILY BIBLE READINGS.

Mon.—Praying for the pastor (Rom. 15: 30-32).

Tues.—Willing helpers (Acts 6: 1-7; 1 Cor. 12: 28).

Wed.—Standing by in danger (2 Tim. 4: 6-12).

Thurs.—By generous support (1 Cor. 9: 1-14).

Fri.—By following wisely (Heb. 12: 7, 17, 18).

Sat.—By regular attendance (Heb. 10: 19-25).

Nothing so clearly proves that we are not of the world as having our "conversation in heaven"—not necessarily of heaven, but constantly manifesting unworldliness of spirit. Our "speech betrayeth" us, and shows where our thoughts love to dwell, and what are the fountains of our emotions.

*Y. P. Topic, Sunday Oct. 10, 1909. How can we help our pastor? (Exod. 17:8-13).

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C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, OCT. 6, 1909.

An illuminating article upon the real causes of war which Spain is waging with such ill success in Morocco is that by R. B. Cunningham Graham, which THE LIVING AGE for October 2 reprints from the English Review, under the title "Spain's Future is in Spain." In the light of the facts here presented it is not strange that the war is so unpopular in Spain.

That is a magnificent gift which Prof. Goldwin Smith and Mrs. Smith have given to Toronto. On the death of the professor, The Grange, a fine old property in the heart of the city, will be handed over as a site for an Art Gallery and Museum, while the old family mansion, erected in 1820, with its treasures, will be preserved as a specimen of the old colonial style. Professor Goldwin Smith holds views on some subjects with which many will disagree, but he has the courage of his convictions, and compels admiration for his many good qualities. His gift will have a splendid educative influence, and will fill a want which Toronto has long felt.

Referring to the call of Rev. A. Robertson, D.D., of St. John's, New Foundland, to St. James' Square Church, Toronto, in the Eastern Chronicle, of New Glasgow, N.S., says: "We hope Dr. Robertson will see his way clear to accept this call as we feel he has been isolated long enough in far away St. John's. His place down there will be hard to fill as he has done grand work the results of which have been far reaching and of steady growth. 'It is not good for man to be alone' neither is it any better for ministers to be away from their kind, and men of the calibre of Dr. Robertson with his sane and clear insight and grasp of matters should be heard in the higher councils of the church. We congratulate the congregation of James Square on their choice and would assure them that Dr. Robertson is a man who not only wins his people easily but holds them firmly and steadily grows in their esteem and affection."

A WORD FOR PASTORS.

As a general proposition it is true that no class of professional men work harder than pastors of city churches; and there is no class of professional men whose work is more wearing. The constant calls upon their time and their sympathies, the thousand distractions that render it next to impossible for them to systematize their work, not to mention the preparation of discourses that must be offered to cultured and critical audiences, render the life of a pastor in the city one of toil and trouble. They need rest for the mind as well as for the body; and they bring back from their communings with nature and nature's God fresh illustrations, new thoughts and a deepened reverence, as well as healthier bodies and clearer brains. If these things are true of city preachers, what shall be said of those who minister to country congregations? Do they, because their lot is cast away from the busy hum of the world's marts, feel no need or rest and refreshment? Their labors are as heavy, in their way, as those of the city pastor. They have to contend with difficulties and discouragements of which the latter knows but little. If country congregations would realize this, and give their faithful overseers the wherewithal to spend two weeks of October, or November in a visit to the city, a renewal of old friendships in distant places, or a peep into human nature as the traveller sees it, they, as well as their surprised and delighted pastors, would be the gainers.

It is stated that some of the unions will approach the Dominion Government with a request that coins be issued of the denomination of one-half cent. We demur: There are half cent postage stamps which may be used for papers under a certain weight, but few people know of them, or think of using them. Half cents would, however, be circulated freely, and too many would find their way into the collection plate. Coins of small denominations are too numerous there already. More reasonable is the request which the Toronto city council makes, that Canada should have a gold coinage of \$5, \$10 and \$20 pieces. No doubt she will have before long. But there is no commercial necessity and no demand for a half cent coin.

On no reasonable ground can the recent judgment of a Chicago judge be justified, who fined a Chinaman \$50 and costs for offering a lady the shelter of his umbrella during a rain storm. The judge cited the Sigel murder, and declared it a breach of the peace for any Chinaman to accost a white woman. The Chinaman had been taught at a mission which he attended in New York that he must be courteous, and he was only putting this very proper teaching into practise. Under any circumstances the amount of the fine was excessive. Even Chinamen in America have rights, which this unjust judge failed to recognize.

Generally speaking, any improvement in transportation facilitates trade. It appears to be otherwise with the automobile in country places. An Orangeville paper remarks that the auto is undoubtedly driving the women off the roads, and the merchants say this is interfering with business very seriously.

TO PLEASE RATHER THAN AWAKEN.

The Boston correspondent of a contemporary asks, "where have the old-time camp meetings gone?" It is alleged that the "conscience preachers" and the "law work" are found no more at such gatherings and as a result there are no great awakenings. Says this correspondent:

Hardly a mention is made of a conversion occurring at a modern camp-meeting. Why is it? Do our Methodist brethren no longer believe in the "law work," of which the fathers made so much? Is human nature now a different affair from the kind that was here fifty years ago? Undeniably there is a wide, deep, and far-reaching change of view now in progress; one which will minify God and magnify man; exalt nature and degrade spirit.

It would be a good thing if the change referred to were seen nowhere but in camp meetings. It is an undoubted fact that in too many churches the sermon is intended to please hearers rather than awaken them. It is an equally apparent fact that too many attend churches in all denominations for the express purpose of being pleased, perhaps entertained. "How do you like him?" is the question too frequently asked at the church door. If you "like him" it is all right though, the service may not have made one hearer resolve to be or do better. Preaching that has a tendency to "minify God and magnify man" will bring a fearful retribution some day. All of which we believe is true whether the above statement about New England camp meetings be correct or the reverse.

"Walter Blythe, the Toronto wife-murderer," says the Hamilton Times, "is to have a new trial. The question involved appears to be whether Blythe was intoxicated when he killed the woman. In our opinion it will be greatly to be regretted if a plea of intoxication is allowed to save any criminal from the consequences of his deeds." Our contemporary is right. It will be a miscarriage of justice if this persistent wife-beater and at last wife-killer should get off on the plea that he was intoxicated when he dealt the blow that ended his poor wife's life. Blythe has had a fair trial; the verdict was "guilty"! Let the sentence of death be carried out.

London (Ont.), which possesses a university on paper, would no doubt be pleased to have it put on a more substantial basis by a government grant, but we doubt the rumor that the Government is considering such a step. It is well enough to place the opportunities for obtaining a higher education within the reach of all, but London is not so remote from Toronto, Kingston, and other university centres but that any students in that locality can easily reach one of the existing universities.

It is said that the Russian government will be asked to purchase \$50,000,000 worth of wheat in order to keep up the price. Such a proposal is monstrous, and we trust it will not be listened to for a moment. It is not the function of a government to deal in such commodities, and certainly not with a view of enhancing the price of the necessities of life. It would be more to the purpose to buy the wheat and give it to the poorer people.

SCOTLAND'S WORK AND WORTH.

We have received from Oliphant Anderson and Ferrier (Edinburgh and London), the first number of a new book entitled "Scotland's Work and Worth." This book is to be issued in 14 fortnightly parts at sevenpence each. The aim is to make the new volume "an outline of history, a tribute to endeavor a record of achievement." The author is Charles W. Thomson M.A., F.E.I.S., rector of Larkhall Academy, a gentleman chosen no doubt for his special interest and knowledge of Scottish history. The book will be a marvel of cheapness even when ordered from this side of the Atlantic. The first part consists of 63 pages of interesting matter, printed in bold type. The illustrations are in themselves worth much more than the price of the whole; they are The Royal Banner of Standard, the Wallace Statue (Aberdeen), portrait of Lord Strathcona, and reproductions of two famous pictures, "The Thin Red Line," and "The meeting of Burns and Scott." We trust that some means may be found of spreading this history of Scotland throughout our land; it is full of interest and inspiration. "Throughout the book the principle of mental perspective is applied, the standpoint being that of Scotland's importance not only to herself but to the great empire which she has so loyally supported, and to the modern world of thought and practical energy to which she has contributed so fully."

A Western Ontario exchange says:—The Temperance Hotel at Granton furnishes conclusive evidence that the removal of the bar does not mean poor accommodation. The meals furnished at this hostelry are excellent and the service offered to the public is the very best. Our own experience, gained by travel on both sides of the Atlantic, confirms this statement. The case of the proprietor of the Lucas Temperance Hotel, Toronto is a notable illustration near home of the same truth. Mr. Lucas started a temperance hotel in "the ward," worked up a good paying business at the charge of \$1.00 per day; and retired two or three years ago with a good deal of money after being about 29 years in town. A temperance hotel can be made to pay; and such hotels do pay in Canada, Great Britain and various countries on the continent of Europe.

King Edward very properly takes the view that rewards for bravery should not be confined to the defensive forces of the empire—the army and navy. In other walks of life as great heroism is often shown as in the face of the country's enemies. By his command a new reward has been established, called the King's police medal which will be given for acts of bravery by the police and firemen. In such smaller ways, as well as by his greater acts, does our King show himself to be a wise sovereign, and brings himself into touch with the people he so well governs.

The Wrights, who have certainly been the most successful of the numerous experimenters in aerial navigators, are not satisfied with what they have achieved, but now claim to own the air over the United States and want to interdict others from using it for flying purposes. They have a large share of what is sometimes called gall, but their claim can hardly be recognized.

NOTES ON NEW BOOKS.

A number of books, interesting to Canadians, are announced for early publication.

The Macmillans are to issue Chas. G. D. Roberts' new novel, "The Backwoodsman," and a new book by Dr. Grenfell, "Labrador: The Country and the People."

"Life Histories of Northern Animals," by Ernest Thompson-Seton, is on the Briggs' list, as are also "The Many-Mansioned House," by E. W. Thomson, and "Tales of Old Toronto," by Susan Marny.

It is said that Dr. A. G. Doughty, Dominion Archivist, is about to undertake the compilation of an exhaustive history of Canada, to run into many volumes.

"Peoples of the Plains" is a sympathetic study of the ancient manners and customs of the Cree and Saulteaux Indians, written by Mrs. A. M. Paget. The volume is dedicated to His Excellency, Earl Grey, and has an introduction by Mr. Duncan Campbell Scott.

Professor W. G. Jordan's book on "Biblical Criticism and Modern Thought," published in the spring, has been well received in Canada and in Britain. The Christian Commonwealth had a careful and appreciative review a little while ago. The Sunday school Chronicle spoke of it as "a fascinating book." The Christian Guardian (Toronto) said: "Dr. Jordan never loses sight of the practical purpose that is revealed in the title of his book, namely, that of bringing what he conceives to be the assured and justified results and methods in modern Biblical study into direct relation to the thought and life of the time. He believes that the work of modern conservative critics has made greatly for enlargement of thought and depth and sanity of conviction touching great and vital matters; and much of his book is taken up with the purpose of showing why and how this is so. Those who may not be able to accept his point of view in all things will at least be compelled to admire his spirit of fairness, of modesty, and of reverence for the vital truths of our common faith." (Uglov, Kingston, \$2.12 post paid.)

The Clarendon Press, Oxford, has just issued the first of four volumes entitled "The Hebrew Prophets for English Readers." This edition of the prophets is intended for the reader rather than the student. There are many intelligent but not necessarily highly-educated people, who take a real if somewhat desultory interest in prophetic literature, but feel that they have not time to study it thoroughly, and are not infrequently repelled by the solid character of the Bible commentary. This book is not a commentary; there are already many such works excellent of their kind. Should this book lead to their use and promote a more complete study of the Bible we shall be only too thankful. This is the spirit in which the book is written. The authors, Woods and Powell, scholarly clergymen of the Church of England, have done their work well. They have carefully revised the material and presented it in poetic form with brief headings and notes so as to guide the reader, but not to come between him and the Scriptures. This is to be commended. Ministers, students, Sunday school teachers and others will find it useful as well as the great body of readers, who have no time for elaborate commentaries.

RELIGION IN ITALIAN UNIVERSITIES.

The Rev. Louis H. Jordan, B.D., formerly of St. James Square, Toronto, is now devoting his life to the study of Comparative Religion, and to investigations regarding the place of such studies in the universities. As an evidence that he is doing good work in this department, devoting to it great learning, diligence and literary skill we may refer to a book just published entitled, "The Study of Religion in the Italian Universities," produced in collaboration with Baldassare Labana, who are interested in the religious life of Italy owe a debt of gratitude to Mr. Jordan for making them acquainted with Professor Labana. We do not mean by this to suggest that Mr. Jordan's part in the book is slight and unimportant. Besides constructing the volume, of which the Italian professor's lecture forms the central part, he has done faithfully and gracefully the work of translation and introduction. Mr. Jordan evidently knows a great deal about Italy and its university life; but he has done well to bring before us one who with all his scholarly equipment is rooted in the soil. We congratulate the author on this satisfactory piece of work and commend it to all, specially those interested in the "modernist" controversy. (Oxford University Press, \$2.00 net.)

The Musson Book Company announce "The Romantic Settlement of Lord Selkirk's Colonists," by the Rev. Geo. Bryce, LL.D., of Winnipeg; "History of the Catholic Church in Western Canada," by Father A. G. Morice, of St. Boniface, and "Manitoba as I Saw It," by John H. O'Donnell, of Winnipeg.

BRITISH MAGAZINES.

"Blackwood's" this month will have many appreciative readers. Of the dozen articles which make up the table of contents it is enough to say that they cover a wide range of subjects, and the writing is done in a bright, sparkling manner—quite characteristic of "Old Ebony."

The September Contemporary contains several articles of more than passing interest. Among them may be mentioned Roman Imperialism, Spiritual Forces in India, Empires and Races, and Christianity and Subjective Science. The Literary Supplement is full of attractive reading; and in "Foreign Affairs" Dr. Dillon deals with several large subjects in his usual masterly style.

The Fortnightly for September is freighted with a number of weighty papers that will claim the readers' thoughtful attention. "Why I am not a Christian," by P. Venkata Rao, an educated Hindoo, and "Why I am a Christian," by the Rev. Dr. Fairbairn, the revered and able ex-Principal of Mansfield College, Oxford, will be read by Presbyterian readers with unflagging interest. These two important papers form but a small portion of the rich contents of this number.

The Nineteenth Century and After continues to maintain the high place long ago won by this deservedly popular review. "Some misconceptions about the unrest in India," by Rev. J. A. Sharrack, in which the writer contends that "It is religion, and religion alone that can unite India into a homogeneous, harmonious whole; it is religion alone, and not prudent statesmanship, that can bind men by golden-chains about the feet of God." Authorized reprint of above magazines by Leonard Scott Publication Company, 218 Fulton Street, New York.

STORIES
POETRY

The Inglebrook

SKETCHES
TRAVEL

CONCERNING ICEBERGS.

It is doubtful if there is a more fascinating sight in the whole realm of Nature than a stately floating iceberg. Indeed, passengers crossing the Atlantic now express disappointment if a berg is not sighted. As soon as the vessel reaches a latitude a little south of Newfoundland, a sharp lookout is kept for these floating masses of ice and snow.

The home of their birth, of course, is the Arctic regions. Those seen in the North Atlantic may be said to represent the wastage from the glaciers of Greenland. They are nothing less than chips from glaciers. Peary tells how he saw an iceberg break off from the Humboldt Glacier in Greenland. "We were steaming about four miles an hour," he writes. "The day was beautifully clear, with bright sunshine. The air was crisp, the water as calm as a millpond, and over all there was an impressive silence. Floating pieces of ice, called floesbergs and icepans, with seals lying asleep upon them, floated by. Arctic birds, the puffin, the eider duck, mollenmokes and kittiwakes, flew past. There was a charming tranquillity over everything.

Then suddenly, without the slightest warning, a great boom was heard, like the report of a big gun. The thundering noise echoed and re-echoed until it died away. We looked towards the glacier. A great mass of ice, as large as eight city houses, was seen slowly detaching itself and sliding away, sinking, sinking, very slowly, pushing in front of it a high, green wave of water, which approached toward our ship like a wall. As we looked, the mass turned completely over, and as it rose again, water was thrown off in a great cataract. The mass sank again and then rose again. Then it rocked from side to side, sank again nearly out of sight, only to rise once more. Thus it kept moving for fully twenty minutes. At last the berg had settled itself and it floated with the tide. Thus was an iceberg born!"

Icebergs from the Greenland glaciers are carried down toward the middle of the Atlantic by the Labrador current. They travel right down the coast of Labrador, passing Newfoundland, until they reach the warm waters of the Gulf Stream, when they disappear—generally melt completely away. The rate of speaking, they travel at the rate of three to four miles an hour. Those that reach the middle of the Atlantic before they finally disappear make the journeys of 2,500 to 3,000 miles. The great majority, however, get no further than the coasts of Labrador and Newfoundland. They become stranded in the sheet or anchor ice. Sometimes they even enter the harbors around Newfoundland, completely blocking the entrance, to the great discomfort of the shipowners.

The fascination about these wonderful floating islands of ice lies in their curious shapes and beautiful colorings. Indeed, no two icebergs are alike in size and shape. Some, especially the smaller ones, look for all the world like an Arab's tent, as they glide along; others look like cliffs, cathedrals or yachts. Some of the pinnacles of a large berg rise nearly 1,000 feet above the water, while the base may occupy an area of ten or twelve acres. Seen through a powerful glass from the deck of a steamer, waterfalls may be detected upon these islands of ice, and all kinds of Arctic birds and perhaps a few seals.

The colors are almost beyond description. At times the berg is pure white, at other times it looks greenish. This latter tone is caused by the light reflected from masses of submerged ice and thrown back upon the exposed surface. The shadow side, away from the sunlight, is a beautiful

blue, traceable to the reflection from the sky. The icebergs of a charming dark blue color consist of ice formed from fresh water—water melting upon the surface of glaciers, due to rain and melting snow.

During recent years, chiefly through the work of Arctic explorers, we have learned many new facts about icebergs. At one time it was believed that an iceberg that towered 100 feet above water was at least 700 feet or more in total height. Although it is true that the heavier portion of the iceberg is below water, it is wrong to say that for every cubic foot of ice above water there are at least six or seven below. Sometimes bergs are encountered of which only two-thirds of the total bulk is submerged. Until quite recently, it was generally believed that it was pressure from behind that caused masses of ice to become detached and float away as a berg. We now know that the breaking off of blocks from the parent glacier is produced solely by the action of the tide. Upward and downward pressure, exerted by water at the rise and fall of the tides, on portions of the glacier front, forces off a strip of ice, which floats away as an iceberg.

Lieutenant Peary measured an iceberg which he found grounded in Baffin's Bay, twenty miles from land. It was 4,169 yards long, 3,869 yards wide, and 51 yards high, and it is estimated that it weighed 1,292,397,673 tons. Another iceberg that was measured contained 27,000,000,000 cubic feet of ice, and weighed, it is computed, no less than 2,000,000,000 tons.

Fascinating and wonderful as icebergs are to watch from the deck of a liner, they are nevertheless the dread of the mariner. Many a good ship, with all hands, has been lost through collision with these floating islands of ice and snow. All vessels encountering icebergs now report their presence on reaching port, and in both London and New York the shipping papers publish reports for the sole benefit of those whose duty it is to navigate vessels in the regions where these mighty giants from the Polar regions are found.—Harold J. Shepstone.

SOME AUTUMN RHYMES.

October turned my maple leaves to gold;
The most are gone now; here and there one lingers;
Soon these will slip from out the twig's weak hold.
Like coins between a dying miser's fingers.
—T. B. Aldrich.

At every turn the maples burn,
The quail is whistling free,
The partridge whirs, and the frosted burs
Are dropping for you and me.
Ho! Hillyho! Heigh O! Hillyho!
In the clear October morning.
—E. C. Stedman.

Bending above the spicy woods which blaze,
Arched skies so blue they flash, and hold the sun
Immeasurably far; the waters run
Too slow, so freighted are the river ways
With gold of elms and birches from the maze
Of forests. —Helen Hunt Jackson.

Is it the shrewd October wind
Brings the tears into her eyes?
Does it blow so strong that she must fetch
Her breath in sudden sighs?
—W. D. Howells.

Anyone may have commencement day for himself any day. It is only a look back, gladness that so much at least is done and a long look ahead.

THE TWIN'S EXPERIMENT.

By Fay Stuart.

Harold and Helen had come from Boston to spend a fortnight at Grandpa Major's farm. They never tired of following grandpa about the yard, asking questions about every new thing.

Perhaps the poultry house was the biggest attraction of all. It was great fun to watch the speckled eggs and feed the hens. Every night they watched with wide-open eyes while grandpa sprinkled and turned the eggs in the incubator.

"S'pose there'll be any chickens before we go home?" asked Harold.

"Oh, yes," said grandpa, "by Wednesday night there ought to be a hundred or more pretty, yellow chicks."

The next afternoon the twins came up through the orchard on their way from the brook, where they had been sailing boats and making waterfalls. Suddenly Harold stopped, his blue eyes fixed upon the cultivated willow tree.

"The pussy-willows are out, Helent! Only look! You just give me a boost and I'll shin up and get some."

"You'll fall and break your neck, Harold Browning," said his sister.

"Won't either. You help me up and when I get down I'll tell you the splendidest secret."

With many a push and scramble, Harold started slowly up, climbing from limb to limb until he reached the silvery pussies.

"Aren't they dandy and big?" he called, tossing down a handful of twigs to Helen. "But this willow is dreadful tough."

"Now, what's the secret?" asked Helen eagerly, when the breathless, hatless little fellow stood safely upon the earth once more.

"You must promise not to tell, 'cause if they don't hatch folks might laugh."

"What don't hatch?"

"Why, the pussies. You know the brooder lamp is burning. Grandpa 'splaind to me that he was getting the heat ready for the chickens. Well, I'm going to put in some pussy-willows and before we go home you'll see some real, live kittens," he explained.

"Are you real sure, Harold?" asked Helen doubtfully. "How can they grow feet and eyes and tails?"

"Don't pollywogs turn into frogs? They lose off their tails and grow legs. These pussies look more like kittens than eggs do like chickens," argued Harold, growing more positive every minute.

"But they'll be white. I want a yellow kitten just like Grace Hollis' Goldie. Isn't there any way to hatch colored ones?"

Harold looked puzzled. He sat on the door-stone and scowled and thought. Then natural history came to his aid. He always asked questions and kept grandpa busy explaining things.

"Grandpa told me about a toad that is green on the grass and brown on the tree trunk. If you want a yellow kitten just find something yellow and put some pussy-willows on that. Get some black cloth, too, Helen," he called as she darted indoors.

Soon the two curly heads were bent intently over the brooder.

"We mustn't put in many," advised Helen, "for what would we ever do with a hundred kittens?"

"That's so," agreed Harold. "Let's put two on the orange peel and two on the black, 'cause perhaps both won't hatch, and three white ones. We'll give away those we don't want."

"Grandma," asked Helen that evening, "is a toad the color of what he stands on?"

"You mean tree-toads, dearie? Yes, you can hardly find them; they look just as green as the leaves, or brown like the bark of the tree they are on.

It is the way the good Lord took to make them safe from their enemies."

"And do those wiggly pollywogs swimming in the brook, really and truly become frogs that hop?" continued Helen.

"Yes, dearie. Queer things happen in the country, you think?"

"Now will you believe me?" cried Harold.

"Look here, youngsters," said grand pa next morning, "do you think my brooder is a museum? What under the sun are you saving this trash for?" Then grandpa had to be let into the secret.

"Well, well," he said, when his severe cough was relieved by a peppermint drop and the vigorous use of his handkerchief, "let 'em stay; they don't take up much room. Only you must take your cats out as soon as they hatch, for I can't have 'em eating up my chicks."

Then he hurried off to the barn to finish the laugh he had choked back in the twins' presence.

"Bless 'em," he chuckled, "there are two kittens up in the barn this minute, but they'd love 'em to death. Better wait a day or so longer before they see 'em, I reckon."

There came a day when the twins had to admit that their experiment was a failure. The pussy-willows had shriveled and dried, and there was no sign of even one lively kitten.

"And we turned and sprinkled them every day," sighed Helen.

"What do you think, grandpa?" asked Harold.

"Well, well, I must say I don't have much hope of your hatching anything if you leave 'em there all summer. Better throw 'em away," advised grandpa soberly. "Come with me and I'll show you something better than pussy-willows."

He led the way to the loft, and with little squeals of delight the twins tumbled into the hay after two of the softest, cutest kittens they had ever seen.

Harold claimed the black kitten with a long tail and double paws. Helen cuddled the tiny gray and white one whose bob tail was just like its mother, for Topsy was a Manx cat.

"I say, youngsters," laughed grandpa, "old Topsy can beat you in raising kittens. They aren't the color of hay, either, you see."

"Just the same," argued Harold stoutly, "I'm pretty sure that kittens can be hatched from pussy-willows if a fellow only finds out just how to do it. I'm going to try again if I come visiting next spring."

MAINTAIN THE PURITY OF THE HOME.

In much of recent literature there has been noticed a proneness toward loose views of love and marriage, of the home, and of the relations of men and women. With a frightful realism, much that is grossly impure, is laid bare, and views are promulgated which would not have been tolerated in good society a generation ago. Such books are terrifically dangerous, especially for young and immature minds. And concerning this class of literature, which may be described as the "literature of the bog," it is well to take heed to the words of Dr. Robertson Nicoll, in the "British Weekly," where he was reviewing a book of this sort. He said: "Now we have to face the truth. The truth is that Christianity is hated and reviled by many of our modern writers simply because it exalts chastity. It was Christianity that created the virtue of purity, and it is Christianity alone that can save it. Christianity opposes the progress of Apollyon in this path. Christianity maintains the sanctity of marriage and of the family. It is no wonder, therefore, that it is viewed as an irreconcilable enemy to be overthrown at every cost. But it is just as well that we should understand what the battle is all about."—Christian Observer.

Joining the idea of authority with that of mortality and of immanence makes a happy combination.

READ GOOD BOOKS.

How many Christian people there are who take little time to read. They become absorbed in the things of the world; their minds are filled with thoughts of cattle and swine, farms and merchandise, and they, find little time to read the Bible, or other good books, or religious papers. They become exhausted by intense toil, and then sit and doze at night, or spend their time in foolish and idle conversation. Instead of storing their minds with living, glowing, gracious thoughts, which may uplift and bless them, and fit them for usefulness in the world.

"But I have no time to read," says the father. But suppose you have no time to read; has no one else in the family any time to read? Does not the wife read? Do not the children read? And are there not many things cast in their way, the reading of which will do them evil, rather than good? How many a boy has been started upon the road to ruin by reading the thrilling tales that have come in some periodical or romance. How many a girl has become disgusted with home, and made unhappy, restless, and discontented through reading high-wrought novels which some story-paper brought within the dwelling; and so she has set sail, without helm or pilot, on a stormy sea, and found only shipwreck and ruin at the end of the voyage.

"Man doth not live by bread alone" and is it not the duty of Christian men and women to provide food for the mind as well as for the body? True, "one can borrow books," and so he can borrow bread, and meat and meal; but he who lives by borrowing makes a very poor living. True, "persons can take books from the library," if there is one, and that is a very valuable privilege, provided the books are properly selected, but there are books which should lie on every table—which are not to be read once, and then sent away, but which are to be picked up from time to time and read as opportunity permits. A half-dozen old, musty, rusty books—such as reports, public documents, and stupid trash that is hardly worth house-room—tell a sad story about the mental culture of a family. They tell of powers unused, of opportunities neglected, of narrow-minded parents and half-educated children; and the expense of overcoming these deficiencies in future days will be very much greater than would have been the cost of the books which would have prevented or remedied them.

Children who are supplied with dictionaries, encyclopedias, histories, works of reference, and other useful books, will educate themselves unconsciously, and almost without expense, and will learn many things of their own accord in moments which would otherwise be wasted, and which, if learned in schools, academies, or colleges, would cost ten times as much as the expense of the books would be. Besides, homes are brightened and made attractive by good books, and children stay in such pleasant homes; while those whose education has been neglected are anxious to get away from home; and they drift off and fall into all manner of snares and dangers.

Supply your family with good useful books. Do not expect them to read masses of ancient stupidity; and do not allow them to read sensational and ungodly trash. Have your eyes open; and if you do not yourself understand the matter, ask counsel of the wisest and most intelligent people that you know; then make up your mind, and let your expenditures for wholesome reading matter be as legitimate and as regular as any other expense you may incur.—Ex.

LITTLE ILLS OF CHILDHOOD HOW TO CURE THEM.

On the word of mothers all over Canada there is no other medicine can equal Baby's Own Tablets for the cure of such ills as indigestion, colic, diarrhoea, constipation, simple fever, worms and teething troubles. This medicine is good for the new born baby or the well grown child. Absolutely safe—you have the guarantee of a government analyst that this is true. Mrs. G. S. Ward, Rivington, Que., says:—"I cannot praise Baby's Own Tablets warmly enough. Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont."

THE GOLDEN RULE FOR THE HORSE.

The man who is cruel to animals is but himself a brute, and the man who is cruel to his best friend, what is he? Does the word exist which is applicable to the man who mistreats his horse? Can it be possible that such a man ever stops to think what he would do if his faithful friend, the horse, were taken from him, and he could obtain no other? He would be left helpless, stranded. He would have to revert to the ways of his forefathers and use oxen. Truly, how puny is man!

Cruelty accomplishes nothing, but it is the direct route to failure and broken hopes.

It has been said that cruelty to dumb animals is one of the distinguishing vices of the lowest and basest of the people. Wherever it is found, it is a certain mark of ignorance and meanness. Likewise Samuel Smiles, the noted author and reformer, has said, "The cheapest of all things is kindness, its exercises requiring the least possible trouble and self-sacrifice." Another famous man has declared, "Kindness is wisdom." Think of it. Kindness is wisdom! Is it not true? Who but a fool delights in cruelty? A wise man knows that cruelty only makes matters worse, but that kindness makes them better.

Be kind to the horse. Don't berate him because he does something which should not have been done. Perhaps he had the right motive, but in his dumb way was unable to express it. Perhaps he wanted to help you, possibly he meant no evil, though outwardly he seemed perverse and stubborn. Give him credit for at least trying to be good, for there are few horses which are naturally bad.

Many persons take it for granted that when a horse does wrong he intended to do so, and they therefore punish him for it. Now this action only aggravates the matter. If a contumacious will result in an incorrigible animal, made so solely from mistreatment by his master. This and this only explains why so many horses are bad.

The best policy is to be kind to the horse. Remember that he is a dumb animal. Don't expect as much understanding from him as you expect of men. Remember that of all the animals which aid man, the horse is the most useful. Give him credit for that. Don't think him mean, for unless made so by man, he seldom is. Don't punish him for every wrong he does, for possibly they are not so intended. Try to put yourself in his place, and don't forget that he is a slave.

THE PROOF THAT CONVINCES.

What people see is more convincing than what they hear. Therefore it is what they see of the power of Christ in men's lives, rather than what they are told about it, that convinces them. The inventor who can show a successful working model of his invention will convince others of its success where a ten-thousand word explanation, no matter how clear and reasonable, would leave them skeptical. "A man who lives right and is right has more power in his silence than another has by his words," said Phillips Brooks. Is this our power?

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Zion Church, Hull, is extending a unanimous call to Rev. J. P. McFarland, of Warkworth, in Peterborough Presbytery.

Rev. C. Nichol, of Erskine church was appointed the presbytery representative at the coming meeting of the Women's Foreign Missionary Presbytery.

The Pulpit Supply Committee of St. Paul's church consists of Messrs. John McKinley, Joseph McNab, E. S. McPhail, W. G. Charleson, Wm. A. Graham and George Lindsay.

Rev. J. H. Turnbull, M.A., of Bank Street Presbyterian Church, has been elected President of the Ottawa Ministerial Association, which has resumed its usual weekly meetings after the summer vacation.

By appointment of Presbytery Rev. J. W. S. Lowry, of Fitzroy Harbor, preached the pulpit of St. Paul's vacant last Sunday. Mr. Lowry's practical sermons, strongly evangelical, were greatly appreciated by his hearers.

A resolution of appreciation of his services and work and regret at his leaving the city, was passed by Ottawa Presbytery, to Rev. James White, pastor emeritus of Erskine church, who is leaving to reside in Calgary. For the past two years Rev. Mr. White has been hospital visitor, representing the Presbytery.

A large attendance marked Ladies' Aid meeting in St. Andrew's church parlors last week. Mrs. W. G. Percy presiding. The members arranged to hold three "at homes" during the coming season, the first of which will take place on Nov. 12th. The poor relief committee had some discussion regarding their special work. During the summer months some few needy families received assistance.

At a meeting of the social and moral reform committee of the Presbyterian church with the president, Rev. Robert Eadie, pastor of Bethany church, presiding, plans were mapped out for a social and moral reform campaign this fall. Vigorous action will be taken against horse racing, gambling, etc., and the campaign is to run along similar lines to that planned by the Federated Churches. The Presbyterian church is the first in the city to take an individual step in the morality campaign, but it is expected that the different denominations in the city will be able to cooperate in this important movement.

The following officers were elected by the F. M. Society of the Glebe church: President, Mrs. J. W. H. Milne, vice-presidents, Mrs. Wm. Smith, Mrs. W. Shuttleworth, Mrs. G. H. Watt; secretary, Mrs. F. Hood; treasurer, Miss Back; Scattered Helpers' committee, Mrs. Henry Wood, Miss Milne, Miss Anderson; Northwest supply committee, Mrs. J. L. Johnson, Mrs. E. Daubney, Mrs. W. Taylor, Mrs. McAdam, Mrs. Conroy; Tidings' committee, Miss B. Calhoun, Miss E. Daubney, Miss J. Finlayson; programme committee, Mrs. J. G. Buchanan, Mrs. Throop, Mrs. G. Watt, Mrs. W. T. Urquhart, Miss Back. The handsome sum of \$118 was collected.

The thankoffering meeting will be held October 7.

The Mission Band of this church which contributed \$60 during the past year, have elected their officers as follows: President, Mrs. George Watt; vice-presidents, Miss Grant, Miss Hazel Johnson; secretary, Miss Annie McCorken; treasurer, Miss Evelyn English; organist, Miss Emma Johnson.

At the first Autumn meeting of the W. H. M. Society, of St. Andrew's church plans were made for the winter sewing which will this year be sent to the mission hospitals in the West. A letter of thanks was read from Durban, Man., in acknowledgement of a large donation from St. Andrew's ladies, which amount was used to aid in finishing the interior of the Presbyterian church there. A list of the articles of clothing for the Gallician students of Manitoba under the special charge of this organization, was read and these will be prepared and sent out during the coming season. Mrs. Walter Bronson occupied the chair.

The Women's Foreign Missionary Society of St. Paul's church held their annual meeting when the following ladies were elected to office: -- President, Mrs. John Thorburn; vice-presidents, Mrs. W. D. Armstrong, Mrs. Gallaher; secretary, Mrs. J. R. Hill; corresponding secretary, Mrs. Blackett Robinson; treasurer, Mrs. W. J. Irvine; Tidings secretary, Mrs. F. Knuff; superintendent, Scattered Helpers, Mrs. T. W. Anderson, assisted by Miss Marjorie Gallaher; executive committee, Mrs. Henry Watters, Mrs. W. H. Taylor, Mrs. E. George Brown, Mrs. Thomas Whillans, Mrs. J. McNab. The treasurer reported that \$193.47 had been raised during the year, of which \$136 was paid over to the Presbyterial treasurer. The Mission Band will this year support a Bible woman as reported by Miss Susie McGiffin, Miss Laura Watters stated that this latter organization has raised \$31 for foreign missions. The thankoffering meeting will be held on October 19th. Miss Eva Bourne rendered a vocal solo. Following this session the Mission Band met and elected the following to office: Honorary President, Miss G. Evans; president, Mrs. C. H. Thorburn; vice-presidents, Mrs. W. G. Charleson, Miss S. McGiffin, Miss Bertha Watters, Miss E. McCormack; recording secretary, Miss Isabel Hill; treasurer, Miss Marion Thompson; corresponding secretary, Miss Lillian McGiffin. These young ladies will hold a concert on Thanksgiving evening.

HAMILTON.

The Sacrament of the Lord's Supper was dispensed in Central Church on Sabbath, the 3rd. inst.

Rev. S. B. Russell, of Erskine Church preached in Dunnville on Sunday, and Rev. J. B. Paulin, of St. Giles' at Claude. Hamilton preachers are in great demand for anniversaries, etc.

Rev. D. R. Drummond preached in Knox Church, Woodstock, in connection with Anniversary services there on Sunday last. Rev. T. Eakin, of Toronto, filled St. Paul's pulpit for the day.

The Ministerial Association has resumed its meetings with Rev. H. McDiarmid, of Herkimer Baptist Church as president, and Rev. H. B. Christ, of Simcoe St. Methodist Church as secretary.

The congregation of Knox mission has decided to go it alone after this and the name of the new church will be "Calvin." The details will be left to the presbytery and session of Knox Church.

The new pastor of First Congregational Church has instituted the P. S. A. (Pleasant Sunday Afternoon) movement in connection with his church here in Hamilton. This is a movement which has met with much success in the old land.

Rev. Dr. Torrance, of Peterborough, who has been visiting in Winnipeg, preached at Westminster church at services last week.

EASTERN ONTARIO.

Rev. J. W. Penman has been preaching at Metcalfe, Ont.

The preacher in the Napanee church last Sunday was the Rev. Professor Jordan, D.D., of Queen's, Kingston.

Rev. D. W. Best, M.A., of St. Andrew's Church, Beaverton, has returned from his holidays and resumed work.

The Sacrament of the Lord's Supper was observed last Sunday in St. John's Church, Cornwall. There was a large attendance of members.

Knox, Beaverton, has arranged for anniversary services on 24th October, to be followed by the usual social on Thanksgiving evening.

The congregation of Dalhousie Mills and Cole Ste. George have extended a unanimous call to Rev. John C. McLeod, of Port Hastings, C.B., to become their pastor.

The Communion service in Knox Church, Lancaster, last Sunday, conducted by the pastor, Rev. J. Pate, M.A., was attended by a large congregation.

Rev. W. H. Brokenshire has been re-appointed, as stated supply, to the Mill street church, Port Hope, by the Peterborough Presbytery, whose action is very gratifying to the congregation.

The Sacrament of the Lord's Supper was dispensed in Salem Church last Sabbath. Preparatory service was held on Friday, when Rev. N. Waddell, of Williamstown, officiated.

Rev. J. B. McLeod, B.D., of Martintown, was the preacher in the Maxville Church last Sabbath, owing to the illness of the pastor, Rev. Mr. McKay. Rev. N. Waddell of Williamstown, took the afternoon service at Martintown.

At the St. Columbus Church, Kirkhill, on Monday evening, 27th ult., three were ordained to the eldership in the presence of a large congregation. On Sabbath last, communion was held, which was largely attended. The pastor, Rev. D. N. McPhail, B. D., Ph.D., was assisted by the Rev. Daniel McLean, of Prince Edward Island.

WESTERN ONTARIO.

Rev. D. N. Morden, of First Church, St. Mary's, preached anniversary sermons at Attwood, last Sunday.

On a recent Sunday, Rev. J. A. Cranston, of Collingwood, preached and conducted Communion service at Gibraltar.

Rev. Robt. Stewart, B.A., of Motherwell, conducted anniversary sermons at Monkton last Sunday, Rev. Mr. Ferguson taking the services at Motherwell.

The Rev. Mr. Davis, of Mono Centre, and the Rev. R. Fowle, of Burns Church, exchanged pulpits on a recent Sunday, the Rev. Fowle preaching anniversary services for the Rev. Davis.

A very hearty welcome home was extended to Mrs. (Rev.) P. F. McLaren, of the Shakespeare Church on her return last week from Scotland. It took the form of a reception at which there was a large attendance of the congregation. An appreciative address was read which was accompanied by a well-filled purse. Rev. Mr. McLaren feelingly replied thanking the donors for their gift and for their expressions of appreciation of his pastoral work. Mrs. McLaren in a few fitting words also thanked the audience telling them the pleasure it gave her to look upon their faces once more. Refreshments were afterwards served. Altogether it was a very pleasant affair.

MONTREAL.

The Montreal Christian Endeavor Union convened Friday evening in Calvary Congregational church and held its annual meeting. Mr. W. Maxwell, president in the chair. Reports from the several committees were received and were encouraging in their character. Miss Hall, the untiring secretary, reported sending out two thousand letters to the societies. The following officers were elected for the coming Christian Endeavor year: President, Rev. Peter A. Walker; 1st vice-president, Rev. Frank J. Day; 2nd vice-president, Miss Burke; secretary, Miss Hall; treasurer, Mr. Landu; evangelistic superintendent, Mr. W. R. Leroux; missionary superintendent, Miss Muckle; junior superintendent, Miss Lambly; lookout superintendent, west, Mr. Cree; lookout superintendent, east, Mr. C. Lowell; lookout superintendent, south, Miss Gorrie.

The Presbyterian Christian Endeavor rally will be held October 11th and will likely be in Knox church.

The Montreal Theological Conference will hold its meetings this year in the Wesleyan Theological College, beginning Monday evening, October 25th, and ending Thursday, October 28th. Three lectures will be given by Prof. E. C. Moore, D.D., of Harvard Divinity School. The following are the lectures arranged for and discussions will follow the lectures. The public are welcome to all the lectures: Monday 8 p.m.—“Present religious conditions and the opportunity of the church.” Prof. E. C. Moore, D.D. Tuesday, 10 a.m.—“Present religious conditions and the opportunity of the church.” Prof. E. C. Moore, D.D.; 11 a.m. discussion. Tuesday, 2:30 p.m.—“Present religious conditions and the opportunity of the church.”; 4 p.m.—“The contribution of the Roman Catholic Church to the Kingdom of God.” Rev. J. K. Unsworth, B.A.; 8 p.m.—“The spokesmen for the middle ages.” Rev. Prof. Richardson, B.D. Wednesday, 10 a.m.—“The mission of John the Baptist.” Rev. J. J. Willis, B.D.; 11 a.m.—“The call of the laity to the church.” Rev. W. C. Clarke, B.D.; 2:30 p.m.—“Brownings’ great apologetic.” the Ring and the Book. Rev. J. W. McLean, B.A.; 4 p.m.—“Some pragmatic studies in Christian doctrine.” Rev. Prof. E. Abbott Cook, Ph.D. Thursday, 10 a.m.—“Jesus’ consciousness of His own mission.” Rev. Prof. John MacNaughton, M.A.; 11 a.m.—Business meeting.

PRESBYTERY OF QUEBEC NOTES.

The congregation of Hampden, vacant since the death of Rev. Rod MacLean, is still without a pastor.

Rev. D. H. MacLennan, M.A., is leaving Hillhurst, much to the regret of the Presbytery and moving to Ont.

Rev. M. MacLeod, Marsboro, has returned from a sojourn of several months in Scotland, and is again carrying on his pastoral work among an appreciative people.

The French Protestant Church, of Quebec City, have sold their church and site, with a view to building a more modern edifice, in a location more suitable for its work.

Rev. J. A. Macfarlane, Levis, at the request of the Presbytery, is doing some exploratory work within the bounds, to report in December.

A petition is being circulated by the Canadian Peace and Arbitration Society, which it is proposed to forward to the Dominion Government, asking that either alone or jointly with the United States, a National or International Commemoration be held of the hundred years of peace which has existed in Canada since the treaty of peace which terminated the war of 1812-14. The society holds that an event of such world-wide significance as the arrival of such an anniversary should be marked by giving the citizens some opportunity of manifesting publicly their thanksgiving. The petitions are being circulated all over Canada.

DIAMOND JUBILEE AT WOODVILLE.

The Presbyterian Church, Woodville, has just completed its Diamond Jubilee, which took the form of special services Sunday last and a social gathering, Monday evening. The event brought together very large congregations at the Sabbath services which were held in the morning by the Rev. J. L. Murray, D.D., and the Rev. J. M. Duncan, D.D., both former pastors of the church, the former conducting the service in Gaelic. This service was unique in character, as being probably the last time such will ever be held here, and as a memorial to that part of the congregation when it was a regular feature of the congregational worship.

Following the Sabbath services, the social gathering of Monday evening was a fitting close to a most interesting event. A well served refreshment table was followed by a programme of excellent music and addresses which kept the audience in full attention to the last. The Rev. J. L. Murray, D.D., dealt with the history of the congregation since its formation in 1849, telling the difficulties of the pastorate and pointing out that God in His Infinite wisdom had fitted the man to the charge in a most significant and special manner in the late Rev. John McTavish, D.D., who had, he believed, laid the sure foundation for the strong and energetic body of Christian workers, the church had since become.

The Rev. W. W. McRae, Beaverton, conveyed the congratulations of the Presbytery, while the Rev. Mr. Whatten responded in behalf of the Methodist church.

The Rev. J. M. Duncan, D.D., followed in a short address, in which he casually alluded to the responsibility of the Church to the young in the matter of religious education, as well as a proper appreciation of the dignity of Christian citizenship.

Altogether the function was a delightful one and the church may be congratulated on the marked success of its anniversary.

KINGSBURY, QUE.

The fortieth (40th) anniversary of the opening of St. Andrew's church, Kingsbury, situated in the heart of the Eastern Township, was celebrated on Sunday the 26th Sept. The services, morning and evening, were conducted by Rev. J. R. McLeod, of Three Rivers, a former pastor. His subject in the morning was: “Thy servants take pleasure in her stones, and favor the dust thereof” (Psa. 102:14) and, “I saw no temple therein.” (Rev. 22:23); and in the evening, “And Ahaz..... shut up the doors of the house of the Lord.” (II Chron. 28:24).

Since this church was separated from the parent church, or churches, the following served as pastors, viz:—

Rev. J. R. McLeod, now of Three Rivers; Rev. Jno. McClung, now of Presbytery of Kingston; Rev. Jas. Sutherland, who died while in charge there; Rev. J. B. MacLeod, now of Martintown, Ont., and Rev. H. C. Sutherland, who is the present esteemed pastor.

Shortly before the anniversary services began Mr. Sutherland was called to Saskatoon, on account of Mrs. Sutherland's serious sickness, who at the time was visiting friends there. This marred the occasion, and much sympathy was felt for Mr. and Mrs. Sutherland.

King Edward is a clergyman, although few people seem to be aware of the fact. He is prebendary of St. David's, in Wales, and gets a salary of \$5 a year. He is entitled to preach one sermon a year in the cathedral. He is also a member of the English and Irish Bars and a member of the Royal College of Physicians.

It is announced that the marriage of Dr. Wilfrid Grenfell (in whom so many of our readers take a warm personal interest) and Miss Anna Caldwell McLanigan will take place in Chicago, November 17th.

BRITISH AND FOREIGN.

Fifteen dollars a year is the salary paid to the president of the Republic of Andorra, in the Pyrenees. This is the smallest salary paid to the head of any Government.

The Middle United Free Church, Greenack, was re-opened after extensive overhauling and alterations.

The Protestant Pastors' Association of Jackson, Miss., decided to protest against the serving of wine or any alcoholic beverages at the dinner in honor of President Taft on Nov. 1.

More than a hundred scholars are to be presented with silver medals by the Sunderland, England, education authorities for attending school for seven years without ever having been absent or late.

No passenger was killed on the English railroads in the year 1908. The number injured was 233.

The Barclay Church Old Kilpatrick, which has recently been painted and upholstered was re-opened by the Very Rev. Alex. Stewart, D.D., principal of St. Mary's College, St. Andrews.

Rev. Duncan Macgregor, Principal of Dunoon College, has resigned the pastorate and will in future devote himself to the work of the college, except for Sunday preaching.

The gulf coast section of Texas is infested with giant mosquitoes which have attacked the laborers in the rice fields so vigorously that they have had to abandon the work. The heat is so great that the men are unable to wear heavy clothes. The cattle wade into the water neck deep and refuse to come out to eat.

Berwick's oldest resident freeman, Mr. Thomas Robertson, who carried the gold-mounted staff denoting his position for four years, has died, aged 93. He was admitted in 1839.

The will has been proved of Mrs. Sarah Elizabeth Maitland Tomba Hutchinson, of Cheltenham, the oldest surviving descendant of Robert Burns. She left £1,056.

The Hon. Lady Fraser, widow of the late General the Hon. Sir David Macdowall Fraser, G.C.B., who died at her residence, the Grange, Castleconnell, Co. Limerick, was in her 86th year.

According to official figures 351 women have been sent to prison in connection with the suffragette movement. Of these, 156 were for refusing to enter into recognizances for good behavior or for attending unlawful assemblies.

Miss Marie Corelli has contradicted a suffragist who asserted that she had been converted to woman's suffrage. The novelist states that she is not, and never will be in favor of the eminently foolish cause which is unsexing so many women of to-day.

The Rev. William Scott, who had never missed a Sunday service since he was ordained, fifty-three years ago, died at Nun-Monkton Rectory, Yorkshire, aged 81.

HUNTING FOR BIG GAME.

The Highlands of Ontario is an ideal spot for the sportsman during the open hunting season for big game. In the Temagami region moose are plentiful and may be killed during the period from October 16th to November 15th. This territory is a forest preserve of vast expanse, and in addition to being the hunter's paradise, its waters abound with game fish of many species. The home of the red deer is located somewhat to the south of Temagami, particularly in the districts known as “Muskoqua Lakes,” “Lake of Bays,” “Maganetawan River,” “Lake Nipissing,” and “Kawartha Lakes” territories.

Write to J. Quinlan, D.P.A., Montreal, for a copy of “Haunts of Fish and Game” issued by the Grand Trunk Railway System, which fully describes the hunting territories reached by this line, giving game laws, maps and all information.

HEALTH AND HOME HINTS.

Rats and mice are usually very lively and noisy just previous to a storm.

Tough fowls will be as tender as chickens if they are steamed for several hours. Serve with white or parsley sauce.

Hysterical people are common enough, nor is the condition of hysteria confined to the gentle sex, as many people suppose. Men, too, may be the subjects of hysteria.

Many house plants are killed by too lavish watering. The best plan is to immerse the pot for two hours in lukewarm water, and not to water the plants again until the top of the earth just begins to look dry and hard.

Mustard.—Delicious mustard is made by first slicing an onion in a bowl and covering it with vinegar. Let this stand forty-eight hours, when pour off the vinegar into another bowl, and add a little red pepper, salt, sugar and enough dry mustard to thicken to a cream. The proportions should be a teaspoonful of the pepper and salt and twice that of sugar, but tastes differ somewhat as to the quantity of sweet used.

Southern Griddle Cakes, or "Slappers."—Put a quart of cornmeal in a bowl, make a hole in the centre, and drop in a lump of lard as large as a hickory nut. Add a spoonful of salt and one teaspoonful of sugar. Slowly pour on boiling water, stirring the meal until it is moistened, and press it compactly in the bottom of the bowl, leaving it to swell. When cool enough so that it won't scald the eggs break in three, one at a time, and stir briskly to mix each egg through the dough. Then add a little milk and let the batter stand a little to swell. From time to time add a little milk until quite thin. Do not add soda or baking powder.

Stewed lamb and cucumbers is a very reasonable dish. Have a small piece of neck or breast of lamb. Cook it in a saucepan with two ounces of dripping for a quarter of an hour. Then add half a pint of stock or water, some sweet herbs, and a cucumber peeled and cut in thick slices. Stew this slowly for two hours. Place the meat and vegetable on a hot dish, thicken the gravy and pour round.

Tomato chutney should be made now. Chop two pounds of ripe tomatoes, one pound and a half of sour apples, one pound of stoned raisins, and two large onions. Then add one quart of vinegar, three ounces of salt, one ounce of ground ginger, one ounce of allspice, and one teaspoonful of cayenne pepper. Put all into a jar and the down, then cook in a saucepan of boiling water for about four hours. Place in pots and the over with bladder.

Trifle Without Wine.—Put four penny sponge cakes in a glass dish, crumble over them a large macaroon. Put into a saucepan half a pint of cold water, a heaped tablespoonful of sugar, the juice of a lemon, and a little peel. Boil till the sugar is dissolved. When it has cooled pour sufficient over the cakes to soak them. Make a custard with half a pint of milk, the yolks of two eggs, and a large teaspoonful of flour. Pour this over the sponge cakes and stick it with blanched and split almonds. Beat the whites to a stiff froth and put lumps of it on the trifle.

Aunt Mary—I hope, Emily, that you and Charles will never become cold and distant.

Emily—We may get cold, auntie, but I am sure there is no danger in our becoming distant. We intend to live always in a flat.

"William," said the teacher of the juvenile class, "what is syntax."

"I don't know," replied the little fellow, "unless it's the tax on whisky."

We must love the Lord, if we would learn to serve Him and win others to Him.—Dr. W. Ormiston.

SPARKLES.

Tommy and George had been told that they must never on any account play cricket on Sundays, and, as a rule, were quite good and obedient.

But one day two cousins came to spend the day, and the boys found themselves rather hard put to it to entertain them.

Presently the father went into the garden, and found all four in the middle of an exciting game of cricket.

"Tommy! George!" he exclaimed sternly. "Haven't I told you that you must not play cricket on Sundays?"

"We're not really playing, daddy," answered George. "We're just showing Lenny and Roy how we do play on weekdays."

In the British Museum a man and a girl were discussing some Egyptian coin. "Them there," said the girl, "must be three or four 'undred years old, eh, Bill?" "Three thousand, more likely," estimated her companion. "Aw, go on, Bill! Why, we're only in 1909 now!"

Possible Boarder.—"Ah, that was a ripping dinner, and if that was a fair sample of your meals, I should like to come to terms."

Scotch Farmer.—"Before we gang any further, was that a fair sample o' yer appetite?"

"I see," said the veteran husband, "that Parisian advices indicate that women's hats will be much smaller next summer."

The other man looked pleased. "That's good," he said. "The women can cut their big hats down."

For he was a very young husband, you understand, and knew little about the ways of women—and milliners.

"Yaas, she tweated me very badly." "How so, Algy?" "Accepted me, rehearsed the wedding sixteen times, and then married a fellow who came on from California. I think it was a plot."

Our little boy ate salt mackerel for the first time the other morning. "Where does these fish come from—the lake?" he asked, after the first bite. "No, from the ocean," answered his father. "Well," said Benny, "I don't wonder the ocean's salty!"

Wife (after a quarrel)—I wish I had never met you!

Hub—Oh, yes! Now when it is too late you are sorry for me.

"Annie, where's papa?" "He's upstairs, asleep." "Were you upstairs, dear?" "No, ma." "Then how do you know he's asleep?" "I heard him doing it. He's sleeping out loud."

"Do you think it is an advantage for a young singer to go abroad to study?" "I dunno as it's any advantage," answered Mr. Cumrox. "But it's mighty considerate of the home folks and the neighbors."

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MONTREAL

GOOD BLOOD AND GOOD HEALTH

Is the Result Obtained When Dr. Williams' Pink Pills Are Used.

To have good health you must have good blood. It is only when the blood is bad that the health is poor.

The blood is the life-giving fluid of the body—it is therefore an absolute necessity that it should be kept free from all impurities and poisons. To do this nothing can equal Dr. Williams' Pink Pills for Pale People. These Pills make new, rich blood with every dose; they drive out every impurity—every poison—and thus give good health. Concerning them Miss Bernadette Lapointe, of St. Jerome, Que., says:—"For several years my health was very bad—my system was completely run down. I had indigestion almost continually; my heart was weak; I had headaches and backaches and was sore all over. My blood was very poor and more than once I was in despair. I tried many supposed remedies but none of them helped me. One day a friend advised me to try Dr. Williams' Pink Pills, telling me that she had found them good in a case similar to mine. I followed her advice and began taking the pills. They soon gave me some slight relief. Encouraged by this I continued their use for several months and they strengthened my whole system. I am today in excellent health and always keep Dr. Williams' Pink Pills in the house for if I feel a little out of sorts I take a box of Pills and am soon alright again."

Thousands of young girls throughout Canada suffer just as Miss Lapointe did. They are sickly all the time and are totally unable to take the enjoyment out of life that every healthy girl should. They need a tonic to build them up—to enable them to withstand the worries of household or business duties; to give them strength to do joyful social life. Such a tonic is Dr. Williams' Pink Pills for Pale People. These Pills give blood to bloodless girls; they strengthen the nerves; banish headaches and backaches; cure indigestion, rheumatism, heart palpitation and relieve the many ills of girlhood and womanhood. Sold by all medicine dealers or direct by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

CHURCH YOKE.

When a weary, selfish heart comes to the Saviour, the Saviour meets his need by saying: "Take my yoke upon you." "But Lord, he is tired and weary already; another yoke will crush him." No; he has just been carrying himself, and himself only, and that is the heaviest of all loads, and that is heavier than any one can bear. But strangle it is, that if he adds another burden, his own burden will become light. That is the mystery of grace, that the burden of a selfish man are lightened by adding more. "Take my yoke upon you." And what yoke is that, Lord? "The yoke of other people's needs—the burdens of the blind, and the deaf, and the lame, and the lepers—the burdens of other folks' sorrows; put them on to thy shoulders—take my yoke upon thee—increase thy burden, and thy burden shall become light, and instead of weariness thou shalt find rest."—J. H. Jowett, M.A.

More reasoning never convinced a single doubter, because the devil in our hearts is always ready with a sophism or a cavil in answer to our best judgment. Reason cannot grasp the infinite, or discern the spiritual. But, where we adore God, reason becomes faith.

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**Pembroke, Renfrew, Arnprior
and Intermediate Points.**

11.55 a.m. (Week days)

**Algonquin Park,
Parry Sound
North Bay**

Through Cafe Sleeping Cars to New York Daily.

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

**CANADIAN
PACIFIC**

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

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

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

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

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

a Daily; b Daily except Sunday
c Sunday only.

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Line**

Trains Leave Central Station 7.50 a.m.
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And arrive at the following St.
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3.50 a.m.	Finch	5.47 p.m.
9.23 a.m.	Cornwall	6.24 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00
a.m. and 6.25 p.m. Mixed train from Ann
and Nicholas St., daily except Sunday.
Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 85 Sparks St., and Central
Station. *Phone 13 or 1180.

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Compare our prices with the prices elsewhere
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save you from fifteen to twenty-five per cent.
Fine quality. Tailor Made Shirts \$1.00.

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It was the spirit of earnest determination to do, and
find out how to do better the work of the Church."
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Sold to Highest Bidder, or
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Write for our market card. Wire
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We guarantee every pound.
A trial will convince.

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Thoroughly Cured by the Fittz
Treatment—nothing better
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the Dominion order it for those
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enough for ten days. Write for
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For an Ice Cream Soda or
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MONTREAL QUE

**"ST. AUGUSTINE"
(REGISTERED)**

The Perfect Communion Wine.
Cases, 12 Quarts, \$4.50
Cases, 24 Pints, - \$5.50
F. O. E. BRANTFORD
J. S. HAMILTON & CO.,
BRANTFORD, ONT.
Manufacturers and Proprietors.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Dam, Kipawa River," will be received at this office until 5:00 p.m., on Thursday, October 7, 1909, for the construction of a Dam on Kipawa River, County of Pontiac, P.Q. Plans, specification and form of contract may be seen and forms of tender obtained at the offices of J. G. Sing, Esq., Resident Engineer, Confederation Life Building, Toronto, J. L. Michaud, Esq., Resident Engineer, Merchants Bank Building, St. James St., Montreal, on application to the Postmaster at North Bay, Ont., and at the Department of Public Works, Ottawa.

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

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

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

By order,
NAPOLÉON TESSIER,
 Secretary,
 Department of Public Works,
 Ottawa, September 7, 1909.
 Newspapers will not be paid for this advertisement if they insert it without authority from the Department.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Dam and Sluiceways across the Montreal River at Latchford, Ont.," will be received at this office until 5:00 p.m., on Thursday, October 28, 1909, for the construction of a Dam and Sluiceways across the Montreal River at Latchford, Ont.

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

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

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

The Department does not bind itself to accept the lowest or any tender.
 By order,
NAPOLÉON TESSIER,
 Secretary,
 Department of Public Works,
 Ottawa, September 28, 1909.
 Newspapers will not be paid for this advertisement if they insert it without authority from the Department.

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

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That is obvious at once from its pleasant flavour and the feeling of freshness left in the mouth, and, of course, you will soon see how splendidly, how easily, and how thoroughly it cleans.

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 New glass jar with sprinkler stopper, 1s. net

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We should like to hear from a suitable young person in each Congregation to make a canvass during the holiday season for this paper. A liberal commission will be paid. Apply at once.—Address:

DOMINION PRESBYTERIAN,
 P.O. Drawer 563. OTTAWA.



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 situated. Entry by proxy may, however, be made at any Agency on certain conditions by the father, mother, son, daughter, brother, or sister of an intending homesteader.

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

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

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

W. W. CORY,
 Deputy of the Minister of the Interior.
 N.B.—Unauthorized publication of this advertisement will not be paid for.

G. E. Kingsbury

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CHAUDIÈRE FALLS
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 Steamer will not stop at East Templeton on east-bound trip.
 Ticket Offices—Ottawa Despatch and Agency Co., 229 Sparks St.; Geo. Duncan, 42 Sparks St.; A. H. Jarvis, 157 Bank St.; Queen's Wharf.
TELEPHONE 242.