

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA

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## THE GREAT GUEST COMES

BY EDWIN MARKHAM

While the cobbler mused there passed  
his pane  
A beggar drenched by the driving rain,  
He called him in from the stony street  
And gave him shoes for his bruised  
feet.  
The beggar went and there came a  
crone,  
Her face with wrinkles of sorrow sown.  
A bundle of faggots bowed her back,  
And she was spent with the wrench  
and rack.  
He gave her his loaf and steadied her  
load  
As she took her way on the weary road.  
Then to his door came a little child,  
Lost and afraid in the world so wild,  
In the big, dark world. Catching it up,  
He gave it the milk in the waiting cup,

And led it home to its mother's arms,  
Out of the reach of the world's alarms.  
The day went down in the crimson west  
And with it the hops of the blessed  
Guest.  
And Conrad sighed as the world turned  
gray:  
"Why is it, Lord, that Your feet delay?  
Did You forget that this was the day?"  
Then soft in the silence a Voice he  
heard:  
"Lift up your heart, for I kept my word.  
Three times I came to your friendly  
door;  
Three times my shadow was on your  
floor.  
I was the beggar with bruised feet;  
I was the woman you gave to eat;  
I was the child on the homeless street."

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## BIRTHS.

At Midland, Ont., on Sept. 12, to Mr. and Mrs. Robert Chalmers, a son.

At Beeton, on September 13, 1908, to Dr. J. A. and Mrs. Robertson, a son.

On the Scotch Line, on Sept. 14th, 1908, to Mr. and Mrs. Alfred A. Moodie, a son.

At McDonald's Corners, on Sept. 1st, to Mr. and Mrs. Wm. A. McCulloch, a son.

At Scotch Line, on September 6th, 1908, to Mr. and Mrs. G. F. Wilson, a son.

At Kenbrae, Thorah, July 23, 1908, to Mr. and Mrs. Ken. MacC. Davidson, a daughter.

At Toronto, on Sept. 15, 1908, the wife of A. C. Galt, of Winnipeg, of a daughter.

## MARRIAGES.

Sept. 16th, 1908, at the home of the bride's parents, by Rev. D. Currie, B.D., Thomas H. Sturgeon to Carrie V., daughter of Mr. and Mrs. Josiah Code, all of Drummond.

At "The Elms," Perth, Ont., Sept. 9th, 1908, by Rev. A. H. Scott, M.A., Helen Isobel, youngest daughter of Mr. and Mrs. Henry Taylor, to Arthur B. Chandler, M.D., of Lanigan, Sask.

On Sept. 15, 1908, at 545 Bay Street Ottawa, by the Rev. W. A. McIlroy, Samuel J. Bobler to Annie, eldest daughter of Mr. and Mrs. Alexander Bowman.

At the Manse, Sarnia, on the 12th September, by the Rev. J. J. Paterson, Alexander Young, late of Aberdeen, Scotland, to Emily Fuller, late of London, England.

On Sept. 15th, 1908, at the bride's home, Strathroy, Ont., by the Rev. Mr. Kennewin, Jean Cameron, daughter of Mr. and Mrs. John R. Clarke, Strathroy, to S. Edward Bolton, barrister, Edmonton, Alta.

At North Bay, on Sept. 9th, 1908, by Rev. G. L. Johnson, William Jamieson, of Latchford and Mabel J., daughter of Mr. and Mrs. Benj. Morrison, Perth.

On the 9th of September, by the Rev. A. H. Scott, M.A., at St. Andrew's Manse, Mr. Geo. J. Moodie of the Scotch Line to Miss Loretta O'Neil, of North Burgess.

At Northfield, on Sept. 8, 1908, by Rev. G. W. Mingie, M.A., James H. Rupert, son of Edwin Rupert, of North Lunenburg, to Lottie M., daughter of Thomas Shaver, of Northfield.

## DEATHS.

At Cornwall, on Sept. 15, 1908, D. J. Macdonald, aged 82 years and 5 months

At Pleasant Valley, Dundas County, on Sept. 1, 1908, Samuel Campbell, aged 82 years.

At the North Branch, Glengarry, on Sept. 12, 1908, David McLean, a native of Invergordon, Rossshire, Scotland, aged 77 years.

At Perth, on Sept. 9th, 1908, John Carl Menzies, infant son of Mr. and Mrs. Archibald Menzies, aged 5 months and 5 days.

At McDonald's Corners, on Sept. 3rd, Alexander McDonald, sr., aged 84 years.

At Perth, on Sept. 15th, 1908, Joseph McKenzie Rogers, K.C., aged 46 years.

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Calendar sent on application. Autumn term commences Sept. 10, 1908

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## NOTE AND COMMENT

It is reported from Kiev that two well-known London missionaries have been prohibited from preaching to the Jews in that town. The police have further confiscated the various books published by the London Bible Society, which the missionaries had distributed among the Jews.

Physicians are studying the close relation between alcohol and tuberculosis, and are constantly finding pertinent facts to show that strong drink often induces consumption. They find that when one or both parents are addicted to the use of intoxicants, their children often become scrofulous.

There are about two hundred kinds of trees in New Zealand, but it is believed that within seventy years the native forests will have been replaced by European and American trees, which are more desirable because they grow faster. Over 11,000,000 of these have been planted in recent years.

Newfoundland is a pronounced temperance country. No intoxicants can be procured anywhere except within sixty miles of St. John's, the capital. There are no Sunday sales, no hotel licenses, no use of liquors on trains by passengers traveling less than fifty miles. A hundred police handle the population of over 200,000 and there has been but one murder in fifteen years.

In St. Petersburg cholera is raging in full fury. The morgues are overcrowded and many bodies are lying unburied. Public schools have been taken for hospitals and four thousand children sent home. Between Friday noon and Saturday noon there were officially reported 34 cases and 128 deaths, and from Saturday noon to yesterday 308 cases and 141 deaths. Other reports not official, but held to be reliable, give numbers much larger. One type of the disease is very virulent, the stricken ones dying within fifteen minutes of the first seizure.

Our law makers at Ottawa did well to forbid the use of tobacco to any person under 16 years of age. Still better is the law forbidding parents and others—mothers or nurses, to give drugs to little children. Medical men were emphatic in their testimony as to the mischief caused by patent medicines to children. The waste of money is serious, but the waste of life is far more terrible. Now as to the enforcing of these useful enactments, remarks the Presbyterian Witness, who is to see to that! The statute books may be rich in excellent laws, but if they are to remain a dead letter who will be the better?

A cultivated traveller in the North-West has been writing to a friend in the Mother Country. From part of the letter which has been published abroad we make the following extract: "The importance of everything done now is very great. One can see here before one's eyes the Canadian nation of the future being formed out of these various kinds of people. The people here firmly believe in the future of their country. Sometimes they even dream dreams and see visions. One of them was pointing out to me the other day how the great seat of power in the world has always moved Northward and Westward—from Babylon to Rome, from Rome to England. Then he added—'Another step in that way and it's Canada.'

Graduating exercises were held last week in the Moody Bible Institute when, at the close of the summer term, eighteen students, eleven men and seven women, were given their diplomas for the two years' work. This makes a total of forty graduates during the year. Some of these students were expecting to take special courses in theological seminaries, but most of them were soon to enter upon various activities on the home and foreign mission fields. The fall term of the Institute opens with a large roster of students from different parts of the United States and Canada, and the various countries of the world.

The New York Times, in an article on the total abstinence movement, among the railroads, notes the wide scope and force it has taken, and quotes the following from a New Central official: "We would sooner have a man in the road's employ take money than he should indulge in intoxicants. The damage that could result from stealing would be trifling compared with the trouble which might result from a conductor or an engineer, or even a brakeman, taking too freely of intoxicants. One or the other would be very apt to neglect orders, and, perhaps, the neglect might occur under conditions which would lead to disaster."

There are in the average church three classes of people, the Reliables, the Unreliables and the Liabiles. On those who make up the first class you can depend absolutely and always. May their tribe increase. On those of the second class you can never depend. They have attained a certain reliability in being always unreliable. They may be crossed entirely out of any book of expectation of service or use. It is, perhaps, those of the third class that most bring gray hairs and wrinkles of concern to the pastor and to those charged with the administration of affairs. You never know how to take them nor where to find them.

The most unpopular people in Scotland at present are motorists, says an old Country exchange. From North and South, and East and West, but especially from the Highlands, come the indignant protests of those who use the roads for other purposes. Nor are these the outcries of envious people who would fain ride in motor cars themselves. From people high in station come remonstrances as strongly worded as those which emanate from the poor pedestrian or cyclist. Motorists have also made themselves unpopular in Canada. Should rather drastic measures be adopted in the various provinces, to regulate their movements in streets and highways, they will only have themselves to blame.

The extent to which irrigation is being undertaken in Western Canada is stated in a recently issued blue book. In the last five years great progress has been made. Five years ago Alberta and Saskatchewan had 169 irrigation ditches, aggregating 469 miles, and capable of irrigating 3,033,006 acres. Alberta has the larger number of ditches, capable of irrigating over 600,000 acres. There are now 272 canals, having a total length of 922 miles and capable of irrigating 3,033,006 acres. Alberta has the larger number of ditches, capable of irrigating 2,998,321 acres. The C. P. R. irrigation system, east of Calgary, is said to be the largest undertaking of the kind on this continent. It provides for a length east and west, of 157 miles, and a width, north and south, of 40 miles. The waterways of the scheme will be 2,900 miles.

"The everlasting arms." I think of them whenever rest is sweet—how the whole earth and the strength of it, that is, almightiness, is beneath every tired creature, to give it rest, holding us always. No thought of God is closer than that.—Adeline D. T. Whitney.

The death of the Right Rev. James Carmichael, Lord Bishop of Montreal, suddenly, from heart failure, at the age of seventy-three, will come as a shock to the people of Canada and especially to the Anglican community. Says the Montreal Witness; Bishop Carmichael was an ideal preacher, persuasive and forceful, and during the nearly half a century he has been in the ministry he has been a devoted servant of the church, faithful in little as in great things. The deceased was held in high esteem by other denominations in Montreal. Dr. Barclay said of him: He was a most valuable man in Montreal—one whom he had greatly admired, and with whom he had always had the most pleasant relations. Dr. Fleck is quoted as saying: He was a brilliant preacher and lecturer, a man who was greatly beloved, and a man whose breadth and culture always commanded respect. I am sorry, indeed, to hear that he has gone.

The publication of General Kuropatkin's Memoirs, which is forbidden in Russia, makes clear that one cause of the war with Japan, and seemingly the chief cause, was the efforts of a syndicate of grafters to get possession of immense timber claims in Manchuria and Corea for their personal profit. The leader of this syndicate was Bezobrazoff, but grand dukes were largely interested, and there is reason to believe that the Czar himself was to profit by it. He seems to have been ready to imitate the King of Belgium in making some money "on the side," in addition to his duties as monarch. All this has been pretty well understood before, but the publication of the memoirs seems to show that the Czar was warned of the consequences of the war beforehand, and of the character of the timber syndicate, and that he knew so much about it that he could hardly have permitted the scheme unless personally interested.

Mr. Kier Hardie, says Professor Goldwin Smith, might do us a good service by giving a frank and clear explanation of the aims of the Socialist party, and of the means by which those aims are to be attained. At a municipal election in this city not long ago a Socialist manifesto was put forth. It glowed with class hatred. That to which evidently pointed was war of classes, with confiscation of the property of the rich. Taken seriously, it might have been a warning to all owners of property to arm in their own defence. We do not accuse Mr. Kier Hardie of sharing this spirit, but he evidently aims at great proprietary and political revolution. Let him tell us clearly how the revolution is to be brought about, and in what institutions—social and political—it is expected to result. Nothing could be more philanthropic than the language of the French Jacobins at the beginning of a career which ended in the Terror. Their example is a warning to those who hold the same language now that instead of accomplishing their ends by philanthropic oratory or election ballots, they may have to wade to it through blood.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS**"WORSHIP IN EVERY TENT."**

Rev. Austin L. Budge, M.A.

This looks like an ideal condition. But in the particular case before us there were some things to reveal a blemish. How ever, this much can be said of the congregation in the wilderness, that the day when worship was set up in every tent, there was humiliation and supplication before God. And bringing the fact down to our own people, it is a good day for all when in every home there is worship.

There had been a most regrettable turn of events. Like misfortunes generally, it came at a time not desired. How well it would have read had there been a chapter of rare fidelity, peace and love attending the coming down of Moses from the Mount with the writings of God upon the tables of stone; But lo; the sin and shame of a calf idol! And the unhappy accompaniment of the anger of Moses and broken tablets!

The people well merited the name of being a stiff-necked race. They had a great deal to learn before any one was likely to confess that the "yoke is easy, and the burden light." It seemed to require so many lessons to bend their stubborn wills and cause them to walk according to all "the statutes" that had been published. It was therefore a refreshing sight to witness every man worshipping at his own tent door.

But this is only one part of the picture. The tabernacle standing separated from the camp, overshadowed by the symbol of God's presence makes the whole sabbath inspiring. It is no idle thing to have one's tent door in every view of the sanctuary. The home and the church act and react upon each other like the heart with its ebb and flow. Family worship in every home has vital relations to the public worship of the church and vice versa. This is both the domestic and Home Mission problem of to-day. When the door fronts the gay world or opens continually upon the shop or office, the church will be almost as mute on Sunday, where for a couple of hours it is frequented, as on Monday when it is safely guarded by lock and key. There are those who secure the heights, however weary to the feet, for the situation of their altars. Figuratively this is the right position in our affection for the church of our choice. We see it from our windows and doors, and with every view a prayer. Family worship which does not contribute its spirit to that of the congregation is suffering from decline.

We remember an experience from the Mission field, which illustrates the bearing of this point upon our great Canadian problem of setting up the ordinances in every locality. Our kind hostess had come to the wilds of New Ontario to be the bride of another worthy descendant of the "Covenant and Confession." She at length neared the end of her journey though not her trials, when a two seated stage started on its twenty-four miles invasion of the forest. There were hills and dales, but she had seen the heather and could bide her time going up the rough inclines. It was Canada but the new land had little to show the old on the subject of rocks and valleys. Thus they went, and strange to say one thing only made her impatient—When shall we see a church spire? For in Scotland the Kirk does not stand very far from any outbase, and makes every road eloquent to the traveller. At length she hears the tone of a bell. It was such a glad surprise that she did not wait to catch the char-

acter of its chimed, but asked her John—Is that a church bell? "Humph" said he disgustedly "That is a cow bell." Yea, family worship is a great boon, but tell us under what adverse circumstances do the most devout homes labor, who long for the sight of the church spire, that "finger of God" which points the wayfarer to heaven! For the sanctuary is the heart of the congregation, and the Home Mission problem is, how can we for the sake of the home, have a church erected in every settlement and hamlet? The worship of the tent will then be nourished by that of the tabernacle.

**THE CLAIM OF CHILDREN.**

By Rev. A. W. Hamley.

Had I the power to coin into law my fixed conviction, a prospective benedict must have something more to show than the price of a license before he could be legally married. He must be able to show himself of sound mind and sound body and sound morals. He must show both the ability and the disposition to maintain a home.

The generations yet unborn have a right to protection. Every child has an inherent right to be well born. Multitudes of children are not so much "born into the world, as they are doomed into it." Their fate is sealed a hundred years before they are born. There is a tremendous miscarriage of justice in every criminal court. In many cases the father or the grandfather or the great-grandfather should have been hanged or imprisoned instead of the poor fellow who receives sentence.

Are you a father? Then take time to be a father. Are you a mother? Then take time to be a mother. No enterprise can be so deserving, no cause can be so sacred as to justify the neglect of your children. Too busy, do you say, to have a share in the rearing of your family? Then you are too busy to have a family. You have no more moral right to be a father if you cannot find time to do the work of a father than you have to be an alderman if you cannot find time to do the work of an alderman.

Many a father spends more time on his driving horse or his automobile than he does on his boy; and yet he expects that boy to be a credit to him. That father makes a serious mistake who will not take time to be a companion to his boy. God pity the father whose boy goes away from him and to others for counsel and sympathy. And especially, God pity the boy! Do you want to save your boy, your girl? Then make home the dearest spot on earth. Make it just as attractive and cheerful as you can—not for the occasional guest, but for the boy and girl.

The child deserves more than the occasional guest. If you have one cheerful, sunshiny room in the house, give it to the child. If anyone must sleep on a straw tick on a slab bed in the attic, let it be the occasional guest. And may I enter a special plea for the boy? Is it not true that if any one is neglected in the home it is the boy? "Anything is good enough for him." I say it is not. Nothing is good enough for him but the very best home can afford. Many a boy takes to the street because there is no room for him in the home. Had he a pleasant, cheery room, all his own, well stocked with good reading and wholesome games, to which he might be free to invite his friends for a pleasant evening, the street would have no attraction for him. The cost of a cheery room for your boy is your best investment.

**CALVIN AND SERVETUS.**

Lives of Servetus have been written by Mosheim (1750), Trechsel (1839), W. H. Drummond (London, 1848), and Brunemann (1865). Lives of Calvin are numerous; the most complete is that of Dr. Paul Henry, of Hamburg, in 1844, in three volumes; Tulloch's biography, in "Leaders of the Reformation," is a more recent English work of fair repute. The facts about Servetus may be epitomized as follows:

The man who is known as Servetus, and whom Calvin is popularly accused of having burned at the stake in Geneva, on October 27, 1553, was born at Villaneuve, near Saragossa, in Spain, in the year 1509, and named Miguel Serveto. Having studied law at Toulouse, in France, he became an author of religious books, which were mostly heretical, and which led to his removal for safety to Basel, in Switzerland; his banishment from Basel after a year's residence, to Alsace, where he quarreled with both Protestants and Catholics; his migration to Lyons, where he studied medicine; and to Paris, where he continued the study of medicine and gained the degree of M.D. with high honors in 1536. He became a popular lecturer at the University of Paris on medical science and mathematics, but was evidently fond of controversy, for he attacked the opinions of the professors of medicine in the university. He had controversial conferences with John Calvin, and challenged him to a public discussion on the Trinity, but as the day drew near he became frightened and fled secretly to Charlieu, near Lyons. Here he published works which were condemned by the Roman Catholic church.

Servetus then moved to Vienne, in Dauphine, where he lived in the palace of the archbishop, who was his former pupil. During this residence he carried on a theological controversial correspondence with Calvin, who was then living in Geneva, which culminated in a bitter quarrel, and doubtless laid the foundation for that hostility which ended fatally for Servetus. It was at Vienne that he prepared the manuscript of his chief work, "Christianismi Restitutio." This he sent to Calvin for criticism and correction. It is said that Calvin retained it and brought from it charges of heresy against its author to the Reform ed clergy. However this may be, the work was published at Vienne in 1553, and the author was arrested and imprisoned. During the succeeding trial, Servetus escaped from prison, made his way to Piedmont, and hid for some months. The trial went on, and there is little reason to doubt that Calvin supplied some of the evidence which led to his conviction. He was condemned for heresy, and burned in effigy at Vienne, June 17, 1553. He was also fined heavily and the whole edition of his book was destroyed except three copies.

It might be supposed that Servetus would now have given Switzerland and John Calvin a wide berth; but strange to say, he stopped on the way to Naples, for a month at Geneva. There, at the instance of Calvin, he was arrested and brought to trial August 14, before the municipal court. He was accused of heresy, of publishing seditious books, of disturbing the churches, of escaping from lawful authority, and of calumny against Protestant divines, and especially against Calvin. Other charges were added of Anabaptism, Pantheism, Contempt of the Bible and Materialism. In order to give the greater weight to the trial, it was agreed to submit the decision to the



Swiss churches. Calvin drew up a paper containing 38 articles and the answers of Servetus upon each subject. These were sent to the various churches. All condemned Servetus as a heretic, though they differed as to the penalty which should be inflicted upon him. A final council of sixty was convened in October, whose discussions lasted for three days. Calvin earnestly endeavored to secure a milder verdict, but the radicals prevailed, and according to the sentence he was burned alive on a hill near Geneva, October 27, 1553. No exhortations could induce Servetus to retract, and he died repeating his heresies. The MSS. which he had sent to Calvin were burned with him, and also his other books.

There is no question as to the correctness of this narrative, and no apologies need be made for John Calvin of 1553. He is an example of the spirit and methods of the age in which he lived, and is not to be judged by the standards of the twentieth century. Servetus did his best to undermine and destroy religious doctrines which were held to be essential. That was a capital offence in those days, and Servetus knew it. Calvin furnished some of the evidence upon which he was convicted and condemned, and there is no reason to believe that this was considered as discreditable or unchristian at the time, or that Calvin had any occasion to defend his action in the case. Indeed, he appears to have been milder in his views as to punishment than a majority of his contemporaries.

This incident in Calvin's history has been the more notorious, because it is out of harmony with the greater part of his life, and has given opportunity for detractions and enemies to magnify a single mistake or error of one of the greatest men of the Reformation, to the obscuration of a multitude of his services to mankind. The celebrations of the next year will give an opportunity to present the theologian and reformer to the present generation from every point of view, and the more thoroughly his character and works are studied, the stronger will be the conviction that he was one of the greatest leaders of humanity and one of the most distinguished promoters of human progress in any age.—Augustus in N. Y. Observer.

#### SWEET PARADOXES,

The natal song of Christ sung by prophetic angels was "peace" and "glory"—"glory in the highest, and on earth peace." Yet when Jesus began his ministry, he said:—"I came not to send peace, but a sword." Are these statements and others like them contradictions? Not sweet paradoxes. By nature, man is at peace with the world and at war with God. Christ came to reverse this, and by his atonement to establish a peace between God and man which involves war with the world. The Christian, then, is called to fight his way to eternal peace. But has he no peace till the end? Yes, blessed peace; war without and peace within—"the peace of God that passeth all understanding." His turbulent passions are stilled; his soul's great anxieties are laid to rest; his sin is forgiven; he is cleansed in the blood of the Lamb; he has promises of final salvation, "a place" in the "house of many mansions," and "a crown of glory that fadeth not away." With a consciousness of all these in the Christian's soul, death and eternity cannot mar his repose.—Robert P. Kerr.

"Thank God that to lofty altitudes of personal character the steep, sure road is open to us all. The many may not know it on earth, but the saints will see in heaven if we are steadily climbing by the path where One patiently leads whose disciples we desire to be."—Francis E. Willard.

#### DOES PROHIBITION PAY?

Twenty years ago a rather more than ordinarily notable dinner was given by a well-known Bostonian in honor of a famous physician. The menu at that time was considered an epicurean achievement, containing the names of not only many rare dishes but many rare wines. To the latter especially the nineteen guests applied themselves assiduously. The host, on the contrary, sat at the head of the table nibbling dry toast and sipping mineral water.

"Isn't that pathetic?" said one of the guests to the famous physician who sat at his side.

"Yes," was the cynical reply, as the medical man poised his glass of wine in midair. "Yes, nineteen fools and one wise man."

Eighteen years later, twelve of this assembly were still alive, and met, strangely enough, at another dinner. And here is the significant fact: ten out of the twelve drank mineral water. For purely personal reasons of business or health they had become convinced that liquor drinking did not pay.

In that incident is the true explanation of the present widespread legislation against liquor selling.

For the marvel of this legislation is not the legislation itself. Laws have never made men good. It is only when the majority has advanced in individual standards that it enforces its will through legislation. It has been because the majority has become convinced that liquor selling does not pay that laws have been passed stopping the trade.

Economic conditions or, in common parlance, "it doesn't pay," is the great underlying factor of the anti-drink movement, which finds today in the United States thousands of towns, hundreds of counties and many vices prodding demon rum into the cold world beyond their borders, following the change in millions of individuals. For the prime factor in this anti-drink movement is primarily neither moral or religious, but economic—a cold matter of dollars and cents.

It has been demonstrated that the human machine run on alcohol falls far behind that which is not. It is simply a question of adaptability. No one has ever made a practical internal explosive engine operated by gunpowder, though many have tried. No one has ever evolved an efficient human machine working on alcohol, though millions have tried.

If alcohol improved that machine it would be used. Conversely, if it impaired it, it would not. For no law of ethics is ultimately based on anything but results. For one man who stops drinking because it is ethically wrong one hundred stop it because it is economically wrong—because it is a question of livelihood.

How far this anti-drink movement is spreading among other fields of employment may be seen from figures collected by the national government a few years ago. Even then five out of every six employers made it a point to ascertain the habits as to the use of alcoholic drinks of applicants for employment.

Indeed, the higher we go in the scale the more clearly defined becomes acceptance of the fact that the use of liquor is economically wrong. A noted editor, selecting at random twenty-eight names among the country's most prominent and successful business men, found that twenty-two never used liquor in any form.

The further one searches for the underlying cause of the anti-drink movement which is sweeping the country at present, the more apparent it becomes that it is an economic one working through the individual.

One might preach the evils of liquor from the housetops of New York and get a handful of converts, but let the inhabitants of that city once understand—become educated to—the economic advantages obtainable with the \$350,000,000

they spend every year for drink, and for what they would doubtless call "good, sound, business reasons," they would invest their money otherwise. For to put the problem plainly it simply amounts to this: Does liquor drinking pay the individual or the community—pay in dollars and results—as a plain business proposition?—Geo. C. Lawrence, in Appleton's Magazine.

#### HUMAN TREACHERY.

(By C. H. Wetherbe)

No young person is capable of forming a just estimate of the extent of human treachery in the land, or even in his own community. It is not until one reaches middle life, and has had a wide range of practical experience with his fellowmen, that he can have any considerable conception of this evil.

Many a person, who is supposed by many people who think that they know him well, and who never suspected that he was treacherous in his friendships, is such a man or woman. There are those whom I regarded, a number of years ago, as being entirely free from this mean trait that are considerably possessed by it. I have observed their careers and have detected in them the habit of appearing very friendly to certain ones while in their presence and then when the latter ones were away from them, they would speak in terms which indicated that they were far from being real friends of the others. And yet one of these same people vehemently denounce Judas for his treachery towards Christ. Not a word do they utter in favor of Judas. But I say that there are many people in Christian communities, held in respect by those who do not truly know them, that are even worse traitors than Judas was, for there is no good reason for believing that he was all the while acting traitorously towards his brethren and acquaintances. The only instance of his treachery was when he accepted a bribe for betraying Christ. But the modern Judas will often betray the confidence which some one placed in his keeping. He will pretend to be a friend to a certain one, while speaking with him, and then stab him in the back when he has turned away. He will smile sweetly to one in his presence and afterwards throw sour frowns at him, with cold disregard for the evil consequence which may follow.

And there is a great deal of this sort of devilry going on among people, even among not a few who are rated as being respectable. What do they care for the character of good people? They do not hesitate to damage a good person's reputation. O, do not be a contemptible traitor to any one!

O impatient ones! Do the leaves say nothing to you as they murmur today? They are not fashioned this spring, but months ago; and the summer just begun will fashion others for another year. At the bottom of every leaf-stem is a cradle, and in it is an infant germ; and the winds will rock it, and the birds will sing to it all summer long, and next season it will unfold. So God is working for you and carrying forward to the perfect development all the processes of our lives.—Henry Ward Beecher.

Love at the beginning and love right on to the end. That is how Jesus conceives of that stream of Divine energy into which He elected to put His life. No wonder St. Paul said when he was summing up his view of all the purpose of Christianity, "The end of the commandment is love." The purpose of all religion and of the coming of the Lord Christ into the world, and of this varied discipline through which we are being put is the increase of the quantity of love in the world.—G. A. Johnston Ross.

Spirituality mainly consists in finding out what the material is good for.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLEDAVID BRINGS THE ARK TO  
JERUSALEM.\*By Rev. Clarence Mackinnon, B.D.,  
Winnipeg.

Gathered together all the chosen men of Israel, v. 1. How softly they fall, these rain drops! How gentle they pitter patter on the roof and on the frozen ground! There is no flashing lightning, no resounding thunder, no pelting storm. All through the night there is nothing but the quiet, mellow splashing from roof and eave. But in the morning the snow is gone, the rivers are released from their icy fetters, myriads of roots awake within the brown and russet earth, and on every tree and bush and vine the buds begin to burst. Spring has come; the soft warm rain has brought it. So, in home and church and Sunday School, God's children are offering up their prayers to Him, and pouring their gifts into His treasury, and sending out their help to every needy place. And the time is sure to come, as the result of it all, that the whole world will be freed from the darkness and bondage of sin and brought out into the light and liberty of the gospel.

A new cart, v. 3. When Longfellow was up in years and his head as white as snow, an admirer asked how he managed to keep so young in appearance and manner. The poet replied by pointing to the blossoms on an apple tree near by. "That apple tree," he said, "is very old but I never saw a prettier blossom upon it than at this present season. The tree grows a little new wood every year, and I suppose it is out of that new wood that these blossoms come. Like the apple tree, I try to grow a little new wood each year." We may grow a little "new wood" every year by increasing our store of useful knowledge, or learning to do our work more skillfully, above all, by becoming more familiar with God's Word and ready to do His will. And with the growth, the blossoms are sure to come, of joy and satisfaction in our own hearts and of cheer and help to all about us.

Harp, psalteries, timbrels, cornets, cymbals, v. 5. A little boy was walking one bright morning with his mother. The sun was shining in the full splendor of its summer power. All nature seemed to wear its loveliest smile. The boy's spirit was impressed, and turning to his mother, he exclaimed, "Mother, I see a doxology 'Praise God from whom all blessings flow'". It is good for us thus to feel the love of God in the glory of the earth, and it is better still to join in the great psalm of praise that daily ascends from all the created worlds, to add our grateful songs to the voice of the bird and the beauty of the flower, and to unite our conscious human worship with the mute adoration of nature. For if prayer is the child of faith, praise is the child of love; and Hannah More was right in saying that, while prayer points the only road to heaven, praise is already there.

He put forth his hand to the ark of God, v. 6. Nothing is more disgusting than irreverence. When we see foolish people giggling and laughing while some master musician is bringing out of his instrument the melodies of a great composer, we are tempted to feel like the

great preacher, who said in such circumstances, "I ask to know neither you nor your father and mother, nor your name; I know what you are by the way you conduct yourself here." There are people who will joke in the presence of Niagara's stupendous cataract, and who see nothing to solemnize them in the majestic Alps. But nowhere is irreverence so foolish and wicked as in the house of God and in connection with His worship. Professing themselves to be wise, the irreverent become fools, and they make one think of Burns' famous wish:

"O wad some power the giftie gie us  
To see oursel's as ithers see us."

David was afraid of the Lord that day, v. 9. The Scotch laddie who was asked if he would like "to be born again," expressed a very decided reluctance to the suggestion; and when pressed for the reason for this unexpected attitude, said he "was feared he might be born a lassie." Many people are afraid to be converted for a like reason. They think it soft to be religious. They suppose the love of God to be an effeminate thing. They think they will have to give up all their manly sports and lose their liberty, and so they would rather stay as they are. They are as much deceived as was David, when he feared the ark of God might bring him loss.

## LIGHT FROM THE EAST.

By Rev. James Ross, D.D., London.

Instruments—Large harps were used in Egypt, and there is no reason to believe that they were unknown in Israel, although it has been argued from figures on late Jewish coins, that their harp was really a cithara, or Greek lyre. The strings, which were originally of gut, but later of metal, varied in number up to twelve, and even sixteen. The psaltery was like a guitar, with from six to twelve strings, stretched over a skin-covered drum, and played with the fingers. The cymbals were bronze disks of varying sizes, like a soup plate, whose edges the performer struck together with a clanging, crashing sound. The timbrel was the same as the tabret or tambourine. The instrument strangely translated "cornets" was probably the Egyptian sistrum, which consisted of a thin plate of bronze, or copper, twenty inches long, and two inches wide, bent until the two ends were within a couple of inches of each other. These were firmly fixed in a bronze handle, thus forming an oval loop. Through holes in the sides of this loop, bars of the same metal were passed very loosely, and the ends of them bent into rings, to keep them in. As these bars were some four or five inches longer than the width of the loop, they moved backwards and forwards with a piercing, metallic sound, when the instrument was shaken.

Why is our attitude at our work so destitute of practical enthusiasm? Because we too are not lifting our eyes to the hills. We are looking for nothing but little things, and therefore we see anywhere any threshold or field worthy of God. How can the sense that the living God is near to our life, that he is interested in it and willing to help it, survive in us, if our life be full of petty things? Absorption in trifles, attention only to the meaner aspects of life is killing more faith than is killed by aggressive unbelief.—George Adam Smith.

HOW MUCH TIME ARE YOU  
GIVING.

Have you ever thought how little of our time is given to Christ and religion? In fact, the average church member gives very little time to Christ. Very often it would not amount to one hour in a week. God, from the creation of the world, set apart one day to be devoted entirely to him and his service. Surely that time should be given to Christian work and worship. How is the day spent by many who belong to the church of Christ? They are late in arising, no time is taken for prayer and the reading of the Word of God, the services of the sanctuary are not attended, and they go to their rest at night without opening the Bible and without a word of prayer. The day has been spent in pleasure, visiting, speaking about worldly things, and sometimes even in gross violation of the command of God. And when the minister of God remonstrates with such members of the church, telling them of neglect of the duties they owe to Christ, he is told that because of press of business, because of close confinement to an office or store or other place of labor, Christ must be robbed of the time and service due him, and the sacred hours of the holy Sabbath desecrated.

## A PRAYER.

Almighty God, in humility of heart we draw near to Thee. We would realize, if we can, how insignificant we are. Our lives are for a brief space, and Thou art eternal. Our strength passes in a day, and Thou art omnipotent. And yet such is Thy love that even we may call Thee Father, and may ask for all that we think we need. Hear us as we present our supplications, and answer us in peace. Give us pure hearts. Give us obedient spirits. Give us power to do Thy will. Help us to love Thy law. Strengthen us in our battle with sin. Let not sin have dominion over us. May we come nearer daily to the character of Jesus Christ. So help us in all things to be children of God in the midst of an evil world. We ask it for the sake of Christ, our Lord, Amen.

## A DEADLY SIN.

Covetousness seems a trivial fault. It is not heresy; it is not a blasphemy; it is not a positive hurt to others; it is simply a disease of the individual soul. Yet I do not know of any sin to which the Old Testament attaches such a stigma. "The covetous renounceth the Lord." You will observe it is not said: "The Lord renounceth the covetous." The renunciation is on the human side—on the side of the covetous man himself. A greater stigma could not be attached to any sin. Many a heretic longs for God; many an agnostic thirsts for God; many a blasphemer speaks in an hour of madness what is not the voice of his sober mind. But to renounce God, to calmly refuse his advances, to repudiate his fellowship, to shut the door deliberately against him—this is the acme of antagonism. And why has covetousness incurred this deadly imputation? Is it because the spirit of covetousness is the extreme opposite of the Spirit of God. It is more extreme than atheism. Atheism only fails to see a divine Being; covetousness sees him quite well and admires not his beauty. That which the covetous man admires is God's opposite.—Dr. George Matheson, in the London Christian World.

\*S.S. Lesson, 2 Samuel 6: 1-12. \*Commit to memory v. 12. Study 2 Samuel ch. 6 Read 1 Chronicles; Golden Text—Enter into his gates with thanksgiving, and into his courts with praise.—Psalm 100:4.

HOW GOD HELPS US.

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

"God is my helper," is a truth as old as the Bible, and confirmed by myriads of human experiences. But it is important for us to know how our loving Father helps us; for we may expect things that He never grants and lose things that He offers to give us. There is a right way and a wrong way of looking at God's dealings; the one sets us to murmuring and complaining, the other gives us a wonderful uplift.

If we looked at God as always wise and always loving, and always holy, we should know, in the first place, that He often helps us by a sharp discipline that tries us most terribly. It helps the grass on my lawn in summer to put the mower over it, and it helps my grape vines to apply the pruning knife. Abraham came down from the mountain where he was told to sacrifice Isaac a stronger man than when he went up. What a train of troubles overtook Joseph from the time when he was put into the pit until he was put into prison! By and by he looked his rascally brothers right in their faces, and said to them, "Ye thought evil against me; but God meant it unto good." As headwinds make a steamer's fires burn more briskly under the boilers, so adversity often drives a true Christian ahead in his spiritual life. Everything that makes you and me purer, humbler, braver, stronger or holier, is a mighty help; and if we keep the eye of faith open we shall see a loving God behind the pruning knife and behind the furnace of affliction.

What an immense lot of over-loaded people there are in this world! We can see it in their care-worn faces; and each one thinks his burden is the heaviest. There is a certain kind of care that is wise; a man who has no forethought for the future is a sluggard or a fool. The apostle had no reference to a wise thoughtfulness for the future when he said, "Cast all your care upon Him, for He careth for you." That much-perverted verse is accurately translated in the Revised Version—"Casting all your anxiety on Him, because He careth for you." Now, just what our a mighty and all-loving Father offers is—to help us carry our loads. He who watched over the infant deliverer of Israel in his cradle of rushes, who sent His ravens to feed Elijah by the brookside, who protected Daniel in the den, and kept Paul calm and cheerful in the hurricane, is the very One who says to us, "Rol. your anxieties over on Me, for I have you on my heart! To do this requires faith. When God says, Give over to Me what will break you down, and I will help you through, He puts our faith to a pretty severe test. As the sinner must accept Jesus Christ as the burden-bearer for his sins before he can be saved, we must accept God's offer to lighten our loads by putting Himself, as it were, into our hearts and under the burdens. He then becomes our strength. His grace becomes sufficient for the hard duty to be done, the tough conflict to be fought, the sacrifice to be encountered, or the trial to be endured. This is a supernatural process. It actually means that the Divine Spirit comes into us, and imparts Divine strength just as much as the nutritive element in our daily bread imparts strength to our bodies. The "Everlasting Arm" is no less a support because it is an unseen arm; but we can feel it. My brother, have you ever felt the life of that almighty arm, when you came up victorious out of a great temptation, or calm out of a great sorrow, or strong out of a heavy "weight of afflictions?" God helped you.

Those who know how to use God's help are the calm Christians who possess their souls in quietness. Work never hurts us. A stiff fight does not

exhaust us. It is worry that frets and fevers us. It acts like an ague on the body and leaves us weak and wretched. Athletic old Paul, who fought beasts at Ephesus and bloody Nero at Rome, who was a "Board of Foreign Missions" in himself, and had the care of all the churches on him, never chafed his great soul into a worry for a single moment. "Be anxious for nothing, brethren!" was his cheerful counsel to his comrades. He knew how to let God help him do God's work. He knew whom he believed; and worry would have been suicide. Be assured of this, all ye pastors, teachers and workers of all kinds, that if you and I work on God's lines. He is bound to help us. If we attempt to work on our own lines and for our own selfish purposes, we shall be rebuked as Peter was when his Master said to him, "Put up thy sword into the sheath!" When Peter drew the sword of the Spirit at the time of Pentecost, the Divine help came, and thousands of souls were converted. Let us lay hold of God's work with a steady and a stalwart trust, and all the time be hearing Him say, "In Me is thy help."

THEIR MEANING.

To live in shade, yet trust the sun,  
To bravely creep while others run,  
To suffer pain and still believe  
That just enough one will receive;  
To feel no envy when the best  
Of precious gifts are given the rest,  
Persuaded that each lot must be  
The best for each eternally—  
Is truest faith.

To bear with wrong and wait for right,  
Believing that the darkest night  
Means only growth for timorous seeds;  
To see some good in rankest weeds,  
To feel the love that watches o'er  
Those left behind, those gone before;  
To be bereft, yet know no loss,  
And thus the highest faith indorse—  
Is true content.

—Author unknown.

CHILDREN IN THE CHURCH.

The church must get closer to the children. The moment the child is baptized it belongs to the church, and she becomes responsible for its spiritual life, and should take it to her bosom and nourish and cherish it as her own with a mother's care. But how is it? From that day forward the officers of the church, and the members, too, perhaps, never look upon its face till it comes to Sabbath school, if it ever does. There is almost no concern felt for the little one's spiritual well-being, or whether the parent are bringing it up in the nurture and admonition of the Lord or not. The child grows up to know no one in the church, to feel itself a stranger there, at home there is no family altar, no table blessing, asked, no little prayers taught, no first principles explained to the child. In the Sabbath school it is put in on a strange class with a strange teacher, who has no adaptation to winning children.

What is the remedy? The mother-heart of the church must go out to them in sympathy and love. The warm hand and strong arm must be extended to them in their times of trouble, temptation and weakness. They must be shown that the church is their home, and that they are among friends, and that their first duty is to trust in the Lord and be true to his church because she is the pillar and ground of the truth and to be outside of her is to be exposed to all sorts of danger.—Christian Instructor.

I wonder what would be the result if we as a nation appreciated our debt to Christianity and resolved to pay it?—Rev. Benjamin Bean.

COMMITTEE WORK.\*

Some Bible Hints.

The division of labor places a man above an animalcule, and makes a society greater and more efficient than an individual (v. 4)

Our committees should not work independently; they are members one of another (v. 5)

Christian Endeavor believes in an all-around training for every member; but there must be specialties in religion as well as in secular activities (v. 6)

Forever is half the work; a task we enjoy has ceased to be a task (v. 11).

Suggestive Thoughts.

We should have no committees that are not alive, and we should have as many committees as we can keep alive.

Each member should be on some committee, and on a new committee each year.

"Diligence" is from the Latin verb "to choose," and always diligence goes with delight.

Your committee work is valuable when it is a little hard for you; if it is easy, go on to another kind of committee work.

A Few Illustrations.

A commercial traveller sells his goods if he must write a report to the firm each day. Thus let us insist on regular, written committee reports.

The carpenter is proud of a "good job" that he has finished. Why should we not be proud of a "good job" of religious work?

A fervent spirit is like a cannon ball hot from the cannon; an indifferent spirit is like a ball bowled careless over the award.

The gymnast uses many pieces of apparatus in the gymnasium. So should the Endeavor serve on many committees before he is through.

To Think About.

Am I really desirous to develop my powers as a Christian?

Am I willing to do hard things for Christ?

Do I want to take the entire curriculum of the Christian Endeavor training school?

A Cluster of Quotations.

There is no service like his that serves because he loves.—Sir Philip Sidney

Not happiness apart from service, but the happiness of added service, is God's reward to him who serves faithfully.—Calendar.

At best our least endeavor.

Must faint and fall forever.  
Without God's guiding finger to point the how or where.—Margaret J. Preston.

The child cannot get rid of the duty of obedience by running away from home and hiding in the woods.—Francis E. Clark.

DAILY BIBLE READINGS.

- M., Oct. 5—The executive committee. Phil. 3: 12-16.
- T., Oct. 6—The calling committee. Heb. 6: 10-12.
- W., Oct. 7—The lookout committee. John 1: 40-42.
- T., Oct. 8—The music committee. Ps. 149: 150.
- F., Oct. 9—The prayer-meeting committee. Acts 12: 11, 12.
- S., Oct. 10—The Sunday school committee. Deut. 11: 18-21.
- Sun., Oct. 11—Topic: Commending our Society. III. By diligent committee work. Rom. 12: 1-11.
- \*Y.P. Topic, Oct. 11—Diligent committee work. Rom. 12: 1-11.



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Again rumors are rife of the pending resignation, owing to ill health, of Lord Strathcona, as High Commissioner in London. Canadians will hope that his lordship may still be spared to serve the country in coming years; although at his advanced age, irrespective altogether of ill-health, Lord Strathcona might well ask to be relieved of the arduous duties of the position.

A movement is being initiated, having for its object the compilation of a history of the pioneer Highland Scottish families in Stormont and Glengarry, as well as other parts of Canada. The project is being promoted by Albert E. Nyhen, of Boston, a great-grandson of the late Col. John Cameron, whose regiment figured in the troublesome times of '37, and Col. J. P. MacMillan, whose father was an officer in the same corps. It is intended to form a society for the purpose of working out the scheme.

Two weeks ago reference was made in these columns to the new professor of Church History in Queen's University, of whom the Christian World, in a recent issue, says: The departure of Rev. Ernest F. Scott, M.A., from Prestwick for Canada, which is impending, is keenly regretted by his congregation. This was only to be expected in the case of a man of Mr. Scott's attainments. The regret is by no means confined to his congregation. Not only is Mr. Scott to be described as a "live" preacher, the like of whom the congregation will have difficulty in securing again, but he is one of the foremost of the rising scholars whose services it is surely a pity the Church should lose. Evidently the University Senate has made no mistake in securing Mr. Scott for the Chair of Church History.

## "THE EUCHARISTIC PROCESSION."

It is interesting to note the clear expression of opinion given on this subject by some of the leading London journals, journals that have no desire to inflame bigotted passions or kindle a persecuting flame. The Westminster Gazette, one of the best representatives of thoughtful Liberalism, says: "We rejoice to think that Roman Catholics, like those of other religions, have freedom in this country to preach and practice their faith. But, whilst we are glad in the heartiest and sincerest possible way to welcome the Congress to London, we regret the inclusion in the programme of the procession in honor of the Blessed Sacrament which is to take place to-morrow. There can be no doubt that this procession is definitely and clearly forbidden in a section in the Act of Catholic Emancipation. The answer is made that this particular section is obsolete, but the wish would seem to be the father of the thought. The object aimed at by the section was not to deprive the Roman Catholics of any religious freedom, but to prevent all possibility of public disorder. We wish with all our heart that the risk of riot could be said to be obsolete; but in any case it would have been better if those responsible for the arrangements of the Congress had been scrupulous to keep within the law."

The sober statement on the part of a journal is willing to have the Royal Declaration modified so as to spare the feelings of Roman Catholics, shows that the government was justified in the interests of public order, in advising strongly the withdrawal of the procession.

The Spectator tells us that "One jarring note, and one only, has been struck. The Solemn closing of the Congress is to be marked by a 'Great Procession of the Blessed Sacrament' . . . The Protestant societies are up in arms, are appealing to the Sovereign to forbid it by Proclamation, and are calling upon the ministry and the Metropolitan police to enforce the statute. The law is the law and we do not deny that it is on the side of the protest." This journal thinks that the Protestant position is so safe in England that it would be a pity to have any unpleasantness in the streets.

The Nation declares that there is no movement Romeward. "Never, we believe, since the Reformation was such a movement more impossible; the hopes entertained of the 'conversion' of England, the idea that the nation is in any way gravitating towards Catholicism, Roman or Anglican—these things are dreams. The welcome which will be given to the members of the Congress, and the freedom with which its programme will be carried out, are due to the courtesy with which distinguished visitors are received by our people; to a certain indifference—for the nation at large Catholicism has long ceased to be a danger, or even a practical question; to curiosity—the crowd loves a pageant, and this particular pageant is sure to be well done. Whether under these circumstances a procession of the Host through the streets is a proper proceeding is a matter upon which con-

siderable difference of opinion exists, even among Catholics. Among a believing population such a procession is natural and impressive. But to parade an intimate religious symbol before a nondescript crowd, at the risk of insult and with the certainty of hostile comment, seems to many, apart from the question of legality, an aberration of taste and discretion."

From the point of view of militant Protestantism all this may seem to be lukewarm. Let us hear the Record then: "England is not and by God's grace never will be Roman Catholic; it is irrevocably Protestant, and it will resent the wanton outrage against its religious convictions. The idea of the procession is a characteristically Roman move. Romanists are loud in their demand for toleration for their own opinions, but they will grant no toleration nor show any respect for the opinions of others. That is no reason, however, why they should be aided and abetted in this matter by the Government in defiance of Statute law. We have only one other word to say on this subject. If the procession should ultimately take place, we most earnestly counsel Protestant people to keep away from Westminster on Sunday."

The remarks in the Saturday Review take a wider sweep. "The truth is that modern Rome is in danger of ceasing to count intellectually. What giants of thought it produced in the middle ages! Surely intellectuality today need not mean nationalism. What thoughtful men complain of is not the authoritative rejection of critical and scientific theories or of the tendencies of the modern age after full examination, but the loutish ignoring of the thoughts and difficulties which are in men's minds, etc."

Altogether the discussion has done some good. It has shown that in England there is substantial religious freedom and that there is also a strong Protestant freedom that makes it unwise for Romanists to resort to any aggressive irritating tactics.

## "POSSESSING THE CITIES."

On this subject The Lutheran prints the following, to which any one given to close and careful observation is constrained to assent:

When it comes to missionating in America, Protestants can learn a thing or two from Roman Catholics. They can learn the importance of concentration in mission effort. The Roman propagandists are not in the habit of scattering and squandering their energy and resources. When they settle on a mission station, they strengthen and fortify it in such a manner as to make the public feel that it is there to stay. They do not work rapidly, but they build solidly, so far as the externalities of building are concerned. The other lesson Protestants can learn is that of foresight. The Roman Church has its eye on the future as no church body in America has. Long before Protestants are awake to the importance of great strategic centres, the Romanists have been on the ground, have formulated their plans and driven their stakes. That church has a map of America that is up to date; it does careful prospecting; it buys large lots in growing cities when they are cheap; it is a first-class real estate corporation. That accounts for its strong hold on our great cities. While Protestants (and Lutherans in particular) are missionating in the smaller towns and cities where the work is comparatively easy, Romanists are building their fortresses, and marshaling their forces in cities of the first class. Thus the diocese of New York has 317 cathedrals or churches, 186 chapels, 894 priests, and an estimated baptized membership of 1,200,000 souls, which, however, may safely be reduced one-half. Even then the figures are significant.



## THAT WHICH LIES BEFORE US.

We know what is behind us but the future is uncertain; that is the experience of any particular individual is uncertain. We know not how soon great changes may come into our life; but when we are thinking of the life of the community there is a certain amount of steadiness, and the different seasons bring each their own kind of work. Speaking then, in this sense, we may say that behind us is the summer and a season for many of hard, continuous toil, in the burden and heat of the day, for others a time of changes and recreation. More and more it is becoming the fashion for the people of the cities to travel into the country or to the seaside in search of change and rest. This is no doubt necessary, and if properly managed should be productive of good for body and mind. Some turn their pleasure into toil. Many tire themselves out with dissipation; and in some cases sad accidents, too often the result of carelessness or foolhardiness mar the brightness of the holiday. But when all is said, the holiday season has its own advantages and opportunities. For another season, that is over and most of us look forward to a time of steady work, each day bringing its own tasks, each week its round of services. Our daily work lies before us, and whatever that may be, it should be done conscientiously in a true spirit of Christian Service. To the Christian there should be no false distinction between sacred and secular; all work should be lifted up into the noble atmosphere of true devotion.

Our work in the church calls to us now with fresh force; in that sphere we must think of what we can give as well as what we can get. We need to draw inspiration from the teaching that we hear and the worship in which we take part; but we must also take our share of social service. By doing our part to help others our own life will be deepened and blessed.

We have also our duties as citizens; this is just as much a part of Christian service as that which we call "Church Work" in the strictest sense. A general election is coming and it is the duty of Christians to try to conduct the necessary discussions in a spirit of soberness and fairness. We cannot all think alike as to the best time to be pursued in public affairs, but we can state our case temperately and admit that in many things there is room for difference of opinion. It ought to be possible for Christian men of all parties to co-operate in the course of righteousness, to bring about purity of elections and to banish real dishonesty from the affairs of the nation.

Many other things might be specified which have to be seriously considered, and properly dealt with by men of patriotic spirit and earnest resolution. If we have used our holiday well, if we have had true rest and real recreation we shall by God's grace be fitted for hard work, for stern duties and it may be unpleasant tasks. If the life of the country is to be maintained at a high level there is much to be done during the coming winter. Social service and missionary work of many kinds are calling to those who have ears to hear. "The power that makes for righteousness" works through the lives of earnest men and gentle women; the world does not grow better of itself, there is no easy evolution, progress is everywhere through painful effort by those to whom is given the splendid vision of the true life and the ideal city.

## THE NEW LAW REGARDING OPIUM

J. G. Shearer.

Though little fuss has been made about it, the Dominion Parliament on the initiative of the Government passed a very important law "prohibiting the importation, manufacture and sale of opium for other than medicinal purposes" throughout the Dominion. The law reads: "Every person is guilty of an indictable offence and liable to imprisonment for three years, or to a penalty not exceeding one thousand dollars, and not less than fifty dollars, or to both, who imports for other than medicinal purposes, under regulations to be established by the Minister of Customs, any crude opium or powdered opium, or who manufactures, sells, or offers for sale, or has in his possession for sale, for other than medicinal purposes, any crude opium or powdered opium, or who imports, manufactures, sells, or offers for sale, or has in his possession for sale opium prepared for smoking."

The principal credit for this action of the Government is due to Mr. W. L. Mackenzie King, Deputy Minister of Labor, who incidentally came upon the facts showing the extent and the harmfulness of the traffic in opium on the Pacific Coast when he was adjusting the claims of the Orientals for damages on account of the Vancouver riots. He made a special report to the Government, embodying the information gathered, and strongly recommending the prohibition of this traffic. Mr. King is one of the esteemed members of the Board of Moral and Social Reform of the Presbyterian Church. He does his admirable report to the Government with these noteworthy words: "To be indifferent to the growth of such an evil in Canada would be inconsistent with those principles of morality which ought to govern the conduct of a Christian nation."

Regarding the passing of this law, two other facts are noteworthy. The one is that the Chinese at the Coast, or many of them, petitioned for prohibition of the traffic. The other is that it was not made a party question in Parliament. Though a Government bill, it was unanimously supported by the Opposition in both Houses. Ought not this to be the case on all moral reform legislation?

Says the N. Y. Christian Advocate: Some years ago the Canadians shifted their Thanksgiving Day to October, as the more desirable time for family gatherings, and the more fitting in every way as a harvest-home festival. They retained, however, Thursday as the day of the festival. This year the day has been shifted to Monday so as to include Sunday in their festival time, and make the holiday more worth while, enabling a longer time to be given to the reunions, as well as adding to the sacred character of the period by inclusion of the Sabbath. It is a practical move, and one that has many advocates in our own country. We would be glad to see a similar change. This year Monday, Nov. 9th (the King's birthday) has been appointed Thanksgiving Day. The Dominion Presbyterian has been urging this change for several years, but we would prefer a day in October to one in November. The weather at an earlier date is more likely to be favorable; besides bringing observance nearer to the close of the harvest season. By another year we trust our Government may be able to fix Thanksgiving not later than the middle of October, making the date selected a permanent one.

## REFORM IN ROMAN CHURCH.

The Christian Work and Evangelist tells of a movement in Geneva, Switzerland, of more than ordinary significance. It says:

A strong movement toward reform in the Roman Catholic Church has of late been going on in that once stronghold of Protestantism, Geneva, Switzerland, in which, during recent generations, the Church of Rome has been strongly entrenched. Reformation within the church having—as in how many other instances!—proved to be impossible, a Reformed Catholic Church was recently founded. After long consideration this body has now issued its constitution, the most important feature of which is that it affiliates itself with the Christian Catholic Church of Switzerland, the fruit of an older movement of the same nature, and adopts its name. Among other provisions it admits not only women but strangers to the vote, though men alone are eligible to office. Pastors (cures) are to be elected or re-elected every six years. Their salaries are paid from a central treasury, but each parish is to meet all its other expenses. The central treasury is to be supplied by one-half the voluntary contributions of church members, one-half the regular weekly offering in each church, and by special gifts and legacies. The experiment of making the pastor independent of his parish in the matter of salary is an interesting one.

## \* WESTERN ONTARIO UNIVERSITY.

London and Western Ontario are likely in time to have a university worthy of the name. It will not all come in a day; but as this is a by no means slow age, its progress within a few years may be very noticeable. Ontario will then be well supplied locally with University advantages. Toronto University is the centre of the Provincial educational system, with "Kingston and Queen's," "London and the Western University," holding the fort educationally in Eastern Ontario and Western Ontario respectively. The "Western University" was chartered a good many years ago by Bishop Hellmuth of the Anglican Church; and for many years it did good work along arts lines for the students of "Huron College," the Anglican divinity school, and for the community generally. What was needed, however, was the interest and support of the general public. That has now been put in possible shape in the new legislative charter which transforms the "Western University" into a civic, non-denominational University. A strong board of twelve Governors has just been chosen, including prominent Presbyterians, Anglicans, Methodists and Roman Catholics. Besides its Normal School and its Medical School, London can now boast of every link in the educational chain from the Kindergarten to the University.

The "Christian World" (Congregationalist) has been publishing complaints of ministers suffering under that system. Great friction is disclosed as between the minister and his deacons, who wield a tyrannous power. If the minister is popular, and gifted he can maintain his place, but in case of the ordinary men (who are the majority in every Church) the Congregational system is not only democratic in a good sense, but it is deaconocratic, if the word may be allowed. In a certain Ulster town a visitor asked the minister of that body—"Are you the Independent minister?" "Alas, no," he replied, "but I am the minister of the Independent chapel."

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## A REAL GRIEVANCE.

By Helen A. Hawley.

"Yis, mum, it's a warnin' I'm givin' yez, I've stude it as long as iver I can, an' I've lavin' I'll be this day week."

The cook set her arms akimbo and looked rather defiant, though she had herself pretty well in hand.

"Why, Katy, I don't understand." Mrs. Proctor lifted a perplexed, anxious face; well she knew that good cooks do not grow on bushes ready for picking in these days. The housekeeping machinery had run so smoothly during the three months since Katy came. "No one has complained of your cooking—they couldn't, for it is excellent. You have just the wages you ask, and are paid promptly." These remarks were in the nature of questions. "Is the work too hard? I might," this doubtfully. "I might have in a small girl to peel potatoes and get all the vegetables ready." Katy tossed her head back in fine disdain.

"It's no small gur'l I do be wantin' under my feet, mum. Yersef an' the masher's all roight, but it's the childer, mum." Katy braced herself. "There's Miss Alice, she do be pretty to look at, but she comes in the kitchen loike she was the mistress her ownself, an' it's a muss she makes. When I say I wants this an' that, an' I do be wantin' thim, it's of she is with my knives an' my spoons an' my palls an' my bowls, an' niver a bringin' thim in from the yar-rd, let alone cleanin' 'em up. Ef I do want, I do it tin toimes. An' the young Masher Harry, he's cut off the same piece, axin' yer pardon, mum, fer talkin' up yer own childer. They wurrit the life uv me."

Mrs. Proctor sighed and smiled. She knew her mischievous offspring, though she had not realized what annoyances they were in the kitchen.

But Katy had not finished her tale of woe; the climax was yet to come.

"An' you that kind, mum, to let me resave my friends uv a Thursday evenin', which was last night, mum; an' what did Miss Alice do but come in, an' hang by an' watch—yis, mum, watch—though it's naught to see there, my friend being the perlitest gintleman!" Katy wiped her flushed face. "So it's goin' I be."

There was a ring at the front door and Mrs. Proctor stopped long enough to say "Don't look for another place, Katy, until I have talked with you again. Perhaps there'll be some way out." She even laid her hand kindly on Katy's arm, and somewhat mollified by the touch, the cook retreated to the kitchen.

The lady of the house tried to put off her perturbed expression as she went to meet the caller, but it was rather a relief to find, instead of one before whom her countenance must be on "dress parade," her most intimate friend, Margaret Downing. Margaret had never married; perhaps for that reason she had the better viewpoint of domestic difficulties, being able to look at them from a disinterested, judicial position. The school-girl friendship between the two had deepened with the years.

"Well, I'm glad it is you, Margaret; and no one else," Mrs. Proctor exclaimed, taking her friend's hand in both of hers. "You are so good in smoothing out perplexities."

"Thank you," Miss Downing smiled. "Yours are not generally difficult to handle."

Mrs. Proctor told the story, not screening the children. Their misdeeds did not seem to her past pardon, as indeed they were not.

Miss Margaret listened attentively. "Now that you know what these dear mischief-makers are up to, I suppose you can hinder such pranks in the future. You are just a woman, Alicia. Put yourself in Katy's place. You wouldn't find it agreeable, now would you?"

"Certainly not. I do full justice to her complaints, and I am sure I could avert any further cause for similar ones; but the trouble is, my little mischief-makers have done mischief, and that is past recall."

"Perhaps not past cure," Margaret said tentatively.

"How?" "Suppose," Miss Downing continued, "you reverse the case. Suppose in order to keep a good cook you had to take along with her, her child. Suppose that child, old enough to know better, should invade your part of the house, tear your magazines, mar your furniture, use your bric-a-brac as playthings. What would you require as a condition of the cook's remaining?"

"That she should restrain the child, and never permit her to come upstairs, of course."

"Yes; but what more? What would best emphasize the matter with the unruly child herself?"

Mrs. Proctor considered during a long moment. "To have her come to me and make a personal apology? Is that what you mean, Margaret?"

"And you think Alice ought to go the cook and confess she is sorry? You know the positions are different."

"I know they are," her friend replied, "but from your own account Kitty is a self-respecting young woman, quite competent to manage her own domain, and responsible to no one except herself. Surely she is worthy of respectful treatment. She would serve you more faithfully and give higher honor to the children if they humble themselves a little now. It would be a good lesson also in regarding the rights of others."

"Alice is the leader," Mrs. Proctor said. "She plans and Harry falls in. I think it will answer every purpose to deal with her alone."

As the result of this conversation at the usual bedtime talk with Alice that night, Mrs. Proctor told her daughter how much trouble she had caused mamma, and papa, too, explaining the difficulties Katy had in doing her work when many of the essentials were missing, and how very, very impolite it was to intrude on her company evening. Katy had said she would go away and live in some place where there were no troublesome children. Think of that!

"Are we troublesome to you, mamma?" Alice threw her arms around her mother's neck and cried.

"No, no, my darling, not in that way. Mother couldn't do without her girlie and her laddie, but she wants you to realize how Katy feels, and how very inconvenient it is to have her go away. Perhaps, if my sorry little girl would tell Katy that she is sorry it would be the right thing."

In the morning Alice went down to the kitchen, and Katy looked daggers, wondering which of her tin belongings would be left banged up and dirty now.

But Alice twisted the ruffle on her dress between thumb and finger, while she said humbly: "Katy, we're sorry. I'm sorry, I mean, 'cause Harry would not do a thing 'less I told him. And we're not going to plague you one bit more. Mother's going to get us everything to play with—everything, so's we won't have to borrow yours. You

needn't look for a place where there are no troublesome children, 'cause we shan't be troublesome never any more." The child was solemnly serious.

Katy's eyes opened wide in surprise. "Glory be, niver any more is a long word for childer," she exclaimed, with ready wit. "But is the swate gur'l sayin' such words to meself! Katy O'Brien it is, Miss Alice's a-talkin' to!" Astonishment at the humility of her betters brought complete revulsion of feeling.

Alice looked up. "And, Katy, I didn't know you minded when your cousin was here—you said he was your cousin." Katy had the grace to blush.

"An' shure he is, though he's purty far removed!"

Alice went on, not noticing. "But I won't do it ever again. I think he's a real handsome man. I liked to look at him."

"Bless the child! she kissed the blarney stone!" The delighted cook took Alice's face in her two warm hands and wiped away a lingering tear.

"You won't go, Katy?" Alice, having endured so much, must know for certain.

And Katy staid.

## "EB"—A TRUE STORY.

Being a gentle hint to grandmothers.

Children are enigmas, furnishing constant and interesting study. One thing among the many that I have learned about them is that their minds are a great deal quicker and brighter than "grown-ups" usually think, as the following little true story will illustrate, to the amusement and I hope to the profit of the reader.

"Eb" (Evelyn) was a little six-year-old, with bright eyes, a shock of pretty red, curly hair and freckled face. She was one of a family of seven children who lived next door to the manse. The "home rule" of their parents was as liberal as could be consistent with good behavior on the part of these children. They all loved the pastor and family and were loved by them in return, so that they spent a good deal of time in the manse yard and house. Grandmother came to visit the family. She was a good woman, well-meaning, and loved these grandchildren dearly. But she was very industrious and exceedingly cleanly. While kind of heart she was austere in manner, and rather severe in enforcing her ideas upon the children. This strenuous life, enforced in that way, so different from what they had been accustomed to, became irksome to the little folks.

After several months, grandmother went to visit a friend in another town. A few days later "Eb" was at the manse, and the pastor's wife was trying to entertain her, when the following dialogue took place:

"Well, 'Eb,' grandmother has gone."

"Yes, 'm."

"And you miss her very much, don't you?"

"Yes, um."

"And you want grandma to hurry and come back, too, don't you?"

There was a significant silence, and the good lady, looking at the child in surprise, said:

"Why, 'Eb,' don't you want grandma to come back?"

What was her amazement when the child, looking up in a shy, cute way, said:

"We've got her picture.—Circle.

If to-day seems sombre, remember some pleasure of yesterday, or hope for something bright to-morrow.

## A BIRTHDAY SURPRISE.

(By Kathleen Eddy Mundy.)

It was grandmother's birthday. Sister was busy making the cake. Ned and Helen had gone to the woods for flowers, and no one was paying much attention to three-year-old Dorothy, who wandered about the house at her own free will.

Her little hands were into everything. After sister's neat bureau drawers were turned topsy-turvy, the clean handkerchiefs all unfolded and sprinkled with cologne, Dorothy went into mother's room.

On the dresser stood an attractive little blue velvet box. The cover was soon off, and "Pretty, pretty," said Dorothy, as she took out a shining gold thimble. She put the cover on again, and trotted off with the thimble in her hand.

An hour or so later, sister hurried into mother's room, and, seizing the little blue box, ran down stairs and laid it by grandmother's plate on the prettily decorated table.

When father led grandmother out to dinner, Helen gave her the box, saying: "A surprise for you, grandmother."

Grandmother opened it; and certainly every one was surprised, for the box was empty.

"Why, why! Where is it?" shouted Ned.

"All gone," said Dorothy, smiling sweetly. "Baby find it!"

And she slid down from her high chair and went into the kitchen, followed by mother. In a few moments they returned.

"She must have had it and left it on the kitchen table, for she went right there; but it is not to be found," said mother.

"Oh, we'll soon find it," said grandmother.

But still the children looked very sad, and hardly smiled when the big cake was brought in.

"Grandmother must cut it," said father, as he handed her the knife.

Grandmother had carefully cut several large slices, when she suddenly cried, "Why what's this?" and drew out the missing thimble.

"Dere's fimbler!" said Dorothy delightedly.

"How do you s'pose it ever got in the cake?" Helen asked.

"I believe I can guess," said sister. "The cake was in the pan on the table just before it was put in the oven, and Dorothy must have had the thimble and dropped it in; she was in the kitchen this morning just about that time."

"I call this an all-round surprise party,—don't you, grandmother?" said Ned.

## A PRETTY DOG STORY.

Here is a pretty dog story, which is also quite true. During one of the latest birthday celebrations of the poet Whittier, he was visited by a celebrated singer. The lady was asked to sing, and seating herself at the piano, she began the beautiful ballad of "Robin Adair." She had hardly begun before Mr. Whittier's pet dog came into the room, and, seating himself by her side, watched her, as though fascinated, listening with delight unusual in an animal. When she had finished, he came and put his paw very gently into her hand, and licked her cheek. "Robin takes that as a tribute to himself," said Mr. Whittier. "He also is 'Robin Adair.'" The dog, hearing his own name, evidently considered that he was the hero of the song. From that moment, during the lady's visit, he was her devoted attendant. He kept by her side while she was in doors, and when she went away, he carried her satchel in his mouth to the gate, and watched her departure with every evidence of distress.—Scottish-American.

## A BOY'S SISTER.

An elderly lady and two young girls walking together on the street one day, met a boy known to one of the girls. Stopping to speak to him for a moment, she introduced him to her friends. When they had bidden him good afternoon and passed on, the lady remarked: "I think that boy must have a very nice mother and sister."

"He has. Mrs. Leeb and Nellie are both lovely. But how did you know?" replied the girl, in a surprised tone. The lady smiled.

"I did not know it, but I guessed it from his manner. A boy who is snubbed at home does not act like that one when he is out. Only home kindness and courtesy and the training that love gives can make a boy such a frank, easy, well-bred gentleman," said she.

The girls looked at each other for a moment, and then one voiced the thought of both.

"I'm going to be careful how I treat Ned after this. If people are going to judge me by him, I'll have to be on guard. And I know you are right about it. There is Will T——. When you speak to him, he always shuffles his feet and puts his hands in his pockets and hangs his head and stammers. His sister is always chasing him out of her way and scolding him, and her mother acts as if she were ashamed of him, and sends him off out of sight when there are callers. I earnestly believe he would be as nice as Rob, too, if he had the same chance."

"Quite likely," said the other girl. "I know he is good-natured and bright, when he forgets to be awkward and embarrassed. I think I shall have to look out, too, and make sure that my little brother is a living demonstration of my amiable disposition," and though she laughed as she spoke, under the laugh was a tone of real earnestness.

## A SLY OLD FELLOW.

O, he was a sly old fellow.

That old gray cat I knew!  
And, if I tell you the trick he played  
I think you'll say so, too.

One night by the dining-room fire,  
Asleep on the soft, thick rug,  
With his tail curled round and his nose tucked in,

Old Tom lay warm and snug.

His master sat in his armchair  
By the table laid for tea.  
He never thought Tom would steal the cakes;  
For Tom was asleep, you see.

So he left the room for a minute—

Perhaps it was two, not more—  
And, on his return, on the hearth rug  
Lay Tom asleep as before.

But how do you think it happened  
That by the side of our sleeping friend  
Lay a nice little cake from the table,  
With a piece bitten off at the end!

Oh, he was a sly old fellow,  
And I think I will leave it to you  
To see how that cake came to be  
there;  
For you see this story is true.

—Alice P. Carter.

It is a great sin to question God's commands or to resist his will. A dangerous thing, too, Peter roing so, came near losing his soul, and would, but for his instant submission to his Lord's will. 'Twas a little thing on which to hinge so great a result. So was Eve's eating the forbidden fruit. But what a world-wide and time-long disaster it caused. So was the sprinkling of the blood on the door-post by Israel's families. But it meant life to their first-born. For a very little thing may be a test of mastership and the crisis, the decisive determinant of one's destiny.—Ex.

## ROVER AND THE HORNETS.

A good many years ago two boys and I went blackberrying in a big meadow several miles from home. On our way to the meadow, as we paddled along the dusty highway, we met a stray dog. He was a friendless, forlorn-looking creature, and seemed delighted to make up with us; and when we gave him some scraps of bread and meat from our lunch basket, he capered for joy, and trotted along at our side, as if to say, "Now, boys, I'm one of you." We named him Rover, and, boylike, tried to find out how much he knew, and what he could do in the way of tricks; and we soon discovered that he would "fetch and carry" beautifully. No matter how big the stick or stone, nor how far away we threw it, he would reach it, and draw it back to us. Fences, ditches and brambles he seemed to regard only as so many obstacles thrown in his way to try his pluck and endurance and he overcame them all.

At length we reached the meadow, and scattered out in quest of blackberries. In my wandering I discovered a hornets' nest, the largest I ever saw, and I have seen a good many. It was built in a cluster of blackberry vines, and hung low, touching the ground. Moreover, it was at the foot of a little hill; and as I scrambled up the latter I was met at the summit by Rover, frisking about with a stick in his mouth. I don't see why the dog and the hornets' nest should have connected themselves in my mind; but they did, and a wicked thought was born of the union.

"Bob! Will! come on. Let's have fun." They came promptly, and I explained my plan. I pointed out the hornets' nest, and proposed that we roll a stone down upon it, and send Rover after the stone. "And, oh, won't it be fun to see how astonished he'll be when the hornets come out!" I cried in conclusion. They agreed that it would be funny.

We selected a good-sized stone, called Rover's special attention to it, and started it down the hill. When it had a fair start, we turned the dog loose; and the poor fellow, never suspecting our trick, darted after the stone with a joyous bark. We had taken good aim, and, as the ground was smooth, the stone went true to the mark, and crashed into the hornets' nest just as Rover sprang upon it. Immediately the furious hornets swarmed out, and settled upon the poor animal. His surprise and dismay filled our anticipation; and we had just begun to double ourselves up in paroxysms of laughter, when, with frenzied yelps of agony, he came tearing up the hill towards us, followed closely by all the hornets.

## BRUCE'S SPIDER OUT DOWN.

Robert Bruce won a battle because of the example of persistence given to him by a small spider spinning a web on the ceiling of his bedroom. Had he known the story of the salmon on its way to the spawning grounds, he might have even freed Scotland. Once on their way to the headwaters of the mother stream, it takes a formidable object indeed to deter the spawning salmon from their purpose, or even stay them in their progress. Jagged boulders which tear their flesh, and treacherous shallows where they are compelled to wriggle their way along, do not stop them. They dash in great shoals against the rapids in the streams, meeting with many a repulse, but never ceasing until they either overcome the difficulty or die of utter exhaustion. Hundreds of them expire at times below dams they are unable to pass, beating themselves to death against the embankment in a futile attempt to get by. Even waterfalls are no obstacle to them, as they will leap many feet to get over a cascade and proceed on up the stream.—Outing, for September.

CHURCH  
WORK

# Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

A call was also sustained by the congregation of Bryson and Campbell's Bay to Rev. J. Steels, of Campbellford, Ont. The induction will take place at Bryson on the 20th of October.

The call to the Rev. C. W. Nicol, of Sherbrook, Quebec, by the congregation of Erskine Church, was sustained at Tuesday's meeting of the Ottawa Presbytery in Bank Street, Church.

Among others who made this subject the topic of their discourses were Mr. E. S. McPhail in Bethany church, Hintonburg, Rev. J. H. Turnbull in Bank street and Rev. Dr. Armstrong at St. Paul's.

Rev. J. G. Miller, of Knox church, Toronto, who occupied the pulpit in Mackay church, solicited the co-operation of all in this movement, outlining the many reasons for the spread of the gospel in the present generation.

At the services last Sunday, the cause of the Laymen's Missionary Movement was laid before the congregations, urging that earnest support on the part of the male members be given this great enterprise in the interest of missions.

The call was one of the most widely signed that has ever been extended by an Ottawa congregation, and contained the names of 573 members and 250 adherents. It has been forwarded to the Presbytery of Quebec. The stipend offered is \$2,000 and a manse.

Dr. John MacMillan briefly addressed the Glebe congregation at last evening's service and, in making the announcements of the campaign meetings to be held during the coming week, explained the importance that a large representation be present from every community.

In St. Andrew's Church, Rev. Dr. —eridge, last even preached on the subject, "The New Crusade," and described the Laymen's Missionary Movement as a spiritual awakening that is permeating Christendom today. "No single voice is raising the cry, but it rings from rank to rank of the whole army of God. We do not need reconstruction; we need revival," he said, and this movement does not urge any change in the doctrine or polity of the church but is organized to further fulfil the sacred trust imposed. The pendulum is now swinging the other way and the stress is laid on conduct rather than on creed. The appeal of the hour is, show your faith by your works. "Is it not high time," he added, "that the churches should be roused from the comfortable selfishness into which some of them unhappily have fallen, and to be up and doing something for the Kingdom of Christ? We have been playing at missions. Let us now take them seriously. Too long have the vast majority of the men of our churches been asleep. We cannot afford to shirk our responsibilities and when Christian business men take the same interest in missions as in their own business, then this proposal to Christianize the world will mean something."

On his return home, after an absence of two months in Winnipeg, where he filled the pulpit of St. Paul's Church, of which Rev. Dr. Gordon (Ralph Connor) is pastor, Rev. J. A. Cranston, M.A., of Collingwood, was given a hearty reception by the congregation, and made the recipient of a handsome pulpit gown. Addresses of heartfelt welcome were given by Rev. Irvine, Rev. J. Cameron, Dr. McPaul and Messrs. Distin, Copeland and Mitchell.

## WESTERN ONTARIO.

The Cramlin congregation has increased the minister's stipend by \$50, making it \$900 per annum.

The next regular meeting of Guelph Presbytery will be held in St. Andrew's Church, Guelph, on 17th November, 1908.

At the last meeting of Guelph Presbytery, Rev. Dr. Gandier and Rev. Mr. Mustard, of Toronto, were asked to sit as corresponding members.

Rev. R. E. Knowles, of Galt, will represent Guelph Presbytery at the services in connection with the seventy-fifth anniversary of St. Andrew's Church in the royal city; and Rev. W. R. McIntosh received a similar commission to the annual meeting of the W.F.M.S. Presbytery at Elora.

Rev. D. A. McLean, of Tara, has been called to Delaware and Cook's church. Salary \$900, a manse and three weeks' vacation. The call has been sustained by London Presbytery, and provisional arrangements were made for Mr. McLean's induction, in the event of his accepting the call.

The following motion by Rev. Mr. Inkster was referred by London Presbytery to a committee for consideration at its last meeting: "That students coming before the Presbytery for license be required to hand in their trials, and appear before the committee for examination at least one month prior to license, and that the committee report to the Presbytery when the student's case shall be dealt with in open court."

The following young men of Guelph Presbytery were reported as prosecuting studies looking forward to the work of the Presbyterian ministry: Andrew Arthurs, Knox Church, Acton; W. G. Ross, Knox Church, Elora; Arthur Gordon, Chalmers Church, Elora; and F. C. McGunnigle, of St. Andrew's, Guelph. Mr. W. R. McIntosh and Mr. J. B. Mullen addressed the Court briefly as to the obligations resting upon the members of Presbytery in looking out for suitable young men to take up the study of divinity.

The committee appointed by London Presbytery report on roll of Presbytery for the election of commissioners to the General Assembly, made the following recommendations: (1) — That the roll for the election of ministerial commissioners to the General Assembly be composed of the names of ministers instead of congregations as at present; (2) That the names of the ministers now settled constitute the roll in the order in which their congregations stand on the present roll; (3) That the names of the ministers who shall hereafter be inducted be added at the foot of the roll, except those already on it; (4) that when commissioners are appointed their names be transferred to the bottom of the roll in the order of their appointment; (5) That the commissioners be always appointed from the top of the roll; (6) that the old roll of congregations be used for the election of elder commissioners as at present; (7) That the Presbytery shall have power to elect any member to any Assembly independently of the rule of rotation; (8) That the roll and method of electing ministerial commissioners herein recommended be adopted and used after the General Assembly of 1908.

## BRUCE PRESBYTERIAL.

The twenty-first annual meeting of the Bruce Presbyterial Society was held in Geneva church, Chesley, on Thursday, Sept. 10th.

The church was well filled with ladies in the afternoon. Mrs. Atkinson cordially welcomed the delegates, and Mrs. Bell of Walkerton responded. The secretary's and treasurer's reports were read. To celebrate the coming of age as a society, fifteen life members have been added, Walkerton heading the list with 6; Paisley, 2; and one each in the following: Chesley, Glamis, Pinkerton, Port Elgin, Southampton, Tiverton and Underwood.

The society consists of seventeen auxiliaries and eight mission bands, two of each having been organized during the year. The membership is upwards of 500. The contributions this year amounted to \$1,185, an increase of \$140. Clothing to the value of \$303.79 was sent to Round Lake Indian school.

Twenty-one years ago, when this Presbyterial was organized it consisted of seven auxiliaries with a membership of 247, and the contributions amounted to \$357. This shows the steady growth of interest in the work, notwithstanding the discouragements through removals from our bounds.

Mrs. Johnson of Paisley, who for seventeen years has held the position of president with much acceptance, and with untiring zeal and energy, has to the deep regret of the members resigned that office. To her is due in no small degree the present numerical and financial standing of the presbyterial.

One pleasing feature of the afternoon was a mission band exercise taken up by Mrs. Robertson of Walkerton, who has been elected to the office of president for the coming year. Greetings from sister societies were conveyed by Mrs. Smith of the Methodist church, and Mrs. Robertson from the W.C.T.U. Mrs. Frank Russell, returned missionary from India, gave a very interesting address on girl life in India, which was listened to with deep attention. Miss Smellie sang very sweetly "The Haven of Rest." At the close of the afternoon session tea was served in the school room, and a delightful social time was spent.

In the evening Rev. Mr. Wilson of Walkerton occupied the chair. Mr. Workman sang a solo and Rev. Frank Russell from India gave an interesting address on the work there, illustrated with limelight views. The next meeting will be held in Port Elgin.

Rev. Dr. Gandier, of Toronto, a member of the General Assembly's Committee on Systematic Beneficence, addressed the Guelph Presbytery at its recent meeting on the "Forward Movement" in mission work as outlined by the Assembly's committee. By arrangement of the various Missionary Boards having the oversight of Foreign Mission work throughout the world, twelve millions of heathen people had been assigned to the Presbyterian Church in Canada for evangelization. Allowing 2 missionaries (one male and one female) to each 50,000 of this number, our church would have to multiply its workers five fold. And to do all the work at home and abroad, it would be necessary to command the sum of one million dollars annually. The amount appeared large, but ten cents per week from each member, or twenty-five cents per week from each family, would put us within reach of the goal. And surely no one would say the above amounts were burdensome. It was an inspiring address.



## VICTORIA PRESBYTERY.

The Presbytery of Victoria held its semi-annual meeting in St. Andrew's church, Comox, on the 16th inst.

In addition to a fair representation of the members, the Rev. E. D. McLaren, general secretary, and Rev. Geo. A. Wilson, superintendent of home missions, were present.

As usual with Western Presbyteries, the most of the time and attention was devoted to a review of home mission and augmentation work for the past six months, and making the necessary provision for the ensuing six months.

For the past six months the reports were on the whole satisfactory and encouraging. Among other things, it was reported that four fields received regular supply that received supply from no other source.

Remits from the General Assembly were carefully considered and necessary action taken.

Comox, where the Presbytery met, is one of the oldest charges within the bounds, having been organized and supplied by the Church of Scotland for many years. It was transferred to the care of the Canadian Church in May, 1886. The settlement is one of the oldest and most prosperous in the province, and the valley one of the most beautiful and fertile.

The Rev. Thomas Menzies, who has been in charge since 1900, has had a most successful pastorate.

On the part of a majority of the Presbytery, attendance on the meeting necessitated a journey of 150 miles by rail and steamer and an absence of four days, but any inconvenience was more than compensated for by the beauty of the trip and the cordiality and hospitality of the people.

## TORONTO.

Rev. David Dempster, of Granville, Ohio, was the preacher in Cooke's church, Toronto, last Sunday morning. The evening service was taken by Rev. Dr. MacTavish, of the Central church.

Rev. J. A. Miller, B.A., has been inducted into the pastorate of the Riverdale church. The congregation, which now numbers 300, met for some time in a tent, but last December a church was built and the congregation properly organized. Rev. Mr. Andrew, of Queen Street East Church; Rev. Dr. Neal and Rev. A. B. Winchester took part in the service.

Rev. W. T. Allison, M.A., B.D., of Toronto University, formerly a well-known newspaper man in Toronto, and later of Stayner, Ont., recently won a scholarship at Yale University, and is now taking a Ph.D. course there. Mr. Allison is in charge of a church in Middlefield, Conn., which is close enough to the American university to enable him to pursue his studies there, and at the same time perform his pastoral duties.

The principality of Knox College has been offered to Rev. Alfred Gandier, D.D., of St. James' Square Presbyterian church, Toronto.

This action was taken by a joint meeting of the Board of Management and the Senate of the College.

The question of the principality was before the General Assembly at Winnipeg in June last, but no nomination was made, and the assembly referred the matter to the College authorities, with power to make the appointment.

The Presbytery of Inverness, in acquiescing in the Rev. A. McMillan's acceptance of the call to Marion Bridge, Presbytery of Sydney, have expressed their pleasure in putting on record their high appreciation of his services in this court for the last twenty-seven years.

## BRITISH AND FOREIGN.

Rev. James Lindsay, for 37 years minister of Balfron and Holm, Dumbartonshire, has resigned.

Disastrous floods have occurred in Scotland and the north of Ireland, and great damage has been done the crops.

Glenelg U. F. F. Church has bought the old inn at Kyle Rea, and repaired and adapted it as a manse for the minister.

Rev. Donald Ross, of Fearn Free Church, Easter Ross, formerly a Baptist minister, has been inducted to Kilmuir Easter Church.

All children under five who are in necessitous circumstances are being given three meals a day by the Glasgow Corporation.

The seventieth anniversary of Grace Farling's famous rescue of nine lives from the wreck of the ship Forfarshire, has just been celebrated.

"Japanese images," for stealing which a man was sentenced at Birmingham, were said to have been made in that city, and to be celluloid imitations of expensive Japanese ivory carvings.

The Continental Committee has appointed for the coming winter, Dr. Morrison, of Cults, to have charge of Nice Church, and Rev. H. M. Adam, of Bon Accord Church Aberdeen, to have charge of Montreux Church.

At Glenlyon, Perthshire, a new church has been opened for the dispossessed congregation. Rev. Alexander Lee, of Edinburgh, and Sir Donald Currie, who has provided a manse at his own expense, took part.

A relief fund for the unemployed has been initiated at Glasgow, and £3,600 contributed at a citizens' meeting, at which the Lord Provost said that there were 80,000 persons in distress.

The Earl of Rose, who died at Birr Castle, King's county, was a scientist of considerable renown, and Chancellor of Dublin University. He had a great telescope at Birr Castle, which cost £20,000 to erect.

Roman Catholic missionaries at Sligo warned Catholics against reading Protestant publications and appointed a time when they were to be brought to the Cathedral yard, where a public bonfire was made of a number of well-known magazines and periodicals.

In St. Cuthbert's Church, Edinburgh, at the close of the service on Sunday, Rev. Jacob Primmer rose and protested against the presence of an image of a woman with a child in her arms which stands in the chancel of the church, and against other images set up behind the altar.

The entry of the White Star line into the Canadian trade has been signaled by the launch of the Laurentic at Belfast. She is the first passenger steamer designed with a combination of reciprocating engines with a low pressure turbine. Her tonnage is 14,500 gross, and she will be able to carry 1,600 passengers, besides cargo.

An association to safeguard visitors to seaside resorts has been formed in France. Charts of bathing-places are to be prepared, expert swimmers appointed to keep a lookout for bathers who get into difficulties, and red flags hung out as warning signals when bathing is dangerous. It would be well to form such associations at watering places in Canada. Deaths from drowning are altogether too frequent with us.

It is announced that Rev. T. J. Glover, of Kingston, will run as an independent candidate in Lennox. Mr. Glover has ability and would make a useful member of the House of Commons.

## SPARKS FROM OTHER ANVILS.

Lutheran Observer: Have you decided to give? Then give graciously, spontaneously, with open-handed, whole-hearted kindness, which doubles all the value of your giving. There are men who have tried to do us a kindness, and they have set about it in such a fashion that we have not forgiven them yet. Give or do not give: one or the other. But if you are to be generous, be generous generously, and get all the credit, all the benefit, all the happiness, and all possible influence for good out of it.

Presbyterian Standard: Some talk about religion as if it were a separate department of life. They lael it and bottle it, and prescribe it for use on certain occasions. They prescribe it universally for old women, for children and for invalids. But religion is either good for everybody at all times or for nobody at any time. If it is not good on Monday it is not good on Sunday. If it is not good in the counting room and on the hustings it is not good in the house of God during religious exercises on Sunday. It is an every day religion that counts, that attests its genuineness. Any other is a blight.

United Presbyterian: There is no antagonism between science and the Bible. There cannot be any conflict. Science is the ascertained facts and laws of the material system in which we live; the Bible is the Word of Him who created the heavens and the earth. Both are true, and, therefore, in harmony. They belong to different spheres, but they are alike parts of one great system of truth. In one there is revelation of God in creation and providence; in the other the revelation of God in his relation to man and his redemption.

New York Christian Intelligencer: There are many reasons why the sons of ministers should do credit and honor to their fathers, and in their own manhood repeat and enforce the lessons they learned at the mother's knee. Examples might be multiplied to prove the statement that the sons of the manse are usually among the foremost men of their period. They are found in various professions, among college presidents, bankers, railroad men, physicians, lawyers and again and again in the ministry itself. . . . The manse children grow up in an atmosphere of culture. Books surround them from infancy. The minister may be poor and the rule of the household may necessarily be one of austere economy. Nevertheless, if money is spared and spent at all it goes to feed the mind and the soul.

The large number of Presbyterian candidates nominated by both parties for the coming electoral contest is especially noticeable. So far as we can judge they would all make excellent members of the new House of Commons. One of the late nominations is that of Mr. J. P. McGregor, of Alexandria, for Glengarry county, who it is said, is able to woo the electors in three languages, Gaelic, French and English.

Dr. Sven Hedin has reached Simla, and is staying at the Viceregal Lodge. He is in excellent health, though he looks thin and worn. He has not had a day's illness, and has not smoked or drunk liquor, or used any medicines during his two years' journey of over 4,000 miles. He traveled chiefly in Western Tibet, and for months he never saw a white face.

The death is announced of a Mrs. MacKenzie, aged 91, of Edinburgh. She was a Gaelic scholar, and an authority upon Highland lore, especially the genealogies of the old families and clans.

## HEALTH AND HOME HINTS.

When peeling onions begin at the root end and peel upward, and the onions will scarcely affect your eyes at all.

A good way to utilize the beef scraps, cold beefsteak and pieces that are too old to be palatable, is to chop or grind them up, mix with cracker and bread crumbs, add about one egg to four sausage cakes. Moisten with enough milk to mould in cakes, and fry like potato cakes.

Every provident housewife will have a pair of good scissors to use in the kitchen for cutting fruits and vegetables. Lettuce and parsley can be quickly shredded, raisins and citron chopped, the tough centers of grape-fruit taken out, while meats, from oysters to fowls, can be cut more easily than with a knife.

Plum Dumplings.—Make a short baking powder biscuit dough and cut out as for apple dumplings. Cut ripe plums in half and remove the stones. If the large plums are used, one in each dumpling is enough. Add one tablespoonful of sugar to each dumpling, and pinch the edges securely together. Bake half an hour. Peach Dumplings may be made the same way, but omit the sugar.

Peach Shortcake.—Two eggs, one cupful of sugar, one cupful of sweet milk, one-third cupful of butter, two teaspoonfuls of baking powder, and flour to make stiff as ordinary cake batter. Bake in two square layers, and when partially cooled, cover one layer with very ripe peaches that have been sliced quite thin, and cover with sugar. On top lay six or eight halves of fine, ripe peaches, and cover the whole with one-half pint of cream, whipped very stiff. This is easy to make, and is good for a company dessert when something a little out of the ordinary is wanted.

## JOHN PLOUGHMAN.

John Ploughman's Almanac, begun by Rev. C. H. Spurgeon, and edited by him during his life, still continues publication, using material furnished by the writings and sayings of the great preacher. Being dead, he yet speaketh, and will continue to speak for many years to come. Here are some of the sayings contained in the last number of the Almanac:

Great clock won't fill the sack.  
To live wrong to die rich is madness.  
Property has duties as well as rights.  
If you have good bread, don't cry for cheese cakes.

The wise do first what fools do last.  
Wishing-gate leads nowhere.  
He isn't poor who has enough for his needs.

Rust wastes more than use.  
Neither wise men nor fools can work without tools.

To get good flowers, plant good seeds.  
Poverty may be a blessing, pride is a curse.

Make short thy miles with talk and smiles.  
Lock the stable before you lose the steed.

Money often mates the man who made it.

Light another's lamp, but don't put out your own.

Many acres won't make a wise acre.  
No pillow is so restful as God's promise.

God is a great Giver and a great For-giver.

God looks for clean hands, not full ones.

Open not your door when the devil knocks.

Praise God more and blame your neighbor less.

Religion is the best armor, but the worst cloak.

Priestcraft is as bad as witchcraft.  
As the leaf falls, to repentance it calls.—Selected.

## SPARKLES.

"I give in," said the anti-Darwinist, "We're related to the lower animals all right."

"What changed your mind?"  
"Fellow over in New York who ate fifty ears of corn at a sitting."

Mother—Don't tease me, Johnny. Can't you see I'm in a lot of trouble? The boiler has sprung a leak.

Johnnie—What makes it leak.  
Mother—Because it's my day at home, your father has asked two men to dinner, the cook has left and the butcher hasn't come with the meat. Now run and play.—Brooklyn Life.

"What are you playing, children?" asked mother.

"We're playing church. I'm the choir, and Ruth is the congregation, and Tommy's the organist."

"But who's the minister?"  
"Why, mother! We don't have any. It's summer, and all the ministers are in Europe."

"But," protested the wayward son, "you should make allowance for the follies of youth."

"Huh!" growled the old man. "If it wasn't for the allowance you get there would be less folly."

He—"Isn't your hat a little large for church, my dear?"

She—"O no; I know the width of the door, and it will go through easily."

"The man I marry," said she, with a stamp, "must be a hero!"

"He will be," remarked the cautious bachelor.

A small boy had been in the habit of supplying the evening paper to a certain minister, who discovered one evening that he had not the penny for payment. "That's all right," said the boy: "you can give it to me to-morrow night!" "But, my boy," interposed the minister, impressively, "I may not be alive to-morrow night!" "Never mind," answered the boy, cheerfully, "it'll be no great loss." A shadow fell across the minister's face, and he is still wondering whether the boy, despite his look of innocence, was thinking solely of the penny.

## NOT AGGRAVATED YET.

The laundress had just finished loading the line in the back yard with the clothes that she had very laboriously scrubbed into spotlessness. Then somehow the line slipped and sagged and the clothes dragged on the ground.

The mistress of the house ran out to see the extent of the catastrophe. Desiring to show sympathy she said to the laundress:

"That's too bad; it's aggravating, isn't it?"

The washerwoman stoically compressed her lips; then answered deliberately: "I ain't aggravated yet."

The mistress had known enough of the vexations of life to appreciate the significance of patience. She said admiringly:

"Well, if that sort of an accident doesn't make you mad, you are certainly a good woman."

But the simple-hearted laundress would not consent to hear praise of herself for any virtue she had achieved. Slowly and emphatically she answered: "You forget who I am. I'm a prayin' soul. I'm a soldier of Christ."

And the mistress of the house confessed herself that she had received a singularly effective lesson in the application of religion to the commonplaces of life.—The Interior.

Always put the sugar in a pile in the center of the fruit, not at the top, as this makes the paste sodden.

## STUBBORN INDIGESTION

One Who Had Suffered for Years  
Cured by Dr. Williams'  
Pink Pills.

The symptoms of stomach trouble vary. Some victims have a ravenous appetite, while others loathe the sight of food. Often there is a feeling as of weight on the chest, a full feeling in the throat. With others there is an intense pain and feeling of nausea after eating. Sometimes gas presses on the heart and leads the sufferer to think he has heart disease. Sick headache is another frequent and distressing symptom.

Mr. Alex. McKay, McLellan's Mountain, N.S., says: "For five years I was a great sufferer from indigestion, which was gradually growing worse and worse, and it would be impossible for me to tell how much suffering I endured. At different times I had treatment from three good doctors but it did not help me in the least. Then I began trying all sorts of advertised medicines and took ten packages of one medicine specially intended for dyspepsia, but with no better results. I had practically come to regard myself as incurable, and to feel that I would be a continuous sufferer, when one day I read in a newspaper of the cure of indigestion through the use of Dr. Williams' Pink Pills, and I made up my mind to give them a trial. I had used nearly five boxes before they began to help me, but I do not wonder at this as my case was so bad. I used in all a dozen boxes of the pills, and they cured me completely. I can now eat anything we raise on the farm for man to eat and have no longer the pains and discomfort I had endured for years. It is several years now since I was cured, and I have never felt a symptom of indigestion since. I am well known in this locality and you are quite at liberty to use what I say in the hope that it will benefit some other sufferer."

All medicine dealers sell Dr. Williams' Pink Pills or you can get them by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

## BLANKETS.

Blankets range in choice from the light-weight summer blankets or Italian slumber blankets of soft silk to heavy woolen, double or single ones. In solid colors, lavender, pale green, blue or pink, with a decorative border in white. The use of colors is attractive in carrying out a color scheme. Woolen blankets keep their softness much longer when sent to the cleaners. Many blankets are sold in pairs, but most housekeepers prefer to cut them in two, binding the cut edges. Where this is not done, be sure that the folded edge is placed at the foot of the bed, thus leaving the occupant free to use one or both blankets. When ready to put away your heavy blankets for the summer, they should be wrapped in a clean muslin bag. A lump of camphor gum laid in the folds will prevent moths.

Cranberries correct the liver.

Carrots are excellent for gout.

Parasita possess the same virtue as sarsaparilla.

Celery contains sulphur and helps to ward off rheumatism.

Bananas are beneficial to sufferers from chest complaints.

Queen Alexandra attended a Mansion House fete in London.

Nothing is too little to be ordered by our Father: nothing too little in which to see His hand: nothing which touches our souls too little to accept from Him: nothing too little to be done to Him.—Dr. Pusey.

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12.30 p.m.	Tupper Lake	9.25 a.m.
4.57 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.
7.20 p.m.	Rochester	8.45 a.m.
9.00 p.m.	Buffalo	2.35 a.m.

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*Herald and Presbyter.*

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Sparks Street. Phone 750

### MARRIAGE LICENSES

ISSUED BY

### JOHN M. M. DUFF,

107 St. James Street and  
49 Crescent Street,

MONTREAL QUE

### "ST. AUGUSTINE" (REGISTERED)

The Perfect Communion Wine.

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

F. O. B. BRANTFORD

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

Manufacturers and Proprietors

**G. E. Kingsbury**

**PURE ICE**

FROM ABOVE

CHAUDIERE FALLS

Office—Cor. Cooper and Percy Streets, Ottawa, Ont.

Prompt delivery. Phone 935



**SEALED TENDERS**, addressed to the undersigned, and endorsed "Tender for alterations and addition to Office Building, Experimental Farm, Ottawa," will be received at this office until 4.00 p.m. on Tuesday, September 29, 1908, for alterations and addition to office building, Experimental Farm, Ottawa.

Plans and specification can be seen and forms of tender obtained at this Department.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the person tendering decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By Order,  
**NAP. TESSIER,**

Secretary.

Department of Public Works,  
Ottawa, September 15, 1908.

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



**MAIL CONTRACT**

**SEALED TENDERS**, addressed to the Postmaster - General, will be received at Ottawa until noon on Friday, the 9th October, 1908, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, six times per week each way, between Skye and Greenfield Railway station, from the Postmaster - General's pleasure.

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

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

**G. C. ANDERSON,**  
Superintendent.

<b>4%</b>	Capital Paid Up, \$2,500,000 Reserve . . . . . 400,000	<b>4%</b>
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Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.

**THE INTEREST IS COMPOUNDED QUARTERLY**

**The Union Trust Co., Limited.**

TEMPPE BLDG., 174-176 BAY ST., TORONTO, ONT.

<b>4%</b>	Money to Loan Safety Deposit Vaults For Rent	<b>4%</b>
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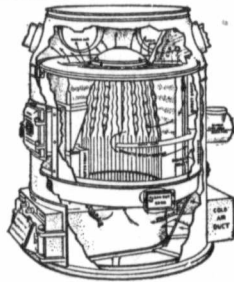
**PLENTY OF GOOD WARM AIR**  
AND OF A PURE MILD QUALITY

**The Kelsey Generator**

Produces better air than the ordinary heater

THE KELSEY Generates air somewhat in the same manner as the sun.

THE KELSEY does not produce a burnt, bitrated air that is not fit to breath



The peculiar construction of the zig zag heat tubes enables The Kelsey to generate an enormous quantity of air at a moderate temperature rather than a small amount of air intensely hot and really poisonous.

Fergus, Ont., March 30th, 1908.

The James Smart Mfg. Co. Ltd.,  
Brockville, Ont.

Gentlemen: The Kelsey furnace placed in my residence last summer is an ideal heater. The only place it does not heat is the cellar in which it stands. The warm air passing into the rooms is remarkably free from gas and dust. Its economy of fuel is one of its many strong points. Considering everything I may say no one can make a mistake if he puts in a Kelsey furnace.

Very truly yours,  
**A. GRAVES, M.D.**

**THE JAMES SMART MFG. CO. LIMITED.**

Winnipeg, Man. Brockville, Ont.

**THE QUEBEC BANK**

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

Capital Authorized . . . . .	\$3,000,000
Capital Paid up . . . . .	2,500,000
Reserve . . . . .	1,000,000

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AGENTS—London, England, Bank of Scotland. New  
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Hanover National Bank of the Republic.



**Synopsis of Canadian North-West.**

**HOMESTEAD REGULATIONS**

A NY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 28, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 15 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

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

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

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

**W. W. CORY,**

Deputy of the Minister of the Interior.

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

**Ottawa River Navig'n Co.**

Mail Line Steamers.

**OTTAWA AND MONTREAL.**

Shooting Rapids.

Steamer leaves Queen's Wharf daily (Sundays excepted) at 7.30 a.m. with passengers for Montreal.

Excursions to Grenville Tuesdays, Thursdays, and Saturdays, 50 cents.

To Montebello every week day, 50c.

Steamer "Victoria" for Thurso and way ports, leaves at 4 p.m.

Ticket offices—Ottawa Desratch and Agency Co., 75 Sparks Street; Geo. Duncan, 42 Sparks Street; A. H. Jarvis, 157 Bank Street; Queen's Wharf (Telephone 242).

**WHY A TRUST COMPANY**

is the most desirable Executor, Administrator, Guardian and Trustee:

"It is perpetual and responsible and saves the trouble, risk and expense of frequent changes in administration."

**The Imperial Trusts**

COMPANY OF CANADA

Head Office 17 Richmond St. W.

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