

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA

WEDNESDAY, NOV. 17, 1909.

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## The Adamantine Mind

Let the world change, I shall not change  
Nor yield dominion of my mind,  
But with ancestral freedom range  
The mightier days behind.  
Should statesmen abdicate control,  
They who should rule be toppled down,  
Naught can dethrone the regal soul,  
Or rob it of its Crown.

Against the Adamantine will  
Rebellion's billows vainly beat.  
Let Insurrection rise and shrill,  
And scared Authority retreat,  
Conscience surveys the rabble-cries,  
As mountains gaze on heaving main,  
Unmoved among the loftier skies  
By transient hurricane.

Be of good heart, then, wavering souls,  
And stand upon the ancient ways:  
The forward hours wise Tom controls  
Are but as righted yesterdays.  
When disaffection's storms are spent,  
Authority resumes its rod  
From continent to continent,  
Under the Reign of God!

—ALFRED AUSTIN.

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## MARRIAGES.

At the manse, Avonmore, on Sept. 22, 1909, by Rev. S. Quin, James Adams, of Northfield, to Miss Lillie McCool, of Harrison's Corner.

On Oct. 27, 1909, at the home of the bride's mother, Kirkehill, by the Rev. Allan Morrison, Samuel McDonald, son of Thomas McDonald, of East Hawkensbury, to Annie, only daughter of the late Alex. R. McDonald, Kirkehill.

At the home of the bride's parents, South Branch, on Nov. 3, 1909, by Rev. N. H. McGillivray, John Arthur Nelli to Clara Isabel, eldest daughter of Mr. and Mrs. D. L. McLennan.

At the manse, Apple Hill, on Nov. 6, by Rev. D. D. MacLennan, George Norman to Miss Lella Ethel Begg, both of Gravel Hill.

At the manse, Roxborough, on Nov. 5, by Rev. J. MacKenzie, William Robert Hough to Sarah Jane Truax, both of Roxborough.

At Graveshurst, on Nov. 6, by Rev. Mr. Bethune, Rev. M. MacLennan, B. A., B.D., of St. Elmo, to Cassie, eldest daughter of Alexander Link, of Graveshurst.

At the Presbyterian church, Farran's Point, on Nov. 5, by Rev. John J. Cameron, Robert McGee, of Louisville, N. Y., to Mary, daughter of Joseph Stubbs.

On Wednesday, Nov. 3, 1909, at the home of the bride's parents, 196 Emerald street north, Hamilton, by the Rev. J. A. Wilson, Jessie Isabel Bower to William D. Connor.

At the residence of the bride's parents, Laanark Township, on Friday, Oct. 23, by Rev. Wm. McDonald, B.D., Wesley G. Uddell, of Brussels, Ont., to Miss Rose Mary Harper, eldest daughter of Mr. and Mrs. Samuel Harper.

On Oct. 23, 1909, at St. Andrew's church, London, Ont., by the Rev. James Ross, D.D., Janetia, niece of Mr. C. A. Whitlam, to Harvey Warner Scarff, son of Mr. James S. Scarff, Woodstock.

In MacNab street Presbyterian church, on 4th inst., by the Rev. H. Beverly Ketchen, assisted by the Rev. Dr. Lyle, Margaret Bruce McCoy, second daughter of John McCoy, to Harold Vivian Hamilton, both of this city.

## DEATHS.

At St. John, N. B., on Nov. 2, 1909, Alexander W. MacIntae, son of the Rev. D. MacIntae, aged 44 years, leaving a wife and four children.

On Tuesday, Nov. 3, 1909, at the residence of her son-in-law, George H. Wilkes, Brantford, Eliza Davidson, widow of the late John Fiskien of Lawton Park, Toronto.

At "Darina," 21 Benlamond avenue, Toronto, on Wednesday, Nov. 19, 1909, Annie Kirkwood, beloved wife of Reinhold E. Gunther.

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## NOTE AND COMMENT

The consumption of liquors in Newfoundland in 1871 was 212,616 gallons, or 1.32 gallons per capita. The consumption for 1908 was 153,427 gallons, or .63 gallons per capita.

Out of 2,000 men and women who have received training in the Moody Bible Institute, 460 are now on the missionary field under the direction of the various boards or in connection with independent missions.

In Budapest the Hungarian Government has built 400 houses for workmen on real estate obtained from the city at a very low price. These houses contain 192 flats; seventy-nine have each two rooms and a kitchen, and the others one room and kitchen. The rent of these flats is between \$60.90 and \$81.20 a year. The buildings were constructed at a cost of \$203,000.

Some years ago Sir Wilfrid Lawson told in the British Parliament of a little girl who prayed that God would protect the little birds, and keep them from entering the trap her brother had set. "Do you think God will answer that prayer?" she was asked. "I am sure He will," she confidently replied. "What makes you so sure?" "I smashed the trap!" How many of Satan's traps have been destroyed?

A correspondent of the "Manchester (England) Guardian" hears "on good authority" that Mr. Balfour's former sympathies on the question of woman's suffrage have been weakened by the militant tactics, and that he is now for practical purposes an opponent. Perhaps the truth is (adds the correspondent) that while Mr. Balfour would be strongly pressed by his family, including Mr. Gerald Balfour, to take up the suffrage question, he would have to face a formidable opposition in any cabinet that he might form.

Africa now has 2,470 missionaries who are assisted by 13,089 native Christian workers. There are 4,789 places of worship, 22,154 communicants, and 527,799 professed adherents. In the 4,000 missionary schools there are 292,390 pupils, and there under missionary direction ninety-five hospitals and sixteen printing establishments. In Uganda, which was a pagan and unexplored country thirty years ago, one-out of the 700,000 population are enrolled as Christians. Out of 700,000 population Cape Colony has 200,000 negro Christians.

In Persia it will be remembered that Russia took the opportunity of the disturbed condition of affairs to send troops in the northern portion of the country and to the capital. She probably intended to support the Shah, but the Constitutionalists were too strong, perhaps, for the Russian force, and Russia acquiesces in the charge of government. But her troops remain, and she is gradually assuming control of the northern portion of the territory, which the new government is powerless to prevent. In time she will annex a large part of Persia.

The Turkish Government has officially repudiated liability for the foreign claims in connection with the Adana massacres. It had, however, appropriated \$500,000 for damages and indemnity to the sufferers, but none of the money has yet been paid. Although this sum would probably be very inadequate, its payment would have an excellent effect in showing the sympathy of the new Turkish Government and in discouraging future outbreaks. This is a difficult matter to deal with. It is claimed, and now generally believed, that the Adana massacres occurred by the direct order of the deposed Sultan.

Della M. Gilbert has abruptly resigned her position as high priestess of the new and independent Christian Science church. Questioned by a reporter, Mrs. Gilbert said: "I am dropping the whole business. I don't feel strong enough to carry out this reform movement. It seems to me I did enough in exposing the sham of Mrs. Eddy's leadership and the frauds perpetrated in her name. But, never fear, the work I started will surely be carried out by others."

The expedition sent out by the British Museum two years ago to study the native tribes in Kasal basin, a vast unknown area of the Congo Free State, took out with them a small English clock-work elephant, which greatly impressed the natives. In every village the exhibition of this elephant, with its movable trunk and legs, evoked the greatest interest and surprise, not unmixed with fear. All the inhabitants of the village would come out when they heard that the white man was going to show them his "medicine," but they were always careful never to go near the mysterious toy.

Much of this world's sadness comes from things that ought not to bring lasting sadness at all—such as poverty, and disease, and death. And that which is saddest of all is often least sorrowed over. "There is nothing sad but sin," said Charles W. Gordon ("Ralph Connor") to an audience of Christian people who had gathered to consider methods of leading their fellow-beings into the service of the only Conqueror of sin. Why should we let our lives be saddened by those orderings of God which He can make into blessings for us if we will? And why should we welcome into our lives that death-blight which is the sure cause of the only sadness worthy of the name?

Referring to the country fairs, the "Patrie" deprecates the gambling which is allowed there in a number of cases, and says: "One really cannot understand how such an abuse can so openly exist. What is the matter with the provincial police? Its officers cannot be ignorant of what takes place, since they are on the grounds. In many places the ministers who attend the fairs may have been eyewitnesses themselves. In the name of the whole better element of our country districts, we draw the attention of the Attorney-General to these flagrant violations of the law. In the interest of public morals and for the good of the agricultural classes, these abuses must be repressed. Let the government not hesitate to take a firm attitude. If needed, let it refuse the usual grant to those agricultural societies which for the sake of a paltry money consideration, may persist in sheltering such an infamous trade."

The largest no-license city in the world is Worcester, Mass. The Christian Endeavor World summarizes the benefits during the last year as follows:

A decrease of more than one-half in arrests for drunkenness. Noticeable diminution of arrests for assault and battery, larceny, neglect and non-support, disturbing the peace. Half as many alcoholic patients treated at the city hospital. Deaths from alcoholism diminished from thirty to six (and two of those came immediately after no-license went into effect). Decrease of seventeen per cent. In the general death-rate of the city. The city's manufacturers almost a unit in asserting that no-license has meant better workmanship and fewer workers discharged. The city's grocers declare that, in spite of the business depression, their bills are paid more promptly than before. Fewer inmates in the jail than for twenty previous years.

In the China Inland Mission, which was commenced forty-four years ago, there are now 928 foreign missionaries residing at 210 stations. During the past year, forty-five new workers joined the mission, three missionaries died and fourteen retired. Since the commencement of the mission, 30,000 Chinese have been received into church fellowship, and of these, more than 21,000 survive. During the year 1908, there were received 2,507 into fellowship.

Civilization is advancing. The Federal Union of the South African Colonies, with Cape Town as the seat of its Legislature and Pretoria of its Government, is a most satisfactory constitutional outcome of years of hatred and suspicion, culminating in a most regrettable war. There is now no reason why a free and united people possessing a constitutional government of the most modern form should not, on a foundation of peace and progress, develop the resources of the country—make it increasingly profitable and attractive to immigrants and extend the blessings of law and order amongst the native tribes. South Africa offers a great field for religious enterprise under the new regime—safeguarded by British institutions.

The Independent relates an amusing incident illustrative of the absurdities and inconsistencies of ignorance and superstition. The Emperor of Germany purchased a fine site on Mount Zion for \$20,000 and gave it to the German Benedictine Order. On it they have built a splendid church and a spacious convent. But there was needed a chime of bells for the campanile, and that had been presented, but the Turkish Government, liberal as it is, refused to allow the bells to be mounted, instigated by the dervishes, who declared that their ringing would disturb the sleep of King David, and that he would rise and bring down some terrible calamity on the country. But there happened to come to Jerusalem a large party of German travelers or pilgrims, who visited the convent and learned of the trouble; and without asking anybody's permission, fifty of them—doctors, lawyers, merchants, and even members of the Reichstag—hailed away at the ropes and raised the bells to their place in the tower, over which the German flag was floating. Then they repaired to the church and sang, "Grosser Gott, wir loben dich." The work was merry and the thing had been done however; the German Embassy at Constantinople used its good offices and there the bells stay, and still King David sleeps soundly.

The Rev. Robert Law, B.D., of Lauriston Place United Free Church, Edinburgh, has published a sermon on Presbyterian reunion, which he preached recently. Here is a suggestive extract: "I am not presumptuous enough to suggest any basis of union; but I am certain that since the principle of spiritual independence and the principle of national religion are both true, they cannot be irreconcilable in practice. If we would only cease for a while repeating our respective shibboleths of Establishment and Dissent, and endeavor to grasp the vital realities of the situation; if we could set the clearest heads and warmest hearts on both sides to think out the problem anew—to tell us what spiritual independence meant at the disruption, but what it necessitates and implies to-day, and not what national religion stood for in the days of John Knox, but how it may be realized in this complex modern world—I feel confident that we should find ourselves to be nearer to each other than we suppose, and that on neither side would union involve sacrifice of essential principle, or any sacrifice that ought not cheerfully to be made."

SPECIAL ARTICLES

Our Contributors

BOOK REVIEWS

THE GOSPEL ACCORDING TO JESUS CHRIST AND THE DOCTRINE CALLED "REFORMED."

By Rev. Alex. Henderson, London, Ont.

"I am the good Shepherd: the good Shepherd giveth his life for the sheep." John x: 11.

"I am the good Shepherd, and know my sheep, and am known of mine." Ver. 14.

Reader: It is the Lord Himself who speaks and He speaks as the Saviour of His people whom He calls His sheep. Assuming you to be one of His flock, which you are, if you are a Christian at all, in the true sense of that word, let us inquire further of Him and ask what He does for us the great Shepherd of the sheep; and let Him speak for Himself.

I. ELECTION. First: Observe that the sheep are His property. "His own sheep," v. 3: "His own sheep," v. 4. He is not like the hireling "whose own the sheep are not," and he has other sheep not of the Hebrew fold.

How came you to be His? By gift from the Father. "My Father gave them me," v. 29. "Thine they were," (addressing the Father, John 17:6) "and thou gavest them me," Ver. 9. "I pray for them which thou hast given me" In John 6: 37, He teaches, saying: "All that the Father giveth me shall come to me," and in Ver. 39, "This is the Father's will, that of all which He hath given me, I should lose nothing."

Observe, You were given first; your coming to the Saviour followed after in consequence. You were not given to the Shepherd as the result of your believing in him, but contrariwise, having been given as one of His sheep you came—believed. So He accounts for the want of faith on the part of the rejectors of His day (John 10:26) "Ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, etc."

But it would seem this gift was conditioned. That is, you were given to the Son that He might redeem and save you. So, "The good Shepherd giveth His life for the sheep." "I lay down my life for the sheep." "Therefore doth my Father love me." "I lay it down of myself." "This commandment have I received of my Father." (John 10:11, 15, 17, 18). And the condition of this eternal covenant He thus fulfills in time. But, reader, what is all this to you of practical religion? Consider; it means that before the world was, the infinite God of love and mercy saw you born into a world of sin and consequent misery and woe, that He loved you,—you; and set His heart upon you to save you; to which end he sent His Son; and that is why you are one of His Sheep to-day.

II. THE MEANS OF GRACE. But a mere purpose to save you did not bring you or any into the world in a saved state. Sheep you were, by virtue of the Father's choice; but you came into the world as a lost sheep. And so the gracious purpose of God towards you and all His lost sheep may be aptly expressed in the words of His avowed purpose in behalf of His ancient Israel. (Ezek. 34: 11, 12). "Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among the sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." To this great work of grace the good Shepherd has set Himself. First, in His own person. He came for the gathering together of His lost sheep. "For the Son of Man is come to seek and to

save that which was lost." "I, if I be lifted up will draw all men unto me." This He said, signifying what death He should die. So the text: "The good Shepherd giveth his life for the sheep." It is not wrong to say that in this mission of seeking that which was lost, He died a martyr. "For none of the ransomed ever knew how deep were the waters crossed, nor how dark was the night that the Lord passed through, ere He found the sheep that was lost." The mistake is in thinking that His death was nothing more than martyrdom. "He gave His life a ransom for many." "He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Having ascended up on high and therefore no longer searching in His own Person, He still gathers in His lost sheep by His Holy Spirit through His appointed means of grace. To His apostles toward the close of His ministry, He said (John 15:16) "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." And His last word in parting from them was (Mark 16:15) "Go ye into all the world, and preach the Gospel to every creature."

"But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. So then He is gathering in, or searching out His lost sheep by the preaching of the Gospel, accompanied by the efficacious working of the Holy Spirit whom He has sent to convince the world of sin, of righteousness and of judgment. To which we may add, the working of His gracious providence. How did your conversion come about? Something in a certain sermon preached by your pastor in an ordinary diet of worship impressed itself upon your mind with peculiar force? Strange to say, no one else apparently saw anything exceptional in the sermon that day; neither was there. But somehow it opened your eyes to see your need of a Saviour as you never had done before. And soon you found Him, and found yourself a changed man. Or, it may not have been under a sermon. It may have been the striking in upon your thoughts, you knew not how, of some word of Scripture; a passing remark made by some Christian neighbor; perhaps a spell of serious illness by which God threw you on your back that you might be compelled to think, and to "look up"; or, perhaps, you cannot tell how or when it came about. Your passing from death into life may have been as gentle as "the waking of a sleeping infant by its mother's kiss." However, it came about you know now that the Lord is yours and you are His; and that it was not that you went seeking Him, but that He sought you, and you say "by the grace of God, I am what I am." Or, like the Glasgow girl during the revival under McCoil of the Wynd Church, who, when among the inquirers was asked: "Have you come to Jesus?" answered "No, Sir, He fetched me." Is there a true convert who cannot say with the same fulness of heart as the apostle, "The Son of God loved me, and gave Himself for me." There are diverse experiences, because "there are diversities of operations, but it is the same spirit that worketh all in all." And this, if you please, is what has been called Particular Redemption.

But, it may be said, did not Christ die for all? Yes, truly; "He is the

Saviour of all men, specially of those that believe."—the sheep. In the preaching of the Gospel, the Arminian has nothing to offer the world of sinners that the Presbyterian has not. In this covenant of grace God "freely offers to sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved." But the Presbyterian preacher has more than the Arminian, in that He has a confidence as strong as the eternal purpose of God can make it, that he will not preach in vain; for through this instrumentality all that the Father hath given him shall come to Jesus.

But conversion is not sufficient to fit us for the presence and society of God, and the glorified saints. Without holiness, we are told, no man can see the Lord. There is a great difference between the righteousness of Christ imputed to us, and righteousness wrought into our nature and manifested in our lives. This is called

III. SANCTIFICATION, and it is rightly said to be the work of the Holy Spirit. But it is part of the redemption that is in Christ Jesus. He does not only search His sheep and seek them till He finds them, but He afterwards tends them from the thief and the wolf. He does not begin the good work in us and leave it incomplete. Neither does He throw us on our own resources. So "He leadeth them out"—educates us—in the paths of righteousness, instructing us by His Word and Spirit; also by His own example, for "when he putteth forth His own sheep He goeth before them." So that we have not only His example, but His sympathy and support in the conflict with temptation. We are never tried without feeling that He has gone before us through our afflictions, and in the worst and darkest we look up and overcome, saying, "Yea though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me." So He through the Spirit provides for the fulfillment of His prayer; "Sanctify them through Thy truth: Thy word is truth." "For their sakes I sanctify Myself, that they also may be sanctified through Thy truth."

And this pastoral care He will exercise toward all His sheep until every one has been brought safe to glory. This is called the doctrine of

IV. "THE PERSEVERANCE OF THE SAINTS." The expression is not intended to imply that the believer perseveres in his state of grace through any virtue of his own; but it means that God having purposed to save any soul from sin and death, He carries out this as He does all His purposes to completion. This was the assurance Paul had concerning God's people when he wrote "I am confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." It is maintained by some that a soul may be truly converted and, as it is said, be in a state of grace, so that if death took him while in that frame he would go straight to heaven; but such a one may, and some doubtless do afterwards, through carelessness, in unguarded periods, falling to use the grace God has given them and improve it, fall away from their faith and ultimately perish. What does the good Shepherd say about this? 10:27 "My sheep hear my voice and I know them, and they follow Me; and they shall never perish. Neither shall any one pluck them out of My hand. My Father, which gave them me, is greater than all; and no one is able to pluck them out of My Father's hand, I and My Father are one." Also John 6:39: "And

this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day." This language is explicit. Can that be called eternal life which lasts it may be a year, or more, or less, but the possessor of which finally suffers eternal death? "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." I should think that everlasting life should last for ever. Fellow believer, think you that your Saviour will allow Satan, his adversary and yours, to triumph over Him at the last by pointing to you or others in the region of the lost and saying in his hellish glee, "These were Christ's sheep. He once had them, but He could not keep them; I have plucked them out of His hand!" Contrariwise, when the good Shepherd delivers up His charge to the Father at the last day, I hear Him say "Of all which thou gavest Me, I have lost nothing." Oh! to grace how great a debtor, daily I've constrained to be! It is the crass ignorance that leads any one to object to this doctrine as one that would lead to antinomianism, that is, to continue in sin that grace might abound in saving the sinner once in grace, no matter how he lives. That cannot be if sanctification is one of the elements in his salvation. Surely the grace that sought and found me can make and keep me clean.

This is not "medieval dogmatism;" it is the Saviour's own Gospel, and largely in His own words. "I am not ashamed of the Gospel of Christ."

#### MIRACLES IN BIBLE TIMES.

If miracles were so plentiful in Bible times, why are they not of common occurrence still? Let us consider for a moment: "Plentiful in Bible times." What are Bible times? One would like to know within a few thousand years, or a trifle like that, what times are meant. If you think miracles were abundant during all the centuries and millenniums of Bible times, you are greatly mistaken. There is a general impression that the Bible is a book full of miracles, which come in at random as they do in the old heathen mythologies; but those who pay any attention to Bible perspective know better. Have you ever considered that in the Book of Genesis, covering more than 2,000 years at the lowest computation, there is not a single miracle wrought by human agency? Adam works no miracle; Abel works no miracle; Enoch works no miracle; even Abraham works no miracle. Nor one of all the patriarchs. How different from all the old mythologies, and how different from what it would have been if this book had come to us from some dim mythological past. Even when God himself is represented as doing things out of the general course of nature, it is only at long intervals, and very rarely, as in the translation of Enoch, the judgment of the flood, the confusion of tongues, the birth of Isaac. Remember that these events were centuries apart from each other. Even if there had been a miracle for every century, which there is not, you could scarcely say that they were "very plentiful." If you look at the history perspective, you will learn first, that all through Bible times, miracles were not the rule, but the exception; and more particularly that the miracles cluster around particular epochs, when there was special need for such signs of divine presence and power; as at the time of the Exodus, after the long dark interval of Egyptian bondage; at the time of Israel's deepest declension, when the prophets Elijah and Elisha were called in a special way to witness for the Lord; and above all, in the times of Christ and the founding of the Church, after the long and silent interval from the Restoration to the Advent. Does not this way of looking at the sacred history put the Bible miracles in a very different and altogether reasonable light?—From Rev. Dr. F. M. Gibson's "Ages Before Moses."

#### THE NEW BIRTH.

##### The Meaning and its Opportunity.

By Wm. A. Stewart, M.A. (Glasg.)

Who has not marvelled with Nicodemus at the mystery of the New Birth? How often has the question been asked—"How can a man be born when he is old"—how often given up in despair? The question is an important one. Let us give it again a moment's consideration.

It may be frankly confessed that there is some difficulty connected with the subject, possibly more than necessary. The phrase itself is not a very happy one. As it stands it seems to suggest a palpable impossibility and consequently it has created an air of mystery and unreliability about the whole subject quite unnecessary and very much to be regretted.

A fair translation of the text suggests the idea—not so much of a new birth as another birth. Being "born again" is simply being born anew, that is to say in another sense of the term. There is really nothing new about the birth of a soul any more than there is about the birth of a body. These are processes, and as such go away back to the beginning of things. The only new feature about it is the fact that it is a new experience for the individual soul. There is a tendency on the part of some to speak of Repentance, Faith and Regeneration as experiences of the soul peculiar to Christianity. Such is not the case—the names may be new but the things themselves are as old as the hills. Think of the Penitential Psalm—recall the contents of the sixteenth chapter of Hebrews, and the names of those who first said "Create in me a clean heart, O God" and "I know that my Redeemer liveth." Let us keep the word "Regeneration," if you will, for that special awakening of the soul—for that uplifting and saving power that comes with it in connection with Christ's life and death; but let us not forget that to be "born again" has always been a practical possibility of the soul ever since our first parents left the Garden of Eden.

But the question of Nicodemus again recurs—How can a man be born when he is old—and probably the best way to answer it is Christ's way—by analogy. There is a natural world and there is a spiritual world, born into the natural world, not to be an individual, is to awaken to a consciousness of self as part of it, and to a sense of the necessity of placing oneself, as far as possible, in harmony with it. To be born into the spiritual world means exactly the same thing, terms only being changed. It is the awakening of the soul to a consciousness of self as part of it and to a sense of moral and spiritual obligation. When a man realizes that there is a spiritual world, that it is just as real as the natural, perhaps grander, certainly more wonderful and mysterious; that he himself is a part of that world, and that obligations of a moral and spiritual nature in connection with that world are laid upon his soul which he dare not refuse or deny, then that man is "born again."

It is often preceded by a season of difficulty and suffering—this awakening of the soul. It is a time of strain and stress and considerable emotion, especially when the awakening is sudden and thorough—as from a deep sleep. When the awakening is gradual, as in youth and childhood, more peaceful conditions usually prevail. Failure sometimes occurs. The soul does not respond—no real awakening takes place and dormancy or death ensues. Sometimes, it would appear, the grim goal is reached by a somewhat lengthened process, sometimes, again, by a short cut. In some cases the soul seems to pass from a clear consciousness of the spiritual world and its realities to a state of indifference, from a state of indifference to a state of negation, and from a state of negation down to the hopeless abyss of scorn and contempt. In other cases, it would appear, a

consciousness of the claims of the spiritual world is awakened only to be promptly denied. Spiritual responsibility, and the jurisdiction of both conscience and God appear to be dealt with in the same summary manner. As long as there is life there may be hope and perhaps boundless possibility, but nothing can overtake a man so real, so mysterious, so terrible as spiritual death.

To sum up—there is a natural world and there is a spiritual—the home of the Holy Spirit. To be born is to begin to live in the one; to be "born again" is to begin to live in the other. To be "born again" is to realize that the spiritual world according to Revelation, according to Conscience, according to Nature, is just as real as the natural world, and that the soul is just as much a part of the one as the body is a part of the other. When a man is soundly convinced of that, although there may be many other things sadly wanting, he may have a joyous assurance that he is among the living and not among the dead, and that in the language of Jesus and John he has been "born again".

Toronto, Oct. 19.

#### NOTES ON Y.P. SOCIETIES.

A copy of the Y.P.S. manual for 1910 has been sent to every minister whose name and address could be ascertained. If any pastor has not received a copy he may apply for one and it will be sent him without delay. Societies have recently been organized in Poland, Ont.; Deer Park, Toronto; Powassan, Ont.; Kenora, Ont.; Berlin, Ont.; Forest, Ont.; and Knox Church, Guelph. The guild topic-card for next year should prove a popular one. For the first meeting each month a parable is prescribed; for the second, a New Testament character; for the third, a message from a poet; for the fourth, a missionary topic and when there are five meetings in a month the subject for the fifth meeting is a practical one which a society would do well to study. The advantages of following such a course as is prescribed is that by securing four or five books, help can be found on all the topics for the year.

It may not be generally known that the United Society of Christian Endeavor has modified in some measure the pledge, and what is now known as pledge No. 4 may be used instead of the original pledge. Societies can decide which they shall use. Pledge No. 4 reads as follows:

#### ACTIVE MEMBERS' PLEDGE.

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do. I will make it the rule of my life to pray and read the Bible, to support the work and worship of my church, and to take my part in the meetings and other activities of this society. These things I will do unless hindered by conscientious reasons, and in them all I will seek the Saviour's guidance.

W. S. MacTAVISH.

#### THE WOODSTOCK INN.

This comfortable and attractive resort that caters to winter guests is situated twelve miles from White River Junction, Vt., and is reached from Montreal by the Grand Trunk and Central Vermont Rys., to White River Junction, by the Woodstock Railway to Woodstock. The distance from Montreal is 190 miles. The "Inn" is delightfully located in hilly surroundings. The interior arrangements are all that is to be desired for comfort and cheerfulness. It is 700 feet above sea level, and a sojourn here can be passed at any season of the year. The Grand Trunk agents will cheerfully give information as to how to reach the "Woodstock Inn," and rates at this resort can be secured by addressing Mr. Arthur B. Wilder, Manager, "Woodstock Inn," Woodstock, Vt.

The best way to repent of a sin is not to repeat it.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## PAUL'S STORY OF HIS LIFE.\*

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

Are they ministers...? I am more, v. 23. There is a story of three ladies who were discussing which had the prettiest hands. One washed her hands in milk, and so she said hers were the prettiest, another dipped hers in the juice of the strawberries she was picking, and they were all pink; the third was gathering violets, and her hands were fragrant with the perfume of those beautiful flowers. Just then a poor old widow came up and asked bread of these ladies; but they were so taken up with their beautiful hands that they could not give any. Another woman standing by, whose hands were coarsened by honest toil, gave the poor body the bread she needed. Then the widow was asked to decide which pair of hands was the prettiest. She turned from the milk-white hands and the pink hands and the violet-perfumed hands to the work-worn hands that had ministered to the poor and said, "The beautiful hands are the hands that gave." The highest places in the kingdom of heaven are for those who have been readiest to spend themselves in the service of God and their fellow men.

In stripes above measure, v. 23. In a story of the oldest times the daughter of a certain king was stolen from him. The king set out to bring her back, but in a desperate battle with her captors, the day went against him, until a strange prince, disguised as a common soldier, came to his help, and exposing himself to many risks of death, and receiving many wounds, turned the tide of victory and gave the king's daughter back to her father. Now this prince was subject to the king, and not long after a wrong being done to him, he made complaint to the king, who forgetting what he owed to the prince, turned his case over to a judge. Then the prince showed the scars he had received in saving the king from defeat and restoring to him his daughter. These scars were the ground of his claim on the royal consideration. However earthly kings may forget the services and sufferings endured for their sake, the blessed King Jesus will remember and richly reward all that His followers endure for Him.

I will come to visions, Ch. 12: 1. One cold wintry night an English gentleman saw a king and a poor Italian laborer. Seeing the foreigner shiver, he said something about the dreadful climate of England, which, to a native of the sunny South, must that day have seemed very cruel. But to his surprise the king looked up, and said in his broken English: "Yes, yes, pritty cold; but by and by! 'tink of dat!" He was thinking of warm skies and flowers and songs in the sunny land to which he hoped soon to return. For each of us there may be a "by and by" infinitely more bright and blessed than the sunniest country on earth. To cherish the thought of that coming glory and joy is enough to cheer us in life's darkest hour.

My grace is sufficient, v. 9. Sir Robert Ball, the famous astronomer, tells us that the sun is so liberal that it could heat and light two thousand million globes, each one as large as our own earth. An amount of solar radiation sufficient for such a task is given off every hour, every minute, even every second. The earth and its inhabitants are, of course, able to use only the smallest fraction of this inconceivably vast supply. It is as if a man were to be left eight millions of pounds sterling, while a single penny is enough to meet all his needs. Like that superabundance of heat and light

stored up in that great blazing globe of the sun, is the supply of grace that is treasured up for us in Jesus Christ. When we have come to Him and received from Him the help and comfort we need in any emergency, we have diminished the store less than the man who should spend a penny out of millions of pounds. For all the requirements of all mankind throughout all ages, His "grace is sufficient."

Glory in my infirmities, v. 9. At a recent flower show in London, England, all the flowers were grown in London itself—not in the country, where skies are blue and the air is sweet and the sunshine is bright and the dew is like silver; but the prize lilies and roses and orchids and palms came from narrow window sills and dingy cellars and dusty attics and roofs covered with smoke. Amidst the most discouraging conditions these flowers of beauty had been brought to their perfection. Even so it is meant that we are to grow up into the likeness of Christ, not in the everlasting sunshine of heaven, but right down here in amongst the troubles and contradictions of this earthly life. Any He who has made these conditions and placed us in the midst of them, can perfect in us the image of our Lord.

## PRAYER.

O Lord, if now and again we have been straying from Thy way, even in our thinking—whilst our heart has been right, yet our thoughts have gone out to make new creations of our own—surely Thou hast brought us back again, humbled and subdued and broken in pieces, that we might ask for the old way and inquire for the ancient path, and drink again out of the river of God which is full of water. Thou dost not chide us to our destruction, but to our conversion; wherein we have hewn out cisterns, broken cisterns, their brokenness has been Thy best correction, the disappointment has been the interpretation of Thy purpose, and we have made a sword for our own hurt, and cut ourselves in pieces before the Lord. O that we may in future cling to Thy testimony, be steadfast to Thy word, firm and loyal to Thy revelation, contented with that Thou hast shown unto us and receiving it with all thankfulness and delight, and yet with all the hopefulness of fuller revelation. If it be Thy will, oh continue our days a little longer, but make our life as useful as it is continuous; may every day bear some fruit which shall be the development of some new grace; the formation of character, the ennobling of principle, the outwinding and glory of our best purpose and highest aspiration. And when the day is done, the work all closed, it will be our fruition to hear Thee say: Well done. Amen.

## OUR CHRISTLIKE GOD.

It is Christ who has taught us that to be God is not to be a mighty king enthroned above the reach of his creatures, but that to be God is to have more love than all besides, to be able to make greater sacrifices for the good of all, to have an infinite capacity to humble Himself for others. If in Christ we find at last the real nature of God, if we may always expect such faithfulness and help from God as we have in Christ, if to be God should be as full of love in the future as Christ has shown Himself in the past, then may not existence yet be that perfect joy our instincts crave, and towards which we are slowly and doubtfully finding our way through all the darkness and distress, the shock and fears which are needed to lift what is spiritual in us from what is unworthy.—Marcus Dods.

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.

## LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Paradise—Was, in Persian, a park or pleasure ground, where nature, richly wooded, well watered and amply stocked with game, had been enhanced by art. Among the Jews it was the Garden of Eden, which was still existing somewhere, and then the state of blessedness on which the pious enter. Christ never used the word in speaking to His Apostles, but employs it in promising future happiness to the dying thief, in accommodation to his limitations. He was writing in agony, and the simple current idea of Paradise with its rest and relief was to him the highest good. Paul uses it in the same sense, to describe the abode of God and of all the holy.

Third Heaven—Heaven, in the Old Testament, means sometimes the upper half of the created universe, sometimes the extent of the sky, and often the abode of "the Deity, with its attendant ideas of majesty, glory, power, holiness and unchangeableness. It also expresses the new constitution of things which shall supersede the present imperfect order. In the New Testament, it is the abode of God, from which Christ came to which he returned, which is the scene of His present reign, the centre of His work, and the place from which the Holy Spirit is sent down. Paul's assumption of the plurality of heavens agrees with the language of both Old and New Testaments and with Rabbinic literature.

FRUITFULNESS THE TEST OF  
THANKFULNESS.

We have recently examined a Day of Thanksgiving for the blessings of the harvest. It is well to examine ourselves. Are we in reality thankful? This question resolves itself into another, a test question. It is: are we fruitful? For fruitfulness is the test and measure of thankfulness. This is self-evident. For what purpose does God bestow His abundant gifts? To what end is it that by His divine chemistry He transforms the base things of the earth into the beauty of the ripened fruit, the fatness of the corn and wine? Why does he so bountifully minister to the supply of our bodily wants and bestow upon us the abundance which we today enjoy? Surely not to prolong a life spent in rebellion and ingratitude; not merely that we may eat and drink and die. The life which is lived for self is a perverted life. Everything has a purpose beyond itself, and tends upward and onward. So the earthly elements and influences are garnered in the ripened fruit and grain. By these the bodily life is nourished and strengthened, and the bodily life is turned to minister to the spiritual and the eternal. In man God's gifts are to return to the giver; the life nourished by them is to be rendered back to the Source and Giver of all in loving and grateful service.

The Divine Husbandman seeketh fruit. This is the object of all His dealings with us, alike in the sunshine of prosperity and in the storm and discipline of life's darker hours. Our growth in grace and goodness, our conformity to the likeness of Christ, our perfected manhood, our love and allegiance, these are the fruits which alone can satisfy Him and prove that we have not received His gifts in vain. It is but mockery for the prodigal to talk of being grateful while he refuses to return; and the first fruits of the constraining influence of the divine goodness in the hearts of sinful men must be manifested in repentance.

Be brave, dear heart; hopes broken lie  
In sight of land; but there is One  
Who notes our loss, who hears our cry,  
He makes some failures victories  
won.

\* S.S. Lesson, November 21, 1909.  
2 Corinthians 11: 22-28; 12: 10. Commit to memory vs. 24, 25. Study 2 Corinthians 11: 21 to 12: 10. Golden Text—He said unto me, My grace is sufficient for Thee; for my strength is made perfect in weakness.—2 Corinthians 12: 9.

TALKING ABOUT RELIGION.

Dr. Grenfell, in his little book, "A Man's Faith," brings out very forcibly the reticence and bashfulness which seem to overcome the ordinary Christian whenever the chance is offered him of saying a word in favor of his faith. Perhaps it is something a little more serious than diffidence, as the doctor intimates. He says: "It is hard not to tell news. It is harder yet not to tell good news. But it is worse again when you have a truth that you know to be a truth, a truth of infinite, practical, daily value forever to those you love best, and yet you can not tell it. You can sing it. You can quarantine it. You can monotonize it. You can say it in a black coat. But still you have not conveyed your truth to your dearest friend, the man who shared your rooms, and studied and competed with you, who played on the team with you. Where is the fault? Is the faith in Christ really not of value? Or is it that your use of the faith fails to commend it? If you are really eager to give that inestimable gift to your friend, your husband, your darling boy, and fail, is there not something wrong in your use of it, your method of commending it? Does it not make a man's heart cry out, 'My God, is my conventional use of faith the cause of preventing others from accepting it?' This is a serious and searching putting of the case, and we surmise it applies to most of us, and that it will be well for us to lay the admonition to heart and seek to discover some means of reformation.

HEAVEN NEAR.

By Anna D. Walker.

Heaven is near us when we do  
The thing that's good and right—  
With honest heart and purpose true,  
It brings it near us quite.

Heaven is near us when we pray,  
When we lift up our eye,  
It makes it but a little way  
To that best home on high.

Heaven is near us when we stand  
Beside a dying friend—  
We a most see the golden strand  
T'wards which their feet do tend.

Heaven is near us when our heart  
Goes out toward the poor—  
When tears of sweet compassion start  
It opens Heaven's door.

If you would shorter make the road,  
And bring kind Heaven near—  
Live close, dear friend, oh, close to  
God,  
And you will taste it here.

JOIN HANDS WITH GOD.

Could we see what is behind the curtains of the invisible world we should be able to trace living streams of spiritual influence passing from the heavens at the very instant that the prayer of faith is ascending from some lonely closet, and terminating upon the very persons at that very instant whose names are being held up before the throne. Faith is a force as mighty as that which we control when we touch the electric button or open the valve of the engine or pull the little cord that explodes the mighty subterranean battery which upheaves the mountain of rock or discharges the sunken torpedo. In requiring us, therefore, to pray in faith, God simply asks us to join hands with Himself in the exercise of His own almighty power and be partakers of his mighty working.—A. E. Simpson.

A candle that won't shine in one room is very unlikely to shine in another. If you do not shine at home, if your mother and father, your sister and brother, if the very cat and dog in the house are not better and happier for your being a Christian, it is a question whether you really are one.—J. Hudson Taylor.

THE BLESSING OF A THANKFUL HEART.\*

A devout old Christian, was accustomed to thank God gratefully for unimpaired reason, for intelligence and understanding, that light, and not confused and flickering shadows, lay across the pathway of life. To be without understanding is the greatest loss of life. Even when we have reason we may be shut in with it and deprived of any means of adequate communication. A prominent minister sometimes tells of an experience in his early years, when he was left on an island in the Mediterranean Sea unable to speak the language of the people. Day by day he went down to the seashore and sat down and wondered how soon he would go mad. He understood no one. No one understood him. We have so much to be thankful for in this single gift of intelligence and reason and speech. Are we ever openly grateful for it?

And our gratitude ought to grow as the fields opened to us enlarge and the nobility of fellowship offered to us ascends. The people in Normandy rejoiced with mirth and thankfulness because they understood the words of God. No more would their life be poor with only the will and wisdom of men. The very word of God was theirs now, and theirs for understanding. Some such joy the people had in Germany when Martin Luther gave them his translation of the Bible, and in England as they pored over Wycliff's translation. Each time the Bible is given to a race in its own tongue there is the same occasion for grateful praise. Men hear and understand the things in all this world best worth hearing and understanding.

The whole world is full of occasions of praise which are similar in principle to this gift of understanding. The world itself is full of meaning to us. Wherever we look in it we find reason, the order and purpose of intelligence. It is not a blank to us. Its sweetness is not hidden from us. As we look upon it we see it to be the garment and workmanship of God. For this we ought to rejoice. We do not move in a prison whose walls rise up irrationally, unanswerably all about us.

"I will number thy mercies to me." Let the soul say this, and then sit down quietly and count all the unmistakable goodnesses and blessings of the year. These are all the obvious blessings, but there are others not so clear. Think out these hidden goodnesses of God. Some of them were buried in what seemed hardships or sorrows. Perhaps one has lost his sight, but found a deeper insight of soul. One has missed a coveted ambition, but found a truer heart. Each thwarting of our purposes, we may be sure, unless the thwarting was by sin, has in it a nobler promise for us.

The fine old hymn of Joachim Neander, written in 1678, should be the utterance of our hearts:

"Praise to the Lord! the Almighty King of Creation!  
O my soul praise Him for He is thy health and salvation!

All ye who hear  
Now to His temple draw near!  
Join me in glad adoration!

"Praise to the Lord! Who e'er all things so wondrously reigneth,  
Shelters thee under His wings, yea, so gently sustaineth;  
Hast thou not seen  
How thy desires e'er have been  
Granted in what He ordaineth?"

"Praise to the Lord! Who doth prosper thy work and defend thee.  
Surely his goodness and mercy here daily attend thee.  
Ponder a-ew  
What the Almighty can do  
If with His love He befriend thee.

\*Y. P. Tople for Nov. 21st, by Rev. Robt. E. Speer.

"Praise to the Lord! O let all that is in me adore Him!  
All that hath breath and life, come now with praises before Him!  
Let the Amen  
Sound from His people again  
Gladly for aye we adore him."

DAILY BIBLE READINGS.

- Mon.—Altars of thankfulness (Gen. 35:1-8).
- Tues.—Cause for thankfulness (Deut. 8:2-10).
- Wed.—A psalm of praise (Psa. 103:1-22).
- Thurs.—Thanksgiving in all things (Col. 3:12-17).
- Fri.—Thanksgiving, in trouble (Acts 16:22-34).
- Sat.—The eternal praise service (Rev. 5:8-14).

AN ANGEL IN THE SUN.

"And I saw an angel standing in the sun," said the seer of Patmos. And so may you see and I and everyone. In every beam of light there is an angel's smile and it falls upon the earth and the earth returns its greeting in many a joyous song. It is the angel up there that starts a thousand angels on the wing down here. The spirit of the frost folds its crystalline pinions and leaves its frigid habitation to be adorned with garlands which happier angel hands have woven. From every nook and cranny of God's great universe innumerable wings are set in motion which a few weeks ago were folded and hidden. Things that fly up and things that crawl and creep and jump, strange, wee creatures of grass and leaf and rivulet, with beady eyes and hurrying feet and filmy diaphanous wings have felt the glow and smile of the angel in the sun. It is a new world. The ice-caps melt, crystalline shackles are broken and flung away. The morning wakes all redolent with opening bud and blooming flower. There is a leveler step in the street and on the farm. A new song is in the grove and orchard and pink blooms tint the palpitant air. There is a flutter of living things in the vine about the door. The heart of man is kindlier, his busy life is happier, his sympathies are tenderer for the angel in the sun. Invisible lines are in the angel's hands that go out through measureless space to star and moon and asteroid which jewel the mighty solar universe in the centre of which the angel stands, and it holds them in its leash of light and sends them spinning in fiery orbits and whirling through bewildering arcs. It sends its pulsations of heat through throbbing systems till far away orbs blaze in fraternal reciprocity. It plays with mighty Saturn, with its rings and moons and flings its salutation to comets and constellations till all the wondrous starland sparkles and dances like diamond dust on the garments of God. And out of limitless spaces there is a hand thrust through the sea of twinkling worlds, and there on the open plain of the Ancient Days, the Maker of Worlds, stands the angel in the sun. Above the life of the world is the sun. And above the sun is God.—United Presbyterian.

SHUT AWAY FROM THE FEAST.

God asks our obedience for only one reason: that we may thereby permit Him to give us the joy and the blessings that He wants us to have. Every call of his to the doing of a duty is an invitation to a feast—the great supper of which Christ told in the Gospels. And our evasions of our duty are about as reasonable as were the excuses given by those whom the host had hoped to make his guests at that great supper: we have bought a field, or some live stock, or we have "home duties." So in every disobedience we stay away from the richness of the banquet that God himself has prepared for us, cheating ourselves, grieving him, and going about poverty-stricken and unhappy when he would give us wealth and joy. How easily the Devil does blind us!—S. S. Times.

## The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

AND AT

MONTREAL AND WINNIPEG

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

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THE DOMINION PRESBYTERIAN,

P. O. Drawer 563, Ottawa.

C. BLACKETT ROBINSON,

Manager and Editor

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 OTTAWA, WEDNESDAY, NOV. 17, 1908.
 

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Professor Robert Law, of Knox College, the latest addition to Toronto's pulp-it talent. His sermons on Sabbath last when he preached at Parkdale church in the morning, and in Bloor street in the evening, more than fulfilled the expectations which had been aroused.

## CALL ON YOUR PASTOR.

In the strenuous life of to-day people seem to have no time to call on their pastors, and hence both are deprived of the benefit that would result if it were otherwise. The following from The Lutheran is on this topic and suggestive:

A pastor, realizing through certain incidents which had occurred that his parishioners should be in closer sympathy with him as pastor, determined to make an effort to have the people call on him in his study at stated times to discuss spiritual matters and acquaint him with their moral and spiritual struggles. The number who responded was a surprise to him and the personal insight which he acquired into the religious life of his people and the knowledge he gained of their struggles changed the very character of his preaching which became a direct, practical and concrete presentation of the Gospel in such form and measure as met the needs of the persons to whom it was addressed. The method proved vastly superior to the previous pastoral visits in the houses of the people which as a rule were entirely social and dealt meagerly, if at all, with the spiritual state of the family. People should be encouraged to come to the pastor in his own study to confer with him concerning Christian duties and life. Then they will open up to him their inner life and in his preaching he will reach their souls.

## LIFE AND POSSESSIONS.

The Saviour's warning was justified when He said: "Beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." Many get themselves strangely mixed and tangled up with their possessions. They cannot draw the line between themselves and their goods and say, "This is life and that is property." It is hard to tell whether they own the treasure or the treasure owns them.

When you see a man who, having less or more, glories in what he has, point to it with pride and says: "That is what I have gained in my lifetime; I have that to show for my energy and toil; those homes and lands and stocks and bonds sum up my achievement," that man's life has gone over into his possessions. He has worn himself down that he might build his fortune up. He has made his life a means and riches his end. Though he may have gained a million and gained them honestly, if he has had no other and higher purpose, he has kept himself occupied with the things that are of the earth, earthy, and his joys have been sordid.

That man, too, having had possessions and lost them and now having lost heart also, acts upon the foolish principle that life consisteth in the abundance of the things which one possesseth. The past few years have made great change in the fortunes of many. By no fault of theirs, perhaps, they have lost heavily. Instead of writing off the securities which have proved insecurities and trying to forget, they keep a list of them and from time to time review it, thus keeping their sorrow alive and lashing themselves afresh with stinging self-reproach. Some, having lost their little board have gone so far as to take their lives, esteeming that life without its accumulation is not worth living.

He, too, who thinks another all right just because he is rich and makes that the sole standard by which he judges him entitled to respect, places too high an estimate upon wealth. It makes a world of difference how a person has acquired, by what means he retains, and how he uses his possessions. And this, rather than the mere fact of his having them, should determine whether he has any and how large a claim upon our respect.

Again, the man who scripples and scrapes to accumulate wealth, as if that were the highest aim in life, fails to understand the true relation between life and possessions. He gets up early, stays up late, denies himself the comforts and conveniences to which he is entitled in passing through—all to increase his riches. He gets out of breath in the mad pursuit. He sacrifices sweetness of temper and gentleness of spirit, becomes crabbed and crusty and narrow, denies himself to his family and friends and church, all because of his intentness to obtain more of the perishable things of this world.

Is not the true conception of life being rather than having? Wealth is not necessary to an ideal life. It is the heart that makes a man rich, not his bank account. What splendid specimens of men and women are to be

found among those who are poor in this world's goods! On the other hand, what meanness and wretchedness among those who roll in wealth and live sumptuously every day! How much pleasure the worthy poor, who are free from envy and contented, can and do get out of the possessions of the rich without being taxed for them and without having the care and expense of maintaining them! When the heart is clean and kind and good, when the mind is a temple adorned with truth and knowledge, when the character is upright and the reputation above reproach, even though you have but a dollar in your purse, you can hold your head as high as any man—you need not be ashamed. Honest poverty is more to be desired than tainted wealth.

Life is doing, not acquiring; it is service; it is ministry. When we come to the close of life's little span and shall be called to give account, the question asked will not be: "How much money have you laid up?" but, "What have you done as My followers to carry forward the work which I have entrusted to your hands?" We have in the Gospels and the Book of Acts the record of the lives of Christ and the apostles. It is a record of earnest effort, of steadfastness of purpose, of great self-denial, of heroic achievement. Yet not a line, not a word, not a letter, of the money they earned or the property they left. If a mention of dollars and cents had been inserted in the record of their lives it would have seemed like a discordant note. Those men ate and drank, they needed clothes and shelter, they had physical wants to supply and families to raise. They gave more or less attention to these things, no doubt, but those things were incidental, secondary, not worthy of mention in comparison with the larger things that engaged their time and thought. The best memorial of a life well lived is not a monument of granite or a statue in bronze, but reproduced in hearts that have been made purer and minds brighter and hands stronger. When Lord Nelson lay dying, in the hour of his last great victory at Trafalgar, his last words were: "Thank God, I have done my duty." The path of duty is the way to glory and immortality.—The Christian Intelligencer.

The numerous "Tag Days" observed all over the land have not been an unalloyed blessing. The whole system of collecting is questionable. It may bring in large amounts, when a community is aroused in its effort to aid some local charity, but the sum returned is inevitably less than that contributed. With the number of collectors who must be appointed in order to make such a scheme a success there cannot be the care in selection that there should be. Often the work is put into the hands of irresponsible children, to whom the temptation of keeping a part of what is collected, with no possibility of being found out, is one which it is not fair to subject them to. And among the older ones there is the same temptation. If through it one person is brought to take the first dishonest step the collection cannot pay. It is a serious test to put upon the irresponsible and the weak, and it is neither just nor wise.

To overcome the inevitable stress and strain of working during the gloomy winter months, recharge the human dynamo by a rest and course of treatment with the saline waters of "St. Catharines Well." The use of tonic baths, electricity or massage under experienced doctors and nurses will add to your physical bank account. Come and see the beautiful view from the sun parlor. Reached via Grand Trunk Railway System. A booklet with full information will be sent by addressing Manager, "The Welland," St. Catharines, Ont.

## THE COMPREHENSIVE LOVE OF GOD.

By Rev. T. Moore-Smith.

Human love is limited. We have our choice spirits, our circle of friends whom we love, our own nation, or country, our fatherland, our select summer resort, the place of peculiar beauty, restfulness and quiet. It is natural, it is human nature. We find it so hard to love some people, they are so rude, so vulgar; we are glad to get away from them to the other end of the car, the opposite end of the church pew, or the other side of the street. How unlike our Father—God. "For God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

In the forefront of one of the most marvelous chapters in the New Testament stands the affirmation: "Jesus loved Martha, and her sister, and Lazarus." Three very distinct types, and yet Jesus loved them. He does not seek uniformity. He does not destroy individuality. He only seeks to make all partakers of the divine nature. He came to seek and to save that which was lost, and lost souls of every nation, class and color find a welcome. As Faber again says:—

"There is welcome for the sinner,

And more graces for the good,

There is mercy with the Savior

There is healing in his blood."

Martha was business-like and practical, thoughtful about the well-being and comfort of other people. "Martha served." Here we have her whole character in a nutshell. She was a practical worker, ever on the outlook for the needy ones, ever ready to minister to their wants. Martha would feed the hungry, clothe the naked, wait on the sick, and attend to the cooking. The Marthas fill a most important and needful place in our domestic and every-day life. What would life be without them? And yet, are they fully appreciated by the regular church-going people? Are they not too often treated unkindly? They are expected in the family pew every Lord's Day morning. And yet we expect a nice dinner, well served when we get home, with perhaps one or two friends from church. Do we value the Marthas as we ought? What burdens are theirs? What family cares? What petty annoyances. Yet, still at the post of duty. How such some mothers would enjoy the week-night prayer-meeting, away from the rattling of dishes and din of the house; but who is to mind the babies? And if these same busy mothers should venture to bring the baby to church, and the little one should treat the congregation to a sample of its own music, how those who had severely condemned her for her lack of interest in spiritual things would frown on the little one and the frightened mother.

I remember once in Leith, Edinburgh, Scotland, at a meeting in the parish church, when the veteran evangelist, Richard Weaver, was preaching. The large church was crowded to hear the old warrior, and several mothers were there with their infants. One young mother, who had her baby with her, was a poor workman's wife, and had either to stay at home with her baby and miss the service, or bring the little one with her. So to the church she came, and everything went all right until about midway through the service the youngster, with a pair of good, strong lungs, sent forth more

noise than music. Many of the people frowned and scowled, and every one of the two thousand turned to stare at mother and child. This unnerved the mother, and she arose to leave the building. But Weaver would not permit it. "God bless you, mother," shouted the evangelist, "God bless you; come back and take your seat, and God bless your child." The young mother came back, and the child slept peacefully and quietly on its mother's breast. Then, turning towards the audience, Weaver said:—"Will you people cease staring at that mother and mind your own business? Do you know what it cost her to be here to-night? It has cost her a great deal. Now, leave her alone." Then, looking up towards the gallery, he again said: "God bless you, mother, and God bless your child." She is one of a great multitude of Marthas, busy all day long and far into the night, and sometimes all through the night till day dawn. Why condemn her if she has no class in the Sabbath school? Or has not been attending the missionary meetings? Or did not turn up at the sewing circle? She has a great work on hand, and it is God's work, just every bit as much his as is yours in the Sabbath school or the sewing circle. She who rocks the cradle rules the world, and she who gives a cup of cold water in his name shall not lose her reward. "Jesus loved Martha." All honor to the noble women who go and do a great and good work, but think tenderly, kindly, prayerfully of the others at home, bearing the burden and heat of the day. "Jesus loved Martha."

Religion is something more than the singing of gospel hymns and attending gospel meetings. I well remember, at our sunrise prayer-meetings, and at our great open-air gatherings on Jail Square, Glasgow, one sister who was never absent from a single service, requesting, again and again, the prayers of God's people for her unconverted husband, while the same husband would return home after a hard day's toil, to find the fire out, the dishes unwashed, and the supper to cook. Is it any wonder he remained unconverted? But the Marthas have done much for humanity and God, and "Jesus loved Martha" and her sister.

Mary was a mystic. She pondered long over the deep things of God. She meditated by the hour upon the things that accompany salvation. Mary had deep spiritual insight, and at times rapturous experiences. Her mind was full of visions of divine things. She was one of those spiritual, clinging, tender souls, most at home in the holiest atmosphere. If the right atmosphere is not in the house she enters her presence will create it. Her delight is in the law of the Lord, and in his law doth she meditate day and night. Her place is at the Master's feet. Her constant joy is in having deep communion with the unseen. The things "seen" are indeed to her but temporal, while the things "unseen" are eternal. The strenuous worker is apt to misunderstand Mary, just as the severely practical have no sympathy, and no patience, with dreamy souls. Yet it is from these dreamy souls we get our great classics in devotional literature, our special aids in discerning deeper truths. We need the calm, contemplative Mary, whose holy, gentle spirit will transmit restfulness and peace to the busy, bustling life. We need the mystic spirits who see visions and dream dreams, to lead us ever and anon away from the "maddening crowd" to the place apart, where in

holy solitude we can clearly see the Father's face and commune with the divine. Nothing can make us so free from the moments on the Mount, no matter how brief. It is there that the soul is restored and youth renewed. It is when on the Mount, alone with God, that we get fresh vigor and courage for the conflicts in the valley. We need the Mary; but they also serve Master's feet and communicate to us the thoughts and words of Jesus himself, but we, too, must have our moments at his feet, that when we go out from his presence we may not go without him. While Martha served, Mary only waited; but they also serve who only stand and wait. "Jesus loved Martha," and he also loved "her sister."

"And Lazarus." The man of few words. The silent one. The unknown. What do we know about him? Next to nothing. What did he ever do? Did he do anything? We don't know. Only a very ordinary, commonplace man ever in our midst, seeking out the unknown souls, the commonplace people. He overlooks none, he despises none. He died and lives for all. There are so few men of genius, so few great leaders, only one Shakespeare; but what a crowd of very ordinary people. But Jesus still has compassion on the multitude. He loves the commonplace people. He loves you and me, and by his love he constrains us. He loves the man of genius and the commonplace man, the hard, practical worker and the dreamy mystic, the great leaders in national history, and the hosts following their leaders. How comprehensive the love of our God. "Jesus loved Martha, and her sister, and Lazarus."—The Cumberland Presbyterian.

## GOOD MANNERS.

Many times have we in these columns pleaded for the teaching of good manners to the youth of our country. Our efforts in that behalf have been seconded by able and earnest correspondents. We have urged this plea, and continue to urge it upon our educators, school boards and university authorities from pure love of country and an earnest desire that the scholastic youth of Canada may not be developed into lop-sided beings—cultivated in mind, enriched in memory, but ignorant, and, also not seldom unclean as regards their breeding. It is futile for men of superior intellectual ability and culture to condemn good manners simply because they have never been taught them. Better, far better, to begin even late in life to learn the essential truth that the cardinal principle of good manners is unselfishness, and that the lesson taught by their exercise is one of the purest and best available to man—it matters not what his condition or circumstances may be—the ennobling lesson of self-denial for the good of others. The Earl of Chesterfield, in his well-known letters to his sons, holds that mutual complaisances, attentions, and sacrifices of little conveniences, are a natural and implied compact between civilized people. The lack of them amongst people supposed to be civilized savours of barbarism. It should ever be strongly of barbarism. It should ever be borne in mind that a man cannot possibly be a gentleman if he lacks good manners. F. W. Robertson, in his striking, comprehensive way, thus writes of what we take to be the product of good manners in their most engaging form: "Let the weakest, let the humblest, remember that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blest by small kindnesses."

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## "BY THE MEREST ACCIDENT."

By Henry Frith.

"Mr. Witney?"

"Sir?" replied the individual address-

ed. "I want you to cross to France this evening."

"Very well, sir," said Mr. Witney quietly.

"Or to-morrow morning will do. Here are your instructions. Read these papers carefully; make the best arrangements you can. I may want the house—you will see all about it in these documents."

"Am I to purchase the premises, sir?"

"No, no; they have come to me—to the firm—in consequence of an advance made by my old partner, who, you know, died the other day. Take possession; see what the place is like; whether it will do for a summer residence. You know the kind of thing I want to take the children to, and I can depend on you."

Mr. Witney bowed, and said he thought Mr. Barnstone might depend on him. He took the deeds, made his arrangements at the office, tied and tied up his papers on his desk, and then strolled homewards at three o'clock to pack his portmanteau. He was a man of about forty—good-natured, trustful, and trustworthy—a man of whom little children always stopped to inquire "the time," and were satisfied even if he did not drag out his watch—a man who piloted old ladies and blind men over dangerous London crossings—a man beloved by animals and children, and who cherished an affection for a cat, which followed him as faithfully as a dog in and about his house at Brixton.

Such was Peter Witney—a somewhat impulsive man, like his great namesake—a person deserving of every confidence in the legal employment which he pursued, but not likely to make a very large fortune in anything—he was too easy-going as well as too good-natured.

Mr. Peter Witney strolled homewards, first to Ludgate Hill Station to take a train to Brixton, where in bachelor apartments he passed his quiet evenings. He was crossing Chancery Lane, by the post office, when a young and decidedly pretty girl, a French girl, stopped him, and said in broken English—

"Sare, would you be so kind?—you look very kind—Could you tell me where I can find the Lincoln's Inn Fields?"

"Lincoln's Inn, mademoiselle; mais certainment; je—"

"Ah! monsieur parle francais," she exclaimed, interrupting him with a pleased expression.

Then Witney, who was a French scholar, addressed her in her native tongue, and walked with her a few paces in order to put her in the right direction. So they went through Lincoln's Inn, chatting, and he found her destination was none other than Mr. Barnstone's office.

Having parted with his young companion at the office, he hurried away to Ludgate again. He had learnt from a slip of paper she gave him that the fair foreigner's name was Pulcherie Malais, but he did not inquire her business in Lincoln's Inn Fields after he had announced her arrival to the clerk in charge.

"A very pretty girl, indeed," murmured this middle-aged bachelor; "a charming face; and what a pretty name! Pulcherie; quite fitting too, for a wonder. Malais is not so nice, but it may one day be changed. Ah me!"

Thinking of Pulcherie, Peter Witney entered the train; still thinking of her, he went home, and packed "Pulcherie" in his portmanteau. But somehow that young person escaped, for she was with him all the evening in the train to

Newhaven; she crossed the Channel with him in the "Normandy," and reached Dieppe with him in the warm autumn daylight, as bright and fresh a memory as ever! Oh, Peter, Peter! truly thou art in love!

The premises which Peter Witney had to investigate and arrange for were situated some little distance up the coast, at or near a village which boasted a small river and a fishing population of amphibious habits. The place shall not be more particularly described, but the river flowed through the valley of the Ange, and the stream and the increasing village bear the same name.

Fishermen, dealers in cattle—for the valley is pastoral—lacemakers, these are the inhabitants, and they follow their peaceful occupations contentedly. It was a very fine morning when Mr. Witney reached the village; he had walked over from Dieppe the day after his arrival in that town, and found the people en fete in the village.

It was a holiday—a holy-day, apparently, for the inhabitants had just come from the church, and the girls were dressed in holiday garb, walking in picturesque groups; laughing, chattering, and while avoiding, yet lingering saucily at the young men, who standing or seated, also in pairs or threes, would discuss the weather and the fishing and the cattle, while always keeping the young ladies in sight. A happy, pleasant picture; and Peter Witney looked on at the scene with great delight.

He determined to give himself a holiday, too. He could not do business amid such a scene. So he made friends directly, and inquiries indirectly concerning the premises he had come to take over and have transferred. He learned that the house lay away from the village; it was a mere farm-house amid trees, enclosed by a wall and paling. It had been untenanted some time. The family had sold everything, and quitted the village some weeks before.

"They were poor?" suggested the Englishman.

The man addressed shrugged his shoulders as he replied—

"Well, not entirely. The good man and his wife had died. His sister and their daughter lived in the house until the last harvest. The son was away in the army of Africa. Young M. Desmoulin, the miller's son, had paid much attention to the young lady, and had been repulsed by her. So, being the owner of the property, he had taken his revenge, and managed to frighten them away. Poor girl! He was a mauvais sujet!"

"But he had no right to do so," said Witney. "The house was mortgaged to an Englishman; he is dead now. It was handed over as security for advances to the young soldier's father."

"That is as may be. The house is closed up, the affiches of the sale are on the doors. It is desolate—empty."

"Is it far from here?"

"Well, no. A walk of perhaps half an hour, or so, will bring you there—amongst the trees yonder. You see those tall poplars, those to the eastward?"

Peter Witney nodded assent.

"Up there you will find the place; it stands above the road on your right hand; a little path leads up to the house. You cannot mistake it."

"Thank you, monsieur," replied Witney. "I think I will go and see it."

Peter Witney made his way towards the poplars, and passed them. He then plunged into a more wooded country and the road tended south-east. Then he came to a gate and a path on the right, as indicated. He entered and ascended the path, passing in the direction whence he had come. But in a moment he recoiled in astonishment.

Seated on a ruined portion of the wall was a young soldier, apparently on furlough. A small bundle lay beside him in the rank grass; a short stick was still hooked within it. The man's attitude exhibited the deepest dejection. His head rested, hatless, on his arm; his attitude, the limp and hanging right arm, the hidden face, the whole pose of the poor fellow, told a sad tale of disappointment. He had returned full of life and ardour to the place, perhaps his home, and found it deserted; the torn bills of sale still flapping idly in the autumn wind which stirred his tangled locks.

Peter Witney, notwithstanding his very unromantic name and calling, was eminently sympathetic. Of course he had no business to be so, but Nature, though she may fit us for certain callings, does not deprive us of our better feelings. We may harden ourselves, and pride ourselves upon our sternness. But Peter didn't. Lawyer though he was, he was tender-hearted.

"Poor chap!" he mentally remarked; "he has found his home deserted. Our house, by the way. Ah! I shall gain some information here."

It was rather a contrast with the cheerful scene which the Englishman had just left by the shore. Here the solitude tended to sorrow and to love; to the pity which is born of sorrow, and akin to love. The setting sun threw its glory upon the tree-tops in the south-west, and the poor young soldier lay despairing, travel-stained, and overcome with grief, as the shadows crept slowly along the ground in sympathy.

The spectator after awhile advanced, and then paused. Again he advanced, and touched the young man, who arose with suddenness, angry at being disturbed.

He glanced at the Englishman, and turned round again without speaking.

"My friend," said Mr. Witney kindly, "can I assist you? You are ill, sorrowful; I may help you. Do you know this place?"

Know the place indeed! Was he not a native of it? Had he not lived there until the conscription came, and when he was paid to take the place of another young man? The money was welcome.

So much the stranger managed to gather from the half-indignant remarks of the soldier, who at length yielded to the kindly influence the Englishman generally exercised. He sat up, this young Frenchman, and, after a few minutes, recovered his vivacity. He told how he had been treated.

"You went as a substitute, then?"

"Yes, my relatives were poor; the man had held out threats. I loved my sister—oh! where is she? Monsieur, we were not always poor; we held up our heads once. The Republicans brought our family down. We were for the old regime, we others, but I went. My poor sister promised for marriage by her enemy and mine. Oh, Pulcherie! ma belle sœur, ma pauvre petite!"

"Pulcherie your sister! Not Pulcherie Malais?"

"The same, monsieur. How could you know? You are English," said the astonished Frenchman.

"Yes, but I am also interested in this house and in her. An English firm owns the property; the rent has not been paid; the former owner, the Englishman, is dead; all is chaos; but your sister—"

"Yes, yes; tell me of her."

"She is in London—was in London a few days ago."

Then Peter Witney told the young man of his meeting with the young lady, and of his having escorted her to Lincoln's Inn Fields.

"Ah, yes! It is there her benefactor used to live. She has, no doubt, gone to him." Our aunt knew him well. He was a lawyer—an avocatt!"

"What! an English solicitor? What was his name?"

"Bernardin—M. Jules Bernardin—he was our friend. He helped us; he assisted my father—my poor father—and lent him money on security. Then mon pere, he died, and my mother already had passed to heaven. My sister and my aunt remained. Young M. Desmoullins assisted us, for he pretended to love Pulcherie, monsieur; and I, like a fool, went away and left her. His attentions aroused the fears of my aunt and sister. They wrote to me. I was in the south; I could not come. Then they found the wretch Desmoullins had a claim on them; he broke up their home. Oh, monsieur, I wish I had died!"

Peter Witney noticed that the young man felt very bitter against the young Desmoullins, and feared he would proceed to violence, so he said—

"Never mind; I can explain all. M. Bernardin is dead. Julius Bernardin was the partner in my patron's office. I have come to claim the property. I will manage M. Desmoullins. Leave him to me."

A sudden inspiration had seized the middle-aged bachelor lawyer. He had already a romance; he would find Desmoullins and Pulcherie, and then—So he persuaded the young soldier to return with him, and assume his civilian attire; to quit the army if he liked afterwards, but first to come to England and find Pulcherie and the kind aunt. After much parley, this was all agreed to.

Next day the lawyer called on M. Desmoullins: found him a bully and a rouse; quelled him by stern threats of exposure in the tribunal and in the village, where he was hated. Finally, he succeeded in getting from him a quittance of all claims, and, with the French avocatt who had accompanied him, took his leave.

In fifteen hours he was in London. The business had developed into a romance, and Peter Witney was as eager as a boy.

"Then you do not think the place will suit me," said Mr. Barnstone, after talking the matter over. "It is

dull, quiet, not near the sea. No; I will let it to some young couple who want to live and love alone. They may have it for a song. It's no use to me, and only a farm-house after all!"

"May—I have the refusal, sir?" asked Peter timidly.

"You, Witney, you? are you going to be a benedict after all? Well, I am surprised. My good sir, certainly. You are a faithful, good fellow. Take it as a wedding present. It will cost me little, remember, and may do you good," he added hastily. "No thanks, please."

"Miss Mallys wants to see you, sir," said a lad at this juncture.

"Let her come up," said Mr. Barnstone. "My charming French client," he added; "you shall see her. She is connected with this very house—my tenant. Ah, here she is."

As he finished speaking, Made-moiselle Pulcherie entered with a little woman, whom she called "ma tante." She at once greeted Peter Witney, and in broken English and more voluble French explained to Mr. Barnstone and her aunt alternately how she had become acquainted with the "monsieur."

"Then you actually directed made-moiselle here?" said Mr. Barnstone.

"If you had known, you might have saved yourself the journey. Have you any news of your nephew, madame?"

"Alas! no; he was in Africa, in the 144th of the line. He will come and find it desolate—our home. We must return, monsieur, to Dieppe. You have been an angel to us, indeed."

"Not a bit, madame, only doing my duty; in this instance a positive pleasure. Have you—pardon me—all necessities for your journey?"

"Madame need take no journey to see her nephew," said Peter in French. "How, monsieur. Is it possible—ne is—he is dead?"

"No, madame; alive, well, and in London. He returned with me; I will bring you to him. I met him near the old home yonder."

Then Peter, in his plain but sympathetic way, told his story, and the ladies' eyes filled with tears of joy and happiness.

"Go," said Mr. Barnstone, wiping his spectacles. "Run away, good people; I am busy."

So they went and found Antoine, as had been promised, and after awhile the three returned to Dieppe. The following month, plain good Peter Witney again crossed the Channel, and spent three weeks in France near his new friends. Lo and behold! the year after the old farm-house was again inhabited; not by Antoine, who had gone away on promotion to a commission—an officer; not by the kind aunt, for she lay in the village churchyard; but by "M. and Madame Veetnee," as they were called, who had come for "their honeymoon."

So Peter Witney, the "old bachelor," met his fate—a charming wife and some fortune—in Pulcherie Malais—again some thing, "by the merest accident," but you and I know better.

#### THE ONLY FLOWER.

The Violet's had its season,  
The Rose has had its day;  
The flowers of autumn stayed awhile,  
Then softly sped away.

Now, 't would be weary waiting  
With wintry skies above,  
Had God not known and sent us  
A little flower called "Love."

The world is gray with blossoms  
In summer, autumn, spring;  
But had the heart no garden,  
Ah! what would winter bring?

But Love blooms on for ever,  
'Tho' seasons flutter past,  
The only flower in all the world  
God wills shall last!

#### A LITTLE CHILD.

In a railway station a little child sat by his mother. He held a big apple in each hand, biting off first one then the other. The father coming in, sat down and turning to the child, said: "Please give me one apple, son."

"The mother said to the little one, 'Say, I can't spare it.' And the child echoed, 'I can't spare it.'"

"Well," said the father in mock pleading, "give me just a bite of this one." And he held out his hand as though he really wanted it and expected it.

"Say, I can't afford it!" again came from the mother. And again came the echo, "I can't afford it."

Thus the little child was being taught selfishness by those who loved him. Neither the father nor the mother was serious in what was said to the child, but the little one thought they were. One apple would have been quite enough for the lad, and was more than he did really eat. Here was a fine opportunity to teach unselfishness, to share with others.

Later the lad was stuffing himself with a big banana. Selfishness and probable sickness. A poor way to show love for a dear child.

God intends that parents shall teach their children. But what a botch we often make of it. In later years, looking back at our experiences as young parents, we realize this keenly and sorrowfully.

It is also divinely intended that the parents shall learn from the children; be made better, more patient, tender, sympathetic, loving—more like him who loved little children. How dull, how slow, we often are to learn of them.—Snap Shots by A. Passing Preacher in Cumberbund Presbyterian.

Mashed cabbage is excellent now, when people are apt to be tired of the plain vegetable. Boil the cabbage till tender, then drain and chop it very finely. Return it to the pan with a teaspoonful of butter, half a teaspoonful of vinegar, and a good seasoning of pepper and salt. Make very hot, and serve in a mound on a hot dish.

#### A RELIABLE MEDICINE FOR ALL CHILDREN.

Baby's Own Tablets are absolutely safe. This medicine is as good for the new born babe as the well grown child. It contains no opiate or poisonous stuff. The mother who gives this medicine to her child has the guarantee of a government analyst that these statements are true. This is worth something to every mother for Baby's Own Tablets is the only medicine that is sold under such a guarantee. The Tablets cure such ailments as indigestion, colic, constipation, diarrhoea, and teething troubles, destroy worms, break up colds and thus prevent deadly croup. Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

#### HADDOCK IN A NEW FORM.

Haddock is an inexpensive fish food which may well form the central dish for a simple dinner. When planning for stuffed baked haddock, order a four-pound haddock to be sent cleaned, with head and tail left on. Wipe with a piece of cheese cloth wrung out of cold water, sprinkle with salt inside and out, stuff and sew. Cut five diagonal gashes on each side of the backbone (having the gashes on one side come between the gashes on the other side), and insert a narrow strip of fat salt pork in each gash.

Shape in the form of a letter S, and hold in place with skewers, which should be fastened with string. Place on a greased fish sheet in a dripping pan, sprinkle with salt and pepper, brush over with melted butter, dredge with flour, and place around the fish one-third of a cupful of small cubes of fat salt pork. Bake one hour in a hot oven, basting as soon as the fat in the pan is tried out, and continue basting every ten minutes. Remove to a hot platter, take out the skewers, and garnish with Julienne potatoes, slices of lemon and parsley. Serve at once with the following sauce:

Melt three tablespoonfuls of butter, add three tablespoonfuls of flour, and stir until blended; then pour on gradually, while stirring constantly, one and one-half cupfuls of hot water. Bring to the boiling point, add three tablespoonfuls of butter, and season with one-half teaspoonful of salt and one-eighth of a teaspoonful of pepper.—Woman's Home Companion.

#### ALL SEASONS FOR ITS OWN.

It was a saying of Victor Hugo that there are moments when, whatever the attitude of the body, the soul is on its knees. In this sense we can "pray without ceasing." The soul does not need a place of retirement to converse with God. It can speak to him amid the rumble of machinery. It can call to him amid the springtime furrows. It can commune with him when the hand is on the throttle, and the engine is rushing over plain or mountain. It can keep in touch with him when the miner is begrimed in his subterranean pit. It can hold sweet converse when the seamstress plies her needle, or the housemaid her daily chores. Its cry may be heard above the sound of the axman in the forest, or the bugle note in the warrior's camp. It may break the silence of the pilot at his wheel, and hush the tumult when the populace is aroused. There is no confusion that can drown the voice of the soul when it is in tune with the Infinite. There is no flood that can overflow it. There is no enemy that can destroy it. There is no thief that can steal it away. It has all seasons, all places, for its own. And when it will and where it will, it may bend its knees, and lift up its hands in supplication.—United Presbyterian.

Wrestle with a chimney sweep and you will need a bath. Throw back the mud that is thrown at you, and you will have dirty hands. Answer Shimei when he curses you and you will echo his profanity.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## TORONTO.

The first public meeting of the Knox College Student Missionary Society was held in College street church.

Rev. A. Gillray, D.D., outlined the history of the society from its inception in 1849 until the present date.

Mr. C. A. Mustard, B.A., presented the report of his field as a concrete instance of the society's work. He told of the many and varied tasks and experiences that fell to the lot of the pioneer missionary among the Selkirk Mountains. As preacher, confessor, lumberman's friend, undertaker, freighter and skipper of the mission launch, the student prosecutes his work and with dogged determination fights for the moral and social uplift of the community. Christianity alone can save the West, and in the most needy places this comes only through the student Missionary Society, for it manageth those fields alone that would otherwise remain unoccupied.

Mr. C. F. McIntosh, M.A., reported that last year the fields contributed \$4,374.31, and the friends of the society \$6,527.92, and said that if the work keeps pace with the need a much larger contribution will be necessary.

Rev. Prof. Kilpatrick, D.D., said that the work of the Missionary Society was a standing argument that the critics of the college could not answer.

Mr. D. A. Hayes, vice-president of the American Federation of Labor, speaking in Cook's church, said: "We want the help of the Church, but we do not ask the Church to interfere in our strikes and struggles with employers. We do ask that the Church help to look after the condition of our women and children."

Rev. Dr. Andrew T. Taylor, pastor of the church, spoke briefly after Mr. Hayes, saying that it was the Church's work to deal with the individual men rather than with organization, and accordingly they could not go into the Federation of Labor as a Church. Nevertheless, he recognized an increasing fellowship between the Church and labor.

## HAMILTON.

Two delegates from the Wesleyan Convention in the old land are holding special meetings in our city this week for the deepening of the spiritual life.

Provision was made for the ordination of Mr. George Dix who has been in charge of Port Colborne for some months. Strong resolutions were passed anent the present laws concerning gambling and adultery.

Rev. S. H. Gray of Dundas preached in St. Paul's, Hamilton, on Sunday morning. Mr. Gray has been on leave of absence for the last four months on account of illness, but feels quite strong again.

Rev. T. L. Turnbull, late of Oneida, preached in St. James' Church on Sunday. Mr. Turnbull is now a resident of Hamilton. Though he has retired from the active pastorate his preaching is still very acceptable.

Presbytery met in Knox Church on Tuesday, Nov. 2nd inst., with a full docket. Rev. W. T. Ellison, of Carleton Place, accepted the call of Allison, Rev. J. Crawford of Niagara Falls, and Rev. J. W. McLeod of Thorold, resigned their respective charges after several years of faithful service. A call from Drummond Hill to Rev. Dr. Wallis of Caledonia and also one from Lachine to the same gentleman was laid before the Presbytery. A number of new members were introduced to the Presbytery—Rev. John Johnston, of Lynedoch; Rev. Alex. Wilson, of Smithville; Rev. J. M. McDonald, of Waterdown; Rev. B. M. Smith, of Oneida; Rev. F. W. K. Harris, of Chalmers' Church, Mt. Hamilton.

## EASTERN ONTARIO.

Bro. John Pate, of Lancaster, preached in Maxville at both services on the 7th instant, and Rev. J. C. Tanner filled the pulpit last Sunday.

Rev. K. Gollan was at Moose Creek on Oct. 31 assisting Rev. L. Beaton at Communion services. The pulpit of the Dunvegan church was very acceptably filled by Mr. McCuaig of the Presbyterian College, Montreal, formerly of Laggan.

Rev. J. L. Nicol, M.A., preached last Sabbath in Picton. Rev. D. C. Ramsay, B.A., will fill the pulpit next Sunday. Rev. Mr. Shearer is in Workworth assisting in evangelistic services, which are being held throughout the Peterborough Presbytery.

The first annual meeting of the Women's Home Mission Society of Lanark and Renfrew was held in Almonte and was well attended. The following officers were elected: President, Mrs. W. P. MacKay, Arnprior; 1st vice-president, Mrs. Alex. Fraser, Westmeath; 2nd vice-president, Mrs. C. H. Daly, Almonte; corresponding secretary, Miss B. Campbell, Renfrew; recording secretary, Mrs. H. McEwen, Almonte; treasurer, Miss Dack, Fakenham; and clothing and pioneer secretary, Misses Bell, Fakenham and Stewart, Stewartville. It was decided to hold the next meeting in Arnprior. Reports were read from the various secretaries of the different auxiliaries and mission bands. Mrs. Kipp, of Toronto, addressed the gathering at some length, speaking of the different places where the foreign element was located and touching on the good work done in the hospitals, and telling of the work of Mr. Arthur at Vegreville, Alta.

The Arnprior Ministerial Association held its monthly meeting in the vestry of St. Andrew's church on Monday morning last. Rev. W. W. Peck presided, and led the meeting in earnest prayer. After the disposal of some routine matters of business short conferences were held on such subjects as Sabbath Observance, Moral Reform, Gospel Temperance, etc. It was resolved that for the future conducting of the meetings of the first hour should be devoted to business, and the remainder of the time to the hearing and discussing of papers on subjects of the practical interest to the work of the ministry. Rev. J. W. S. Lowry, of Fitzroy Harbor, was appointed to present a paper at the next regular meeting, which will be held on Wednesday, Dec. 1, at 10.30 a.m.

Last Sunday Rev. William Shearer of Picton gave his congregation notice that at the expiration of his year, January 11, 1910, he would hand in his resignation as pastor of St. Andrew's church.

Mr. Shearer's chief reason for leaving Picton is the fact that his family are now nearly all in the west and he feels in the declining years of his life that he wishes to be near his own.

For four years Mr. Shearer has been in charge of the congregation and during that time he has endeared himself to his people. The smallness of the membership has made these ties all the stronger and has caused the minister and the people to be thrown more closely together in their work than is generally the case.

At present Mr. Shearer has no definite course mapped out for himself. He has always led a strenuous life and since his ordination in 1881 he has done much missionary as well as parochial work. He does not expect, however, to take another charge.

There will be no definite action taken until the Presbytery meeting in December and it is to be hoped that Mr. Shearer may reconsider his determination to leave Picton.

Rev. W. C. MacTavish of Cooke's church, Kingston, preached a stirring, eloquent and forcible sermon Sunday morning on the subject of a Canadian navy, in which he took strong and advanced grounds against the proposal to build a Canadian navy, though at the same time he said he would not object to a contribution to the Empire. He took as his text the words 'from Matthew 26:52, "Then said Jesus unto him, put up thy sword again into its place; for all they that take the sword shall perish with the sword." He said: "The subject for to-day has been suggested by a discussion which is now being carried on in the press regarding the creation of a Canadian navy. A great many things are discussed in the papers with which the pulpit need give itself little concern, but the formation of a navy is not one of these, for it vitally affects every citizen, and for that reason the time has come for the pulpit to declare itself. I am opposed to the formation of a Canadian navy because the development of militarism is utterly foreign to the spirit of Jesus Christ. Surely the time has come, when professedly Christian nations should settle their differences, not by the clash of arms, but by the more sensible methods of arbitration. If the spirit of the Gospel makes for peace, the opposite spirit cannot be commended. Let us put our trust in God. If He is on our side He will bless and prosper us, as He always defended and prospered those nations which have been true to the principles of His government."

The Perth Courier has the following:

Rev. Dr. Campbell, of Montreal, who after a long pastorate in St. Gabriel's church, Montreal, has been superannuated at the age of seventy-four years, filled the pulpit of St. Andrew's church, Perth, on Sunday morning, having been on a visit to friends in town, and to the scenes of his boyhood. He was ordained in old St. Andrew's church forty-seven years ago, though the family, up to the time of the consolidation of the East Ward congregations, attended the old Rev. Wm. Bell's church near the Scotch Line. Mr. Campbell's late congregation have given him his old manse in Montreal for a residence, and have otherwise treated him as one who has been a faithful witness for Christianity in their midst. Mr. Campbell is a keen and ardent botanist, and is always on the quivive for new or curious specimens of plant life, of which he has a large and unique collection. Rev. Dr. Campbell has the reputation of being a most strenuous man in whatever he undertakes. When he goes to the General Assembly, he is up at sunrise, generally following his favorite pursuits in botany, pering after new or strange samples; then at the opening as secretary taking minutes, then speaking on the union question; next upon Queen's University matters, and anything else in which his active mind is interested. As a fighting man there is no end to his resources. His physical frame is wiry and strong, and his whole physique gives him promise of a good old patriarchal age.

The Bank of England has raised its rate of discount to 5 per cent. This is unusually high and is intended as a warning to speculative financiers to go slower.

All things do work together for good to them that love God. The processes sometimes seem to be slow. The waiting upon God is a factor that is indispensable and unfailing where there is faith.

Mention the greatest cause you have for gratitude.

Give Bible instances of thankfulness. Tell of some rejoicing saints.

WESTERN ONTARIO.

Rev. J. A. Wilson, Hamilton, commenced a series of sermons on the Parables in the morning in St. Andrew's church.

The communion service in Knox Mission was conducted by Rev. J. L. Campbell, of St. David's, moderator of the Presbytery of Hamilton.

Erskine church anniversary services at Hamilton were held Sunday. Rev. J. R. Dickson, Galt, filled the pulpit, and the evening sermon was specially for young men.

The congregations of Belwood and Mimosa at a joint meeting in Belwood on November 3rd tendered an unanimous call to the Rev. J. W. McLeod of Thorold.

Revival services have been held in Knox church, Listowel, this month under the charge of Rev. D. V. Mordey, B.A., of St. Mary's.

The services have been helpful and very well attended.

Flesherton, Eugenia and Preston congregations, vacant three months, have called Rev. J. A. Ross, B.A., of Essex. Orangeville Presbytery sustained the call on the 9th inst., and it is expected that Chatham Presbytery will consider it at an early date.

Rev. R. E. Knowles, the popular pastor of Knox church, Galt, has returned from a prolonged holiday in Europe and was warmly welcomed back. He preached two very interesting sermons last Sunday on conditions abroad, and was heard again by large congregations.

Rev. E. L. Pidgeon, pastor of Knox church, St. Thomas, received a letter the other day from Racine, Wisconsin, asking if he would consider a call that the Racine Presbyterians were prepared to make him. Mr. Pidgeon immediately notified the sender of the communication, declining to consider the call.

The anniversary of Knox church, Listowel, on Sunday last was favored with ideal weather and large congregations were present morning and evening. Rev. Thos. Mitchell, M.A., B.D., of New St. James' church, London, occupied the pulpit and delivered two able sermons. A special collection amounted to nearly \$300.

Anniversary services were held on Sunday in Knox church, Galt, and were largely attended. The pulpit was occupied by the pastor, Rev. Dr. Dickson, who delivered two eloquent discourses which were full of interest and appropriate to the occasion.

At the morning service the pastor preached from the text, "One generation shall praise Thy works to another, and shall declare their mighty acts.—Ps. cxiv. 4.

The Psalm from which the text was taken, said the minister, was one of praise, honor and glory, and celebrated the mighty acts and the goodness of God. Praise of God's greatness was an important part of divine worship, as it tended to keep alive the thought of God and to bring Him nearer to men.

What had been accomplished by our forefathers through the power of the Almighty was an appropriate theme for an Anniversary Sunday.

The 18th anniversary of the opening of St. Paul's Church, Victoria West, B.C., was celebrated by special service on Sabbath the 31st October, conducted by the Rev. Dr. Whittier and the Rev. J. R. Robertson, which was followed on Tuesday evening by a very successful concert and social. On the 15th of March next, the Rev. D. MacRae, the minister of St. Paul's, will have entered on the 25th year of service which has eventuated in the organization of the three congregations of Knox Church, Sooke St., Aiden's Cedar Hill, both in the vicinity of the city and St. Paul's, Victoria. Of the last named, Mr. MacRae has been in exclusive charge for the past 17 years. For some years past Mr. MacRae has held the position of seniority of service in the Synod of British Columbia.

RAYMOND, ALTA.

There is a neat Presbyterian church and a manse at Raymond. It is the only non-Mormon church here, so naturally it has a mixed congregation of people, formerly of various denominations. This almost union church has a difficult work to do. Rev. J. J. Cameron, M.A., is a forceful preacher and his sermons are above the average heard in small towns. Besides his work in Raymond he also preaches every Sunday afternoon at Stirling, and during the summer held a Bible class at one of the Japanese camps in the beet fields.

The church also has a successful Sunday school. The Young People's Society meets every Thursday evening, and its officers are arranging for some interesting meetings during the coming winter. The Ladies' Aid Society have proved their usefulness in times past and will continue to do so in the future. Rev. A. M. Gordon, now of Knox church, Lethbridge, was formerly a pastor here.

A new church is being built at New Stirling, a new town seven miles from Raymond. It will be opened and dedicated next month. This is the second church built during Rev. J. J. Cameron's pastorate.

DR. MILLIGAN'S RETURN.

After five months' absence in Edinburgh, Glasgow, Caithness, the Orkney Islands, and other parts of Scotland, Dr. C. M. Milligan, pastor of Old St. Andrew's Church, Toronto, has returned to the city, and was welcomed by an immense congregation at Sunday morning service. Dr. Milligan is in better health than he has been for years. Overwork brought on nervous troubles, which necessitated a long holiday, but eminent physicians on both sides of the ocean are of the opinion that his illness is not in the least organic, and they see no obstacle to his speedy recovery.

Dr. Milligan took as his text, I Thessalonians, I, 11: "Remembering without ceasing, in the sight of our God and our Father, your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ." The first part of the sermon was an historical outline of the epistle, from the time that Paul was driven from Philippi till he reached Corinth, and there heard from the lips of Timothy the fidelity of the Thessalonians in the face of severe persecution. "The words of the text are a fine description of what Christianity really is," said Dr. Milligan. "They represent the problem of every Church in every age. The text is also very suggestive of what the Gospel is by contrast. 'Your work of faith' means the employment that characterized their lives in every form. Formerly they lived from hand to mouth, that is by bread alone. Every man who lives without the Gospel is a hand-to-mouth man. The Gospel is a life, not a creed alone. All true visions of God and of the duties and privileges of life call on men to live strenuously, that is, translates them into a labor of love."

Dr. Milligan also referred to his enforced absence from the church and to the sadness it had caused him. He said his illness had not been of a paralytic nature, and he was sorry that such a rumor had saddened his congregation by attributing his illness to such a cause. The evening service was taken by Rev. W. H. Anderson of the Laymen's Missionary Movement. On the evening of October 24th Dr. Milligan will preach his 33rd anniversary sermon since coming into the pastorate of St. Andrew's Church.

Every ill has its antidote. Rheumatism, sciatica, and nervous troubles have as nature's antidote the waters of the "St. Catharines Well." Visit St. Catharines, on main line of Grand Trunk Ry., and take a course of baths and you will find your youth renewed. Connected with the spring is "The Welland," a modern hotel with everything needed for comfort and complete rest.

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

QUEEN'S ALUMNI CONFERENCE.

A programme of the Annual Alumni Conference of Queen's University is a proof of excellence. Certainly that of the Eighteenth Conference held last week within the walls of "dear old Queen's" was quite in keeping with this enviable reputation. This year the aid of few outsiders was called upon to make the Conference a success, so that the University has special reason for being proud of her sons and of the members of her staff. There was only one disappointment—the attendance. It may be asking too much to expect men, even within convenient reach of Kingston, to give four days to such a gathering at this busy season of the year. But surely, those who know really, time cannot be better spent than in attending such a series of meetings as those of the Conference; it is the best tonic a minister can take to brace him for his winter's work. The committee is pledged to make the attendance larger next year, but it can scarcely promise a better programme.

President James Wallace of Lindsay did not allow proceedings to lag and usually succeeded in stirring up a profitable discussion least any of the precious minutes should be wasted. So well did he do his work that the Conference unanimously re-elected him to his high office, with Rev. John Hay of Renfrew as Vice-President, Rev. Prof. Wallace of Queen's as Secretary, and Rev. T. B. Burke, Kingston, Treasurer.

Only a few comments can be made on the various features of the programme. Monday evening Rev. S. P. Rose, D.D., addressed the Conference on "The Outlook for the Pulpit of Tomorrow"—an eloquent plea to maintain the highest ideal for the ministry. Prof. O. D. Skelton on Tuesday evening had as his subject "Industrial Insurance and the Working-man," and Prof. Morison, on Wednesday evening, "John Calvin, his Place in History and His Influence Upon Modern Thought." Thursday evening, Rev. C. J. L. Bates, M.A., a Queen's graduate, recently returned from Japan, made the missionary contribution, "Potent Forces in the Making of New Japan." Mention must also be made of Prof. Scott's paper on "Jesus and the Kingdom of God," and Prof. Cappon's, "The Pre-Raphaelite Movement and the Art of Millais."

The day sederunts were devoted for the most part to the discussion by the Alumni of their more special problems. In previous years these papers have been largely critical, analytic pieces of work. This year a move was made in a more positive and constructive direction. It was most gratifying to find such excellent work done by the men whose names were on the programme. From first to last a very high standard was maintained. Some of the subjects were as follows: "The Problem of Suffering in the O. T.," "The Problem of the Book of Job," "The Pre-Christian Belief in Immortality"; and in the N. T. "The Development of the Idea of the Kingdom of God" and "The Development of the Title, Son of Man in the O. T. and N. T." Every member who contributed to the programme had only one testimony to bear, that they themselves derived the greatest benefit from their work and were determined to pursue their subject to a greater length.

## ANY KIND OF SKIN TROUBLE

Quickly Yields to D.D.D. Prescription.

Oil of wintergreen is recognized by the medical fraternity as one of the best of all remedies for skin diseases. But it has been found most effective when combined with thymol, glycerine, etc., as in D. D. D. Prescription.

The following letter, written on July 12 last by Mrs. R. E. Purdie, of Condie, Sask., gives an idea of the variety of uses of D. D. D. in the household.

"Last winter I sent for one of your free samples of D. D. D. Prescription. I tried it on sores that broke out on a teething baby's heel, on cold sores and on a mild type of eczema, and found it worked well, curing each trouble quickly and easily.

This summer we have used it on bad mosquito bites and it heals them in two or three applications."

D. D. D. is a wonderfully soothing, cooling liquid, which instantly allays the itching caused by skin diseases and cures them.

For free sample bottle of D. D. D. Prescription write to the D. D. D. Laboratory, Department OD, 23 Jordan St., Toronto.

For sale by all druggists.

## HEALTH AND HOME HINTS.

For baby's use, I always recommend pure Castile soap. It is made of vegetable oils only, and will suit the tenderest skin. The best can always be got at the Standard drug store, Ottawa.

Eating between meals destroys a child's digestion. If he has biscuits, etc., at odd moments it is impossible for him to eat his proper food at the regular times.

Brown Bread.—One cup buttermilk, one-half cup cream, one egg, one cup sugar, a pinch of salt, one-half cup molasses, one cup wheat flour, one cup corn meal, two cups graham flour. Steam two hours, then bake twenty minutes.

Sprat Toast.—Fry six or eight sprats, remove the skin and bone, and pound in a mortar with some butter. Season highly with cayenne and salt, add a squeeze of lemon juice and some chopped parsley, and serve on fingers of buttered toast.

Apple Cake.—Roll out some baker's dough to the thickness of half an inch, cover half with chopped apple, sweeten and scatter ginger over. Cover, and bake in a quick oven. Eat hot for tea.

## SPARKLES.

The Court—You will swear that the prisoner stole your umbrella?

The Plaintiff—Your honor, I will swear that he stole the umbrella I was carrying.

\* \* \*

A lad was standing with his donkey and barrow selling vegetables in London one day, when a smartly dressed young man came up and asked:

"I say, boy, would you like to drive me to the Mansion House?"

The boy thought for a moment and then replied:

"Yes, gov'nor; but I don't think the 'arness would fit yer."—Exchange.

\* \* \*

"Madame, could you spare a hand-out or cold bite? I was wit' de man date discovered de Pole."

"Where's your proofs?"

"De proper thing, mum, is to provide de banquet, and den ask fer de proofs."

\* \* \*

What is a baby? The prince of walls; an inhabitant of Lolland; the morning caller; noonday crawler; midnight brawler; the only precious possession that never excites envy; a key that opens the hearts of all classes, the rich and poor alike, in all countries; a stranger with unspeakable cheek who enters a house without a stitch at his back and is received with open arms by every one.

Teacher—Johnny, what is the meaning of the word "procrastinate"?

Pupil—Put off.

Teacher—Right. Use it in an original sentence.

Pupil—The brakeman procrastinated the tramp from the train.

Mr. Brown, looking for his wife, asked the cook:

"Bridget, can you tell me of my wife's whereabouts?"

Bridget, evidently embarrassed, hesitated before replying, "I think they are in the wash, sorr."

\* \* \*

Book Agent—Is the lady of the house in?

Jimmy—Maw says which book are you selling?—Peary's or Cook's?

CAUSE AND CURE  
OF NEURALGIAModern Methods Dispose of the Cause  
Instead of Treating the Symptoms.

Neuralgia means simply "nerve pain," so there may be a great variation in the character and intensity of the pain and any nerve in the body may be affected. There are a number of causes of neuralgia, but the most common is a general run-down condition of the system. The discovery of this fact from reliable statistics led to the new treatment for neuralgia which consists in building up the general health by the tonic treatment and so disposing of the cause of the trouble.

Persons reduced by acute sickness, or by severe mental or physical strain, or by loss of sleep are frequently victims of neuralgia and it is common in the case of those suffering from anaemia or bloodlessness. This brings us to the actual cause of neuralgia, which is nerve starvation. The blood which in normal health carries to the nerves all of their nourishment, is unable to perform this duty satisfactorily when it is weak or impure. Build up the blood and the neuralgia pain will disappear as the nerves become better nourished. Dr. Williams' Pink Pills are a blood-making tonic, and for this reason cure even the most obstinate cases of neuralgia. Every dose of this medicine makes new, rich blood, which feeds the starved veins and drives out the sharp, darting, stabbing pains of neuralgia. Mrs. John Tibert, Little River, N. S., says:—"A few years ago I was a great sufferer from neuralgia in my head and face. At times the attacks were simply excruciating, and I would be forced to remain in bed. I tried doctors' medicines, but did not receive any benefit until I began using Dr. Williams' Pink Pills, and I am happy to say that the benefit I received from these was wonderful. I may also add that Dr. Williams' Pink Pills cured my daughter of anaemia and indigestion, at a time when we began to despair of her getting better. I can highly recommend these Pills to anyone suffering from these troubles."

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

The fear that hath torment is the fear that lacks that consciousness of the presence and love of God, which it is the privilege of every believer to possess. The perfect love that casts out fear is the goal of all believers who go on as they are led.

"Let the GOLD DUST Twins do Your work!"



GOLD DUST

WASHING POWDER "CLEANS EVERYTHING."

The N. K. FAIRBANK COMPANY

MONTREAL

If You Have Rheumatism Let Me Send  
You a 50 Cent Box of My  
Remedy Free.Deformity in Chronic  
Rheumatism.I Will Mail FREE To Anyone Suffering From Rheumatism, Gout,  
Lumbago, Sciatica (Who Will  
Enclose This Advertisement)A 50 Cent Box of my  
Rheumatism Remedy Free.

My Remedy has actually cured men and women seventy and eighty years of age—some were so decrepit that they could not even dress themselves. To introduce this great remedy I intend to give fifty thousand 50 cent boxes away, and every suffering reader of this paper is courteously invited to write for one. No money is asked for this 50 cent box, neither now nor later, and if afterwards more is wanted I will furnish it to sufferers at a low cost. I found this remedy by a fortunate chance while an invalid from rheumatism, and since it cured me, it has been a blessing to thousands of other persons. Don't be sceptical, remember the first 50 cent box is absolutely free. This is an internal remedy which goes after the cause of the trouble, and when the cause of rheumatism is removed, have no fear of deformities. Rheumatism in time will affect the heart, so do not trifle with this merciless affliction. Address, enclosing this adv., JOHN A. SMITH, 43 Laing Bldg., Windsor, Ont.

**Grand Trunk  
Railway System**

**MONTREAL**

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

4.40 p.m. (daily)

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

8.35 a.m., 11.55 a.m., 5.00 p.m. (Week days)

**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 8.20 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.

GEO. DUNCAN,

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

**New York and Ottawa  
Line**

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

And arrive at the following St  
Daily except Sunday:—

3.50 a.m.	Finch	5.47 p.m.
9.33 a.m.	Cornwall	6.24 p.m.
12.68 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.80 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 6.35 p.m. Mixed train from Ann  
and Nicholas St., daily except Sunday.  
Leaves 6.00 a.m., arrives 1.05 p.m.

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tral Station. Phone 12 or 1182.

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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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Write for Handsome Descriptive  
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**A Model Hotel Conducted for Your Comfort.**

Location and Size: Around the corner from the  
White House. Street car route to palatial Union  
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Plans, rates and features: European, \$1.50 per day  
upward; with Bath \$2.50 upward.

American, \$3.00 per day upward; with Bath, \$4.00  
upward.

Club Breakfast 20 to 75c. Table d'Hote, Break-  
fast \$1.00; Luncheon 50c. Dinner \$1.00.—Music.

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250 ROOMS NEWLY FURNISHED WITH  
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When you visit Boston, if you desire the greatest com-  
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the hotel, its nearness to the Union Station, State  
House, Court House, Theatres, and Business Houses.  
In other words, it is a part of Beacon Hill. Of course  
what you want when you visit Boston is comfort and  
safety, and, if economy goes with it, that makes a  
combination that will undoubtedly prove satisfactory.  
Therefore, when in Town, "TRY THE REXFORD"  
and we will make special efforts to please you.

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WINNIPEG, MAN**

**Grain of all Kinds.**

Handled on Commission and  
Sold to Highest Bidder, or  
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**500,000 BUSHELS OF OATS WANTED.**

Write for our market card. Wire  
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SODA  
BISCUITS**

Are in every respect a  
Superior Biscuit

We guarantee every pound.  
A trial will convince.

**ALWAYS ASK FOR  
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**THE DRINK HABIT**

Thoroughly Cured by the Fittz  
Treatment—nothing better  
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Rev. Canon Dixon, 417 King St.  
E., has agreed to answer ques-  
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Clergymen and Doctors all over  
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Cases, 12 Quarts, \$4.20

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**SEALED TENDERS** addressed  
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Majesty's Mails, on a proposed  
contract for four years, 12 times  
per week each way between Apple  
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Printed notices containing fur-  
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of proposed Contract may be seen  
and blank forms of Tender may  
be obtained at the Post Office of  
Apple Hill and Martintown, and  
at the Office of the Post Office  
Inspector at Ottawa.

G. C. ANDERSON,  
Superintendent.

Post Office Department, Mail  
Service Branch, Ottawa, 11th Oc-  
tober, 1909.

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COMPANY  
OTTAWA to KINGSTON**

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

By Rideau Queen on Mondays  
and Thursdays, and Rideau King  
Tuesdays and Fridays, at 2 p.m.,  
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Tickets for sale by Ottawa For-  
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Is the most desirable Executor, Admin-  
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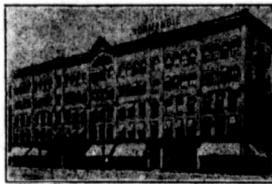
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<b>4%</b>	Capital Paid Up, \$2,500,000 Reserve . . . 400,000	<b>4%</b>
Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.		
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American Plan, \$2.50 per Day and upwards.  
European Plan, \$1.00 per Day and upwards.  
Hot and Cold Running Water in all Rooms.  
Rooms with Bath Extra.

A HIGH GRADE CAFE.

Restaurant and Buffet in Connection.

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S.-W. COR. BROADWAY at 54th STREET

Near 50th St. Subway and 53d St. Elevated



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10 MINUTES WALK  
TO 20 THEATRES

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HARRY P. STINSON, formerly with Hotel Imperial.  
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**Synopsis of Canadian North-  
West.  
HOMESTEAD REGULATIONS**

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

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

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

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

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

W. W. CORY,

Deputy of the Minister of the  
Interior.

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

**G. E. Kingsbury**

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Prompt delivery. Phone 936

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Steamer leaves Queen's Wharf  
daily (Sundays excepted) at 7.30  
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Excursions to Grenville Tues-  
days, Thursdays and Saturdays  
50c.

To Montebello every week day,  
50c.

Steamer will not stop at East  
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Ticket Offices—Ottawa Despatch  
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Geo. Duncan, 42 Sparks St.; A. H.  
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TELEPHONE 242.