

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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## CRY OF THE UNSUCCESSFUL

Have you thought, in your moments of triumph,  
 O, you that are high in the tree,  
 Of the days and nights that are bitter—  
 So bitter to others and me?  
 When the efforts to do what is clever  
 Result in a failure so sad,  
 And the clouds of despondency gather  
 And dim all the hopes that we had?

Have you thought, when the world was applauding  
 Your greatness, whatever it be,  
 Of the tears that in silence were falling—  
 Yes, falling from others and me?  
 When the hardest and latest endeavors  
 Appeared to be only in vain,  
 And we've curtained our eyes in the night time  
 Indifferent to waking again?

For it wants but little reflection,  
 And you'll be the first to agree  
 That the favors in which you are basking  
 Are darkness to others and me.  
 And it's hard when you lie in the sunshine  
 Of fortune so smiling indeed.  
 If you have not a thought for the many  
 Who'll never—can never succeed.

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At McCrimmon, Ont., on Oct. 3, to Mr. and Mrs. K. A. Fraser, a son.  
 At 12-4th Kenyon, on Oct. 21, the wife of Mr. A. D. McMillan, a daughter.  
 At St. Andrew's manse, Stratroy, on Oct. 28, 1909, to Psv. W. M. and Mrs. Kannawin, a son.  
 On Oct. 28, 1909, to Mr. and Mrs. E. Norman Smith, 660 Rideau street, Ottawa, a son.  
 On Oct. 19, 1909, to Mr. and Mrs. Chas. Stewart, 67 St. George street, Berlin, a daughter—Jean Robins.  
 On Oct. 29, 1909, at Westboro, to Mr. and Mrs. A. Grlerson, a son.  
 At Halleybury, Ont., on Oct. 25, 1909, to Mr. and Mrs. John I. Rankir, a son.  
 At Kingston, Ont., on Oct. 27, 1909, to Mr. and Mrs. J. A. Irvine, a son.

**MARRIAGES.**

On Saturday, Oct. 23, 1909, at St. Andrew's church, London, by Rev. James Ross, D.D., Janella, niece of Mr. C. A. Whitman, to Harvey Warner Scarff, son of Mr. James S. Scarff, Woodstock.  
 In Montreal, on Oct. 27, 1909, by the Rev. R. W. Dickie, Harriet Moore, daughter of the late William Moore, to William George Bruce.  
 At Red Deer Lake, Midnapore, Alberta, on Oct. 14, 1909, by the Rev. H. McKellar, Miss Tena Grant, third daughter of J. G. Grant, Esq., of Corunna, Ontario, to Mr. P. C. Cowling, of Crossfield, Alberta.  
 On Oct. 23, 1909, by Rev. S. Burnside Russell, Maud Eliza Person, eldest daughter of J. C. Person, Elmhurst, to W. G. Hamilton Brown, of Toronto.  
 At St. Andrew's church, Vancouver, B. C., on Oct. 11, 1909, by Rev. R. J. Wilson, W. E. Sinclair, of New Westminster, B. C., to Miss Margaret Sutherland Morrison, daughter of the late Roderick Morrison, of Dominionville, Ont.

**DEATHS.**

On Oct. 29, 1909, at 2.40 a.m., at her residence, Billings' Bridge, Ont., Maria Murray, relict of the late Charles Billings, aged 83 years, 10 months and 17 days.  
 At Vroomantion, Oct. 18, 1909, Mrs. Charles McMullen, aged 80 years.  
 At Cornwall, on Oct. 27, 1909, Robert S. Atchison, aged 41 years.  
 At Ottawa, on Oct. 29, 1909, Mrs. Catharine Clark, aged 78 years.  
 At Cardinal, on Oct. 15, 1909, Mrs. Grant, widow of Paul Grant, aged 84 years.  
 At his residence, "Rosebank," Masonville, on Oct. 20, 1909, Thomas McComb, in his 90th year.  
 On Oct. 28, 1909, Mrs. William Smith, of Stoney Mountain, Manitoba, aged 53 years.  
 At Windsor Mills, Que., on Oct. 22, 1909, Marlon Shanks, widow of the late James Alkenhead, aged 80 years.  
 On Oct. 23, 1909, Thomas Young, of Greenway, Manitoba, formerly of St. Andrew's, Argenreull, Quebec, aged 88 years and 9 months.

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## NOTE AND COMMENT

Andrew Carnegie has offered to the State of Pennsylvania through Doctor Dixon, Health Commissioner, a donation of 450 acres near Crumson for a tuberculosis sanitarium.

Henry March, known as the "radium king" of England, has arrived in New York to establish an institute for the treatment of cancer and other diseases in which radium has been used with success.

The Western Christian Advocate (Cincinnati) tells of an unusual experience in an Indiana town in the entertainment of an annual conference of the Methodist Church. The Roman Catholic priests of the town invited and entertained members of the conference, and the presiding bishop was entertained in a family where husband or wife was a member of the Catholic Church.

Knud Rasmussen, a Danish explorer, writing to his wife from Greenland, in support of Doctor Cook's claim to having discovered the North Pole, declared that Eskimos familiar with the expedition confirmed every statement of Doctor Cook and from the story of the Doctor's Eskimo companions marked on a map the route of the party and described the long journey from shore over the polar ice.

In Japan fifty years ago the number of divorces was equal to one-third of the marriages, but to-day it is only one in six. The Japanese language contained no word for wife, but now the family ties are similar to those in Christian nations, and the change is one of the results of Christian missions. Japan is the only country in which the proportion of divorces to marriages is decreasing.

Says the Christian Guardian: A Methodist layman, not living in Canada, unfortunately, writes to the editor of his church paper saying that he and his pastor will become responsible for the putting of the paper into every home on the circuit. We would like to meet that layman; he is a wise man and a Christian. We wonder if one lone man in Canada could be found to follow such an example.

A series of Sunday evening lectures, says the Irish correspondent of the British Weekly, has been organized in the Presbyterian churches of Dublin, upon a plan which might with advantage be adopted in other cities. Twelve ministers have entered into the scheme and a course has been drawn up of twelve lectures on "Pre-Reformation Prophets." Under an arrangement for the exchange of pulpits each of the lectures is delivered in each of the twelve churches. The subjects include the Apostle Paul, Augustine, Patrick Anselm, Tauler Wyclif, Huss, Savonarola, Francis of Assisi, and Luther.

Gipsy Smith is about closing a month's campaign in Chicago where he has met with fine success. The meetings were held in the Armory which has a seating capacity of fully 8,000 and the building is packed at every service. The city is said to have received an awakening such as it has not known since the days of Moody. The press of the city has devoted much space to reports of the meeting and thousands are being saved. The evangelist is said to have led over twenty thousand through the objectionable portions of the city one evening. Our churches in Chicago are actively identified with the work.

In order to stop emigration of Swedish farm laborers, a national subscription was started in that country for a loan fund to laborers left idle by recent strike, designed to enable them to buy small farms.

The following item, from the N. Y. Christian Advocate, makes interesting reading: Dr. James M. Barkley, who was moderator of the Presbyterian General Assembly (North) this year, served in the Confederate army, as did Dr. W. E. Boggs, this year's moderator of the Southern Presbyterian General Assembly—a fact of significant interest entirely apart from the coincidence. The prophet who would have predicted in 1864 that forty-five years later both the great divisions of the American Presbyterian Church would give their highest official honor to men who wore the gray would have been without honor in either section of his country.

Says the Missionary Review: Thirty-eight of the foreign missionary societies have appealed to the Student Volunteer Movement to issue a call for 350 men and women. The list of persons needed includes 110 ministers, 35 male physicians, 28 women physicians, 28 male teachers, 68 women teachers, 10 nurses, besides printers, carpenters, stenographers and business men. Of the missionary bodies calling for workers, the Congregational wants 45; Episcopal, 40; Canadian Presbyterian, 38; American Presbyterian, 28; Methodist, 27; Baptist, 23; and Reformed Church, 27. Most of the workers are needed for China, where 120 will be sent. 60 will go to India; 56 to Japan, 19 to Africa, 14 to Turkey and Asia Minor.

The report comes from England that Mormon missionaries are specially busy in that country. The Bishop of London has issued a warning to his clergy against the renewed efforts of Mormon agents to entrap young men and women. By assiduously visiting from house to house, by unstinted distribution of literature, and by their open-air meetings, they captivate inexperienced and unsuspecting souls. The Bishop has written a number of pamphlets exposing Mormon practices and refuting Mormon statements. To counteract the Mormon influences, the Christian people are holding open-air meetings, visiting from house to house, distributing literature and teaching clearly and definitely the fundamental doctrines of the Old and New Testaments.

The French school-war is decidedly "on." The Catholic authorities have forbidden the use of the textbooks in history provided by the State, and the State authorities are firm. M. Joseph Caillaux, former minister of finance, in a speech in which he warned the country of the danger of being involved in a fresh struggle against clerical interference with the government schools, declared that the text-books had been interdicted solely because they failed to eulogize such incidents as the St. Bartholomew massacre and the revocation of the Edict of Nantes. It is an unreconcilable difference, and the struggle is inevitable. The regrettable element, not only in France, but wherever Rome is the dominant church is the almost inevitable confusing of Romanism and its teaching and policy with essential Christianity, and the consequent breaking away from all faith by a large number of the people because of their recoil from Rome. Protestantism has been misrepresented to them and they pass it by as but another form of the old tyranny. It is a time of opportunity for the Protestant Church, as well as a time of special responsibility.

Can not the managers of the proposed centennial exhibition at Winnipeg in 1912 find a useful hint in the following item taken from the Methodist Recorder: The Seattle Exposition bids fair to be a financial success. This is the more remarkable because it is at the country's extreme edge and on the least populous side. Financially every world's fair held in this country—and there have been many of them—has been a financial failure. It is pertinent, therefore, to inquire the occasion of this success. In the opinion of some the cause is not far to seek. It has been a clean, orderly, whiskeyless fair. The management made no concessions for the sale of liquors, although, it was said, they were offered as much as five hundred thousand dollars, with a percentage of the profits added, for the privilege. But this fine offer was steadfastly refused. The absence of whisky and intoxicating liquors has resulted in the absence of disorder. There have been few arrests on the grounds. It is said that on the opening day there was an attendance of about one hundred thousand people, and yet there was but one arrest. This is a most remarkable thing. Even what few arrests have been made on the grounds since the opening of the Exposition have been of criminals from abroad who have had a temporary sojourn there and were pointed out by official information from Eastern cities. We believe the American people will sustain any management which seeks to put morality and order and safety and decency before questionable or disorderly methods of gain. It is very possible the secret of the success of this great exposition is to be found in the moral stand which its management took in the beginning.—Methodist Recorder.

The Presbyterian Presbytery of New York has been somewhat stirred up in connection with the ordination and installation of Rev. Alex. Black, a brother of Dr. Hugh Black and a recent graduate of the Union Theological Seminary. When he and two other young men were heard in trials by the presbytery there were a number of members dissatisfied with their responses to the examination questions, but the young men were admitted to license. Later when Mr. Black's ordination came before the presbytery, similar objections and protests were made. The ground of objection was doctrinal unsoundness. The presbytery refused to sustain the objections and proceeded with ordination. The case was appealed to the Synod of New York, and last week it, in the main, sustained presbytery. It is in some respects a peculiar case. Those among the at least comparative orthodox who have not joined the protestors appear to extenuate the young man's cause on the ground of immaturity. In a letter to presbytery Mr. Black himself says: "My one desire is to preach to men the grace of God as revealed in Jesus Christ, whom I know as my Redeemer, who as the divine Son of God was sent to us by the Father in his mercy. In Christ God has supremely revealed himself to me, and with Paul I can say that 'God was in Christ reconciling the world unto himself.' Through Christ alone can we truly know the Father and his will for us, and this he has shown us by his life here, his death on the cross and his resurrection from the dead. 'And the word became flesh and dwelt among us.' He offered himself as a sacrifice for our sins, and is now lifted up that whosoever believeth may in him have eternal life. In my life I desire to preach Christ to men that they may be persuaded to come to him from their sins, that they may know him in truth and love him with their whole souls and take him as their Lord and God."

SPECIAL  
ARTICLES

# Our Contributors

BOOK  
REVIEWS

## AN APPRECIATION OF ROBERT BURNS.

Great men, great events, great epochs. It has been said, grow as we recede from them, and the rate at which they grow in the estimation of men is in some sort a measure of their greatness. Tried by this standard Burns must be great indeed, for during his death men's interest in the man himself and the worth of his genius have been steadily increasing. What estimate is to be formed of Burns—not as a poet, but as a man—is a question that will long be asked and the answers will be in accordance with the principles and temperament of those who give them. Men of the world will regard him in one way, worshippers of genius in another, and there are many to whom the judgment of neither of these classes of critics will be satisfactory. He was born into the world with a noble nature, with endowments of head and heart beyond any of his time; with wide ranging sympathies, intellectual force of the strongest man, sensibility as of the tenderest woman, a keen sense of right and wrong inherited from a pure home—place all these high gifts and graces one on one side, and over against them a nature fierce and turbulent, filling him with wild passions which were hard to restrain and fatal to indulge, and between these two opposing natures a weak and irresolute will, which could often hear the voice of conscience, but lacked strength to obey it. Among his countrymen there are many who are so captivated by his brilliant gifts and genial temperament that they will not listen to any hint at the deep defects which marred them. Some would even go so far as to claim honor for him not only as Scotland's greatest poet, but as one of the best men she ever produced. His moral defects it is ours to know, but it is not ours to judge him who had them. His poetry is a faithful transcript of what was best in the man. Though his stream of song may contain some sediment we could wish away, yet, as a whole, how vividly! how clearly! how sweetly it flows on! the good greatly preponderating over the evil.

### Truthfulness the Basis.

What is the peculiar flavor of the poetic power of Burns' poetry? At the base of all his power lay absolute truthfulness, intense reality, and truthfulness to the objects which he saw. That is what Wordsworth recognized as Burns' leading characteristic. He who acknowledged few masters owed Burns as his superior in this respect when he speaks of him—

"Whose light I hailed when first it shown,  
And who showed my youth  
How verse may build a princely throne  
On humble truth."

Here was a man, a son of honest toil, looking out on the world from his cottage, on society high and low, and on nature in all its varied aspects with the clearest eye, the most piercing insight and the warmest heart; touching life at a hundred different points; expressing what he saw and felt in his own vernacular—in the language of his own fireside—with a directness, a force, a vitality that tingled to the finger-tips making his poems forever classical. Unbounded sympathy, generous impulses, rare flashes of moral insight—all are there. Everywhere you see the strong intellect made alive and driven home to the mark by a fervid heart behind it. His belief and faith in the truthfulness of nature and of pure vision were made manifest in many ways. In the strength of that belief

and faith he interpreted the lives, the thoughts, the feelings and manners of the Scottish peasantry to whom he belonged as they had never been interpreted before, and never can be again. Of "The Cotter's Saturday Night" it is hardly necessary to speak; for as Lockhart has said, no other poem of his does such justice to the better nature that was originally his. It shows how Burns could reverence the old national piety, however little he may have been able to practice it. It is almost the only poem we have from the pen of either of our two great Scottish poets in which an attempt is made to describe that grave, deep reverence of God and things pure which has always been an intrinsic element in true Scottish life and character. No wonder the peasantry of Scotland have loved Burns as perhaps never people love a poet. He not only sympathized with the wants, the trials, the joys and the sorrows of their obscure and toilsome lot, but he interpreted them to others, and this, too, in their own language, made musical and glorious by genius. He made the poorest ploughman proud of his station and his toil, and awoke a sympathy for him in many a heart hitherto indifferent to his interest.

### Restorer of Scotland's Nationality.

In his poetry Burns was not only the interpreter of Scotland's peasantry, he was also the restorer of her nationality. When he appeared the spirit of Scotland was at a low ebb. A race of literary men had sprung up in Edinburgh, who, as far as national feeling was concerned, were entirely colorless; Scotsmen in nothing, except their dwelling-place. The thing they most dreaded was to be convicted of a Scottishism. Amongst these learned cosmopolitans in walked Burns, who, with the instinct of genius, chose for his subject that Scottish life which they ignored and for his vehicle that vernacular which they despised, and who, touching the springs of long-forgotten emotions, brought back to the hearts of his countrymen a tide of patriotic feeling to which they had long been strangers. His patriotism was not merely local; the traditions of Wallace haunted him like a passion, the wanderings of Bruce he hoped to dramatize. If Scotsmen of to-day love and cherish their country with a pride unknown to their ancestors of the last century; if strangers of all countries look upon Scotland as a land of romance, this we owe in a great measure to Burns, who first turned the tide, which Scott afterwards carried to full-flood. Also that Scotland has done and suffered; her romantic history; the manhood of her people; the beauty of her scenery—all these would have disappeared in modern commonplace and manufacturing ugliness, if she had been bereft of her two "sacred poets."

### Reached to Universal Man.

Burns' sympathies and thoughts were not confined to class or country; they were of a thoroughly catholic nature—they reached to universal man. Of this intuitive knowledge of men of all ranks there is no need to speak, for every line from his pen attests it. He would not have been a Scotsman if he had not been a moralizer; but then his moralizings are not mere platitudes—they are truths winged with wit and wisdom. What flashings of moral insight piercing to the very quick! That random sayings flung forth that have become proverbs in all lands! Mottoes of the heart! Such are:

"O wad some pow'r the giftie gie us  
Tae see ourselves as ithers see us!

It wad frae mony a blunder free us

An' foolish notion."  
Or the quick quoted:  
"Facts are chieft that wiuna ding  
An' daurna be disputed."

Who on the text, "He that is without sin among you, let him cast the first stone," ever preached such a sermon as Burns did in his address to "The Unco Gild?" or in the epistle of advice he once sent "To A Young Friend?" What wisdom! What incisive aphorisms! In passages like these scattered throughout his writings, and even in some single poems he has passed beyond all bounds of place and nationality, and spoken to the universal human heart. For all aspects of the natural world he had the same clear eye, the same open heart that he had for man. His love of nature is intense but very simple and direct; no subtilizings nor refinings about it; none of that nature-worship which crept in shortly after his time. As guilelessly as a child might, he goes into the outward world for refreshment, for enjoyment, for sympathy. Everywhere in his poetry nature comes in, not so much as being independent of man, but as the background of "his pictures of human life and human character."

### An Imaginative Creation.

Burns' most valued poems, as distinct from his songs, were almost all written before he went to Edinburgh. There is, however, one notable exception: "Tam o' Shanter," as we know, belongs to Ellisland days. Most of his earlier poems were entirely realistic, a transcript of the men and women, and scenes he had known and visited lifted only a very little off the earth, only very slightly idealized. But in "Tam o' Shanter" he let loose his powers upon the material of past experiences, and out of them he shapes a tale which was purely a creation of his imagination.

Sir Walter Scott has recorded his verdict: "In the inimitable tale of 'Tam o' Shanter' Burns has left us sufficient evidence of his abilities to combine the ludicrous with the awful and even the horrible. No poet, with the exception of Shakespeare, ever possessed the power of exciting the most varied and most discordant emotions with such rapid transitions. His humorous description of death in the poem on Dr. Hornbrook borders on the terrific, and the witches' dance in the Kirk of Alloway is at once ludicrous and horrible." Nowhere in British literature, outside of Shakespeare, is there to be found so much of the power of which Scott speaks—that of combining in rapid transition almost contradictory emotions—if we except perhaps one of Scott's own highest creations, the tale of "Wandering Willie" in Redgauntlet. It is in his songs that the soul of Burns comes out fullest, freest and brightest. It is as a song-writer that his fame has spread widest and will last longest. Of all forms of literature the genuine song is the most penetrating and the most to be remembered, and in this kind Burns is the supreme master. He was cradled in a very atmosphere of melody, else he could never have sung so well. No one knew better than he, or would have owned more feelingly, how much he owed to the old, forgotten song-writers of his country, dead for ages before he was born, and lying in their unknown graves all over Scotland. The words of his songs were inspired by pre-existing tunes, not composed first and set to music afterwards. But all this love and study of the ancient songs and outward melody would have gone for nothing, but for the second element—that is, the inward melody born in the

poet's deepest heart, which harmonized itself into the form of national song; and as it passed through his soul came forth ennobled and glorified by his own genius.

#### Intensity of His Nature.

That which fitted him to do this was the peculiar intensity of his nature, the fervid heart, the trembling sensibility, the headlong passion, all thrilling through an intellect strong and keen beyond that of other men. The first verse which Burns composed was a song in praise of his partner on the harvesting; the last utterance he breathed in verse was a song—a faint remembrance of some former affection. One of the main characteristics of his songs is, that their substance as well as their subjects deal with what is most permanent in humanity; those primary affections, those permanent relations of life which cannot change while man's nature remains what it is. In this the songs of Burns are wholly unlike those songs which seize upon and deal only with the changing aspects of society; as the phases of social life change, these songs are forgotten, but no time can superannuate the subjects on which Burns has sung. He gives us the first spontaneous gush—the first throbb of his strong, simple, manly heart. When at his best you seem to hear the whole song warbling through his soul as naturally as a bird's. The whole subject is saturated with the element of music until it is penetrated and transmuted by it. No other Scottish poet has so much of this native lift as Burns. When his mind was at the white heat stage, it is wonderful how quickly he struck off some of the most perfect of his songs. And yet he could, when required, go back, and retouch them line by line, as he did in "Ye Banks and Braes o' Bonnie Doon." In the best of his songs the outward form is as perfect, as the inward music is all pervading and the two are in complete harmony.

#### The Human Emotions.

In not a few of his songs he has given ultimate and consummate expression to the highest and deepest fundamental human emotions. To show this four songs may be mentioned in each of which a different phase of love has been rendered for all time: "O' a' the airts the wind can blaw," "Ye flowery Banks o' Bonnie Doon," "Gae bring me a pint o' wine," and the other in which the calm depth of long wedded and happy love utters itself, so blithely, yet pathetically, "John Anderson, My Jo, John." Then for comic humor of courtship there is "Duncan Gray cam' here tae woo." For friendship rooted in the past there is—"Should Auld Acquaintance Be Forgotten?" For patriotic heroism "Scots wha hae wi' Wallace bled." And for personal independence, and sturdy, if self-asserting, manhood, "A man's a man for a' that."

In graphic description what words could be put together, or language found better to depict the type of a class then prevalent, "A blitherin', blusterin', drucken bellum"? And what could better represent patient endurance, wise reflection and excusable indignation of the wife of such a character, than the relations of Tam and his "Ain Wife Kate"? Or what could be more beautifully descriptive of the evanescent nature of sensual pleasure than the lines beginning, "You seize the flower, its bloom is shed"? Or what literary production presents such keen irony and subtle humor as is embodied in that unique talk of "Tam o' Shanter"? Then as a picture of the rural cottager's life of his day, what could eclipse his "Cotter's Saturday Night"? Where can we find such a portrayal of the true Scottish character, setting forth earnest loyalty to home and family; to religion and duty—or such a picture of parental and filial affection, mingled with a due proportion of command-

able family pride among the poor and lowly? The beauty of Burns' pictures of character lies in their exact correctness; no strain, no exaggeration. Every Scotman is well acquainted with the "Tam o' Shanter" type; and the cotter's humble but upright family is to be found on almost every fern; while Andrew, the young man, ardent but afraid to start; anxious to learn the right way to success in the battle of life before him, is found in many Scotch households. So purified and ennobled by Burns, these songs embody human emotions in their most condensed form and sweetest essence. They appeal to all ranks, they touch all ages, they cheer toil-worn men under every clime. Wherever the English tongue is heard, beneath the suns of India, amid African deserts, on the western prairies of America, among the squatters of Australia; wherever men of British blood would give vent to their deepest, kindest, and most genial feelings, it is to the songs of Burns they spontaneously turn, and find in them at once a perfect utterance and a fresh tie of brotherhood. It is in this which forms Burns' most enduring claim on the world's gratitude. —J. W. Drape, in United Presbyterian.

#### OTTAWA.

The twenty-third annual meeting of the Ottawa Presbyterian W.P.S.S. was held in St. Paul's church, Ottawa. The meetings were well attended, and full of interest. The officers elected for the coming year are: Mrs. J. Alexander, president; Mrs. J. R. Hill, Mrs. J. H. Turnbull, vice-presidents; with the presidents of auxiliaries ex-officio vice-presidents; Mrs. George Hay, recording secretary; Miss Isabella Durie, assistant secretary; Miss E. H. Gibson, treasurer; Miss A. H. Geggie, secretary of mission bands; Miss Mary Masson, secretary of supplies; and Mrs. C. H. Thorburn, assistant; Miss F. Evans, secretary of literature; Mrs. Urquhart, of Merivale, secretary of Tidings.

A change was proposed in the handling of our missionary work and the matter was discussed to see if such a change would be met with approbation. Boards of management in each province were to be formed, and the instead of one large governing body there should be several, namely, one in each province. This especially would be a great help in the Northwest, where the presbyteries were so very far apart.

The meeting was in favor of the proposed reorganization and in favor of each province having equal representation on the Dominion board. Miss K. Campbell, of Neemuch, Central India, was present and spoke at both afternoon sessions. On Tuesday she spoke to the members of the mission bands, of whom, a large number were present, and on Wednesday afternoon she spoke on the revival in India and the work being done in the training schools of which she has charge.

The members of Presbytery with the delegates and other members of the Presbyterian society were entertained in the church parlors by the ladies of St. Paul's, where a very pleasant social hour was enjoyed by all.

The large public meeting held Tuesday evening was addressed by Rev. Dr. R. P. MacKay, foreign mission secretary of Toronto, who has recently completed a tour of all foreign mission stations. Dr. MacKay dwelt largely with the wonderful progress of missions in Korea. Rev. P. W. Anderson, the moderator of the Presbytery, presided and the greetings of that body were extended by Rev. C. W. Nicol, of Erskine Church. Mr. J. A. Machado spoke on behalf of the Laymen's Missionary Movement.

Next year's annual meeting will be held in McKay Presbyterian Church, an invitation having been received and accepted by the presbytery.

Great Britain owns at present more than one-half of the world's ocean shipping.

#### THE BIBLE AND THE CHILDREN.

By Rev. R. G. MacBeth, M.A.

We have found in the Bible the highest standard of life and character and the truest model for us to follow in our contact with daily affairs. In every department of human activity its ideals are supreme and from its pages we may safely take all our rules of conduct. Questions of right and wrong must in the ultimate be settled by appeal to its decisions while its infinite demands for right-living go crashing like chain shot through the self-indulgent codes of common men.

Magistrates and ministers have been speaking to us recently about the perils that beset the lives of children in our own city. They are walking on a bridge whose hidden trap-doors honey-comb the roadway—or they are going through a defile, along whose steep sides wild beasts lie in wait to spring out upon them. The cry of a child in distress will stir even a coward to run to the rescue, but the sob of the mother over a child in the way of danger shake Heaven itself till an avenging answer comes from the Lord God of Sabaoth.

For we cannot read the Bible without seeing how large a place the child holds in the mind and heart of God. He never left the children out of any covenant into which He entered with men. His promises always embraced the children and emphasis was laid upon the tremendous responsibility of parents for the physical, mental and moral well-being of the coming generation. When Christ came to reveal the fulness of God, He came as a little child honoring motherhood and childhood in the greatest event of human history. There must have been special charm about His splendid boyhood, and where the curtain lifts once we see that noble example of obedience as the Child went down to Nazareth with His parents and was subject unto them. Every disobedient child and every over-indulgent parent must stand forever ashamed in the beautiful light of the carpenter's home.

When Christ went out in His public ministry, He made much of the children. He set a child in the midst of enquiring people and said that the child-life of purity and innocence and faith was the norm of the Kingdom of Heaven. He uttered a terrific malediction against any one who causes children to stumble, and said it would have been better for that one to have had a mill-stone around his neck and be drowned in the midst of the sea. That anathema stands today against every one who lures to ruin those who ought to be turning their feet early towards the Kingdom. Verily, it were better for such people if they had never been born.

Near the close of Christ's life some scenes of surpassing and pathetic interest come athwart the stage upon which Roman militarism and Jewish hate were playing their part. Children strew flowers before the gentle King and He, to the chagrin of the projectors refuses to check the discordant notes of the children's hallelujahs. The children were singing from the heart, and we have Christ's word for it, that heart-music is the only perfect praise of God. And on that post-resurrection morning when Christ would send the rock-like apostle out on a great crusade He gave him, as an evidence of complete restoration, the supreme commission, "Feed my lambs." It is because of these things that to this day we shrink with an indescribable distrust from those who dislike children, while our hearts go out to those whose caressing love takes hold upon child-life with a warmth which colder natures cannot understand.

That answered prayer has been a factor in all that has been done that is worthy of mention and a source of blessing to the Church is a fact that will grow upon any devout inquirer who will look into it.

SUNDAY SCHOOL

The Quiet Hour

YOUNG PEOPLE

PAUL A PRISONER—IN ROME.\*  
By Rev. J. M. Duncan, D.D.

The brethren, came to meet us, v. 15. At a critical moment in a great battle, a certain regiment was lying down in a dense wood. For a time the firing had ceased, and there was a tense silence. The hearts of the men were filled with a nameless fear, and a complete collapse seemed imminent, when suddenly a bird in the woods sent forth a joyous trill of song. Instantly the soldiers in their agony of suspense thought of their names and little ones, and of all that depended on their remaining firm. Their confidence came back, and when the enemy's attack was renewed, it rolled back like the waves dashing upon the immovable rock. A word or a hand-shake of encouragement may help one who is ready to faint, to go forward with new energy and hope. It is so easy to cheer others, and it may help so much.

By himself with the soldier that guarded him (Rev. Ver.), v. 16. There was a college professor who frequently told in the class-room of thoughts that had come to him in his garden. The thoughts were often so beautiful that the students, none of whom had ever seen the professor in his home, pictured the garden as a very Eden—luscious and with a glory of trees and flowers. One day, two of the students made an excuse to visit the professor and get a glimpse, if possible, of the garden. They were taken into the garden, which, to their surprise, they found was the narrowest of strips shut in by high walls. "But, Professor," they ventured to say, "surely this is not the garden you are always talking about, in which such fine thoughts come to you?" "Oh, yes it is," was the smiling reply. "But it is so small. We had imagined quite a large garden." "But," answered the professor, pointing to the clear sky studded with stars, "see how high it is!" So long as our hearts, like Paul's, are open towards heaven, no imprisoning walls can shut its joys out of our lives.

The hope of Israel, v. 20. Right in the path of Atlantic liners, off the coast of Anglesey in Wales, is a group of dangerous rocks called the Skerries, twice each day covered by the tide. Long before the steamer reaches them, a bright point of light reveals their presence and position to those on board. A lighthouse has been placed on the dangerous spot to render the rocks harmless. God's prophets sent to Israel warned them of many dangers in their course like those rocks concealed by the rising tide. But over every place of peril there shone the light revealing the way to deliverance and safety. That light came from Him who was Israel's Hope, the long-promised and eagerly-desired Saviour. And He will lead us, too, so only trust Him, in ways that are safe and happy.

We desire to hear, v. 22. When a railway cutting is made, the banks on either side are at first, perfectly bare—not a sign of vegetation appears on them. But presently, here and there, the seed of a thistle or a dandelion, or what not, finds a lodgement in the bare earth, and by and by the whole space is overgrown with flowers and grasses and herbs. There is no longer any emptiness. Before one could well believe it, the bare banks are covered with the products of seeds that have drifted against it by chance on the wings of the breeze. Our minds and hearts are like that railway cutting. They cannot remain unoccupied. They are always receiving, and never empty. What we hear gives substance and shape to our thoughts and desires, which, in turn,

\* S.S. Lesson, November 14, 1909.—Acts 28: 11-24, 30, 31. Commit to memory vs. 20, 31. Study Acts 28: 11-31. Golden Text.—I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.—Romans 1: 16.

determine our conduct and life. Our ears should ever be open to the good, and fast closing against the evil. Persuading them concerning Jesus, v. 23. Some students at a women's college opened a class for teaching some very poor and ignorant men in the neighborhood. They read to them, they taught them reading and writing, they sang to them, and the men gathered in growing numbers. After some months they asked the men if there was anything in particular they wanted to hear more about. After a hesitating silence, one of the men replied: "Could you tell us something about the Lord Jesus Christ?" Other knowledge is valuable and important in its place, but it is needful most of all that we should know about Jesus. For only that knowledge can save us.

Some believed, some believed not, v. 24. A minister was one day conversing with a friend, and the name of a third person happened to be mentioned. "He is somewhat sceptical, I believe," said the minister. "Yes," was the reply, "and if you knew his life as well as I do, you would not be surprised." Many reject the gospel because it condemns sins in themselves which they are not willing to give up. When we are willing to do God's will, it becomes wonderfully easy to believe His words.

With all boldness (Rev. Ver.), v. 31. A young man at college had resolved to begin a new life and serve Jesus, but he was afraid to make this known to his most intimate friend. At last he mustered courage to make the confession, and, to his wondering delight, he found that his chum had come to the same decision. Each had seen a lion in the way of speaking for Jesus. But when he went boldly forward, the lion vanished.

PRAYER.

O Lord, Thou art ever the same Thy powers never fail. We thank Thee that Thou hast written this truth upon Thy works. It is not upon the surface, but as the water-mark in paper, innate, where it can never be destroyed. The leaf falls, but the life passes into the main reservoirs of the tree. The food we destroy in eating it becomes a part of our body's life. The work and sorrow of life wear out the strength of the body; but they incarnate into our character the virtues and the graces of Christ, as we do all things in His Spirit. And when the body and all things material fall us they fall from us, and let our higher life rise nearer to Thee, where all that is mortal is swallowed up of Thy life everlasting. Amen.—A. W. Lewis.

A MISSIONARY GOSPEL.

The first message at the birth of Christ was a missionary message (Luke 2:10).

The first prayer Christ taught men was a missionary prayer (Matt. 6:10). The first disciple, St. Andrew, was the first missionary (John 1:41).

The first message of the risen Lord was a missionary message (John 20:17). The first command of the risen Lord to his disciples was a missionary command (John 20:21). The first apostolic sermon was a missionary sermon (Acts 2:17-39).

Christ's great reason for Christian love was a missionary reason (John 13:35). Christ's great reason for unity was a missionary reason (John 17:21).

The first coming of Christ was a missionary work (Luke 4:18-21). The second coming of Christ is to be hastened by missionary work (Matt. 24:14).

Our Saviour's last wish on earth was a missionary wish (Matt. 28:19).

The more we live, more brief appear Our lives' succeeding stages; A day to childhood seems a year, And years like passing ages. —Campbell.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Ship of Alexandria.—The needs of two millions of people in Rome determined the course of the world's commerce; all roads led to her gates, all lines of trading ships sought her ports. Most of the carrying trade was in the hands of the Greeks, the Britons of the olden time, and while there was some commerce by land from the north, the great body of Rome's supplies came by sea. Spain sent wool for cloth, North Africa fine hardwood for furniture, and marble and granite for building. Asia Minor sent silks and spices from the Euphrates by the wharves of Ephesus, fish from the Black Sea, and wines from the Greek Archipelago. But the principal channel of trade was from Egypt and the Far East through Alexandria and the Indian Ocean, spices, dyes, gems, gold and perfume came down the Red Sea and the Nile to the Egyptian port. And Egypt had her own manufactures of linen, paper and glass, and, most important of all, her export of wheat. The Nile Valley grew the bread of Rome, and, at some seasons of the year, any delay of the grain ships caused much suffering among the poor in the city. This line of ships created a traffic in passengers to and from the East; and, they were gathered in coasting vessels to the ports where the grain ships touched, and thence they were carried to the capital.

CHRIST IN YOU.

There must be some controlling power in every life, something that gives strength and impulse and motive and direction to do things, that energizes and stimulates. Is it the love of gain? Is it the desire for power? Is it Christ in us the hope of glory? The things that we eat strengthen us. We rise from the table and go forth to our labor with renewed energy, with added strength. The bread in us has been the occasion of activity. Before the noon hour we were hungry, weak, and earned not to carry on our work, but with the hunger supplied we rise from the table ready for any toil. Suppose we partake of the bread of life. Suppose we have eaten of the bread that cometh down from heaven; then Christ in us becomes the source of our hope and our Christian enthusiasm.

As without the supply of our physical wants we have felt our weakness and inefficiency for the day's labor, how can we hope to do a full day's work in the vineyard of our Lord unless we have supplied our spiritual hunger by eating of that bread of which if a man eat he shall never hunger? May it not be just here that the reason lies why some are weak and sickly among us and many faint? Our hands are weak, our knees are feeble because he have not eaten at the table of the Lord. We have failed to partake of his provision. Our labor, therefore, is necessarily inefficient. We have toiled all day and have not earned our penny. We have gone up early into the vineyard to see if the vines budded and the pomegranates were in flower, but we have not seen the footprints of our Beloved. We have gone up to the mountains of myrrh and to the hills of frankincense, but the scent of Lebanon has not been ours. But to go forth with Christ! Then may we sit down under his shadow with great delight, and his fruit will be sweet unto our taste. When Christ becomes the strength in us he will be the beauty and delight all about us. He will be the motive back of all our activities and the inspiration of every endeavor. His strength will be our strength, his life our life, his love our love, and the purpose of his mission will be the purpose of ours.—United Presbyterian.

HELPFUL SERMONS.

They need not be, and are not, conformed to any particular type. Considering the variety of taste and intellectual habit represented in nearly every congregation, almost any method of sermonizing, provided the product be a true sermon, appeals to some of the hearers.

This is true even of a severely theological discourse. There are always some people who are interested in the discussion of doctrine. They want to have arrayed before them the aggregate teaching of the Scriptures on the great themes of revelation and to hear what conclusions the science of theology draws from them and the methods by which these conclusions are reached. They want, also, to know how doctrine fits in with doctrine and how they are articulated into a self-consistent whole. Our forefathers, especially, delighted in this style of sermon, as when the congregation of old Thomas Boston listened with rapt attention while he discoursed on "Faith and Hope. Objects of the Divine Complacency." In four sections, from which he deducted six doctrines, each subdivided into from three to eight heads. It is not surprising that the "practical improvements" had to be deferred to the following Sunday, when he presented them under eighty-six heads.

A method of sermonizing popular with both pulpit and pew is the topical. Perhaps this is because it is a simple and direct way of preaching. It unifies the sermon and makes analysis easy. A preacher who would wander from the track in dealing with such themes as "The Wages of Sin," or "Christ our Exemplar," "The Yoke of Christ," would have to go out of his way to do it. And the things that make it easy to combine unity with clearness of analysis in this method of preaching make it easy for the hearer to follow the thought and to carry it away with him when the service is over. It allows also the introduction of exposition of Scripture and of theological statement.

To many preachers the expository method seems best. Its advantages are truly great. It contributes to systematic study of the Bible on the part of the pastor and to thorough understanding of it on the part of the hearer. It is perhaps the most difficult of all ways of preaching. To take a passage of Scripture, to grasp the central thought running through it, to interpret this and bring it into vital relation to the practical needs of the hearer, requires the highest art of the preacher. In the hands of a slovenly sermonizer this method degenerates into a series of running comments on a section of Scripture, generally commonplace and with no principle of unity binding them together. For a lazy preacher it is the easiest way to occupy a half hour of the service, and at the same time it is the quickest way to send his hearers to sleep. But in capable hands it is a veritable unfolding of the Scriptures that are able to make wise into salvation.

But no method has a monopoly of advantage. Almost every style of preaching has had advocates and illustrious exponents. It is not so much a question of method as of substance. Homiletical rules are helpful, and acquaintance with them is a valuable part of the preacher's equipment. Nevertheless, a sermon may set all the rules of homiletics at defiance and yet bring to men the fulness of the blessings of the gospel of Christ. No matter how closely it may conform in construction to the rules of the schools, or how correct may be its expositions, and how clear its theologizing, or how enriched by the results of study in biblical antiquities and Church history, if the sermon be cold, abstract throughout, remote from the real problems and daily needs of the hearers, it will largely fail of its purpose. It may awaken something of an intellectual interest in the minds of a few, but it will not likely touch even their hearts or persuade their wills. And as for the

great majority of the hearers who have come to God's house hoping for a message that will help them to bear their burdens and carry their sorrows and overcome their temptations and inspire them to fidelity to duty and to the cultivation of whatsoever things are true, just, lovely, and of good report—for these it will be a dead failure.—Lutheran Observer.

THE DEATH IN TRIFLES.

There is no more devilish mistake than that of thinking that one sin may be less dangerous than another. It is the Devil's particular mission to lodge this mistake in our minds; and he succeeds so well that we commit many sins over which we have no qualms because we count them so "trifling." Yet wrong-doing of any sort is sin; and sin is never a matter of quantity. "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." And the wages of sin—any sin and all sin—is death. If a man ought to be at a certain place, or start a certain piece of work, at a given time, and he is a minute late when he need not have been, he is not likely to count that carelessness a sin that has in it all the possibilities of hell. The Devil would not have him recognize this—no, not for the world. But it is so. No man ever goes down into hell without having gotten there through the gradual breaking down of his entire will and character by carelessness in trifles so small that he ignored them. The purpose of Christ in a man is to empower him to recognize death and hell in that which the world counts innocent trifles, and to crowd them relentlessly out of his life.—Sunday School Times.

"IN THE WILDERNESS A CEDAR."

By Annie Johnson Flint.

In the wilderness a cedar—  
Cool and pleasant shade it throws,  
In its shelter birds are nesting  
And a flower grows.

In the wilderness a cedar,  
In the desert sands a spring,  
In the drearest life the dawning  
Of some better thing.

In the wilderness a cedar,  
In the gloom of night a star,  
In the darkest heart the vision  
Of a God afar.

In the wilderness a cedar,  
In the prison-house a dream,  
In the dullest mind some inkling  
Of the poet's gleam.

Is your world a seeming desert,  
Bare of bloom and song and wings?  
Look about you,—lo! the cedar  
And the joy it brings.

DAILY BIBLE READINGS.

- Mon.—Beulah land, the heart (Rom. 14: 16-19).
- Tues.—A land of heart-peace (John 16: 22, 23).
- Wed.—A land of plenty (Jer. 31: 12-14; 25, 26).
- Thurs.—A land of joy (Isa. 66: 10-12, 14).
- Fri.—A land of fellowship. Gal. 5: 25 to 6: 6).
- Sat.—A land of love (I Cor. 13: 1-13).

There was never a sunbeam lost, and never a drop of rain;  
There was never a carol sweet that was sung in vain;  
There was never a noble thought but through endless years it lives,  
And never a blacksmith's blow, but an endless use it gives.  
Know, then, that it still holds true, from the skies to the humblest soil,  
That there is no wasted love, and there is no wasted toil.

If you want to serve your race go where no one else will go, and do what no one else will do.—Mary Lyon.

BEULAH LAND.\*

By Robert E. Speer.

One of Daniel Quorn's practical religious notions was that there are through the land of life two routes, one high up along the hills with fine outlooks and clear air and God's skies just over us, and the other low, with views shut in, the far prospects limited, and the skies of God far away. There are such routes, many, many of them. We may move on any level we choose, all the way from the bogs and the morasses amid which we almost sink as we struggle along, to the pleasant path through the fields, to the higher path along the hillsides, to the top-most path of all along the mountain tops, not without its rough places but with all its difficulties atoned for by the exhilarating air and the noble effort and the far, far vistas of the distant things.

But this is not the accurate way to put it; for the Land of Beulah is not a rough hill route to be held with difficult struggle on our part. It is a land of rest, where we enter into a peace which nothing can mar, which we did not create, which we accept in Christ, who is made unto us peace and rest. To each of us is opened the possibility of living this life of rest in Christ. The Keswick hymn describes an experience within the reach of the faith of each of us.

"Like a river glorious is God's perfect peace,  
Over all victorious in its bright increase,  
Perfect yet it floweth fuller every day,  
Perfect yet it groweth richer all the way.

"Stayed upon Jehovah hearts are fully blest  
Finding as He promised perfect peace and rest,  
"Hidden in the hollow of His blessed hand,  
Never foe can follow, never traitor stand;  
Not a surge of worry, not a shade of care,  
Not a blast of hurry touch the spirit there.

"Every joy or trial falleth from above,  
Traced upon our dial by the Sun of Love,  
We may trust Him fully all for us to do;  
They who trust Him wholly find Him wholly true."

And yet there is a struggle involved so long as the old nature lingers with us, and that is as long as life lasts. Here on earth we shall not be free from the need of war and conflict. There are foes within and without who will not leave us, and who will find in our fancy that we are freed from them their very opportunity to take us and overwhelm us or to trick us into defeats of which we are not aware, as we go along in our foolish dreams of security.

Nevertheless, this struggle is not in Christ. It is in the life or the section of our life which is not yet safe in Him. In Him there is no strife or war or conflict. And what we need is simply to come wholly into Christ. In the garrison of His love there is perfect peace. In His companionship there is perfect guidance. In His obedience there is invincible power. Christ is all that we need, and if we will only live in Christ we shall be in Beulah Land, in heavenly places while here on earth. Why will we not walk with Him in such heavenly bliss?

"In heavenly love abiding  
No change my heart shall fear,  
And safe in such confiding,  
For nothing changes here,  
The storm may roar without me,  
My heart may low be laid;  
But God is round about me,  
And can I be dismayed?"

We may live now the life of rest and confidence in Christ.

\*Y.P. Topic, Sunday, November 14, 1908—Pilgrim's Progress Series. XI. Beulah Land (Isa. 62: 2-5).

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C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, NOV. 10, 1909.

A contributor to the "Saturday Review" reminds us that nothing is given in this world, everything is paid for. Cecil Rhodes suffered intensely from cardiac trouble, but he gave us a continent! Scott wrote the Waverley Novels in a state of mental agony resulting from financial embarrassment. Keats (a consumptive), Byron, and Shelley suffered terribly both in body and mind, but we have the expression of their pain, and the world is the gainer. Who knows the physical and mental conditions under which Shakespeare wrote his immortal works?

Dr. Ellsworth, of Boston, Massachusetts, declares that from an experience of over fifty years with the care and treatment of 30,000 patients at the Washington Home, from 15 to 20 per cent. of all cases of inebriety treated in properly organized hospitals were permanently restored, and at least 80 per cent were temporarily improved and benefited. The statistics of legal treatment of drunkenness by fines and imprisonment show that less than one per cent. of all persons arrested are restored, while 99 per cent. are permanently trained to careers of crime and pauperism, and made worse by the efforts of the state to cure them. "What is needed," declares Dr. Ellsworth, "are work house hospitals and reformatories conducted along military lines, where restraint and occupation can be combined to permanently overcome the disease, and restore the patient to health again." Some reform in the line here indicated should be inaugurated in the various provinces of the Dominion. The Whitney Government in Ontario, now that Sir James has given such unequivocal testimony to his deep interest in temperance, can do nothing better than revise a practical and effective scheme for dealing with the confirmed inebriate.

## MISARRIAGES OF JUSTICE.

Two verdicts rendered last week in Toronto make reading that will cause the average citizen to question the utility of trial by jury, as well as come to the conclusion that there has been a failure in our boasted administration of the criminal law. In the cases referred to Mabel Turner was tried for the murder of an infant she was paid to nurse and bring up, and Walter Blythe for beating his wife to death. The charges were fully proved, and yet twelve "maudlin sentimentalists" in each case bring in a verdict of manslaughter!

The mitigating plea put forth for Blythe was that he was drunk when the cruel deed was committed. Dealing with this phase of the question, the Pembroke Standard very properly says:

"If one of the cruelest and foulest murders that ever stained the criminal records of Canada is to be at least partially condoned because the wife murderer was drunk when he committed the crime, what is to become of the legal doctrine which is meant to protect the lives and properties of sober, peaceful citizens? The desperado who flourishes his revolver in the public streets, and kills an innocent citizen 'just for fun,' is to be excused because he was drunk. The prowling burglar who murders the householder who is loth to give up his valuables, knows that if he finds it impossible to get away he has only to feign drunkenness and have a flask of whiskey in his pocket, and the worst a jury will give him will be 'manslaughter.' If the excuse of drunkenness is to transform cruel and vindictive murder into manslaughter, a flask of whiskey will serve a murderer almost as well as an alibi."

True, every word of it! And we trust the press of Canada may never again be called upon to record two such gross mis-carriages of justice.

## ARE YOU MEANT?

One of the daily journals described a man not very long ago who had been making a fuss at a church meeting as a "Chronie Kicker." How would it do to have a degree of this kind? Let the abbreviation be K.K. for the sake of the sound, as a sort of tribute to the new mode of spelling. Then it might be said of a man that though he is not a D.D. or an LL.D. he is a K. K., a "Kronic Kicker." Now what is a K. K.? A K. K. is a man who goes to the congregational meeting, or the session, or the Board of Trustees, or the Sabbath school, or the Presbytery, Synod, or Assembly, and opposes everything from bad motives or for the mere sake of opposition. That man is a K. K. This degree may be obtained by either a layman or a clergyman. It is not conferred by any academic or theological body. A man earns it by hard work, which is more than can be said of all degrees, and the people confer it upon him. The conferring power is the vox populi. A K. K. need not know anything, usually he does not. He is all the better of having a cuticle as thick as the hide of a rhinoceros. Usually he has. A K. K. need not be able to do anything but growl, object and ask questions. If he can make a dirty insinuation, all the better. Is there a K. K. in your congregation? Are you a K. K.?

## PRESBYTERIAL EVANGELISM.

The following from the pen of Professor Kilpatrick, D.D., on this important subject has been forwarded to us for publication:

The responsibility of a Presbytery for the religious life of the congregations within its bounds is very great. If it is not felt and discharged, an important element in Presbyterial policy is omitted, and the consequences are very grave. Nothing has been more hopeful in recent years than the serious and worthy manner in which Presbyteries have sought to address themselves to the discharge of the episcopal functions devolving upon them. In particular, it is most interesting to note that several Presbyteries are seeking to carry out the work of evangelism in their respective districts.

This type of evangelism is new in the history of the Presbyterian Church in Canada. Not that evangelism is new. But hitherto it has been occasional and congregational; and often the evangelists have been selected from beyond the ranks of our own ministry. Now the attempt is being made to organize Presbyterians for the work, to carry it out simultaneously among a number of congregations, and to have, as missionaries, ministers of our own Church, who are willing to give their time and strength to the help of their brethren. Among the districts, where this type of evangelism is being attempted, are:

Orangeville, Peterborough, Stratford, Owen Sound, Bruce, in Ontario; Glanboro, Reek Lake, Brandon, in Manitoba; Regina, Arcoia, Alameda, Qu'Appelle, in Saskatchewan; Red Deer, Vermilion, Calgary, in Alberta. All of these take place in November and December.

The success of such an endeavor will depend, under God, upon the preparation made for it, the skill and completeness of all arrangements in connection with it, the quality of the preaching, and the faithfulness of the personal work. Above all, results for the glory of God, and the good of the Church, can only be expected, when the whole enterprise is carried out in the spirit of prayer. No mere method, however brilliant or novel, can command success. No mere machinery, under whatsoever patent, can secure the result. This whole matter belongs to the region of spiritual realities. The supreme need is spiritual power. The essential condition is prayer. No doubt, the ministers and missionaries know this, and are acting on it. But the Church at large is vitally concerned in what they are doing, and owes to them the fraternal duty of co-operating with them in intercessory prayer.

Even now, while the work is progressing in so many different localities, let congregations in their public assemblies, and families gathered in worship, and individuals in their private communion with God, "wait for the promise of the Father," and seek, for those now engaged in this high and sacred task, the gift of the Spirit. Without this, the work will be weary and fruitless. With it, "the joy of the Lord" will be the strength of the workers, and the issue will be seen in lives quickened and Churches stirred. Doing this for our brethren, we shall share in the "good things" which the Father gives to them that ask Him.

## THE N.W. PRINCIPAL AT EDINBURGH.

Referring to the recent unanimous and enthusiastic election of Rev. Alexander Whyte, D.D., pastor of Free St. George's Church, Edinburgh, and known the world over as the greatest preacher in Scotland, to the position of Principal of the United Free Church College or Theological Seminary at Edinburgh in succession to the late Principal Marcus Dods, The Presbyterian Standard says:—"This institution is the most distinguished of the three theological schools of the United Free Church and has generally had the strongest staff, but of late by reason of the presence of Dr. Staker in the faculty at Aberdeen, and of Dr. James Orr, Dr. Jas. Denny, Dr. T. M. Lindsay and Dr. George Adam Smith in the faculty at Glasgow, these two institutions have somewhat eclipsed the more famous and larger one at Edinburgh. Moreover, the Edinburgh school, like some of our famous seminaries in the northern part of our own country, has fallen out of practical contact with the actual requirements of the present-day ministry to a certain extent, and evinces less power than formerly to make effective preachers, though still maintaining a high grade of scholarship."

"The election of Dr. Whyte as Principal of the Edinburgh Seminary is a master stroke and will do more than any other thing to deliver it from undue scholasticism and too great a preponderance of radical criticism. He has never had any sympathy with the well nigh overwhelming wave of radical criticism which has swept Scotland. He is first, last and all the time a practical preacher. And now we come to the statement of the most notable fact about him and the fact which causes him to stand in a class almost by himself among the eminent preachers of the day, and that is the fact that he preaches constantly, pointedly and pungently the doctrine of sin. When Rev. Hugh Black was his assistant and was preaching with much literary charm the softer religion of the more liberal school, the difference between the two men was noted by the half flippant church-goer and hit off in the somewhat crude remark that Dr. Whyte painted everything black, and Mr. Black painted everything white. This is, of course, a gross exaggeration. Dr. Whyte is a man of most helpful, tender and sympathetic spirit, and he is an optimist in the sense that he knows and preaches a gospel of real salvation for a world of real sinners."

"In a thoughtful article in the last number of the Union Seminary Magazine, Rev. J. K. Hall enumerates several of the causes of the decline in the sense of sin which is so characteristic of the present time—such as worldliness, the lessening of the realization of the holiness, majesty and presence of God, the attacks upon the inspiration of the Scriptures, false theories of the Atonement, the over-emphasis of the love and goodness of God, to the exclusion of his holiness and justice, the denial of eternal punishment, the fatalistic philosophy of the time, the general decline in the average piety of God's people, and the failure of the ministers of the present day to preach as they ought upon sin, the holiness and justice of God, judgment to come and the doom of the sinner. He says there are noble exceptions, but the great mass of present-day ministers are falling at this point. Whether the method by which he seeks to establish this assertion in regard to a number of the most evangelical of present-day ministers be altogether legitimate or not, no thoughtful observer of the times will be disposed to question the fact which he states. But Dr. Whyte is one of the "noble exceptions" alluded to, and the cause of vital religion cannot be too heartily congratulated on his appointment to this position of pre-eminent influence over the rising ministry of Scotland."

## DR. LYLE ON AUGMENTATION.

The following notes on Dr. Lyle's admirable address in presenting the claims of the augmentation scheme reached us too late for publication at the proper time: Rev. Dr. Lyle, of Hamilton, Moderator of the Presbyterian Church of Canada, and Convener of the Assembly's Committee for Augmented pastorates, addressed the congregation of St. Andrew's at the morning service. He spoke, first, of the difficulties the church has to contend with. The line of operations extends no less than 5,000 miles, and in many parts is very sparsely populated. At present there is a cry for 100 new ministers to man this wide field. It has become a heavy burden for the church to keep up the supply for so many weak and feeble congregations—the ministers having to travel immense distances, and preach three or four times every Sabbath. Then the Protestant church is so divided 2, 3, 4, 5, 6 and in some extreme cases even 7 different denominations at work in one small town or village, and this among a people socially and politically at variance. In the West, too, there are forms of Christianity that the Reformed churches cannot in conscience approve, and which are working with uncommon zeal and energy. The difficulties are immense, but the Presbyterian Church does not expect easy things all the time. We are prepared to endure hardness as good soldiers. There are encouragements as well as trials and dangers, and it is our part always to speak the unvarnished truth and face the adverse facts as they arise. The Doctor then spoke of the resources of Canada, its 150 millions of acres of wheat-growing lands, and its rich mines of copper, silver and gold. The richest mines, however, will not make a country great—it is the mental and moral fibre of its inhabitants. When we think of our ancestors and their heroic deeds—when we consider that our population is composed of so many noble races of the old Arian stock, Anglo-Saxons, Celts, Germans and Americans, and that all these are blended and adopted in our own Presbyterian Church, we cannot take a back seat, we must step to the front in this great work of evangelizing the masses of our fellow-countrymen. The Anglican church has done nobly—the Methodist has been eminent for its devotion, the Baptists and Congregationalists have always stood for freedom, and the rights of conscience, and what of our own? Has it not done good service in England and Ireland, as well as in its stronghold in Scotland, the land of Knox, and the defenders of the Bible and civil and religious liberty. We cannot, therefore, take a back seat when the cry is "forward." Nay, our place is in the fore-front, striving at present to add 52 new self-sustaining congregations every year. We are supporting 180 men in augmented charges. We are giving them \$26,000 a year, and their congregations in return for this generous aid of the whole Church are giving back in collection between 70 and 80,000 dollars in support of the mission and schemes of the church, both foreign and domestic.

The Doctor then closed his address with a touching and impressive appeal for help and support of the Augmentation Fund.

## ATTRACTIVE PREACHING.

There is a manifest difference between attractive and sensational preaching. Attractive preaching appeals to our affections and confidence—sensational to our admiration and wonder. The one improves the heart by the sweetness of its spirit—the other startles by its novelty and abruptness. The attractive fixes our minds upon the theme discussed—the sensational inspires our regard for the speaker. In the one case the truth appears in its most winning form—in the other it is covered up and lost in the meretricious ornament of a gaudy fancy. We yield a cheerful and willing faith and obedience to the one—while the other excites a momentary impulse that passes away with the allusion.

When a minister adopts the sensational rather than the attractive, he tacitly confesses his incapacity for the higher service of his calling, and descends to the ignoble plane of seeking the praise of men rather than the honor of God. The true minister of Christ only wants Moses and the prophets and the teachings of Christ and the Apostles as the sum and substance of his preaching—while your sensational ministers would join in the request of the rich man to Abraham, to "send Lazarus," or some other spirit from heaven or perdition to startle, without convincing.

It is as true today as it was in the days of Christ that if people will not hear Moses and the prophets, "they would not be persuaded though one should rise from the dead." If Divine truth cannot convince, what can men or even angels do?

The St. Mary's Journal says: "One of the most, in fact the most unpretentious exchange, barring the 'World Wide,' that reaches our sanctum table is the DOMINION PRESBYTERIAN and yet none other comes so surely laden with a spread of good things. It is pithy, meaty, a veritable feast for the quiet moment. The old subscriber picks it up each week, confident of finding something to suit his taste and he is never disappointed. He closes his paper a better and a stronger man morally, spiritually, intellectually, from the quiet, continuous, earnest work of a conscientious unassuming editor." Our St. Mary's contemporary has our thanks for this kind reference to the DOMINION PRESBYTERIAN.

Dr. Chapman, the well known Presbyterian evangelist, announces that hereafter he will defer more to the stated and regular appointments for public worship which prevail in the communities where he may be conducting his services.

Only in the sacredness of inward silence does the soul truly meet the secret hiding God. The strength of resolve, which afterward shapes life, and mixes itself with action, is the fruit of those sacred, solitary moments. There is a divine depth in silence. We meet God alone.—F. W. Robertson.

Hope both expects and desires; therefore it gives courage and pleasure.

There is no friend like a noble ambition.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## A BEACH IDYLL.

David Lyall in British Weekly.

Slade was not sure whether he cared. They had only met three weeks ago on the sands at Lisbeach, the acquaintance rising out of a trifling incident. Slade was thirty-five, and occupied a position of trust with an old-established hardware firm in Birmingham. He knew that in the course of a year or two he would get a small partnership, and that his future, humanly speaking, was assured. He was a man of quiet tastes and sober habits, fond of nature, and able to study her intelligently. He was likewise fond of foreign travel, of which he had availed himself a good deal. This particular summer, however, he had come to Lisbeach with his mother, who was out of health, and needing more of his care and attention than he was usually able to give her. He had not found any hardship in this; nay, he had enjoyed himself more than he had expected. He had been favoured with extraordinarily fine weather, and had made many excursions both inland and seawards. But he had spent a great deal of time on the beach, beside the invalid chair of his mother. Lisbeach was not a large place, but it was getting known. Its wonderful sands were being exploited on the children's behalf, and certainly they were the happiest denizens of the place. A new golf course was being laid out on the broad sand dunes that stretched half a mile in width back from the level beach; but Slade, who was not a golfer, felt sorry about that, because it would disturb the merry picnic parties who on fine afternoons were to be found in almost every hollow.

Slade had not known the girl's name for at least six days, after they had first spoken, when he had rescued one of her small charges from temporary peril; but he knew it now. It was Stella, and he thought how well it became her, and how often her dusky grey eyes looked like stars. She was quite young, but the childlike, wistful face had often a look which seemed to crave pity, to proclaim the melancholy years. He had learned that she was an orphan, and that she was taking care of the children of a relative who had herself gone for a yachting cruise. They were pretty children, but horribly spoiled, and Stella had much ado to keep them in anything like order. Slade often watched them, and sometimes when his mother went in for her afternoon nap he would join the little group on the beach, and help to maintain law and order.

"I suppose you find it easier to keep them good at home; there's a lot of scope here," he said lamely one day when she came back exhausted after a tussle with the eldest boy who would venture on forbidden ground at a spot marked "dangerous current" by the authorities.

"I'm thankful to say I don't have them at home," she said frankly. "I tried it, but it wasn't successful, and Mrs. Werraine got someone else. She has a German governess, who is quite stern with them. She has gone home to Alsace for her holidays."

"And where are you to be found when this holiday engagement is over?" he asked casually, out of a sort of polite curiosity, out of a any deeper interest. He wondered why her face flushed, but supposed it was out of sensitiveness because she had a poor home.

"I had a post in a flower-shop before the end of July. But they shut up for three months, because everybody is away. Perhaps they may reopen again in October."

"Where was that?"

"In one of the London suburbs," she said evasively.

"Which suburb?"

He wondered at his own persistence, and why it should make her cheeks redder more and more. He felt sorry if she was ashamed of the flower-shop. To him all work was honorable, and he held views about social matters which in certain directions were considered quite wild and unusual. But there was something about Slade's quiet placid personality which always commanded respect, and he had quite a reputation in the little circle on the outskirts of Birmingham where he lived.

"I live at Balham," she said at last. "My father was a doctor there. He has been dead five years."

"I think it was very brave of you to essay the flower-shop in the place where you lived. It required a certain sort of courage."

"I did it for spite," replied the girl calmly. "Because people dropped me and were horrid. And I simply loved serving them, and giving them the skimpest value for their money. However friendly they want to be, I shiver with glare at them, and am a frightful assistant."

Slade laughed first, and then pity gathered in his eyes. She looked so like a child, and the bitterness with which she spoke revealed to him what was in its way quite a tragedy.

"You poor child!" he said in a voice which was very tender, too tender, though he did not know it.

"I am not poor at all," she replied defiantly. "I am quite well off. I can earn my own living, if not at one thing, then at another. I don't want anybody's pity."

"How long are you going to be here yet?"

"The next Friday, then Mrs. Lorraine comes back."

"And after that?"

"Balham; but I have nearly made up my mind to go out as a parlour-maid. I think I should like it, and it is very easy to get a place like that. I know a girl like me who did it, and she was quite happy. There's Eric again. Do you think I shall be able to present that boy alive to his mother? I very much doubt it, and except for the grief it would be to her. I don't think it would very much matter."

She darted away, and at the same moment Slade saw his mother's chair being wheeled down to its accustomed place. He rose slowly, and walked away. His mind was full of new thoughts and feelings, and he knew perfectly well that he wished to ask her to give up her struggle and her loneliness and come to him. But she was not at all the sort of woman he had aspired to marry, on the rare occasions when he had thought about it. This was a hot-hearted, undisciplined girl, at war with a hard fate; there was not an atom of repose about her anywhere. And she was so ridiculously young. No, he must banish Stella from his mind. He was at liberty to marry any day so far as his mother was concerned; indeed, she had frequently begged him to give her a daughter; he had a good income, and money in consols, and a home ready. Many people had reproached him for his selfish bachelorhood, and one match-making mamma had even been so bold as to tell him he had failed in his duty to the State.

Should it be Stella?

Slade left Lisbeach next day, partly because he had promised another visit before resuming work, and partly because he wished to remove himself from what had become a danger zone, and to arrive at some just estimate of his real attitude towards Stella. He did not forget her, and then he blamed himself horribly for not having taken some measures which would make it possible for him to find her if he wish-

ed. He took a pilgrimage to Balham, and for a shy man did wonders. He actually entered three flower shops to make enquiries regarding Miss Stella Clisby, but met with no success. Then he went home to Birmingham to work, and put her out of his mind. But he did not find it such an easy task: in fact, he was disgusted to find that the sweet flower-like face and the starry eyes with their slightly appealing glance continued to haunt him to his own decided discomfort. He had no doubt now that he cared, and he cursed the caution, the careful calculating spirit that had deprived him of what he was not now ashamed to call his happiness. So seven months passed away. He had quite decided that summer should see him again at Lisbeach; he remembered that Stella had said it was a favorite summer place with the Lorraines, and what more likely than that she should be there again either on holiday or on duty? He even had thought of putting an advertisement in the personal column of a London newspaper, but shrank from it with some fine instinct he could not have expressed in words. In the month of March in the following year Slade happened to be in London, and was asked to dine at the house of one of the partners with whom he had been doing business in the day. He accompanied him to his home, at Thornthorpe Heath, where he had built himself a lordly dwelling-place. Slade found it necessary to apologise for his lack of evening dress, when he found the style in which his business acquaintance lived; but he found his wife a very pleasant person with a kindly face and a true woman's heart. They had about half an hour's talk before dinner, then Slade went to his room to wash, and presently, when the gong sounded, went down to the dining-room. Two maids stood demurely in the hall waiting for the diners to pass in. Slade glanced casually at them as he passed, and stood stock still, with a slight gasp. One of them was Stella. He advanced with outstretched hand, but she, rather pale and with a haughty little head rather high in the air, motioned him to pass on. Realizing that she was perfectly right, Slade took the hint, and presently was in his place by the side of his hostess. He did not know how he got through the meal. Women caught by an emergency can generally comport themselves better than men. Stella made no sign as she deftly served the meal, showing herself an excellent waitress, anticipating as well as fulfilling the wishes of those at the table. Slade drew a long breath of relief when the door closed upon the two daintily-uniformed figures, and presently, when his host was called to see someone in the morning room, he looked straight into his hostess's kind eyes.

"Will you tell me, Mrs. Ledbury, where you got that servant of yours with the fair hair and the dark eyes?"

"You think her pretty too!" said Mrs. Ledbury with a smile. "I got her through the registry office in the usual way, and she is certainly the best servant I have ever had in this house. I don't mind what I pay her. She is worth twice as much as the other one."

"Of course, she is a lady," said Slade deliberately. "And even in a parlourmaid breeding tells."

Mrs. Ledbury looked perplexed.

"A lady! I don't quite understand. No, I have never asked any questions, I never do about their private affairs. I find they don't like it. I started with ideals on that head, you know; but a short experience of the average servant destroyed them. I have got along much better since. Do you know about her then?"

Slade related when he knew.

"I've been seeking her for the last seven months, and now I've found her I'll take her away," he said deliberately between the puffs of his cigar. "That is, if she'll come."

Mrs. Ledbury was a true woman, and the love story interested her deeply. A little later in the evening she sent the girl to her own sitting-room to fetch a book, and there stood Slade. Stella colored deeply, then grew pale, and would have fled from the room, but he got hold of her hands, and held them fast.

"I've been looking for you since ever we parted at Lisbeach. I didn't know what it all meant then; I know now. I love you; will you be my wife?"

Mrs. Ledbury lost her parlormaid; but rising above the awkwardness of the situation was woman enough to make Stella Slade her life-long friend.

**A DYING GAMBLER'S ADVICE.**

The best-known gambler in the world is dying in New York. When he has discussed gambling his words have had the ring of authority. During his life he has been liberal and now he is practically penniless. To a friend who last week asked him what advice he would give to a boy who came to him for counsel as to a career in life he replied: "There wouldn't be any use giving it, but I would. I'd say, 'I can't tell you what to do, for no two people in the world are alike. You'll have to find your work.' But I'd say to him, 'Take any road but the "crooked one." "I've been a gambler. So are all men. Most business is a form of gambling. Think of Wall Street. But gambling's no profession for any man. It is not even a profitable one, for it's the only one of which you can say, 'The higher you go the lower you go.' The more you succeed the more you fall. The more cleverer a man is, the more brilliant he becomes, the harder it is for a man to get on as a gambler. They get afraid of him." It's a pity that every young man in our country could not have these words impressed upon him. Gambling is one of the greatest curses of the day, whether it be at the race track, in Wall Street, at the card table or at a church fair. The winner gets what he does not earn and what the loser cannot afford to lose. Men are tempted to dishonesty by the apparent chances "that they have at gambling. Then, oft-n, they sink deeper and deeper to utter ruin. "Take any road but the crooked one" is mighty good advice to every man, woman and child in existence.—Evangelist.

**A SILENT PEACEMAKER.**

"I was a peacemaker today," said little Amy happily on her return from school. The Golden Text of the Sabbath school lesson had greatly impressed her the day before, and she had evidently been trying to carry its teachings into effect. "I know I was a peacemaker."

"What makes you think so?" asked some one, half indulgently, half teasingly.

"Cause there was something I didn't tell," replied Amy seriously.

The answer and its note of content provoked a smile, but the child was right. There is a deal of peacemaking in not telling things — the things that do hurt to no purpose when they are repeated. There is truth in the old proverb that "an ounce of prevention is better than a pound of cure"; and while the blessing pronounced on the peacemaker belongs to all who help to end public wars or private feuds, to reconcile belligerent nations or estranged neighbors, it belongs no less to the one whose wisdom and kindly tact prevent the break from occurring. There are so many offences and grievances that would never be known and so never resented if somebody did not tell. Speed all good and kindly words.

**LEARN TO GOVERN YOUR TROUBLES.**

No matter how your heart aches, learn to greet everybody with a smile, with a sweet, cheerful expression. If you cannot get rid of your troubles, do not parade them, do not peddle them out. The people you are tempted to load with your own may have all they can bear of their own.

I once knew a woman who got into such a habit of telling her troubles to everybody that she could not restrain herself even when people went to her for sympathy in sorrow. Her own aches and pains, her own losses and sorrows, took precedence of everything else. No matter what others might be suffering, they must stop and listen to her tale of woe. She never allowed an opportunity to tell somebody of her troubles to pass unimproved. This became such a confirmed habit with her that when she got old, even people who felt kindly toward her avoided her.

A perfect contrast to this woman is a very sweet, charming old lady whose life has been full of trouble, but who has a way of covering it up so that one who did not know of her circumstances would never dream that she had any troubles. She knows how to hide her aches and pains, to conceal the thorn that is pricking her, and to keep unpleasant things to herself.

It is a great thing to learn to hide our aches and pains, to keep to ourselves unpleasant things—things which would project disagreeable, discouraging pictures into the minds of others—Success Magazine.

**COMET'S "INFLUENCE."**

Halley's great comet, which will be seen in the spring of next year with the naked eye, and is already making its mark on sensitized photograph plates in the observatories of the world, has in the past been held responsible for many strange, interesting, and terrifying world events. History records the return of Halley's comet twenty-eight times during the past 2,000 years. According to the "Daily Mail," the following events occurred during, or closely followed, the apparition of the comet:—

- B.C.
- 240.—Defeat of the Carthaginians by Rome. End of the first Punic war.
- 163. — Judas Maccabaeus occupied Jerusalem.
- 87.—Civil war in Rome, the city taken and re-taken.
- 12.—Germany invaded by Drusus.
- A.D.
- 66.—Vespasian began the war which ended in the destruction of Jerusalem by Titus.
- 296.—Britain recovered by Constantius.
- 375.—Italy invaded by the Huns.
- 452.—Gaul and Italy invaded by Attila.
- 531.—Fifty years of plague began in Persia.
- 610.—Mahomet began to preach in Mecca.
- 1066.—Norman invasion of England.
- 1146.—Second crusade.
- 1221.—Conquest of Khorassan and Persia by Jenghis Khan.
- 1378.—Clement VII. anti-Pope at Avignon; forty years' schism in the Church of Rome began.
- 1456.—Turks, having taken Constantinople, threatened Europe. Mahomet II. defeated at Belgrade by John Hunniades.
- 1531.—Inundation of Holland. Earthquake at Lisbon.
- 1607.—Spanish fleet destroyed by the Dutch at Gibraltar.
- 1758.—Prussia overrun by Russians. Birth of Nelson.
- 1835.—Political crisis in England.

Self-love is a flattering glass, which represents us to ourselves much fairer than we are; therefore turn from it, if you desire a true account of yourselves, and look into the pure and faithful mirror of God's law.—Robert Leighton.

**BABY'S OWN TABLETS  
A LITTLE LIFE SAVER.**

There is no other medicine for little ones as safe as Baby's Own Tablets, or so sure, it nits beneficial effects. These Tablets speedily cure stomach and bowel troubles, destroy worms, break up colds, thus preventing deadly croup, allay simple fevers, and bring the little teeth through painlessly." Mrs. C. A. Weaver, Saskatchewan Landing, Sask., says:—"I have used Baby's Own Tablets for my little one in cases of colds, stomach and bowel troubles, and other minor ailments, and have never known them to fail in speedily restoring the child's health. I think there is no medicine for babies like the Tablets." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

**MAKING BIRDS A PART OF THE FAMILY.**

Talking about the birds, a homemaker must learn how to count them into the family, and I will tell you right here how to do it. Besides the grapes, plant elder bushes and bush honeysuckles all the way round your acres. Let there be a good supply of wild cherry tree, and with these, to make a good wind break, alternate mountain ash trees. Then send out word to the birds, and they will come to you and sing to you, and they will not take one berry more than their share, nor will they spoil your bunches of grapes.

I pity the man with a gun, who has no birds to greet him in the morning, and no one to sing in his porch at evening. Every man's homestead should be a bird-paradise, full of music from daybreak to moonrise. The owner should understand that he does not own absolutely, without some rights on the part of the birds, who work as hard as he does. Their music and their love should be part of the education of his children, for really they are more character-making than many books and some teachers.—E. P. Powell, in "Outing Magazine."

**KINSHIP.**

If you have a friend worth loving  
Love him, yes, and let him know  
That you love him, ere life's evening  
Tinge his brow with sunset glow—  
Why should good words ne'er be said  
Of a friend, until he's dead?  
If you hear a song that thrills you,  
Sing by any child of song,  
Praise it. Do not let the singer  
Wait deserved praises long;  
Why should one who thrills your heart  
Lack the joy you may impart?

**LABOR AND DUTY."**

Goldwin Smith in Weekly Sun. Adam Bede, in George Elliot's novel, is a carpenter, physically and morally stalwart; and he is proud of his calling. He loves work and is angry with his fellow workmen for flinging down their tools at the first stroke of the clock. To have seen his like now one must almost be an octogenarian. He, or his descendant, has manual labor. To do as little work as possible, getting the highest possible wages, is now the avowed aim. It might almost be said the pride, of the artisan. It may be partly that our system of popular education has raised the ambition of the laborer above his former lot. If that is so, the change was inevitable, and the only cure for its evils would be some device identifying the interests of the workingman with that of his employer so that he should feel that in working for the employer he was working for himself. No such blessed arrangement at present is in view. The only social revolution so far has been the other way. Even in the age of the Adam of "As You Like It," the world of labor had outlived "the antique time when service sweated for duty, not for meed." It is only possible now so to arrange the meed that the sweating shall be less felt.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## EASTERN ONTARIO.

Rev. John Hay, B.D., of Renfrew, has been preaching at Snake River.

Dalhousie Mills is still vacant, but the congregation is in hope of a settlement in the near future.

The next regular meeting of Glengarry Presbytery will be held in Vankleek Hill on the first Tuesday in March, 1910.

At the manse, Wemyss, Ont., by Rev. H. J. McDiarmid, on 3rd Nov., 1909, Mr. Lloyd Flett, Airdrie, Alta, to Miss Ella Lillie, Maberly, Ont.

Rev. E. W. Mackay, M.A. of Smith's Falls, occupied the pulpit in St. Andrew's church, Arnprior, on Sunday morning. Rev. Mr. Peck preached in Smith's Falls.

At the recent Thankoffering supper and entertainment in St. John's Church, Almonte, the chief feature was an excellent address on missionary work in Canada by Rev. John Hay, B.D., of Renfrew.

On Wednesday evening Rev. Mr. Currie of Perth addressed a thankoffering meeting of the W.F.M.S.S. of Zion church, Carleton Place. The offering amounted to \$102 and considerable more is expected to come in later.

At the meeting of Glengarry Presbytery, held in Knox church, Lancaster, on the 2nd inst., Rev. N. H. McGillivray, moderator, presiding, the call from Avonmore to Rev. S. D. McPhee, of Belfast, P.E.I., was sustained.

The Rev. Mr. Caldwell, of Woodlands asked Glengarry Presbytery to effect some arrangement in his field whereby all the appointments could have service every Sabbath. A committee was appointed to examine the situation.

Rev. W. H. Cramm, of Manotick, interim moderator of the congregations of Richmond, Fallowfield and Goulbourne, vacant through the regretted resignation of Rev. P. Matheson to whom application should be made for a hearing. An early settlement is desired.

The annual Thankoffering "At Home" of the Napanee Woman's Foreign Missionary Society was held at the home of Mrs. W. J. Campbell, on Thursday, Oct. 28th. Mrs. (Miss) J. Hinnie, of Tweed, gave a very helpful address to the ladies. A liberal voluntary offering in aid of the W.F.M.S.S. fund was presented.

The congregation of Elmisle and Rideau Ferry in the Presbytery of Lanark and Renfrew will be vacant after Oct. 31st, owing to the removal of its pastor, Rev. W. T. B. Crombie, B.D., to Athelstane, in the Presbytery of Montreal. Rev. D. N. Coburn, of Smith's Falls will be moderator during the vacancy.

The twenty-fifth annual meeting of the Chatham Presbyterial, W.F.M.S.S., was held in Wallaceburg, and was a very successful meeting in every way. The officers for the following year are: Mrs. A. Hibble, president; Mrs. Haggart, Blenheim, Mrs. Smith, Comber, Mrs. Edington, Blytheswood, Mrs. Fletcher, vice-presidents; Miss McKerral, Chatham, recording secretary; Mrs. Morgan, Wallaceburg, corresponding secretary; Mrs. Bartlett, Windsor, treasurer; Mrs. Scott, Windsor, mission band secretary. The total contributions for this year were about \$2,500, being about \$300 in excess of last year. Mrs. Goforth, returned missionary from Honan, China, gave the address Tuesday afternoon, taking for her theme the power of prayer. She gave a few examples wrought by prayer in her own experience. The place of meeting for next year is Leamington.

## WESTERN ONTARIO.

The Rev. G. A. Hackney, of Bristol, Que., preached in the Presbyterial Church, Bradford, on a recent Sunday.

Rev. Dr. Gilray of Toronto preached anniversary sermon at Durham on Sunday and delivered his lecture on the Eternal City on Monday evening in the church there.

The building of the new church edifice for Hespeler Presbyterians is progressing rapidly. When finished the spire will be one of the highest in that part of the country, and will greatly add to the beauty of the new church.

Knox congregation, Newbury, have celebrated the first anniversary of the opening of their new church. On Sunday three services were held. Rev. James Wilson, of Toronto, preached morning and evening. Mr. Wilson preached at the dedication a year ago and all who heard him then came again to listen to his able and earnest sermons. Rev. G. Weir, of Glencoe, had charge of the afternoon sermon. The church was filled to overflowing.

The Presbytery of Paris held a special meeting in Chalmers Church, Woodstock, on the 12th ult. to ordain Rev. M. Paulin and induct him into the pastoral charges of this historic congregation. The moderator, Rev. R. G. MacBeth, presided; and there was a large congregation as well as a good attendance of Presbytery members. Rev. Mr. Alington, of East Oxford, preached an able sermon, Rev. W. A. J. Martin, of Brantford, gave a deeply impressive address to the minister and Rev. Dr. McMullen with his usual fervor and wealth of experience brought into service, addressed the congregation. At the close of the service Mr. Paulin was introduced to the congregation by Dr. McMullen and Dr. Brownlee, the representative elder, and was heartily welcomed. A quiet presentation took place later when Dr. McMullen, who had discharged the duties of interim moderator of session, was handed a cheque by the treasurer in recognition of his services.

Rev. Dr. Battisby, after serving nearly a third of a century in St. Andrew's Church, Chatham, has taken leave of the congregation. In his modest words of farewell he said: "There are not many here who were here when I came. I think there are only two men in the congregation today who had to do with the call, in response to which I first came. One is here tonight. The other is not. Many changes have taken place in these thirty-three years. Many have gone away. Between 1,200 and 1,300 young men have passed away from this congregation, carrying with them its influence upon their lives and the lives of others. Between 600 and 700 have done likewise. And many have gone into the world of spirits. I have tried—you know I have tried—to bear with you in your troubles and help you to bear. No family in connection with the congregation today but has not been touched in a very tender spot in this time—not one." In concluding, Dr. Battisby, said, "This is my first and it will be my last congregation. I have no parish for the future—none whatever. But I shall, just in my quiet way, try to help those who are sick, and the aged ones who are travelling down the road of life."

Commissioners to the next General Assembly for Glengarry Presbytery are the Rev. J. S. Caldwell, Woodlands; the Rev. A. Lee, St. Elmo; the Rev. H. S. Lee, Apple Hill; the Rev. N. Waddell, Williamstown, and elders from the sessions of Vankleek Hill, Roxborough and the two sessions in Williamstown.

## MONTREAL AND QUEBEC.

The Rev. Dr. and Mrs. Fleck and family, who have been abroad since early last summer, have taken a house in Belfast, Ireland, for the winter. It is a matter of regret that the change has not proved as beneficial to Dr. Fleck's health as had been expected.

The anniversary services of the Valleyfield Presbyterial Church, of which the Rev. Charles Shelley is pastor, were celebrated on Sunday last, when the Rev. Dr. Welsh, of Montreal, preached special sermons. The memorial organ, in the hands of Mr. Rowland Hill, and the choir under the direction of Mr. Samuel Hartley, were heard to great advantage. The anthem, "O Love that will not let me go," composed by Mr. Shanks of Huntingdon, in memory of the late Dr. Hutchinson, was much appreciated. Interest was added to the services by the presence of Mr. John Creighton, who was one of the original members of the church at its formation over fifty years ago, and although now eighty-eight years of age, still takes active interest in the church and discharges his duties as an elder. The collections amounted to about a hundred and seventy dollars.

An interesting and pleasing function took place at the Evangelical Institute, Point aux Trembles, when a gold watch and address was presented by the pupils and teachers of the Institute to the Rev. E. H. Brandt, to mark the completion of twenty years' work there. A few months ago the French Government decorated him for his services in education and this further token of regard is another indication of the esteem in which he is held. The address was read and presented by Mr. Ernest Tremblay, and the gold watch presented by two pupils. At the same time a magnificent bouquet of flowers was tendered to Madame Brandt. In his reply, Mr. Brandt spoke of the surprise he felt at receiving the gift, and gave a comprehensive account of the growth and progress of the Institute, during the past decade. The number of pupils had been trebled and the work was never in a more flourishing condition than now.

The Rev. W. D. Reid, B.A., B.D., of Taylor Church, Montreal, had addressed a Thanksgiving Day missionary meeting held under the auspices of the Woman's Missionary Society of Leeds Village Presbyterial Church, needed no formal introduction to his audience. Mr. Reid is one of the exceptional prophets who are not without honor in their own country. The whole audience claimed him as one of Leeds' most successful sons. They listened for more than an hour to an earnest and graphic account of the Kootenay campaign of evangelism. Mr. Reid relieved the tension of his audience by lightly depicting the humorous side of his experiences. He concluded with a strong appeal for renewed interest in home mission work, and for a more simple faith in the Bible, whose message has such power to reach the heart, to grip the conscience and to reform the life. The collection, amounting to fifty dollars, was a spontaneous expression of a thankful spirit. The Rev. Dr. Kellock, of Kinross's Mills, in an able manner, in words few and well chosen, summed up the situation and gave hearty exhortation to continuance in well-doing.—Condensed from correspondence Montreal Witness.

Rev. W. R. Cruikshanks of Montreal preached in Knox church, Cornwall, at both services on Sunday.

PRESBYTERY OF OTTAWA.

The regular bi-monthly meeting of this reverend court of the church was held in the lecture room of Bank St. Church on Tuesday, Nov. 5, the Moderator, Rev. P. W. Anderson, presiding. There was a good attendance of ministers and elders. The meeting was opened with the singing of a psalm of praise and earnest prayer by Rev. J. G. Greig. After the usual routine business the court appointed the induction of Rev. J. F. McFarland to take place at Hull on the 6th inst., as pastor of the congregation there. It was agreed that the name of Dr. W. D. Armstrong be retained on the roll of Presbyteries as pastor emeritus of St. Paul's Church. Rev. J. H. Turnbull called the attention of Presbytery to the serious illness of Dr. Moore, the venerable senior member of the court, and it was agreed that Rev. R. Eadie convey the sympathies of the brethren to Dr. Moore. Dr. Armstrong presented the report of the home missions of the Presbytery, which showed that all the fields were supplied except Thurso. It was also agreed that the congregation at McBean's, in the Gaitaneau district, should in the future be supplied by Rev. Mr. Taggart, of Aylwin, at the special request of the people there.

Dr. R. P. Mackay, secretary of the Board of Foreign Missions, was then welcomed to the court, and addressed the Presbytery on the work which he represents. Dr. Mackay showed that the Presbyterian Church of Canada had as its objectivity in the heathen world some fourteen millions of souls. The work was enormous, and God was blessing it greatly. The demands of the work were continually growing, and more men and money were needed. The induction of Rev. Mr. Thompson at Bell's Corners was reported. Dr. D. M. Ramsay presented the report on Augmentation, which was adopted, showing that an effort was being made to bring the salary of ministers in augmented congregations up to a minimum of \$900 per annum.

Rev. R. Eadie presented the report on the work of Moral and Social Reform, and moved that the Presbytery petition Parliament on the vice of race track gambling, the social evil, and other vices, which motion was adopted.

Dr. W. T. Herridge presented and moved the adoption of a resolution on the resignation of Dr. Armstrong, testifying to the greatness of the 36 years' work of the doctor, his excellent qualities of head and heart, and his fidelity and constancy in the cause of pure and undefiled religion.

Dr. Herridge, in accordance with a notice he had previously given, moved that all the delegates from the Presbytery to the General Assembly be in future appointed by vote, instead of being sent by rotation. In supporting his motion, the mover stated very clearly and forcibly the advantages of electing the delegates by the Assembly, and made a strong plea for their popular election as the natural and proper method. Dr. Armstrong seconded the motion.

A vigorous discussion took place on the matter, but it was ultimately agreed to adhere to the method of selecting delegates half by rotation and half by election.

The Presbytery then took up the resignation of Rev. Peter Matheson, of Richmond, which was laid on the table at a previous meeting, and as Mr. Matheson still adhered to his resignation, it was after some consideration, agreed to accept it, and that Rev. W. H. Cramm be appointed to act as interim moderator and to declare the pulpit vacant at an early date.

Rev. Dr. A. Clot, a Waldensian minister from Italy, being present, received a very cordial welcome, and addressed the court as the representative of the only existing true and faithful remnant of primitive catholic Christianity. The speaker gave an interesting account of the brave and heroic struggles of the ancient church of the plagues of Arians in the Waldensian valleys, and made an earnest and pathetic appeal for help for the good work of keeping the truth as it is in Jesus faithfully proclaimed in the darkness of Italy. The brother closed his address with the old apostolic salutation, "They of Italy salute you," amidst prolonged applause.

Dr. W. T. Herridge then delivered a

short address of appreciation of the presence and work of Dr. Clot, and tendered the salutations of the Presbytery to him and the venerable body of Christians which he represented. Revs. Dr. Ramsay, R. Eadie, J. W. S. Lowry and C. H. Vesnot also extended their greetings to the visiting deputy.

The members of Presbytery took tea at St. Paul's Church, as the guests of the W.F.M.S., where a very successful united missionary meeting was held.

TORONTO.

The Board of the Woman's Home Missionary Society has opened an office at 60 Bond St., Toronto, where the new secretary of Publications, Miss Bessie L. Barker, will be from ten to five o'clock daily. It is hoped that those who are forwarding Pioneer Subscriptions, ordering literature or enquiring as to the sending or securing of libraries will note the address, as this office will be, in future, the headquarters for such work.

The death is announced of Mr. David Fotheringham, who was born in Orkney Islands in 1833 and came to Canada when eleven years of age. He attended the Toronto Normal School in the early fifties and was later appointed to the Model School staff. Subsequently he was transferred to the Central School at Hamilton. It was his intention to enter the Presbyterian ministry and had virtually completed his course, when he was attacked with a severe illness which necessitated his removal to the United States, where he taught privately while gradually regaining his health. In 1871, when the Act of Parliament went into effect making a change in the law regulating the inspection of county schools, he was appointed Public school inspector of North York by the County Council. Some few years ago he was transferred to South York, following the death of his colleague, Mr. Fotheringham was always active in the discharge of his duties and retained his wonderfully clear intellectual vigor to the last, despite falling physical power. Deceased attended Bloor Street Presbyterian Church and was a member of the board of managers and superintendent of the Sabbath school until failing powers rendered it necessary for him to withdraw. He leaves a widow and two daughters.

The November Foreign Mission Tidings contains the following list of Life Members:

Miss Jean Ross, of Warwick, Knox Church Auxiliary; Mrs. D. T. Ritchie, presented by Chalmers Church Auxiliary, Elora; Mrs. K. W. Barton, presented by W.F.M.S. Auxiliary of Thornbury - Clarksburg, Clarksburg; Miss Margaret Hamilton, presented by Stratford Presbyterial, Stratford; Mrs. G. B. Robson, presented by W.F.M.S. Auxiliary, Petrolea; Miss Agnes Purdon, presented by W.F.M.S. Auxiliary, McDonald's Corners; Mrs. Edward Dalkin, presented by W.F.M.S. Auxiliary, Chalmers Church, Quebec; Mrs. Wm. Martin, Mrs. J. Kerr, presented by Melville Auxiliary, Brussels; Miss Mary Lynn, W.M.S. Auxiliary, Campbellville; Mrs. T. A. Watson, presented by W.F.M.S. Auxiliary, Thamesford; Mrs. Frank Clark, presented by Chalmers Church Auxiliary, Elora; Miss Ida G. R. Cromar, Chalmers Church Auxiliary, Elora; Mrs. A. G. Browning, presented by W.F.M.S. Auxiliary, North Bay; Mrs. Carlisle, presented by W.F.M.S. Auxiliary, Hensall; Miss Margaret L. Demmond, presented by friends of Knox Church, Minnedosa; Mrs. A. M. Hamilton, presented by W.F.M.S. Auxiliary, Wintebourne; Mrs. Peter Anderson, presented by Chalmers Church Auxiliary, Guelph; Mrs. W. H. Weaver, W.F.M.S. Auxiliary, Hensall; Mrs. A. L. McL. Smith, W.F.M.S. Auxiliary, Hensall; Mrs. Agnes Greenhill, presentation on the occasion of the 25th anniversary, St. Paul's Auxiliary, Smith's Falls; Mrs. James Henry Still, presented by Knox Church Auxiliary on the occasion of the 25th anniversary, St. Thomas.

MONTREAL PRESBYTERY.

At a special meeting of the Presbytery the moderator, the Rev. I. P. Bruneau, presiding, a call from Lachine was presented on behalf of the Rev. W. Wallace, Ph.D., of Caledonia, Ont. In the absence of the Rev. Dr. Campbell, moderator pro tem, of the Lachine session, the clerk narrated the steps which led up to the call. The Presbytery sanctioned the action of the moderator. The guarantee of stipend is \$1,300, with use of the manse. Mr. Beattie and Mr. Bissett appeared on behalf of the church and stated that the call was a unanimous and hearty one. The call was sustained.

The Rev. G. Colborne Heine tendered his resignation as pastor of Chalmers church; and asked to be permitted to retire from active service. The Rev. Dr. Mowatt, Dr. Amaran and Mr. Walter Paul spoke in terms of appreciation of the work done by Mr. Heine for so many years in the presbytery. It was agreed to consider the resignation at the next meeting of the presbytery.

A deputation from the amalgamation committee of St. Gabriel and Chalmers churches appeared before the court. Mr. John Scott, Mr. Hislop and Mr. Barwick represented Chalmers, and Mr. Darling, Mr. A. E. Taylor and Mr. Olland represented St. Gabriel. Mr. Taylor presented the terms of agreement between the two congregations, which are as follows: In view of the resignation of both Dr. Campbell and Mr. Heine, the pulpits of the two congregations are declared vacant. That an allowance of \$750 be made to both the Rev. Dr. Campbell and the Rev. G. C. Heine, and that Dr. Campbell continue to occupy the manse. The assets of the united congregation are: \$78,000 from St. Gabriel, and \$35,000 from Chalmers, and the annual income of the united church will be six thousand dollars. The union will take place on the 1st of January, and the services will be held in Chalmers church until a new church is built. An equal number of members from each church shall form the governing body for three years to come. The name of the united church is to be "The First Presbyterian Church of Montreal."

All the representatives of the two bodies spoke of the harmony which manifested itself during the course of the negotiations, which led to the consummation of this union.

The Presbytery approved the terms of agreement. It was also agreed that the Rev. Dr. Barclay be appointed to preach to the united church the first Sunday in January in the morning and Dr. Clarke in the evening. The Presbytery authorized Chalmers church to sell its property. It was agreed to ordain Mr. M. A. Campbell, who is to conduct the union services until a pastor is called. The ordination will take place on Nov. 14. The Rev. Dr. Mowatt will conduct the service at 8.15 p.m., and Principal Springer will address the minister.

At the regular weekly meeting of the Y. P. S. of Bethany church, the following officers were appointed: Hon. president, Rev. R. Eadie; president, James Forgan; 1st vice-president, Arthur Moodie; 2nd vice-president, Nelson Gillespie; 3rd vice-president, Jas. McCann; organist, Miss G. Jardine. It was decided to hold the annual concert of the society on December 2 for which a first-class programme has been secured. The society will also visit the Ferley home once a week during the month of February.

I believe few of us are aware how much consciousness of wrong, and even conviction of sinfulness, is latent in the hearts of cowards who worship in our churches; and when they see their experience mirrored, not in the unhealthy pages of a sensational novel, but in the wholesome utterance of truth, the conviction often becomes irresistible.—Vincent W. Ryan.

## SAMPLE BOTTLE CURED HER

## Of Eczema on Her Hands.

We are always glad of an opportunity to send a sample bottle of D. D. D. Prescription to an eczema sufferer, because we are sure it will stop the awful, torturing itch at once and start the patient on the road to recovery. But no one expects the necessarily small sample bottle to complete the cure.

That is what it did, however, for Madame Mathilda Boudreau, of Amherst, Magdalen Islands. Writing on June 18th last, she says:

"I was suffering with eczema on the hands for about three months when I started using D. D. D. Prescription, and after I used a sample bottle I was entirely cured. I recommend D. D. D. to anybody suffering with skin disease."

D. D. D. directly attacks the germs in the skin which cause eczema—kills them—relieves the torturing itch at once, and restores the skin to a healthy condition.

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

For sale by all druggists.

## HEALTH AND HOME HINTS.

Raw fruit is most wholesome. The juice of an orange may be given to quiet young children.

Excitable children should have a thin, dark curtain to their window. They need as much air as possible, but not light.

Apple Custard Pie.—Two well-beaten eggs, one cupful grated sweet apple, one pint sweet milk, two large spoonfuls of sugar, a little salt and flavour.

A charming method of scenting the contents of the wardrobe consists of dried rose leaves and cloves beaten to a powder and scraped mace, which were shaken well together and enclosed in little muslin bags threaded with ribbon and disposed here and there among the contents.

Scrambled Eggs.—Beat up two eggs, and mix with a teacupful of milk—season with pepper and salt. Put into a saucepan in which a little butter has been melted. Stir all well together over a moderate fire till set, then turn out either on toast or on a hot dish, and serve at once.

## SPARKLES.

Doctor—If you bind salt pork on your face it will cure the toothache.  
Patient—But, doctor, won't it give me pork chops?

"A canner decidedly canny.  
One morning remarked to his granny,  
A canner can can  
Anything that he can.  
But a canner can't can a can. can he?"

Little Walter was whispering into the ear of his dog.

"What are you saying to Rover, dear?" asked his mother.

"Oh, I was just telling him how lucky he was," replied Walter, "because he didn't have to have his neck washed and his hair combed or go to school."

Two little girls walking in a field feared that a cow would attack them.

"Let's go right on and act as if we weren't afraid of her at all," said one.

"But," remonstrated the other, "wouldn't that be deceiving the cow?"

"Don't you think my poetry resembles Tennyson's?" said the confident young writer.

"It does," answered Miss Cayenne, "in the capitalization and the arrangement of lines into varying lengths."

Hotel Visitor—"Are there ever any deer about here?"

Gillie—"Well, there was yin, but the gentlemen were aye shootin' and shootin' at it, and I'm thinkin' it left the deestric't."—Punch.

Uncle—"I hope you've been a good boy, Tommy."

Tommy—"Well, no—I haven't."

Uncle—"Dear, dear, I hope you haven't been very bad."

Tommy—"M'no! Just comfortable!"—London Opinion.

A Fortunate Escape.—A little Scotch boy on being rescued by a bystander from the dock into which he had fallen expressed heartfelt gratitude, saying: "I'm so glad you got me out. What a lickin' I had have frae my mither if I had been drowned!"

The apple falls near the tree.—Spanish Proverb.

## 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, 433 Laing Bldg., Windsor, Ont.

## DISFIGURING, TORTURING SKIN TROUBLE

Cannot be Cured by Salves and Ointments—The Blood Must be Purified.

A blemished skin irritating sores, pimples, eczema, salt rheum and other skin disorders are all signals of distress, telling that your blood is impure or weak. You cannot cure eczema and other skin troubles with ointments and outward applications. These things may give temporary relief, but cannot cure, because the trouble is rooted in the blood and can only be removed by purifying and enriching the blood. Dr. Williams' Pink Pills speedily cure skin troubles because they enrich, purify and build up the impoverished blood that caused the trouble. As they feed and cleanse the blood the skin grows fair, the bloom of health returns and new strength is found. No other medicine has ever had such wonderful results in curing all diseases due to bad blood. Miss Elizabeth Gillis, Kensington, P.E.I., says:—"Words can hardly express how grateful I feel for what Dr. Williams' Pink Pills have done for me. For seven years before I began their use I was troubled with salt rheum. My hands and arms were nearly always a mass of torturing cracks and sores. I tried several doctors and spent a great deal of money without getting any benefit. Indeed my hands seemed to be getting worse all the time. Finally my brother persuaded me to give Dr. Williams' Pink Pills a trial and I am happy to say they have completely cured me. I used in all seven boxes, and I would not be without them in a case of this kind if they cost five dollars a box instead of fifty cents. I hope my experience will be of benefit to some other sufferer from skin trouble."

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

Conscience punishes our misdeeds by revealing to us our guilt and ill desert. It will not permit us to enjoy the love of one whom we have secretly betrayed. It will not suffer us to take pleasure in the esteem of our fellows, when we have fallen below the standards which they cherish. It cannot be put off or cheated, or bribed. For it is inside us; it is an aspect of ourselves; and to get away from it is as impossible as to get away from or around ourselves. Repentance, confession, and attempted restitution are the only offerings by which offended conscience can be appeased.—William DeWitt Hyde.

"Let the GOLD DUST twins do your work."



More clothes are rubbed out than worn out.

## GOLD DUST

will spare your back and save your clothes. Better and far more economical than soap and other washing powders.

Made only by THE N. K. FAIRBANK COMPANY Montreal, Chicago, New York, Boston, St. Louis. Makers of COPCO SOAP (oral cake)

**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 6.20 p.m.

VIA SHORT LINE FROM CENTRAL  
STATION.

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

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

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.;  
b 5.00 p.m.

a Daily; b Daily except Sundays  
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.	Fitch	5.47 p.m.
9.23 a.m.	Cornwall	6.24 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	5.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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and blank forms of Tender may  
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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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**Synopsis of Canadian North-  
West.**

**HOMESTEAD REGULATIONS**

ANY even-numbered section of  
Dominion Lands in Manitoba,  
Saskatchewan, and Alberta, ex-  
cepting 8 and 25, not reserved,  
may be homesteaded by any per-  
son who is the sole head of a  
family, or any male over 18 years  
of age, to the extent of one-  
quarter section of 160 acres, more  
or less.

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

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

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

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

W. W. CORY,

Deputy of the Minister of the  
Interior.

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

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