

# Dominion Presbyterian

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OTTAWA

WEDNESDAY, SEPT. 22, 1909.

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## THE GOSPEL HERALDS.

BY J. G. THOMSON.

O, heralds of the coming day,  
Whose early dawn the nations see,  
Ye bear the lamp that lights the way;  
Ye thunder forth the high decree—  
All heathen lands shall see the  
Light  
All kingly thrones shall dread His  
might.

Adown the march of stormy years,  
The glorious torch aloft ye bore;  
Ye heard the sighs, ye saw the tears  
Of those the tyrant's chain who wore,  
And still ye flash'd the light afar  
And onward urged the holy war.

Ye faced the Moslem's deadly hate;  
Ye faced the Hindoo's fiery scorn;  
By night ye stormed the tyrant's gate,  
And enter'd with the rays of morn,  
And waved the ensign on the wall,  
And cried the truce of God to all.

Say mighty heralds of the Cross,  
Who long the onward march have  
led;  
Who earthly gain have counted dress,  
And who for Christ and truth have  
bled,  
When shall ye seek your well-  
earned rest,  
When shall ye ease your aching  
breast?

Rest! What a word! Ye answer, rest!  
That sound we never once may know,  
Till North and South and East and  
West  
Shall bask within the moonlight's  
glow;  
Till Christ shall of His travail see,  
And all the slaves of sin be free.

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**BIRTHS.**

At Cornwall, on Sept. 9, 1909, the wife of James C. Macfarlane, of a son.  
On Sept. 2, 1909, to the Rev. and Mrs. D. M. Solandt, 566 Marymount street, Winnipeg, a son.

**MARRIAGES.**

At St. Andrew's church, Barrie, on Thursday, Sept. 9, 1909, by the Rev. D. D. McLeod, D.D., Bessie St. Clair, youngest daughter of the late John McLean Stevenson, Barrie, to Mr. David Stevenson Wallbridge, Vancouver.

On Sept. 8, 1909, at the home of the bride's parents, Gerrard street east, Toronto, by the Rev. John McNicol, B.D., Margaret Christie, daughter of Mr. and Mrs. Virgil Pennington, to Mr. Robert Bain Mills, Toronto.

At Kingston, Ont., on Sept. 9, 1909, by the Rev. Dr. Mackie, Miss Lena Pearl Stewart to Robert James McClellan, both of Kingston, Ont.

On Sept. 8, 1909, at St. Culbert's church, St. Lambert, Que., by the Rev. William Munro, W. Forbes Alloway, son of Dr. C. J. Alloway, of Montreal, to Margaret Brown Andrews, daughter of Walter Andrews, of St. Lambert, Que.

On Sept. 8, 1909, at the residence of the bride's father, Quebec, by the Rev. Dr. Paterson, Theodora Isabella, youngest daughter of Mr. John McNaughton, of Quebec, to Mr. Albert William Cairns, of Edmonton, Alberta.

**DEATHS.**

At Port Hope, on Aug. 25, aged 46 years and 8 months, Eleanor Cassells, beloved wife of Robert Waddell.

At Moose Creek, on Sept. 2, 1909, Robert Buchanan, aged 87 years.

At Glen Norman, on Aug. 13, 1909, Martha, daughter of Alexander Cattanach, aged 2 years and 2 months.

At Apple Hill, on Sept. 4, 1909, Stewart Linden, son of Mr. and Mrs. Jas. Grant, aged nine months.

At Summerstown Station, on Sept. 2, 1909, Miss Elizabeth Grant.

At Finch, on Sept. 2, 1909, the infant daughter of Mr. and Mrs. Alex. H. MacLaren.

On Sept. 10, 1909, at his residence, 101 Admiral road, Charles Duff Scott, LL.B., aged 41 years.

At "The Grange," Toronto, on Sept. 9, 1909, Harriet Elizabeth Mann, beloved wife of Goldwin Smith.

At his son's residence, Peachland, B. C., on Sept. 4, 1909, H. H. McLachlan, in the 3rd year of his age.

Suddenly, at West Toronto, on Sept. 8, 1909, Colin Gordon, aged 50 years, eldest son of the late Robert Gordon, of Kenilworth, and C. P. R. agent at Arthur for many years.

At his residence at Uxbridge, H. A. Crosby, late of the Customs Department, Toronto.

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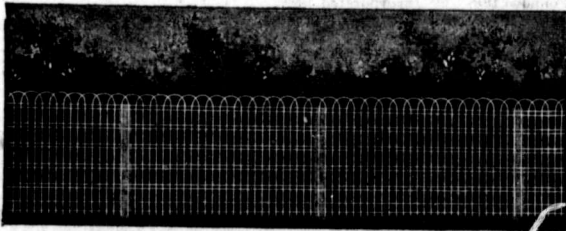
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## NOTE AND COMMENT

Miss Catherine Evangeline Booth-Cilbourn, granddaughter of General Booth, will be married to the Rev. James Strachan, M.A., minister of the Presbyterian church, Belgrave square on September 22.

A decree issued by the police authorities at Nuremberg, Germany, prohibits the wearing of long dresses in the streets. The same decree also warns parents that they will be held responsible if their children throw snowballs or play with air-guns in public places.

The notice board of a certain Church of England states that "the rector will be pleased to hear of any sickness or trouble in the parish." But how should the intimation of the rector's interest in the afflictions of his flock have been stated? The English tongue seems a cumbersome thing at times.

Last year again no railway passenger lost his life by accident to the train upon which he was travelling throughout the British Isles, and only 283 passengers were injured in any way. Of railway servants 6 were killed and 164 injured during the year. That is a record to be proud over.

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

King Solomon's Temple, according to "The Jewish World," is to be rebuilt in Jerusalem by the Freemasons. The members of the craft at Boston, Mass., have started the plan by applying for the incorporation of a company to take the matter in charge. It is an enormous undertaking, and one that will cost a vast amount of money, but with the Masonic Order behind it it is thought that there is a probability that the Temple of Solomon will be successfully rebuilt.

The proposal to erect a statue to Lord Kitchener on the Calcutta maidan has been enthusiastically received by the people, white and brown, in India, and he will no doubt (says the "Sketch") join those great men who, from the backs of their bronze horses, look down at the little men and women of today taking their evening airing on the Red Road. The road's name is taken from the color of the crushed brick of which it is made, and it runs a crimson ribbon across the green plain, Calcutta's great breathing place, by the Hugli.

The Scottish correspondent of the Belfast Witness makes the following sensible remark respecting the minister's holidays: The beginning of September marks the end of the recognized ministerial holiday season in Scotland, and already the majority of the city ministers are back at work. There are, however, hundreds of country ministers in Scotland who take no real holiday during the year. This is a misfortune for them and for their congregations. Nothing has so helpful an effect upon preaching and visiting as a complete respite from them, if only for two or three weeks. When country ministers have a serious breakdown in health the cause is often diagnosed to be the failure to take a regular holiday of some sort.

The Africa Diamond Jubilee Commission proposes to build and equip a mission station for \$250. One hundred and fifty dollars to build the school or chapel; \$25 to furnish same; \$15 for a bell; \$5 for a clock; \$5 for a lamp; \$25 for a pole and thatch parsonage; \$25 for a corn mill. The latter is hardly part of the equipment of an American school or church, but in Africa the school children do the work and thus the mill becomes a source of revenue as well as teaches improved industrial methods.

At the recent meeting of the British Association for the Advancement of Science at Winnipeg, President Thompson said he had not the slightest doubt that engineers would ultimately succeed in utilizing the heat of the sun directly for power, "and when coal is exhausted, and our water power inadequate," he declared, "it may be that this is the source from which we shall derive the energy for the world's work." He also declared his belief that chemistry is to solve the problems of life and sex.

One well-known public man declares that, outside of his teachers, the three men who did the most to make a man of him, were his father and two neighbors, who would talk to him as though he were a man, and would discuss public questions with him as though he were an equal. There was nothing of the patronizing air about them, and they took it for granted that the boy understood. This, he declares, helped to make a man of him. Would it not help any boy? asks the Christian Guardian. Why not try it with yours?

The Interior describes the distinguished missionary, scholar, and educator, Dr. W. A. P. Martin, as at the age of 82 joyfully preaching the gospel in street chapels in the city of Peking. In the great capital where he has been the confidant of emperors and princes he finds a crowning glory for his old age to appear among the populace as an ambassador of the King of kings. His intimacy with the imperial authorities has permitted him again and again to impress his judgment on the policies of the empire. Influential Chinese would gladly honor him with some appointment in public life as a tribute to his national services. But he will not have it so.

A church committee once went to sample a Nonconformist preacher as a prospective pastor. The general opinion of the committee was favorable until a certain staid and venerable commoner was reached. "I have an objection," said the member, "What is the matter?" "I don't like the brother's pro-nouns-a-ton," replied the critic. This was in England, but the descendants of this objector removed to Canada, and are still alive, and form a very numerous family, whose mission is always to find the fly in the ointment. That they succeed, some of us know only too well. Fortunately their influence is often no greater than their wisdom, for which let us be thankful.

There is no place for self anywhere in Christian living. A man who tries to shine to glorify himself may be a Christian, but if so, he is yet following Christ afar off, and has much to learn. We must let our light shine so that men shall see our good works, and glorify our Father. The best, the truest Christian life is not that which calls attention to us, which makes men admire us and praise us, but that which makes men think of God, and praise and honor Jesus Christ. The sure proof of the divinity of the Christian religion is the daily life of the

Christian himself—not his words and professions, but his conduct and spirit; not his Sunday garb and service; but his every-day tone; not his church ways, but his home walk.—Selected.

The annual report of the Inland Revenue Department for the last fiscal year shows a considerable falling off in the production of spirits and in the consumption of tobacco, due, doubtless, to the financial stringency and the consequent economizing of liquor and tobacco users. The quantity of spirits produced during the twelve months was 5,176,048 gallons, a decrease of 1,673,715 gallons, or about twenty-five per cent, as compared with the previous fiscal year. The foreign demand for Canadian distillery products also fell off, the quantity exported being 311,314 gallons, a decrease of 101,545 gallons. The excise revenue was \$15,048,589, a decrease of \$929,073. The number of cigars taken for consumption during the year was 192,105,371, as compared with 200,133,255 in 1907. The number of cigarettes manufactured last year was 356,189,380, a decrease from the previous year of 28,304,674.

Whoever attempts to escape work avoids his best friend, says the Philadelphia Westminister. We read the story of man's fall in the light of subsequent revelation, only to find that work is not a curse, but our highest privilege. The fact that the seasons end urges us on to do our best. An endless probation is simply none at all. There is no more pathetic lamentation in all literature than this. The summer is ended and we are not saved. Probation is over. The Judge enters the field and counts the sheaves. The summer ever reproduces itself. They come in their annual succession, but each holds its own place. This summer will be this but once. Another will come, but it won't be this. Nothing is ever repeated. The second resembles the first, but is not to be identified with it. The sun never greets the earth twice the same. Probation is written everywhere.

A new testimony to the benefits of the abolition of the saloon has arisen from the American Electric Light Association, which recently held its meeting at Atlantic City. Among the things which the Committee on Progress said in its annual report are the following: "The city with prosperous and steady workmen, who own their own homes, and where there is a steady revenue from direct taxation, is a safer and sounder proposition for the electric light company operating in its district than a city with a roving, irresponsible class of workmen, where much revenue is obtained from saloon licenses." After admitting that the saloons were liberal users of electric lights, perhaps exceeded only by the all-night restaurants, and that a city which derived large revenues from the saloons would have larger sums to expend on steady lighting, yet the report claimed that the opportunities for procuring large numbers of residence customers are much better in a town where there are few or no saloons. This they say is because in such places the working people have more money available for electric lighting and for similar conveniences. Furthermore, the electric light companies have found by experience that the small saloon keeper as a customer is generally regarded as one who will bear watching. A considerable percentage of the thefts of currents, and attempts to tamper with the meter occur in saloons. Taking it altogether, therefore, electric light companies that are operated in "dry" towns have no reason to envy their neighbors operating in "wet" towns.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## THE SILENCE OF JESUS.

"But He answered her not a word."  
—Matt. iv. 23.

The context suggests that it was for rest and seclusion that "Jesus withdrew into the parts of Tyre and Sidon." His Galilean ministry was at the height of its power and success. The interest in it was spreading with leaps and bounds, and Jerusalem itself, in its sleepy, traditional ease, was deeply stirred by the reports that were coming up every day from the country. A strong deputation was sent down to investigate the matter, but its questions and suspicions and scepticism had been disturbing and exhausting, and there is no doubt that it had a great deal to do with the sudden departure of Jesus from Galilee. He had been overworked, and here was this deputation, with its chilling atmosphere and critical censures, increasing His sense of weariness and worry. In the blaze of such publicity as that in which He was now living there was no corner in Galilee where He could find quiet and solitude, and the time had not come for making Judea the sphere of His ministry; and so He is off towards the shores of the Mediterranean, rather than those of His own inland sea. Nor is He only thinking of Himself; for it is as much in the interests of the disciples as in His own that He starts in this ministerial holiday. Does it not make Him more near and real to us to find that Jesus needed the bodily rest and soul refreshment that change of scene and work gives? He was so intensely human that He had to feed the springs of His life in fellowship with God, and in communion with the sweet, fresh influences of nature. In His public ministry debate and strife, hostility and excitement, were everywhere around Him, and there was no welcome for Him anywhere, and no generous appreciation of His work. In the hot atmosphere of His ministry He needed cooling days and seasons of retirement, for in His case as well as in that of all of us—

"The calm retreat, the silent shade,  
With prayer and praise agree;  
And seem by Thy sweet bounty made  
For them that follow Thee."

It is so important to note that it is in the direction of Tyre and Sidon that Jesus goes for His outing. "These cities were some fifty miles from Nazareth, and less than twenty miles from Caesarea. Very early in the history of civilisation they had been flourishing cities, the centres of a wide-spreading commerce, and the workshops of the Eastern world. The wealth, skill, genius and talent of many countries found their way into their factories, institutions and homes. Midst their splendour and prosperity their citizens cultivated their minds most strenuously; they had their schools of art, philosophy, and science, and they were passionately given to sea-faring life. They were indeed the British sailors and mechanics of a past civilisation, but their religion was of a most debasing kind, for the law ruled in their case, that ruled everywhere also, the greater the prosperity the grosser was religion. Yet it is in the direction of these cities that Jesus goes for change and rest. Is there not a hint here that all they represent will yet be subdued by the power of the Gospel? We can't doubt but that the time is coming when wealth and commerce, art and science, the ships of the sea, and the workshops of the world, will be the great missionary forces of Christianity. Then, indeed, "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever."

It was a painful surprise to the disciples when they felt sure about the route that their blessed Master was taking. There was many a whisper

and exchange of glance, as they loitered behind to consult with each other as to the meaning of this new and startling turn in His movements. He does not explain to them why He is making this journey. It is only on rare occasions that Christ tells them what is His plan, but He keeps His motives to Himself. It is a sign of great weakness when a public teacher has to explain and defend himself in every new development of his work; but Jesus moves on, carrying His great secret in His heart. It is only in after years in new situations, that the disciples begin to see that in every outward movement of His life there was an inner purpose of grace and mercy. It was a great trial to them to proceed on this journey without any explanation, and, alas, it is so true that we all have to make many journeys in life without knowing whither they are leading us.

It is quite clear that Jesus travelled incognito. This is indeed the way that He so often travels among the sons of men. He had taken the necessary precautions that He should not be known. Abruptly He had left those who were waiting on His ministry, and silently He had passed away from their midst without anyone knowing what would be His next locality. When He did enter into a house in Gentile territory, he would have no man know it. He was beautiful to find that it is an obscure and sorrowing woman who first discovers His presence. Does it not happen with us, as of old, when Christ is present with us, "there standeth One among you whom ye know not." We have no right to suppose that this Syrophenician woman was the first to hear of the arrival of this party of strangers, or that anyone had pointed out to her the central figure of the group, but in the sore consciousness of her need she happily recognised him. No doubt many fashionable and distinguished people lived in close neighbourhood to this locality; for the classes then, as now, built their residences far away from the streets and warehouses and wharfs, where the masses sweat and toil and drink, but not the statesmen nor merchants, not the poets nor painters, not the leaders of thought nor of fashion find out who Jesus is, but it is this poor, broken-hearted mother. "Mighty is the force of motherhood."

No other power could have sustained her in this prolonged, Jacob-like wrestling with the Son of God. There was hardly any form of hindrance that did not lie in her way to Jesus. She was not only a Gentile, but a Canaanite—one of that nation over whom the doom of death was still hanging. She had no influential friend to speak for her, and her case was too urgent to wait for a letter of introduction, for Jesus might move off at any moment in some other direction. Now that the great opportunity of her life had come, she felt as if she were slipping away, hence she could use it. Do we not often feel when the gates of opportunity open for us that we know not how to enter them? This distressed mother knew not how to approach Jesus, nor what to say to Him. She could only tell Him of her grief, and it was in sobs and tears that she did it. She thought that her agonizing appeal would have brought her relief, but "Jesus answered her not a word." The heartless interference of the disciples seemed kinder than His silence. Why is He silent? If we can't "pluck the heart out of this mystery," we know that He was silent from very different reasons from those that make us silent in presence of extreme suffering and misery. We are silent because we can do nothing, but He had the resources of the Godhead at His command, and the flexibility of action that can meet any emergency, and yet He does not speak!

"Speech is but broken light upon the  
depth

Of the unspoken. Even our loved words

Float in the larger meaning of your voice

As something dimmer."

This first lesson out of the book of silence was so hard for this mother to learn, but she learned it so well that in her second lesson, which was one of speech, she quickly picked up the crumbs that fell from the Master's table, and went away home, carrying with her the biggest blessing a mother's heart could receive—her prayer answered and her daughter healed. H.

MACAULAY ON THE CHURCH OF  
ROME.

Speaking of the influence of the Church of Rome for the last three centuries Lord Macaulay says: "The wealthiest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among the monarchies, to the lowest depths of degradation, the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru and Brazil."

To the same effect Charles Dickens wrote from Switzerland to his friend Forster in 1845. More recently Wm. E. Gladstone has made similar statements, and still more recently Mr. Michael McCarthy, himself a Roman Catholic, in his book entitled *Five Years in Ireland*, has borne the same testimony.

The reporter of a daily paper, describing the seating arrangements in a new church recently opened in a neighboring city, says, "Crowding in this church is almost an impossibility." We fear that young man builded better than he knew. He voiced the feeling prevalent in some churches only too well. Pews are for those who rent them, and the occupants should not be disturbed by "crowding." We incline to the opinion that "crowding" is a good thing in a church. Some churches are dying by inches, just because they never have any "crowding." After all the people are the most important part of a church, and the salvation of their souls is quite as important as the allotment of so many square inches of room to each member of even the principal families. May a kind heaven send us perpetual crowding in all our churches. Some of them need it badly enough, and the fullest can always take a few more. A church that cannot draw, hold and help the people serves no useful purpose. At all events it does not serve the purposes of a Christian church.



## THE HISTORICAL CHRIST.—III.

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

The supremest attestation to the Divine truth and inspiration of the Bible lies in the fact that Jesus Christ, its central character, is the unique and transcendent personality on the plain of human history. "A city that is set on a hill cannot be hid." This is one of His own vivid sayings, and His pre-eminent life is its best illustration. Through all the critical centuries He has stood in the fierce search-light that beats upon lonely greatness. But that light has revealed no fault nor flaw in Him. Under its glare men have seen only a spotless whiteness, faultless perfection and flawless symmetry. The greatest minds in all the ages have paid homage to this Ideal Man and nowhere else in all the realm of history or drama or fiction does such a figure appear. That a little group of unlearned peasants and fishermen in Galilee could have invented a character which has commanded the intensest homage of the strongest men in history is unthinkable. The only honest conclusion is that the Evangelists drew the portrait from life; and the portrait remains upon the canvas of the world dwarfing into comparative insignificance all the other figures of men living or dead.

That Christ did live here on earth there can be no manner of doubt in sane and honest minds. For proof of that we have not only the genuine and authentic records of the New Testament, but the testimony of profane history, as well as the tide of surpassing influence that has been flowing for two millenniums from the cross erected by Roman soldiers outside the city wall. Some of the evidence for the reality and power of the life of Christ comes curiously enough from unfriendly witnesses. Edward Gibbon, who wrote the "Decline and Fall of the Roman Empire," was quite distinctly hostile to the Christian religion, but amongst the causes contributing to the downfall of the great fabric he gives prominence to the fact that an organization which he calls the Christian Republic had come into existence at the heart of the Empire. This organization could not be rent apart or destroyed by persecution or famine or fire or sword; and it grew so powerful that it shattered the mighty world-power to fragments and scattered its mythologies to the four winds of heaven. But neither Gibbon nor anyone else ever knew a successful organization without a leader, without some man to stand at its centre and fill it to the circumference with his force and fire and influence.

The fact thus adduced is an extraordinary tribute to the personality and power of the Man who stood at the heart of the Christian system and filled it with Divine force and all conquering enthusiasm. And this personal power of Christ, this concreteness of personal leadership, is the most real influence in the world today. As the mountain peak is unshaken by the clouds that break upon its mighty front and vanish, so the personality of Christ stands supreme after the clouds of infidelity have broken against the majesty of His life and left not a rack behind. The millions today who are worthy of the Christian name worship not a system or a theory but a Person to whom they are attached by a passionate personal devotion. It was this perennial and progressive personal influence of Christ that in the St. Helena days of Napoleon puzzled that extraordinary man and led him to say, after examining in history the names of the mighty, that Christ's greatness crushed all mere human greatness into nothingness. The fact that the Bible enshrines this transcendent life in its pages puts the hallmark of Heaven upon the Book.

The following is a good recipe for the blues:—Make the best of everything, think the best of every one, and hope the best for yourself.

## DR. CAMPBELL'S RESIGNATION.

A delegation from St. Gabriel church appeared before Montreal Presbytery in connection with Rev. Dr. Campbell's resignation. Mr. Lowden read a resolution, which was passed by the St. Gabriel congregation, to the effect that Dr. Campbell's resignation be accepted with deep regret, that a satisfactory allowance be made and the use of the manse, and that Dr. Campbell be minister emeritus of the church.

Mr. William Darling, Mr. Clelland and the representatives of the various organizations of the church spoke in terms of respect, admiration and affection of their retiring pastor, and rejoiced to know that he will remain connected with their church. The resignation will take effect at the close of this month. The presbytery approved the action of St. Gabriel church in the provision made for Dr. Campbell.

Principal Scrimger spoke in terms of great appreciation of Dr. Campbell's work in the Presbyterian Church, and he expressed the hope that he may long continue to give his valuable knowledge and experience to this presbytery.

Mr. Walter Paul spoke in similar terms, as well as the Rev. G. C. Heine. The Rev. James Patterson, presbytery clerk, said he was the only member of the court who was present at the doctor's induction, more than forty years ago. Dr. Campbell had been a public-spirited man, whose opinion always carried weight. He has received the highest honors the Church can give. Dr. Amaron said that the work of French evangelization had always found a friend and supporter in Dr. Campbell, and especially since the Presbyterian Church took up the work in 1875.

Dr. Campbell was visibly affected when he rose to reply. He thanked the representatives of the congregation for their kind words, and also was grateful for the kind expressions which fell from the lips of the brethren of the court.

The Presbytery accepted the resignation and appointed the Rev. Dr. W. R. Cruikshank interim moderator of session.

## CALVIN CHURCH, MONTREAL.

The induction of the Rev. James Mackay as minister of the Calvin church took place Friday evening in the presence of a large congregation. The Rev. Dr. W. R. Cruikshank presided.

The Rev. John Chisholm preached an eloquent sermon from Luke iv., 18: "The spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor." Nowadays, he said, they heard it stated by some that it mattered not what the future had in store, that the position of the church in history was secure. Many people said that the pulpit of yesterday rendered unnecessary the pulpit of today or tomorrow. The state recognized that each rising generation required teaching, and just as there was no original grammar or arithmetic so there was no original righteousness, and it was for them to see to the spiritual needs of the people satisfied. To his young brother he would say, "Preach to the poor and preach in simplicity." The programme of Christianity was constructive not destructive, and was more to create good than to destroy evil.

The Rev. James Mackay was then inducted, and an address of encouragement to the new minister in his work was delivered by the Rev. Dr. Scott. In an old pastoral, he said, a clergyman had written the words, "Take heed unto thyself and to thy teaching." The words were appropriate for the present occasion. First he would say take heed unto thyself physically, for any physical infirmity only lessened the effectiveness of one's work and indulgence of any kind which rendered one less fit physically was not only a fault but a sin. The man in the pulpit required a healthy outlook on life. The pastor also needed to be healthy mentally and spiritually. In

the former case the temptation existed to use one's time in reading that which did no permanent good and only left one weakened mentally. Then the pastor should be aware of his own unfitness and seek strength in his Master and endeavor to rise to as high a level as possible. "No man," he said, "could uplift a congregation higher than his own level."

The Rev. W. D. Reid, B.D., then followed with an eminently practical address to the congregation, asking them to rally round their minister and assist him in the work which lay before him.

The solemn service, conducted throughout in a most orderly manner, was brought to a close with the benediction, pronounced by the newly inducted minister. Before adjourning the ladies of the congregation served dainty refreshments to members of Presbytery, congregation and visiting friends.

Rev. Mr. Mackay enters on his work in Calvin church with every prospect of a prosperous pastorate, backed up as he will be by the hearty assistance of a strong session and a united congregation.

## TAKE YOUR OWN CHURCH PAPER

Some people good Christian people, too, do without any newspaper in their houses. Others take the county paper and are satisfied with that; others still add to the county paper some cheap, city journal, that may be very good in its place, but does not contain much food for a hungry soul. A few reverse all this order, and take first, their own church paper, then the county paper, and then some other religious paper, or some literary paper or magazine for themselves and their children. Which do you think is the better way for Christian people—those who profess to be living not so much for this world as the next? Which?

A valued contemporary, the United Presbyterian, of Pittsburg, Pa., puts the matter of church papers thus:

Every cause has its organ. We have papers adapted to every class of minds and to every drift of thought secular and religious. We have undenominational, independent papers, as they are called, that claim to represent religion at large, some of them very able and very full of intelligence. They may serve well the general interests of religion. In comparison with them, the denominational paper may appear as, in itself, of less value. But in its sphere, in the special work to which it is devoted, it does a service which the outside paper can never do.

This needs no argument. The pastor does not need to be told that the paper of his Church, if at all worthy of its place, better than any other, helps him in his pastoral work. It can help him in his teachings in ways not admissible in the pulpit. It can say to his people many things which they need to know, but which, in delicacy, he would hesitate to say and could not say to so good effect. It keeps them in a knowledge of Church work without which they cannot be expected to be duly interested in it, or to fully act their part in supporting it. In addition to editorial suggestions and discussions, it may give in its matter, communicated and selected, the best thought of the best minds of the Church and of the best organs of other Churches; so that, other things being equal, the congregations best supplied with the Church paper are the best informed in what they need to know for their own prosperity and for what they are called to do in promoting the general interests of the Church.

No such results can be expected from an outside or independent paper. It may excel as a medium of general information, but so far as the faith professed or the special work to be done by any particular denomination is concerned, it cannot meet the wants. It is more likely to weaken attachment to the principles and devotion to the interest of the denomination.

Corrupt legislators are the offspring and index of corrupt public opinion.—George William Curtis.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## TEMPERANCE LESSON.\*

By Rev. C. MacKinnon, D.D.

All things are not Expedient, v. 23. "I am out of patience with that boy," wrote a father to the head master of the school to which he had sent his son, who still continued to distress him with his dissipated habits. It was somewhat surprised by the questions the head master asked, in reply, and had to acknowledge that he himself was a moderate drinker, and that his father and his wife's father had also been drinkers. Yes, it was all too true. There were the facts and it was impossible to evade the consequences. It may seem lawful enough to dally with the wine cup, if it is not used to excess, but is it expedient, for the sake of those who are to come after?

Let No Man Seek His Own v. 21.—The store was filled up with groceries in the front, and a bar room in the rear. The proprietor said, "Come back and have a glass. We've the foaming liquor was drawn, little Willie, five years old, looked up and asked, "Papa, what are you drinking?" The father evaded the question. But going out of the store, and again as they walked down the street, the little fellow persisted in his inquiry, until the unhappy man exclaimed, "I could give anything in the world if I could take that act back. I am afraid it will have a bad influence on my poor little boy." Every act is a seed, and the keen, bright eyes of children are the most fertile of soils. Those who are older may well be very careful what they do.

The Earth is the Lord's, v. 26.—The church is putting up my assessment too high. "How much do you pay?" "Five dollars a year." "How long have you been converted?" "About four years." "What did you do before you were converted?" "I was a drinking man." "How much did you spend for drink?" "About \$250 a year." "How much were you worth?" "I rented land, and ploughed with a steer." "What have you got now?" "A good farm and a team of horses." "Well, you paid the devil \$250 a year for the privilege of ploughing with a steer on rented land, and now you complain because you are asked to give God five dollars for the privilege of ploughing with horses on your own farm." And the farmer felt that he had been mean. It is God's goodness that has saved us from many a terrible sin. Let us cheerfully acknowledge that all we are and have, we owe to God, and let us be honest, and give Him his rightful share.

For Conscience Sake, v. 25.—A Scottish sergeant was drilling one of the Duke of Connaught's children, when he was noticed by Queen Victoria. She was particularly pleased by what she saw of him, and as a reward sent him a special invitation to attend one of her private theatricals. The sergeant hesitated, and then asked if her Majesty would graciously allow him to decline, for the theatre had been a snare to him in the past. The good Queen, who always admired moral conviction in those about her, was pleased to observe the conscientious scruples of the sergeant, and afterward sent him a mark of her royal favor. The eye of One greater than any earthly sovereign is upon us. May we ever seek by a consistent life to merit His approval.

My Liberty, v. 23.—On the lawn was a goat, tethered by a rope to a stake. Why was he not at liberty? Why was the rope not cut and the goat allowed to do as he pleased? Because he would

gnaw the bark of the young trees, trample down the garden beds and pull up the strawberry plants by the roots. Yet the collie dog was tethered by no rope; for he had learned obedience, and so had earned his liberty. When once we have become willing to obey God, He permits us the glorious liberty of His children. It is surety a small price to pay for a great privilege. If we will not pay the price, we will not be His children, then He restrains us by the severe restrictions of His law and the threats of His judgment.

That They May be Saved, v. 22.—This is the testimony of a young half-breed Indian as to the influence of the saloon in his town: "It spoils the place for everybody except the drinking fellows. My brother began to hang around that saloon. His wife told him to quit, or she'd leave. One night he came home and she wasn't there. She had gone to another town where they fight the saloons hard. He followed her, and they won't come back any more." Why should harmless citizens be driven from their own town, to avoid temptation? Why not abolish the evil, and save them where they are?

## CHRIST'S LOVE FOR US.

This gem is found in "Christ's Service of Love," by Dr. Hugh Black:—"Christ's love does not depend on our faith, but our faith depends on his love. Our service depends on his love, also. We need to feed our faith, there if we are to serve him at all. 'If any man serve me, let him follow me.' The way to serve is to be a disciple: to sit at his feet, to learn of him, to submit to him. Before we can do his work, we must drink of his spirit and let him teach us his secret. Before we can serve him, we must be humble enough to let him serve us. 'Behold,' said Thomas a Kempis, 'all things are thine which I have and whereby I serve thee. And yet contrariwise thou rather servest me than I thee.'

"This is the root of our faith," the source of our strength, and the very heart of our communion—namely, that the Son of Man came not to be ministered unto, but to minister. There are other aspects of religion—the fight of faith, the witness to the truth, Christian service, and the whole issue in practice of Christian love, but this first, and last also, and this all the time, that our spiritual life depends utterly on Christ. Creep close to the warmth of his love; get near to the source of all your joy and service. Let the Son of Man minister to you, serve you with his own sweet courtesy."

## KEEP COURAGE.

Many people are so afraid to die that they have never begun to live. But courage emancipates us and gives us to ourselves, that we may give ourselves freely and without fear to God. How sweet and clear and steady is the life into which this virtue enters day by day, not merely in those great flashes of excitement which come in the moments of crisis, but in the present conflicts. Not to tremble at the shadows which surround us, not to shrink from the foes who threaten us, not to hesitate and falter and stand despairing still among the perplexities and trials of our life, but to move steadily onward without fear, if only we can keep ourselves without reproach—surely that is what the psalmist meant by good courage and strength of heart, and it is a most comfortable, pleasant, peaceful, and happy virtue.—Henry van Dyke, in "The Friendly Year."

Eternity holds time's best, purified and perpetuated. It is a land of homes where there are no breakings up, and no uncongenial traits in any member of the household.

## LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Shambles—Now means only a slaughter house, but once it meant a bench or stall on which goods, and especially meats, were exposed for sale, and hence it was rightly used to denote the provision market of Corinth, the open square frequented by cooks, fishermen, poulterers, and butchers for the display and sale of their wares. Parts of the meat offered to idols were the perquisite of the attendant, and when he had more than he could use, some of it would go to the market. Occasionally all the meat in the market was consecrated in the morning by a libation to some god, so none could be procured that had not been offered, at least technically, to idols.

Idols—Were representations of imaginary beings, and yet the sacrifices to them were really made to evil spirits. According to the belief of their worshippers, these gods were subject to an iron fate, they were liable to delusion, and reproached one another with folly and crime. Jupiter was cheated by his wife, was kept in ignorance of the events before Troy. He threatens his fellow deities with blows, and makes Olympus tremble when he shakes his locks in anger. The whole of them were full of envy and wrath, hatred and lust, they prompted men to crime, and provoked one another to lying and cruelty, perjury and adultery.

## DAILY BIBLE READINGS.

M.—Faithful prophets, 2 Kings 2:1-8.  
T.—A faithful apostle, Acts 23:23-31.  
W.—Wisdom, Prov. 3:1-17.  
Th.—Better days coming, Isa. 35:1-10.  
F.—God's kingdom, Ps. 97:1-12.  
S.—Objections to missions answered, Acts 13:1-5.

## PRAYER.

Almighty God, how do they praise Thee who stand in the unclouded light and sing Thy name and do Thy service evermore? We wonder, but we cannot tell. We long sometimes to be of their number even but for one moment, that we might return again and praise Thee on earth as they do in heaven. How sweet their song, how undivided their thought, how complete their loyalty! Yet may we be growing up toward all this by the grace of Thy Holy Spirit, becoming wiser, purer, tenderer, more like Thyself at least in our love of holiness. Help us to grow in grace and in the knowledge of our Lord Jesus Christ. Save us from foolish and vain notions concerning Thyself. Deliver us from the power of superstition, lest we forget how really to pray, and how truly to worship the threefold name. May we know Thee as a Father, King, mighty one, yet tenderer than a mother, more patient than a nurse who serves for love.

## IRREVERENT.

One of our fellow editors in another church objects—very reasonably, we think—to the practice on the part of evangelists and pastors of injecting exhortations to "sing faster," or "slower," and of shouting "All sing," or even of interrupting the singing altogether and making the congregation repeat a verse. He believes, as we do, that this is inconsistent with the use of song as a part of the service of worship, and destroys reverence. Such proceedings might be proper in a musical rehearsal, but not in an evangelistic service. There it is as much out of place, says our editor friend, as it would be for some one in the congregation to exhort the preacher to "speak louder" during prayer.—Western Christian Advocate.

\*S. S. Temperance Lesson, Sept. 26, 1909—1 Cor. 10:23-33. Commit to memory v. 24. Golden Text—Let every one of us please his neighbor for his good to edification.—Romans 15: 2.

## PRESBYTERIAN COLLEGE, SAN FERNANDO, TRINIDAD.\*

The ideals of a home church are usually reflected in its foreign missionary activities. This is true of the Trinidad Mission. Its first missionaries came from a community committed to popular ideas of education, and also convinced that its religious leaders should be well equipped mentally as well as spiritually.

From the earliest days of the Mission much attention has been given to the work of elementary education. In connection with the ordinary school work, religious instruction has always been given. Much progress along these lines has been made during the past forty years.

Parallel with this, there has been a great advance made in the work of educating and training native pastors and preachers of the gospel.

In the early days of the Mission this work was carried on by the individual missionaries in their several fields. As converts were gathered in, the missionary at once began to train the most promising of the younger men to preach the gospel to their fellow countrymen. This work was often carried on under many difficulties, but yielded good results, which met the immediate needs of the mission. Several valuable men were trained in this manner, two of them at least are still engaged in active work—one, the Rev. Lal Behari, who has been for many years the beloved native pastor of the San Fernando District, the other Benjamin Balaram, who returned to India, and is still a member of the native staff of workers in our Central India Mission.

As the work of the Mission developed, this method of training, however valuable, was outgrown. Increasing demands on the missionary's time prevented him giving the necessary attention to this very important work, while the increasing intelligence of the native community demanded leaders of wider culture and training. To meet these changed conditions, the Presbyterian College was established in San Fernando in the year 1892. The history of the movement that led to its establishment and the response of friends in Canada is an interesting and instructive incident of missionary work. (See *Harvests in Many Lands*, pages 109-114.)

The staff of the College consisted of the two senior missionaries—Drs. Morton and Grant—assisted in turn by several of the younger men from Canada and Rev. Lal Behari. Each instructor was responsible for a certain department of work, and gave part of his time to its prosecution. The work of the College was conducted in this way for twelve years (1892-1904) with considerable success. A large band of men received training during these years, a considerable number of whom are still of much service as catechists and native preachers. Of the number taught during this period, three became ordained pastors. Two of these have since died, while the third, the Rev. Andrew Gayadeen, still continues as the highly valued native pastor of the Tunapuna District.

In 1904 the College work was reorganized. Friends and churches in Canada made it possible still further to extend the work of the institution. In that year, by special arrangement of our Foreign Mission Board, the writer of this article was appointed to devote all his time and energies to the furtherance of this work. Five years have passed; and in that time progress has been made and new lines of work opened up. A fuller course of studies than hitherto has been adopted as the basis of work for those looking forward to the native ministry, who are men who have served as certificated teachers in our elementary schools. They are qualified to teach and preach the gospel in both the English and Hindi languages. This, in connection with their experience as teachers, renders them of special value in the work

of the Mission. This is the class of men most needed at the present stage of our mission work, and it is gratifying to know that some of our best equipped and most consecrated young teachers are looking forward in the near future to becoming students at the Presbyterian College and entering upon the work of the gospel ministry. Other men of more limited attainments are being trained as catechists and lay workers of various grades.

In order to increase the efficiency of the religious instruction in our day schools, and better prepare our teachers for leadership among the young, the College has for some years been devoting much time and persistent effort to the work of Teacher Training. At the present time two classes, Senior and Junior, meet at the College on alternate Saturdays for instruction. The students of the Senior division, consisting of about thirty men, have already received the Teacher Training Diploma of our church in Canada. They are now working on a more advanced course of study looking toward a Senior Diploma.

The students of the Junior division, about forty in number, are at present engaged in the study of the regular Teacher Training Course, and will be ready for the Diploma examination in a short time. This department of the work has already borne fruit, as seen in the greater interest of many of our teachers in Christian work, and in an enlarged sympathy with the aims of the Mission.

The Teacher Training School and the Naparima College are closely associated in their work with that of the Presbyterian College, and the systematic courses of Bible Study in both these institutions are conducted in connection with the work of the Presbyterian College.

From this brief sketch it will be seen that the College stands for the spread of Christian truth in many directions. Our Mission is endeavoring, along various lines, to train the young people to become useful and intelligent citizens. It believes, however, in making the gospel of Jesus Christ the heart and soul of all its efforts. Along this line lies the work of the Presbyterian College. It is not enough to educate the few who are to be preachers of the gospel; if we are to leave behind us strong and self-reliant Christian churches, it can only be done by permeating the general body of our people with clear and intelligent views of Christian truth. The permanence and future efficiency of missionary work depends in a very great measure on thorough Christian education.

## HEAVENLY RECOGNITION.

Among the doubts with which Christian people torture themselves there are few, it seems to us, more baseless than the doubt as to whether they will know their loved ones in the heavenly life and be known by them. In his announced purpose of going before his disciples to prepare for them a place in the many mansions of the Father's house, and of coming again to receive them unto himself, Christ plainly implied that they would recognize him and each other. The interrupted friendship would be renewed. The company would be re-formed in the home above. That was the message of comfort and cheer he gave to his disciples in view of their approaching separation.

The fact is, failure to know each other in the heavenly life could result only from an obliteration of a vast mass of our present knowledge. It would mean that an essential element of our mental constitution—memory—had been annulled—that some dark wave of Lethe, of which we have no intimation, had washed away and expunged all recollection of past fellowships and loves. And without memory, linking our past experiences with our present ones, personal identity itself would fall out of our consciousness, and the earth and all our life upon it would be to us as though they had never been—swallowed up in

an eternal forgetfulness. But is the child of God in heaven to remember nothing of what the Savior did for him or of the way in which he reached the Father's house? Is the Christian to enter glory ignorant of the renewal and cleansing, the training and the sanctification by which he was prepared for that bright abode? Is he to have no remembrance of the scenes through which he passed, the friends with whom he journeyed, the associations and fellowships that wrought so powerfully on his character and helped to make him the man he came to be? Certainly, that is not the representation of the Scriptures. The saved in heaven will know themselves as the redeemed of the Lord and the highest, most triumphant strains of their songs will point back to earth—to "him that loved us and washed us in his own blood." They will remember when fellow disciples were hungry or thirsty or sick and they ministered to them. St. Paul expected his faithful converts to be his joy and crown of rejoicing at the appearing of Christ. On the Mountain of Transfiguration Moses and Elijah appeared, recognizable in form and feature as when they trod the earth. Truly we shall know and greet each other in heaven.

Though some of the forms of our earthly life may not be repeated there, there will be remembrance, and friendship and love. There will be reunions of scattered families, resump-tions of suspended intercourse, re-making of broken circles. Dante, his heart filled with an immortal love for Beatrice, was right when he wrote: "Thus I believe, thus I affirm, thus I am certain it is, that from this life I shall pass to another better, there where that lady lives, of whom my soul is enamored." But that expectation would have brought to him no comfort had he doubted that he would know her, any more than it would have been a solace to David to be assured that if his dead child could not return to him, he could go to it, had he not believed that among the myriad children that throng the streets of Paradise he would recognize his own. Lines of Whittier's that have fallen with soothing power on so many hearts stricken with grief over the departure of loved ones would seem only hollow mockery were it not for the implicit faith that the meeting which they foretell will be accompanied by recognition.

"Yet Love will dream and Faith will trust,  
Since He who knows our need is just,  
That somehow, somewhere, meet we must,

Alas for him who never sees  
The stars shine through his cypress trees!

Who hopes to lay his dead away,  
Nor looks to see the breaking day  
Across his mournful marbles play!  
Who hath not learned in hours of

faith  
The truth to flesh and sense unknown,  
That Life is ever Lord of Death,  
And Love can never lose its own."

—Lutheran Observer.

## OLD AND NEW FRIENDS.

By Henry Van Dyke.

Make new friends, but keep the old;  
Those are silver, these are gold.  
New-made friends, like new-made wine,

Age will mellow and refine.  
Friendships that have stood the test,  
Time and change, are surely best.  
Brow may wrinkle, hair turn gray,  
Friendship never owns decay;  
For 'mid old friends, kind and true,  
We once more our youth renew.  
But, alas! old friends must die;  
New friends must their place supply.  
Then cherish friendship in your breast;  
New is good, but old is best.  
Make new friends, but keep the old,  
Those are silver, these are gold.

Many a victory has been gained through the unpreparedness of the other man; therefore be ever good and ready.

\*Y. P. Topic, 26th Sept. 1909—Presbyterian College, San Fernando. Ps. 24: 1-10

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C. BLACKETT ROBINSON,  
Manager and Editor

OTTAWA, WEDNESDAY, SEPT. 22, 1909.

Halley's Comet, though it will not  
be visible to the naked eye until next  
spring, was last week photographed by  
Prof. Burnham, of the Yerkes Obser-  
vatory.

Some of the young people in several  
of the cities of the United States have  
been striving to live as Christ did when  
on Earth, for a limited period, say two  
or three weeks. It seems to us that  
should be their aim all the time. Do  
they purpose at the end of the named  
period to recede from their ideal?

In Montreal pulpits last Sunday re-  
ference was made very generally to  
the civic situation in the commercial  
metropolis of Canada. Dr. Johnston, in  
the American Presbyterian Church,  
preached a powerful sermon from the  
words: "A Citizen of no Mean City."  
At the time of writing we have not  
heard the result of Monday's voting,  
but all lovers of civic righteousness  
will hope that it will be such as to  
help put an end to the disgraceful  
affairs revealed before the Commission  
visit and inspiring address.

Rev. Dr. Shearer was in the city last  
week to place before Mr. Pedley, Dep-  
uty Minister of Indian Affairs, the re-  
solution of the Moral and Social Re-  
forms Council, asking for a more ac-  
tive administration of the law for the  
moral protection of the Indians in the  
northwest. The department will do  
everything in its power to carry out the  
wishes of the M. and S. R. Council  
for the better protection of the wards  
of the nation. Dr. Shearer spent Sun-  
day in Montreal preaching in Crescent  
street church in the morning, going  
down to Quebec on Monday, where he  
gave an address before the Dominion  
Trades Congress. A very busy man is  
Dr. Shearer!

## THE LENGTH OF SERMONS.

The hot season always brings up the  
old question—how long should a ser-  
mon be? It seems to be assumed by  
the many who discuss this question  
that the clock is the proper standard,  
and the only standard by which the  
length of a sermon should be measur-  
ed. The fact is time has very little to  
do with the length that any sermon  
may seem to be to those who hear it.  
Some sermons seem short at an hour,  
and some tediously long at ten min-  
utes. The qualities of the sermon  
have much more to do with its seem-  
ing length than the time occupied in  
delivery. A sermon brimful of good  
points well made rarely seems long.  
A sermon well illustrated is not often  
tedious. A sermon that has a suc-  
cession of climaxes and which gathers  
increasing strength towards the end is  
not often complained of as tedious,  
even though the weather may be  
warm. In fact, any sermon that has  
what teachers of homiletics call  
"progress" is not likely to seem long  
if delivered reasonably well. The  
thing that wearies and worries hear-  
ers is dawdling away at one point  
without throwing any additional light  
upon it. So long as the preacher moves  
along and finishes something as he  
goes; so long as he makes good points,  
clinches good arguments, throws out  
fresh thoughts, and gives telling illus-  
trations, we don't believe that any  
respectable congregation ever com-  
plains of reasonable length. People  
tire of words, and who can blame  
them? They tire even of good matter  
when arranged on a dead level. A con-  
stant succession of sentences arranged  
without any rhetorical skill must  
weary anybody. Some sermons are  
like a prairie. Anybody who has rid-  
den over a prairie for a day knows  
that the view is very enchanting for a  
while in the morning. You gaze from  
your car window with delight as the  
eye sweeps over the boundless country  
around. But after a time the prairie  
becomes very monotonous. The sameness  
of the view wearies you until you  
fall asleep. Too many sermons resem-  
ble the prairie. Like the prairie they  
may be rich and for a time pleasant  
to hear, but they become very mono-  
tonous as the preacher goes on. There  
is no rise or fall in the sermonic land-  
scape; no change in the structure of  
the sentences. No interrogations. No  
climaxes, nothing but plain, straight  
sentences of about the same length and  
strength until the end comes. As the  
preacher's voice strikes each sentence  
with painful regularity, you are re-  
minded of the footsteps of the solid  
citizen who walks the streets without  
varying his strides for miles. The  
matter of such a sermon may be good  
enough for angels to feed on, but the  
sermon wearies because it is not rhet-  
orically constructed.

Delivery, too, has a great deal to do  
with the apparent length of sermons.  
Monotony in delivery makes any ser-  
mon long at twenty minutes. A  
preacher who delivers his introduction,  
his divisions, his arguments, his il-  
lustrations, his appeals, in the same  
tone of voice always preaches long.  
The clock may say his sermon is only  
twenty minutes, but the people will  
declare it is an hour. Monotony in  
composition is bad enough, but mono-  
tony in delivery is fatal. In fact nearly  
all the principal causes that make  
sermons seem long may be summed

up in that deadly word, monotony—  
monotony in matter, monotony in com-  
position, monotony in delivery. Any  
one of these three is bad, but the three  
taken together make a sermon long  
though the clock should say the  
preacher has only been at work for  
ten minutes.

The "occasion" on which a sermon  
is delivered should have something to  
do in determining its length, apart  
from all other considerations. If the  
occasion is made for the preacher and  
is full of interest he may preach much  
longer without wearying than in his  
ordinary ministrations. A preacher  
who goes a hundred miles to preach  
at a church opening and finds a large  
and highly expectant congregation  
waiting for him may preach a very  
long sermon by the clock and his  
auditors may consider it quite short.  
There is a vast difference between  
special work of this kind and the ordi-  
nary ministrations of the sanctuary.

It has often been urged that if people  
were what they ought to be they  
would not complain about the length  
of sermons. If people were what they  
ought to be they would not need ser-  
mons at all, either long or short. They  
are more likely to be made something  
near what they ought to be by attend-  
ing church, and if the length, or seem-  
ing length, of sermons keep them  
away, more's the pity. Even in the  
case of good Christian people, devo-  
tion ends when weariness begins. It  
is well to try to do justice to the sub-  
ject, but it is also well to try to keep  
careless sinners under the sound of the  
Gospel. The subject will come back,  
but the people may not if they con-  
sider the sermon altogether too long.

## SWEETNESS OF SPIRIT.

There are some Christian men who  
somehow carry the charm of an at-  
tractive atmosphere with them. It's  
a pleasure just to look at them. Even  
when one differs in judgment with them  
as far as the poles are asunder, one  
is none the less drawn toward and fas-  
cinated by them. There is such sweet-  
ness in their spirit, such gracious gen-  
tleness in their manner, such kind cat-  
holicity, such manly frankness, such  
thorough self-respect on the one hand,  
and on the other hand such perfect  
regard for the judgment of others, that  
one cannot help loving them, however  
conscience may compel conclusions, on  
matters of mutual consequence, unlike  
those which they have reached.

These are not weak men, either.  
What people like in them is not that,  
with the everlasting unvaryingness of  
a mirror, they reflect back to the  
thought which is presented to them,  
and so are always at an agreement  
with others. Sometimes one is even  
more drawn to them when they are in  
opposition, because they are so true  
and just that their aspect carries with  
it all the refreshment of variety, with  
none of the friction of hostility.

Natural temper has something to do  
with this. God gives a great gift to a  
man when He gives him a sunny dis-  
position, a candid spirit, and the instinc-  
t of fairness in a controversy. It is ex-  
ceedingly hard for some men to be just.  
They are jealous, suspicious, and mor-  
ose, in their natural bent. It is hard  
for them to believe good of others. It  
is easy for them always to put the  
worst construction upon matters. It  
sometimes seems as if it were almost  
more than grace itself can do to trans-  
form their tempers so that they will  
be just toward any man against whom  
they have been led to have a prejudice.



## IS IT BEGGING?

"Our minister is always begging." When a pastor presents the claims of Home Missions, of the heathen, of colleges, or of orphan homes, and urges that liberal contributions be made for them, or for any other worthy objects, people call it "begging." When a man receives many gifts through his earnest pleas he is said to be a "good beggar." But is this begging? Should it be called begging? Is it right to use the word? Is it truth? Who is it that asks? The Lord, through His servants. Who are they that are asked? The Lord's husbandmen, His stewards. What is asked? Only that which belongs to the Lord, and which His stewards owe. Why is it asked? That the work of the Lord may be done. The householder prepared his vineyard and left it in the hands of the husbandmen. "And when the time of the fruit drew near he sent his servants to the husbandmen that they might receive the fruits of it."—Matt. xxi. 34. Was the Lord of the vineyard begging when he required the husbandmen to "render him the fruits in their season?" Were the servants of the householder begging when he asked for that which was due to them? "The earth is the Lord's, and the fullness thereof." Is the Lord a beggar, or were His servants, when they asked for their own? It is not begging. The word is false. It should not be thus used. It causes wrong ideas of the work of the pastor and of the act of giving. It keeps the Lord out of sight. It conceals His just claims. It degrades His servants and their work. It dishonors the holy office of the ministry. It ignores the relation of Lord and steward. It hides the obligations which grow out of this relation between God and man. It declares that giving is a duty to be discharged faithfully, freely, thankfully. Honor the Lord with thy substance; dishonor Him not with a beggar's dole.

## OBJECTORS.

The people who are "opposed" to things are a social curiosity. At every turn they encounter something that does not please them, and then "I am opposed to it" is their protest and conscious release from all obligation and responsibility. It is a duty to be opposed to certain things; nobody can be in favor of everything. At the same time the chronic opposer is usually one who is either a constitutional fault-finder or an insincere person who wishes to shirk his duty and thus cover up his delinquencies. If money is asked, he is opposed to something and cannot give it. If work is wanted, he is again relieved by his convenient protest. If friendship be solicited, or brotherly kindness, charity, union in some line of Christian effort, help for work at home or far away—anything, indeed, that requires the least outlay of money or strength, he has something to which he can put himself in opposition and then settle down in satisfied contentment and repose. He is like the stick fastened in the bank of a stream that refuses to break off, but "opposes" and frets the water and keeps up a gurgle as it hurries by, but has only a little transient foam to show for its influence. Above and below it there is the glad music, and the margins are as green and flowery as if it had no existence.

## TEACHING PURITY IN THE HOME.

By Mrs. A. Smith.

Many mothers do not realize the appalling fact that there are over sixty thousand girls in a life of shame every year, and that these unfortunates are coming, not from the slums of our cities, but from homes, country homes, refined homes, even Christian homes, for every reputable physician and purity worker knows that there are ruined girls where it is least suspected.

Where does the responsibility for this rest? I answer, primarily upon the mothers, because to them is given the first and greatest opportunity of molding the lives of their children into lines of purity, and a mother's influence is so potent that I fully believe very few of the impure men or degraded women could have become what they are if their mothers had given them, from their earliest years, pure and scientific knowledge on these subjects that so vitally affect their characters.

A striking confirmation of this belief was given me a few years ago when, in conversation with the superintendent of one of our Rescue Homes, I asked her how many unfortunate girls had been received there up to that time. She said about two hundred had been cared for since the Home was opened. I then asked: "Do you know whether these girls had been taught by their mothers, before leaving home, the proper care of themselves, or warned as to what temptations might be placed in their way?" The doctor answered emphatically: "I have talked with each one personally, and can assure you that, though most of the girls came from virtuous homes, not one mother had thus particularly warned her daughter, and only a few mothers had given even the vague injunction: 'Be good while you are gone.'"

But you say, "I cannot talk to my children on such matters." Then listen to this solemn warning from the pulpit: "Oh, mother, no modesty, no timidity or false conception of purity may rightly hold you back from telling your daughter the secret and mystery of life, and warning her against its desecration. If ignorance led her into sin, it is you, mother, more than your daughter who must answer before God's great white throne." Strongly indeed these words are echoed when the keeper of a notorious haunt of vice said lately to a mission worker who was visiting its inmates: "Yes, you may come here and talk to the girls all you want to, but I tell you if their mothers had talked to them at home there would be none of them here now to need you."

Says the late Bishop Clark: "There is an evil threatening our children which I believe to be the most insidious and perilous. It blights their childhood and vitiates their physical energies; it weakens their minds and makes them unfit for study. It has a frightful prevalence in our land to-day." If any mother thinks this picture overdrawn, a plain talk with some reputable physician, or a study of the causes which bring many of the inmates to our "Homes for the Feeble Minded" would convince her to the contrary.

"But I cannot talk to my child on such delicate topics," says many a mother. Listen further to the words of the venerable bishop: "You may say that delicacy forbids allusion in any form to this subject. It is not delicacy so much as a base, mean cowardice. You are afraid to speak to your child, and you are content to stand quietly by and see him sink helplessly into hell."

South African gold to the value of £143,271 was landed from the liner Kildonan Castle at Southampton, the largest consignment ever shipped from Africa.

## CONCERNING BLIND UNBELIEF.

By C. H. Wetherbe.

He who is under the dominion of unbelief, in respect to God and His revelations to mankind, is spiritually blind, however intelligent and educated he may be in a general way. One feature of this blindness consists in the subject's conceit that he sees most clearly and even more accurately than do those Christians who unreservedly believe in God and the Bible. The victims of destructive criticism imagine that they have a truer and more worthwhile faith in the Bible than ordinary and honest-minded Christians have.

An article is at hand, written by Charles Hallock, A.M., who, it may be, is a minister, and he dogmatically says: "In this age of higher intelligence, science teaches us that the operations of nature go on regardless of men's conduct, good or bad, though it was once believed (in Lot's time) that a modicum of upright people would suffice to save a community!" This has reference to Sodom and its wicked inhabitants, and Abraham's pleading with God to spare the city if a certain number of righteous people could be found within the place. The sacred narrative shows that God would have spared the city if there were only ten righteous persons in it. This was God's promise to Abraham, and yet Mr. Hallock sneeringly disbelieves that Bible statement. He scouts the idea that the presence in that city of any number of God's people would have prevented God from destroying the sinning ones, and the city itself. And this man claims to be a Christian! He would be indignant if someone should tell him that he is a downright skeptic, which he really is. He is scientifically blind. He believes that he possesses the "higher intelligence" which enables him to know better than to accept the Bible statement that God would have spared Sodom from destruction for the sake of ten godly citizens.

In the lofty pride of his intellect, this man will reject anything and everything in the Bible which is contrary to the teachings of science! Great is the science of his arctic criticism! In the estimation of its victims it is far superior to true faith in God's Word! It dares to deny those promises of God which do not accord with its scholarly decisions. How dense is such bold blindness!

Inspired with the feeling that it would be a disgrace to propagate the Yiddish dialect in the Holy City, a mob gathered around the office of the Yiddish paper, the 'Pardes,' recently started in Jerusalem, and demolished it.

A petition signed by hundreds of people from all parts of Scotland has been presented to the Government urging the speedier ending of the opium traffic on account of its acknowledged immorality, and the relaxation, in favor of China, of the treaty obligations, seeing that our Ambassador at Peking looked upon these as a hindrance to the success of her effort.

The report of the Registrar-General for Ireland on the vital statistics for the year 1908 shows that the deaths from tuberculosis of all forms were 386 less than in 1907. The twenty-two principal Irish towns in 1908 also exhibited a decrease in tubercular mortality, the recorded deaths from this cause numbering 4,170, as contrasted with 4,418 in 1907, and 4,290 in 1906. The report of the local Government board states that the question of prevalence of tuberculosis continues to hold public attention, and sanitary authorities as well as the individual members of the community are being influenced by the knowledge that tuberculosis is largely a preventable disease.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## THE TEST.

By David Lyall.

Branksome had been alone in his consulting room for over an hour. It was a small, comfortably furnished room overlooking the garden of a city square, a place of pleasant greenness. Beyond was the roar and the traffic of one of the busiest of London streets. He was thinking deeply of a case that had come under his notice that morning, and which had suggested an ethical problem as well as an interesting surgical case. It wanted only 10 minutes to his dinner hour, and he was due to read a paper before a private medical society at the other side of London in an hour's time. But he had promised to write a letter to the husband of his patient before he slept. He did not know what to say. The clear sheet lay on the desk before him, and his pen was in his hand, but no words were ready to flow from it. Branksome was a middle-aged Scotchman, with a strong dour face and an uncommon breadth well set, his hands broad and arresting thing about him. They were long and firm and fine, suggesting strength and nervousness and exceeding tenderness. It was the hands, guided by the wonderful brain, that had made Branksome's fortune, and that had enabled him at forty-five to take a position in his own world that was the envy of all his contemporaries. He was a bachelor, and lived alone in his shabby house, which lacked the finishing touches that can only be put to it by a woman's hands. It would be too much to say that Branksome had never given a thought to the difference a woman's presence would make in his life as well as in his home. He had not been able to marry the only woman who had ever tempted him to think lightly of his freedom and he had never seen another. She was the woman who had consulted him that morning, but she was unaware how he regarded her. She had come to him for two reasons: because his opinion was the first in the surgical world, and because he was an old friend whom she could trust. And she had trusted him with an absolute fulness, entirely ignorant of the fact that what she told him stabbed him in his dearest part. She had left the house without guessing it, only comforted by his immense tenderness, by his instant and astonishing grasp of the subject. He was disturbed in his grey reverie by his manservant, who had come to him from the Scotch village at home for sheer love, and whose life was wholly wrapped up in his master.

"Dinner is it, Wylie? I'm coming. I've got a letter to write, my man, that I find a bit difficult."

"It wants ten minutes to eight, sir, and there's a gentleman in the waiting-room name of Rushbrook. Will you see him?"

Branksome straightened himself in his chair and finally rose.

"Yes, show him in."

He placed the blotting paper over the page on which the words, "Dear Mr. Rushbrook," were already written, and stepped over the hearthrug on which he took up his place. The door opened and Rushbrook was shown in.

"Evening," he said curtly, "I'm much obliged to you for seeing me out of business hours; but my wife telephoned to me, and I called in on my way from the city."

"It has saved me writing a letter, Mr. Rushbrook; will you take a chair?" said Branksome politely, but coldly. He looked at him with distaste; his air of prosperity, the aggressively arrogant manner of the successful man strangely irritated him.

"What's the matter with my wife,

Branksome?" he said brusquely. He was the type of man who seldom used a prefix in addressing even comparative strangers. That also irritated Branksome, but then he was not in a very conciliatory mood. "Is she really bad?"

Branksome ran his fingers through his short hair. "She's very bad; she has, broadly speaking, about three months to live."

Rushbrook looked blankly dismayed.

"Three months to live! But she looks perfectly well, except for a tired look she gets with rushing about too much. I thought it was all imagination on her part, I've told her so."

"Yes, so she told me."

Rushbrook's color faintly rose.

"I suppose she's been embroidering the facts. Women mostly do. Please explain the case to me, as I suppose you intended to do in the letter."

Branksome at some length went into the details of the case, using no superfluous words, and certainly not attempting in any way to gloss over or to minimise it.

"But if an operation will save her, in the name of wonder why can't it be done?"

Branksome slightly shrugged his shoulders.

"It can't be done without the consent of the patient, even in the simplest case."

"No, of course not; but why won't she consent? Have you explained it to her thoroughly and frankly?"

"I have. I told her as much, or nearly so, as I have told you. The risks, generally speaking, are not very great. My average of such operations successfully carried through are about twenty-five in the year."

"And you think she would be a successful case?"

"I am certain of it."

"What—what reason did she give for refusing then? She isn't a coward. I've known her be very brave in several emergencies, and nobody can say she thinks of herself before everybody else."

"No," said Branksome, getting out the word with difficulty. "In this case she puts herself last. She thinks only of you."

"Well, but what have I got to do with it? She can't think I would hesitate about the fee, surely. We don't hit it off very well, perhaps, but that would be unthinkable."

"I don't think she considered that. The issue lies deeper, Mr. Rushbrook. She thinks it would probably be better for both if the knot were untied; frankly speaking, she has no desire to live."

"But why?" said Rushbrook, moving uneasily on his chair. "She has a very comfortable home and everything money can buy."

"I have seen behind the scene in a good many women's lives," answered the surgeon, drily, "and I have come to the conclusion that the majority of them set less store by these things than one would imagine. Mrs. Rushbrook has no quarrel with her outward circumstances. She said very little about the actual state of her mind. What she did say was that it was hardly worth it, and she had no fear of death. Life was not so precious a thing that one should seek to cling to it. These were her words; the words she charged me to tell you if need be."

"But, bless me, you wouldn't take such words as final in a case like that! You are certain you assured her the risks were worth undertaking?"

"I gave her that assurance. The disease is not very far advanced, and the operation most certainly would be a radical cure. I was never more certain of anything, and I explained it to her carefully. That was her decision, and she charged me to convey it to you. I have done so. There

is no more I can do."

He made a movement towards the door, which indicated that he wished the interview closed. Rushbrook had now risen, but he did not immediately take the hint.

"You must have formed an opinion on the merits of the case outside its physical aspects," he said, a trifle awkwardly. "What was the impression left on your mind?"

"You wish me to tell you frankly?"

"Yes, why would I ask it if I didn't?"

"Then the impression left was that Mrs. Rushbrook has nothing to live for, and that she will not be sorry to die."

Rushbrook turned about quickly, and without so much as a good night left the room and the house. In the square he called a hansom and gave the address of his house in Hyde Park Terrace. His face wore a very strange expression as he was driven rapidly west. He was in love with life, there was nothing he wished to put further away from him than the day when he must leave it; but here was Wylie, ready any day to welcome the charge he beheld in the far distance as a nightmare. Why would she welcome it? Was it any fault of his?

The drive seemed very short; it was too short indeed for the problem he had to solve. He paid the man correctly, and fitting his key in the door let himself in. The appetising odor of his evening meal greeted his nostrils as he took off his coat. The man-servant came out of the dining-room to offer his help just a moment too late.

"Where is your mistress, Shipley?"

"In the drawing-room, sir; she is dressed and has been there for some little time."

Rushbrook braced himself and went up. He opened the door softly and saw her before she was aware of his approach. She was sitting before the fire, but from the position of the door he could see her face. The light from a shaded lamp by the piano fell full upon it. It was a very sweet face, though the charm of its youthfulness was long since gone.

What struck him most was the far-offness of her look; she seemed to be seeing in front of her visions of something removed from earth. Something smote him, a vast remorse. He had tired of her long ago; the brief bond between them had been irksome to him, whatever it might have proved to her. But he had never felt that because of it he would welcome death. To him that was a terrible thing. He came swiftly up the long room, and even while she looked round to welcome him with the smile that had so seldom failed, though neglect and indifference had robbed it perhaps of some of its sweetness, he fell upon his knees. She bent her head until it rested on his breast, and never a word passed between them.

Next day Branksome received Mrs. Rushbrook for operation into his private nursing home.

## A NEW BABY.

A baby came to our house  
Not very long ago,  
And father says we'll keep it here  
'Cause mother loves it so.  
I didn't understand at first;  
My heart felt very sore.  
It seemed to me that mother  
Wouldn't love me any more.

But mother took me in her arms  
Just as she used to do,  
And told me that a mother's heart  
Was big enough for two,  
And that she loved me just the same.  
Because of this, you see,  
The place I have in mother's heart  
Is always kept for me.

In St. Nicholas.

## WHY?

It was always the custom of a young man in our congregation to walk up to the preacher after the sermon and say, "I enjoyed your sermon very much. It was fine. I hope everybody enjoyed it as much as I."

Now this young man was also in the habit of sleeping during the greater part of the sermon, and I have often wondered why he always enjoyed the sermon. It certainly was not because he "heard it." I rather believe it was because it gave him an opportunity to sleep. Church is a great place for sleeping. It seems to have a natural fascination for some people. They can sleep much better in church than anywhere else. Even those afflicted with insomnia can find peaceful rest in a church. "Somnus Sabbatibus" is a complaint which reigns throughout this land of ours.

A person who will go to church on the Lord's Day and sleep during the sermon is guilty of a gross insult to the preacher who is trying to feed the hungry souls upon the bread of life. He reminds us of the story of Uncle Rastus.

Uncle Rastus was a very consistent church member and was always so attentive to the expounding of the Word that he oftentimes fell asleep during the sermon. Not it chanced that one day during his usual nap he had a dream. He dreamed that he was playing cards and just in the midst of a very interesting game and just after he had "led," the preacher said, "Uncle Rastus, please lead us in prayer." Uncle Rastus in reply said, "It's your lead, Parson, I've just led."

Similar may be the case of the young man who can see visions and dreams and thus enjoy the sermon without ever hearing it.

At any rate his habit of speaking to the preacher and complimenting the sermon was a good one and deserving of commendation, and one which more of us should imitate. It does the ordinary person good to be complimented, and the preacher is no exception, for he is human, just like the rest of us. He appreciates a compliment as much and deserves it oftentimes when he doesn't get it.

Don't fall in this little thing. It will help you preacher to preach a better sermon the next time.—A "snapshot" by a passing layman in Cumberland Presbyterian.

"The saloon, by its insolence, its arrogance, its persistent lawlessness, has forced the issue upon the people, and the people must meet it. It refuses to be reformed: it must therefore be destroyed. It has proclaimed by its conduct that it would die rather than obey the law. In doing so it has left but one course for self-respecting and law-respecting people. The time will come when men, not now young will live to see the day when there will be not a saloon in any land where men go to church and children go to school." — Senator Carmack of Tennessee.

Politeness is too often but imitation courtesy. Many a man is polite to his customers, but discourteous to his family. There are many who are polite to their acquaintances, but not to strangers. There are men who are exquisite in a drawing room, but boorish in a railway car. Politeness is largely a matter of education and habit; courtesy goes beneath both—it is a matter of character.—Henry Clay Trumbull.

The things pertaining to God are much more important than the things pertaining to me, for they are the things which concern your soul, which is immortal. . . . In the things pertaining to men, for they are the certain extent manage for himself if he likes. But the things pertaining to God, no man can handle properly himself. You cannot be your own saviour. You cannot forgive your own sins. You cannot blot out one single sin that is set down against you, and one unforgiven sin is enough to destroy your soul forever!

## TOMMY'S APPLE LESSON.

"I don't see why Jamie and I may not play with Harry Barnes' father; I'm sure he's not so very bad," Tommy urged. "We will try to make him better. Cant we play with him? Please, father, I don't see how he can harm us."

Without saying a word, Tommy's father took four large, fine apples, put them on a plate, and placed a badly-specked apple in the centre, then he set them in the cupboard. Tommy watched him closely, and wondered why; but his father only said:—"Wait two weeks, Tom, and then we shall see why you should not play with Harry Barnes."

Mr. Brown always kept his word; the boy knew that he must wait two weeks. At the end of that time, Tommy again asked his father if he could play with Harry.

Again, without a word, Mr. Brown went to the cupboard and brought out the plate of apples. The good apples were bad, just like the one in the centre. The boy was surprised, and his father examined each apple carefully, looking puzzled.

"Should not four apples make one bad apple good?" he asked. "I fear, Tommy," he added, "that apples and boys are somewhat alike. One evil companion will destroy four good ones. Do you see, now, why I do not want you to play with Harry Barnes?"

Tommy's face was very red. "I think I do not want to play with him now," he said, manfully.

## MARRIED MEN ARE BRAVE.

In the English House of Commons not long ago, Major Seely, who had a command during the Boer war, said it was the general experience there that married soldiers were more courageous than unmarried ones. A similar condition, he said, developed in the Russo-Japanese war.

How this fact, if it be a fact, can be accounted for, is not very easy to determine. Perhaps only brave men marry. Perhaps married life makes men brave. Perhaps a married man's emotions, such as fondness for his wife and children, and concern for their welfare, make him oblivious to dangers. A bachelor has only himself to think about, and when he reaches the danger point, he is quite likely to wish himself away from it.

## LIFE'S PICNIC.

Oh, the folly of it. We pack our hamper for life's picnic with such care. We spend so much, we work so hard. We make choice pies; we cook prime ements; we prepare so carefully the mayonnaise; we mix with loving hands the salad; we cram the basket to the lid with every delicacy we can think of. Everything to make the picnic a success is there—except the salt. Ah, woe is me, we forget the salt. We slave at our desks, in our workshops, to make a home for those we love; we give up pleasures; we give up our rest. We toil in our kitchen from morning till night, and we render the whole feast tasteless for want of a ha-porth of salt, for want of a soupcon of amiability, for want of a handful of kind words, a touch of caress, a pinch of courtesy.—Jerome K. Jerome.

Life is only mean to the girl who makes it so. She can make herself and others miserable by surrounding herself with an atmosphere of gloom. She can shut herself into the darkness of morbid thoughts and imaginings and act disagreeably toward all who come within her circle. Cheerfulness is the prerogative of girlhood, sunniness her dower right. A girl can make her life a garden of loveliness and usefulness, or transform it into a barren waste from which no fruitage can be gathered that will benefit herself or others. If she sets out in life with no purpose, her existence will be negative, barren, and of no value to any one.

## BABY'S TEETHING TIME IS A TROUBLOUS TIME.

When baby is teething the whole household is upset. The tender little gums are swollen and inflamed, and the poor child often cries day and night, wearing the mother out and keeping the rest of the family on edge. In the homes where Baby's Own Tablets are used there is no such worry. The Tablets allay the inflammation, soothe the irritation and bring the teeth through painlessly. Mrs. Jean Boutin, St. Marguerite, Que., says:—"When I sent for Baby's Own Tablets my nine months' old baby was suffering greatly from teething troubles and I hardly got any rest. A few doses of the Tablets relieved her, and the teeth seemed to come through painlessly." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

## AS THE CROW FLIES.

Johnny Wheelan looked at the little side gate hanging on its hinge and wished very hard that he hadn't tried to swing on it. Father had told him not to, and Johnny had meant to swing but a minute; but he had taken only one or two rides when, ker-plunk! down came the gate, dragging its top hinge right out of the post.

Father would be sure to ask him how it happened. "Look here," Johnny said to himself, "that hinge must have been just barely holding on, or it wouldn't have pulled out so quick. I'm not that heavy!"

And having persuaded himself that this comfortable excuse was true, Johnny went around to the front porch where his father was reading the evening paper.

"What are those black birds, father?" Johnny asked presently, as a long-winged line of birds crossed the yard above the treeline.

"Crows!" answered father. "Don't you know a crow when you see him, Jonathan?"

"I know 'em when they're close," said Johnny. "Where are they going, father?"

"Wherever it is, they are taking the shortest cut to it," answered Wheelan. "They always do. I never forget it, because when I was a little boy like you, my father told me I could never be a man unless my speech was 'as the crow flies'—right straight to the truth no cutting, no flopping and going around hard places. We never could fool God, my father used to say; and the only speech that pleased him was 'as the crow flies.'"

"Father," said Johnny, quite suddenly, "I was swinging on the side gate just now, and it broke down."

"That is told 'as the crow flies,'" said his father.—Jewels.

Simplicity is less dependent upon external things than we imagine. It can live in broadcloth or homespun; it can eat white bread or black. It is not outward but inward. A certain openness of mind to learn the daily lessons of life; a certain willingness of heart to give and to receive that extra service, that gift beyond the strict measure of debt which makes friendship possible; a certain clearness of spirit to perceive the best in things and people, to love it without fear and to cleave to it without mistrust; a peaceable sureness of affection and taste; a gentle straightforwardness of action; a kind sincerity of speech—these are the marks of the simple life, which is within. I have seen it in a hut. I have seen it in a palace. And wherever it is found it is the best prize of the school of life, the badge of a scholar well-beloved of the Master.—Henry Van Dyke.

Straight from the Mighty Bow this truth is driven: "They fall, and they alone, who have not striven." —Clarence Urmy.

"Not what we have, but what we enjoy constitutes abundance."

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## MONTREAL AND QUEBEC.

The next regular meeting of Montreal Presbytery is fixed for Tuesday, 14th December next.

Rev. P. A. Walker, of Maissonneuve Church, has resumed work after a brief absence from the city.

Mr. James Roger and Mr. R. Kilgour were appointed assessors for the Joliette congregation by Montreal Presbytery.

The following were appointed to name standing committees for Montreal Presbytery for the year:—The Rev. Mr. Cruikshank, Dr. Morrison, Mr. Walter Paul, and Mr. W. Allan.

The Lord's Supper was commemorated at the evening service in St. Matthew's church last Sabbath, the pastor, Rev. K. J. Macdonald officiating. There were several additions to the membership.

Presbytery has arranged for the induction of Prof. Bieler in the David Morrice Hall on Tuesday, 5th October, at 8 o'clock. The Moderator, Rev. I. P. Braneau, will preside, and Principal Brandt will give the charge.

Presbytery passed a motion favoring a union of the Presbyterian and Methodist churches at Farnham, and also at Mille Isles. Negotiations to this end have been going on for some time, and it is hoped that they will be successful.

At the recent meeting of Montreal Presbytery the Rev. W. C. Hannay, of the Albany Presbytery, New York; the Rev. Mr. Rivoire, of the Italian Church, Boston; the Rev. Mr. Mingie, recently of Glengarry Presbytery, were asked to sit as corresponding members.

The induction of Rev. G. A. McLennan will take place at Chateaugay on 3rd October, at 3 o'clock p.m. Rev. J. A. Anderson will preside; Rev. Mr. Shelley will preach; Rev. Mr. MacLean, of Huntingdon, will address the congregation, and Rev. Mr. Ballantyne, of Howick, the minister.

At the last meeting of Presbytery a petition for the formation of a Presbyterian Church at St. Anne's was presented. It was thought best to consult all parties concerned before taking action; but the general feeling expressed was that a union church would best suit the requirements of the situation.

Rev. Dr. Cruikshank, Convener of Home Mission Committee for Montreal Presbytery, was able to make an encouraging report of the work under his charge. The fields have been regularly supplied, and are in a prosperous condition. The Rev. Mr. Beattie will occupy Longueuil for the winter season. A new mission has been started at Mille Isles among newcomers. The mission is likely to grow. The Verdun field has grown in an encouraging manner and will become a good congregation in the near future. The Woodlands field has had a prosperous summer.

The various organizations at the Y.M.C.A. are preparing for a winter of great activity following upon the recent very successful campaign for extensions. It has been decided to devote every Tuesday evening to Bible study, from 7 till 7.45 sharp. Several classes will be organized for this study. One class will take up the missionary aspect of the Bible, and the support of the Laymen's Missionary movement will be asked for this class. Another will deal particularly with teacher training, and for this the Sunday School Union of the Province of Quebec has promised its support. Still another class will be devoted to the relation of the Bible to life problems and social problems. All these classes will be part of a movement to promote a more attentive study of the Bible throughout the city.

Last Sunday afternoon the annual rally of the MacVicar Memorial Sunday School took place in the presence of a large number of parents and friends. The children were out in force, and all were delighted with the address of Rev. Dr. Johnston, of the American Presbyterian Church, who was the speaker on the occasion. This Sunday School has grown greatly during the past year, with a present enrollment of nearly 500 scholars.

The marriage of Miss Isabella Craik (Isa.), daughter of Mr. Alexander Houliester, advocate, of Three Rivers, to Mr. William Black Blair, son of Mr. H. P. Blair, also of Three Rivers, was celebrated in St. Andrew's Church on Wednesday afternoon, in the presence of a large number of relatives and friends. The bride was given away by her father, and the Rev. J. R. MacLeod, M.A., pastor of the church, officiated. After the ceremony the friends repaired to the residence of the father and mother of the bride, where a pleasant hour was spent. The bride was the recipient of many beautiful gifts, among them being a very handsome clock from St. Andrew's Church congregation. Mr. and Mrs. Blair left for Boston, New York and other points, and on their return will take up their residence in Montreal.

The Rev. Dr. Amaron, convener of the presbytery's committee on French evangelization, presented to Presbytery the quarterly report. He said that good work had been done during the summer in the various fields under the care of the board. In connection with the church at Joliette, where he now preaches in French and English, he has reopened the field of St. Gabriel de Brandon. He found there twelve families anxious for gospel ordinances, and gave them services in French and English every other Sunday. He made a strong plea for a thousand dollars to erect a modest building for school purposes, which would also serve as a meeting house. He pledged two hundred dollars from the field, obtained a grant of three hundred dollars from the French Board's building fund, and appealed on behalf of these scattered English Protestant families, for five hundred dollars from the wealthy churches of the presbytery. "Surely," he said, "the blood of the covenanters, which runs through your veins, brethren, will stir you up to come to the help of your own children, that they may maintain their faith, in this stronghold of Romanism."

## EASTERN ONTARIO.

The Dominion Jubilee services of the Woodville congregation will be held on the 26th and 27th inst.

Rev. James McNaughton and wife, of Smyrna, Turkey-in-Asia, are visiting friends at Notfield and neighborhood, who are delighted at seeing them again.

After a two months' absence Rev. H. Munro, B.A., of St. Paul's church, Bowmanville, has been warmly welcomed back by his congregation, and he resumes work greatly strengthened and refreshed by his holidays.

Rev. Allen Howard, M.A., of Kemptville, has gone to the Western Theological College, where he will take a post graduate course. Mrs. Howard and children will join him in Chicago, after a brief visit to friends in Hamilton, Ont.

Bruce Presbytery has arranged for special simultaneous evangelistic meetings throughout the bounds. Rev. A. E. Mitchell, of Hamilton, was present by invitation, and aided greatly in the matter, his experience in the Kootenay campaign being the subject of a powerful address at a public meeting held in the evening. Mr. Mitchell was heartily thanked by Presbytery for his visit and inspiring address.

## PRESBYTERY OF BRANDON.

The Presbytery of Brandon met and was duly constituted at St. Paul's Church, Brandon, Monday, Sept. 13th, at 7.30 p.m.

The first business was the election of a moderator to succeed the courteous and beloved Mr. Stephens, whose popularity is attested by the fact that he had occupied the chair for two terms.

Rev. J. A. Cormie, who had lately taken to himself a wife, and has therefore the full status of a bishop, was elected.

Mr. May, of Douglas, led in a conference on the subject of baptism, his paper calling forth spirited addresses from various members of the Presbytery.

The question was again up what to do with the charge of Kenton and associated stations, of which R. G. Stewart is minister. As at present situated, he drives 25 miles, and preaches three times each Sunday. The proposal was to put Tarbolton and Bradwardine to themselves, and Kenton, and a new station to be opened at Harding by themselves, thus making two congregations out of what is now but one. Tarbolton and Bradwardine opposed this settlement of the case, and at last it was agreed by all to recommend that Harding be opened and a student engaged to assist Mr. Stewart in looking after the four preaching places.

A letter from the clerk of Kingston Presbytery, expressing the regret of all the members at the severance of ties which occurs through the removal of Mr. Robinson, of Stirling, to Toronto, and Mr. Laidlaw to Brandon, he having accepted the call to St. Paul's Church, Brandon, to succeed Mr. Dickie. As Mr. Laidlaw wants to take up his work on the second Sabbath of October, his induction will be fixed for some evening between the 3rd and 10th, to suit himself and the congregation. He will be warmly welcomed by his fellow Presbyters and his new people to the great field of usefulness that lies before him.

The convener, Mr. Kellock, presented the report of the Committee on Evangelism. Arrangements for the meetings in November and December are taking final shape, and many are in earnest prayer for "a time of refreshing" over our Presbytery "from the presence of the Lord."

Delighted reference was made to the building activity going on over our Presbytery this year. New churches are being erected at Elva, Sinclair, Hargreaves, Ingelow and Carberry, and a manse is being built at Wellwood.

The Committee on Church Extension was heard from. In terms of their resolutions, it was agreed that a new mission be established in the east end of Brandon. It is expected that it will be self-sustaining as a mission field from the first, but it will be under the supervision, for supply, of Mr. Strang, the energetic Convener of Home Missions.

Melita is still vacant. Excellent men are appearing before the people, and it is hoped that before long a decision will be made.

Hargreaves is vacant no longer. The new minister, Mr. Alexander, was at presbytery.

After the Sabbath School report had been heard, Mr. Wallace was asked to prepare a plan of visitation of the schools throughout the bounds.

The ordination and induction of Mr. H. W. Cliff, B.A., B.D., took place at North Lunenburg on the 15th inst. The moderator, the Rev. N. H. McGillivray, M.A., of Cornwall, presided, and the entire service was witnessed by a large congregation. At the close, the Rev. Mr. Cliff was introduced to the congregation present, and a ministry of great promise was begun.



## PRESBYTERY OF OWEN SOUND.

At the September meeting every minister but one, who was detained by illness, was present, and an unusually large number of elders.

The resignation of Thornbury, etc., by Mr. Barton, who has done excellent work there for nearly five years, was accepted. The most cordial esteem for both Mr. and Mrs. Barton was expressed by Sessions and congregations, and deep regret at parting with them. Mr. Barton wishes to take post-graduate work to more fully equip himself before accepting another call. Rev. S. H. Eastman, Meaford, is interim moderator.

The translation of Mr. A. Wilson, from Allenford, etc., to Smithville, etc., in Hamilton Presbytery, was agreed to. Mr. Wilson has been not quite three years in Allenford, but during that time has done good work, and leaves a very fine new manse built during his term as an evidence of the regard of the people for their minister and of their interest in the work. Rev. W. Johnston, Shallow Lake, is interim moderator. These are two very interesting fields where there is a warm welcome and scope for service for suitable men.

An allocation of amounts expected from pastoral charges for the Schemes of the Church was agreed on, a copy of which is to be sent to each pastor, with a prefatory and explanatory letter to be read from the pulpit, and pastors are to report to December meeting of Presbytery what has been done by way of raising the amounts suggested. This should result in larger totals for the Schemes.

A Simultaneous Evangelistic Campaign covering the Eastern half of the Presbytery was decided on, and necessary arrangements made. It was thought best, on account of the extent of territory, to campaign by instalments. Special services are to begin on Nov. 14th. Rev. A. Shepherd, Markdale, is the zealous Convener of the committee in charge. Messrs. Rodger, Leslie (elder), and Fraser were added to the committee.

A new manse completed in Knox Sydenham was reported, and it was agreed to commend the enterprise of the congregation and to congratulate the minister—Rev. J. A. Black, who is a worker. It was agreed that hereafter members of Presbytery dine together at each regular meeting. This will further develop the fine fraternal spirit which is manifest in all the meetings and work of the Presbytery.

We are indebted to Rev. A. Rowat for the following:—

A Minute of the Session of the united congregations of Athelstan and Elgin in re the death of one of its members, the late Gabriel H. Tully. It is with deep regret that the Session of the United congregations of Athelstan and Elgin has to enter upon its records the great loss the whole congregation has sustained in the sudden and unexpected death of one of its members—the late Gabriel Buchan Tully. The Session desires to bear testimony to the excellent Christian character of their late co-worker in the eldership:—As a follower of the Lord Jesus Christ, Mr. Tully's walk and conversation and whole deportment were most exemplary and consistent with his Christian profession. Ten years ago, on the first day of October next, Mr. Tully was ordained to the office of the eldership in Elgin congregation. During those years, as far as in him lay the power to do, he was most faithful and conscientious in the discharge of the duties of his office. He possessed all the graces and qualifications mentioned by the Apostle Paul as being essential to the office of the eldership. "He was blameless," "not self-willed," "not soon angry," "not given to wine," "no striker," "not given to filthy lucre," but a lover of hospitality. "A lover of good men," sober, "just, holy, temperate." That his bereaved partner in life may be comforted and sustained in the sore trial which God, in His Mysterious Providence has been pleased to send her, is the earnest and sincere prayer of every member of Session and of me, its former Moderator.

## SPARKS FROM OTHER ANVILS.

United Presbyterian: The formation of character is the supreme object of education. Without a proper standard of right, without the controlling power of conscience, all the instruction in our schools may be without public value. Let the voice of prayer be heard in every church and every home.

Philadelphia Westminster: The vacation season is practically over and life with its routine awaits to be resumed. That everybody is better fitted for the work just before it is only natural to expect. These annual breaks are an impetus to a renewed energy and interest.

N.Y. Christian Intelligencer: There is too little memorizing of Scriptures and too small a demand for study in the Sunday School methods of today for the attaining of the best results. A recurrence to something after the order of the old-fashioned question book and to the catechism is called for, and it is gratifying to note that leading workers in all Churches are joining in the demand.

Michigan Presbyterian: Whatever a man gains he can hold in his grasp only for a little while. "As for man, his days are as grass. As a flower of the field, so he flourisheth; for the wind passeth over it and it is gone and the place thereof shall know it no more." That man is poor indeed who whether gaining or losing, whether in health or sickness, has no treasure in heaven.

The West-land: With the feel of autumn in the air and with the turn in the calendar which harvest always brings, the season of church activity is again at hand. It is an annual event, and it never means quite the same; and here in the West interest and variety are added to each new season's work by the fact that there is a more or less different church population to work with each year. Therein, too, is one of our difficulties. The hopeful thing about it is that under these conditions the Church touches and influences a larger multitude.

Herald and Presbyter: The Church on earth often hears reproach because of those who call themselves members of it, but whose hearts are full of the love of the world. But the Lord knoweth those that are His. He sees all whose hearts are believing and spiritual, and they are His children, they are His Church. Some time He will bring them all to the perfection of life and holiness and joy in His home in heaven.

Sunday School Times: Our best service for others depends much upon what it is in them that interests us. So long as our interest is superficial or trivial, we do not touch the heart of another's needs. But when we try to be of use in the deeper issues of life our interest may be somewhat unexpectedly welcome. A prominent Christian business man said of a warm-hearted helper of others: "He was the only man in the city who ever showed an interest in my soul, and I shall never forget him." Have you an interest as deep as that in another? Do you show it?

The famous Pasteur Institute of Paris is shortly to receive the enormous sum of six million dollars, which was left to it by the great Jewish philanthropist, M. Osiris.

New York, according to experts and authorities on the congestion evil, presents the worst conditions in insanitary, immoral and crowded housing of any city in America.

General Booth has made such good progress that his medical advisers have allowed him to be taken home.

Rev. H. M. Paulin, B.A., a recent graduate of Knox College, has been called to Chalmers' church, Woodstock.

## TORONTO.

A party of missionaries sail from Victoria, B.C., on the 28th instant, made up as follows: Miss M. Verne McNeely, B.A., Miss Annie O'Neill, Miss Agnes A. Hall, Rev. and Mrs. H. P. S. Luttrell, Rev. and Mrs. J. D. McRae and Rev. Robert Duncanson. All are bound for China. The party will be in charge of Rev. Dr. and Mrs. Jas. Menzies, who are returning from their furlough. The designation of Mr. Duncanson takes place at Vancouver on the 26th, at which Rev. A. E. Armstrong, Assistant Secretary of Foreign Missions, will assist.

A farewell reception was held last Friday night at 78 Grenville street by Rev. R. A. Jaffray and Mrs. Jaffray, who left on Monday to return to Wuchow, South China, where they will engage in missionary work in connection with the Christian and Missionary Alliance. Assisting in the reception were Senator Jaffray, Mr. and Mrs. W. G. Jaffray, Mrs. W. A. Cameron, Mrs. J. L. Trethewey, Dr. Skinner-Gordon and the Misses Smith. Among many callers were Dr. Alfred Gandier, Mr. J. O. Anderson, Mrs. Nottman, Mrs. R. R. Cromarty and Miss Cromarty, Miss M. Bulck, Miss L. Durand, Mrs. (Dr.) Tuck, Mr. D. Cameron, Miss McMullen, Mrs. Robert Ramsey, Mrs. Phillips, Mr. David Peattie and Miss Peattie.

Rev. J. A. Petrie, of Belleville, has been preaching in Bradford.

Rev. Robert Drinnan, of Rosseau, on the 12th inst., preached at Sprucehead.

Rev. C. H. Lowry, of Hagersville, has been visiting friends in Hamilton.

Rev. Mr. Bryden, of Powassan, has been preaching in St. Andrew's church, North Bay.

Rev. N. H. McGillivray, M.A., of St. John's Church, Cornwall, conducted anniversary services in the Finch Church last Sunday, the pastor, Rev. W. D. Bell, preaching in Cornwall.

Last Sunday, anniversary sermons were preached in the Glencoe Church, by Rev. D. Currie, M.A., of Knox Church, Perth. Members of his former charge were greatly pleased to hear him and meet with him again. Mr. Currie is always a profitable and, in the best sense, a popular preacher.

A reception in honor of the Rev. W. A. and Mrs. Amos took place in the Allendale church on a recent evening. One of the features was the reading of a congratulatory address by Mr. E. Shear, the presentation to Mrs. Amos of a china cabinet and to Mr. Amos of a writing desk of mission wood. The reverend gentlemen replied fittingly. Refreshments were afterwards served. In the basement, Rev. Dr. McLeod made a genial chairman on the occasion.

Rev. Dr. Dickie, late of Woodstock, has been inducted as pastor of First Church, Chatham. Rev. Mr. Tolmie, of Windsor, who has acted as interim moderator of session during the vacancy, presided; Rev. Malcolm Kay, of Chalmers' church, Chatham township, preached; Rev. Mr. McEachern, of Dover, addressed the minister, and Rev. Murray Taft, of Wallaceburg, addressed the people. In the evening a reception in honor of Dr. and Mrs. Dickie was held at the church. Col. Fred. Stone presided. An excellent programme was given, followed by light refreshments.

Edmonton Presbytery unanimously nominated Rev. W. D. Reid, B.C., of Taylor Church, Montreal, for the chair of Pastoral Theology in the Montreal College.

Rev. A. Forbes, of Fort Saskatchewan, by appointment of Edmonton Presbytery, has gone on an exploring expedition in the Peace River District in the interest of Home Missions. He will traverse 600 miles of country before returning.

It is estimated that the revenue contributed by Ireland will be insufficient to meet the cost of purely Irish services by £1,183,000.

## HEALTH AND HOME HINTS.

If in ironing you scorch an article soap-suds and the hot sun will remove it.

Wash small fruits by putting them a few at a time in a wire sieve or colander.

If the children leave food on their plates do not compel or hire them to eat, but serve them with less and avoid waste.

A sleepless child is often soothed to rest by gently rubbing its hand or face, singing some low, monotonous song meanwhile.

Keep the cake griddle in good condition by the vigorous use of sand-paper, occasionally using very little grease for frying the cakes.

Ripe bananas sliced thin and mixed with shredded pineapples or sliced oranges, make a delicious salad. Good for dinner on a hot day.

Drop a lump of sugar in metal teapots when they are put away and they will not acquire an unpleasant taste or odor. It is worth the trouble to obviate that musty smell so usual in metal pots kept covered some time.

Papering Rooms.—A safe rule is to choose nothing extravagant or unnatural. The parlor should have a warm and comfortable-looking paper, the bedroom one cool and quiet. Never put dark paper in bedrooms, which should be as light as possible; and do not have a border if your ceilings are low, as it takes away from the look of height. ..Canned Beets.—Cook and peel young beets as if for the table. Slice them and pack in glass jars with air-tight rubbers and tops. Put into a porcelain-lined kettle cold vinegar and bring to a boil adding sugar, salt and pepper to taste. While still at the boiling point pour the vinegar over the beets in the jars until these overflow and screw on the tops immediately. Wrap in brown paper and keep in a dark closet.

Peach marmalade.—Peel and stone the peaches and weigh them. Allow three-quarters of a pound of sugar to each pound of the fruit. Put the fruit into the preserving kettle and set at the side of the range, where it will come gradually to the boil. Stew until tender and broken, drain off the superfluous liquid, add the sugar and cook steadily for 10 minutes more. Just before taking from the fire stir in a tablespoonful of lemon juice for every pound of peaches. Take at once from the fire and seal.

Macaroni and Eggs.—Three ounces of macaroni, half a pint of white sauce, one tablespoonful of grated cheese, pepper and salt, four eggs. This makes a delicious first course for luncheon. Boil the macaroni till tender, then put it in a saucepan with the white sauce (only using as much of the sauce as is necessary to moisten the macaroni), cheese and seasoning. When thoroughly hot arrange on a dish, lay four nicely poached eggs on it, scatter a little chopped parsley over, and serve.

Spice bread.—When making bread take from it enough of the sponge for one loaf, add a heaping teaspoonful of lard, a teaspoonful of sugar, three tablespoonfuls of syrup, a teaspoonful of powdered cinnamon, a half cup of currants. Add flour to make a good dough. Set to rise, and when light, bake.

You must learn, you must let God teach you, that the only way to get rid of your past is to get a future out of it. God will waste nothing. There is something in your past—something, if it be only the sin of which you have repented, which, if you put it into the Saviour's hand, will be a new life to you.—Phillips Brooks.

I begin to suspect that the common transactions of life are the most sacred channels for the spread of the heavenly leaven.—Geo. Macdonald.

## SPARKLES.

Nell (seriously)—Between the rich old man I don't love and the poor young man I do love I am between two horns of a dilemma.

Boll (flippantly)—Then take the horn of plenty.

On a gravestone in Aberdwy (Radnorshire) Churchyard is the following—  
Eighteen years I was a maid,  
Eleven months a wife,  
Eighteen days a mother,  
And then I lost my life.

An English tourist engaged the farce-actor who recommended his horse "because it's a jewel as a poetical baste." Dublin was reached at last after a long journey. "Why," asked the delayed tourist, as he paid his fare, "why did you call your horse poetical?" "Shure yer honor, it's thrue," said Pat, with his best blarney; "for his good qualities are imaginary, not real."

Ina came in from the country on her fifth birthday to visit her cousin May. At night they were put to bed early. An hour passed, when heart-breaking sobs were heard from the children's bedroom. "What is the matter, children?" asked May's mother, entering the dark room.

"From under the bedclothes Ina sobbed out. "May won't give me any of her peanuts."

"But May has no peanuts," replied her aunt.

"I know that," sobbed Ina, "but she said if she did have peanuts she wouldn't give me any."

Gamekeeper—What are you doing in here? Didn't you see the board—"Private. Trespassers will be prosecuted?"

Tripper—Well—yes—I see'd a board, but I read "Private" on it, so read no further, thinking it was none of my business.

"Some grocers," remarked the customer, "have an off-hand way of weighing sugar, but I notice you're not one of them."

"Off-hand way? How do you mean?" asked the grocer.

"I noticed you kept your hand on the scales just now while you measured out five pounds for me."

When you see a young man sitting in the park, with the ugliest four-year-old boy that ever frightened himself in a mirror clambering over his knees, jerking his neckle out of place, ruffling his shirt-front, pulling his hair, kicking his shins, feeling in all his pockets for coppers, while the unresisting victim smiles all the time like the cover of a comic paper, you may safely say that the howling boy has a sister who is in a room not twenty feet away, and that the young man doesn't come there just for the fun of playing with her brother.

The campaign for local option in the township of Nepean was opened with a rousing meeting held under the auspices of the Nepean Temperance association in the township hall at Westboro Wednesday. The hall was packed and at the close of the evening, on the motion of Mr. John McKellar, seconded by Mr. John Hamilton, a resolution strongly endorsing the aims of local option was unanimously carried. Captain Thompson of the Salvation Army and Mr. A. G. Learoyd, ex-president of the association, Rev. E. C. Russell, Rev. T. G. Thompson, pastor of the Westboro Presbyterian Church, and others delivered addresses on Temperance. The tenor of the gathering was decidedly enthusiastic.

So if thou be a walker with God, it will appear in the relations wherein thou standest; for grace makes a good husband, a good wife, a good master, a good servant.—Thomas Boston.

## RHEUMATISM DRIVEN FROM THE BLOOD

A Remedy Which Assists Nature Makes a Cure Which is Permanent as This Case Proves.

Every sufferer from rheumatism wants to be cured and to stay cured. The prospect of the frequent return of the trouble is not attractive to anybody who has gone through one siege. Most treatments aim simply to "keep down" the rheumatic poisons in the blood. The tonic treatment by Dr. Williams' Pink Pills has proved by hundreds of cures that it builds up the blood to a point that enables it to cast out these poisons through the regular channels of excretion—the bowels, the kidneys and the skin. When this is done the rheumatism is permanently cured, and as long as the blood is kept pure and rich the patient will be free from rheumatism. Mr. Thomas McNeil, Richibucto, N.B., says—"Permit me to bear testimony to the worth of Dr. Williams' Pink Pills as a cure for acute rheumatism. My son, Frederick, was subject to this painful trouble for a period of eight or ten years, and during this time periodical attacks would regularly occur. His last attack was a most severe one, and the pains were excruciating in the extreme, shooting through the various parts of the body to such an extent that even the approach of any person would cause him to cry out with fear, and he could rest neither day or night. Our family doctor, a man of skill and experience, applied many remedies without avail, and could give no encouragement other than that the warmer weather then approaching might prove beneficial. Just at this time we noticed where some person similarly afflicted had been cured by Dr. Williams' Pink Pills and decided to try them. He kept on using the Pills, each succeeding box showing improvement, until he had taken ten boxes, when all pains and aches had completely disappeared, and although his mode of life is that of a fisherman, and consequently exposed to both wet and cold, he has had no return of any of the symptoms whatever. The cure is complete, and is entirely due to Dr. Williams' Pink Pills."

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

A new church building is being erected in the Presbyterian Gordon Memorial Mission in Natal, South Africa. It was begun two years ago with the thank-offerings of the natives, but fever and other calamities prevented the people from being able to complete it unaided. The church is to raise one thousand and requires twenty-five hundred dollars to complete it. Contributions are asked for it. At a recent communion one thousand were present and seven hundred communicated; ten office-bearers were added to the staff and one hundred new members were received.

Conscience is given to man for his own guidance in things moral and religious, and not as a measuring-stick by which he is to measure and pronounce judgment upon the moral, religious life of others.

The best way to establish the value of the Christian religion is to practice the precepts and follow the example of Jesus every day.

Each of us has the power of making happier, sunnier, the little spot wherein our life is spent. Archbishop of Canterbury.

**Grand Trunk  
Railway System**

**MONTREAL**

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

4.40 p.m. (daily)

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

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

**Pembroke, Renfrew,  
Arnprior**

and Intermediate Points.

11.55 a.m. (Week days)

**Algonquin Park,  
Parry Sound  
North Bay**

Through Cafe Sleeping Cars to  
New York Daily.

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

**CANADIAN  
PACIFIC**

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

b 8.15 a.m.; b 8.20 p.m.  
VIA SHORT LINE FROM CENTRAL  
STATION.

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

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

a 1.40 a.m.; b 9.40 a.m.; a 1.15 p.m.;  
b 8.00 p.m.  
a Daily; b Daily 'except Sunday  
c Sunday only.

**GEO. DUNCAN,**

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

**New York and Ottawa  
Line**

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

And arrive at the following St  
Daily except Sunday:—

3.50 a.m.	Finch	5.47 p.m.
9.23 a.m.	Cornwall	6.24 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 85 Sparks St., and Cen-  
tral Station. Phone 13 or 1180.

**TOOKE'S SHIRTS**

Compare our prices with the prices elsewhere  
and do not forget to consider the quality, work-  
manship and style. On all lines of Shirts we can  
save you from fifteen to twenty-five per cent.  
Fine quality. Tailor Made Shirts \$1.00.

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**PRESBYTERIAN  
BROTHERHOOD**

Report of the First Convention at Indian  
apolis, November 13th to 15th. A com-  
plete Handbook for the Brotherhood  
and its Work.

Paper Cover, 25 Cents, Postpaid, Cloth, 40 Cents,  
Postpaid.

"The keynote of the convention was loyalty to  
God and the Church. Its most noticeable feature  
was not size, though it was larger than the Gen-  
eral Assembly; nor was it eloquence, though the  
speeches, both prepared and extempore, were fine.  
It was the spirit of earnest determination to do, and  
find out how to do better the work of the Church."

*Herald and Presbyter.*

**Presbyterian Board of Publication**

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Burton City, Fire Valley, Deer Park and Crawford  
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that will stand closest inspection. Write us.

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A clean, newsy, up-to-date Family Paper,  
edited with care and written in simple, pure and  
classical French. Good reading for those who  
know or who want to learn French.

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In the U. S. \$1.25 a year and in Montreal, by mail \$1.50.

**MacLennan Bros.,  
WINNIPEG, MAN**

**Grain of all Kinds.**

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

**500,000 BUSHELS OF OATS WANTED**

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

**WESTON'S  
SODA  
BISCUITS**

Are in every respect a  
Superior Biscuit

We guarantee every pound.  
A trial will convince.

**ALWAYS ASK FOR  
WESTON'S BISCUITS**

**THE DRINK HABIT**

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

Rev. Canon Dixon, 417 King St.  
E., has agreed to answer ques-  
tions—he handled it for years.  
Clergymen and Doctors all over  
the Dominion order it for those  
addicted to drink. Free trial,  
enough for ten days. Write for  
particulars. Strictly confidential

**FITZ CURE CO.,**

P.O. Box 214, Toronto.

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For an Ice Cream Soda or  
A Fresh Box of Bon Bons

**GATES & HODGSON  
Successors to Walker's**

Sparks Street - - Ottawa

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ISSUED BY

**JOHN M. M. DUFF,**

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**"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.



**SEALED TENDERS** addressed to the undersigned, and endorsed "Tender for Dam, Kipawa River," will be received at this office until 5.00 p.m., on Thursday, October 7, 1909, for the construction of a Dam on Kipawa River, County of Pontiac, P.Q. Plans, specification and form of contract may be seen and forms of tender obtained at the offices of J. G. Sing, Esq., Resident Engineer, Confederation Life Building, Toronto; J. L. Michaud, Esq., Resident Engineer, Merchants Bank Building, St. James St., Montreal, on application to the Postmaster at North Bay, Ont., and at the Department of Public Works, Ottawa.

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

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

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

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



**SEALED TENDERS** addressed to the undersigned, and endorsed "Tender for Post Office Boxes and Drawers," will be received at this office until 5.00 p.m., on Friday, October 1, 1909, for supplying Post Office Boxes and Drawers.

Plans, specification and form of contract can be seen and forms of tender obtained at this Department and at the offices of Mr. Thos. A. Hastings, Clerk of Works, Custom House, Toronto, and Mr. C. Desjardins, Clerk of Works, Post Office, Montreal.

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

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, 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 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,  
**NAPOLEON TESSIER,**  
 Secretary,  
 Department of Public Works,  
 Ottawa, September 14, 1909.  
 Newspapers will not be paid for this advertisement if they insert it without authority from the Department.

**4%** Capital Paid Up, \$2,500,000  
 Reserve . . . 400,000 **4%**

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.**

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

**4%** Money to Loan  
 Safety Deposit Vaults  
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50c. Net.

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 THE NECESSARY  
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**Carbolic Tooth Powder**

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

Of all chemists, in tins, 6d., 1s., and 1s. 6d.  
 New glass jar with sprinkler stopper, 1s. net

**POCKET MONEY**

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

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



**Synopsis of Canadian North-West.**

**HOMESTEAD REGULATIONS**

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

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

**G. E. Kingsbury**

**PURE ICE**

FROM ABOVE

**CHAUDIERE FALLS**

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

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**OTTAWA RIVER NAVIGATION Co.**

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Steamer leaves Queen's Wharf daily (Sundays excepted) at 7.30 a.m. with passengers for Montreal Excursions to Grenville Tuesdays, Thursdays and Saturdays 50c.

To Montebello every week day, 50c.

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

TELEPHONE 242.