

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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WHAT IS LOVE.

(AUTHOR UNKNOWN)

For others' sake to longer wear
The garments old, that they more bare
May feel the warmth of robe you give,
And have a braver heart to live;
Nor show that you yourself deny
By any half regretful sigh—
Herein, I think, is love.

For others' sake to seek to bear
The heaviest part of all life's care;
For others' sake to dry your tears,
And keep unspoken all your fears;
For others' sake to be heart-strong
When sore beset by foe and wrong—
Herein, I think, is love.

For others' sake to make life sweet,
Though thorns may pierce your weary
feet;

For others' sake to walk each day
As if joy helped you all the way—
While in the heart may be a grave
That makes it hard to be so brave—
Herein, I think, is love.

"For others' sake"—this brought to
earth

The benediction of Christ's birth;
For others' sake, to suffer all
That into human life can fall,
For others flowed the crimson tide,
For others He was crucified—
Herein, I think, is love.

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BIRTHS.

At Windsor Mills, Que., on Aug. 24, 1908, to Dr. and Mrs. Malcolm Mackay, a son.

At Valleyfield, on Aug. 23, 1908, to Mr. and Mrs. William McDonald, a daughter.

On 28th inst., at 13 Dunbar Road, Rose-dale, to Mr. and Mrs. R. Clarke Steele, a son.

At 57 Avenue Road, Toronto, Sept. 3rd, to Mr. and Mrs. G. M. Petrie, a son.

MARRIAGES.

On September 3rd, 1908, at the residence of the bride's parents, Smith's Falls, by the Rev. E. W. Mackay, M.A., Clara Louise, eldest daughter of Dr. and Mrs. J. S. McCallum, to John McNeill Forbes, of Montreal.

At Harriston, on Sept. 2nd, 1908, by the Rev. T. D. McCullough, Jean Michie, daughter of Mr. and Mrs. A. Michie, to J. Sinclair Laughton, of Brandon, Manitoba.

At the residence of the bride's parents, Sept. 7th, 1908, by the Rev. Alex. MacGillivray, Bonar Church, Mr. Wm. J. McCowan, of Scarborough, to Clara Bell, youngest daughter of Mr. and Mrs. Jas. A. Armstrong.

On Sept. 2, 1908, at Kingston, Ont., by the Rev. Robert Laird, assisted by the Rev. Alexander Laird and Rev. M. McGillivray, Annie Louise, daughter of the Rev. Robert Laird and Mrs. Laird, to Mr. Frank Yeigh.

At Glengyle, Galt, on September 3rd, 1908, by the Rev. Dr. Dickson, Jean Fulton, daughter of Mr. and Mrs. A. G. Gourlay, was united in marriage to Roy E. Secord, of Brantford.

At Warren, Ont., on August 26th, 1908, by the Rev. G. L. Johnston, North Bay, Elizabeth Edgar, daughter of Mr. and Mrs. G. L. Keeling, to William Cumming Barrie, of Davidson, Sask.

At the bride's home, on Sept. 2, 1908, by Rev. D. Stewart, of Morewood, Roy Annable, of Winchester, to Bertha Luella, daughter of Levi Fetterly, Fel-ton.

At Quebec, on Aug. 25, 1908, by the Rev. A. T. Love, Arthur Tucker, of Toronto, to Eleanor, third daughter of the late John Y. Welch, of Quebec.

DEATHS.

At her late residence, 326 Wellington St., Ottawa, on Sept. 6th, Jeannie Anderson, dearly beloved wife of Joseph Skinner, druggist.

At 242 Bloor Street West, Toronto, on the 6th September, 1908, Jessie Sutherland, relict of the late Thomas Crean, and mother of Mrs. A. F. Miller and Mrs. C. D. Warren, in her 88th year.

On Aug. 28, 1908, at his late residence, Hampstead, London, England, Hugh Cochrane, aged 36. Formerly city editor of the "Daily Witness," but for several years on the staff of the London "Literary World."

At his residence, 107 Shaw Street, Toronto, on Aug. 28, 1908, Chas. R. N. Logie, in his 83rd year.

On Sept. 6th, 1908, at Harmony Hall, Lake Joseph, Muskoka, W. Barclay McMurrich, K.C., in his 60th year.

At Cornwall, on August 22, 1908, Sarah A., daughter of Isaac Skeith, below wife of A. T. Porteous, and sister of Mrs. J. A. Grant, of 1345 St. Urbain Street, Montreal.

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

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OTTAWA

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NOTE AND COMMENT

French experimenters have succeeded in telephoning three hundred miles without wire. The principle is the same as that of wireless telegraphy. One hears the words through a receiver attached to a very delicate apparatus.

The resignation of Dr. Marcus Dode from the principalship and the New Testament chair in New College, Edinburgh, reminds us of the time that he was considered a somewhat dangerous and reckless thinker, whose right to hold office in the church was even more than questionable. Today he is looked upon as the special defender of conservative orthodoxy, his writings being marked by what many would consider an excess of caution. Evidently, says the Christian Guardian, things move on in the world of thought.

Although only a half a dozen families of the Chinese church in San Francisco have remained there since the fire, their house of worship was the first rebuilt in Chinatown. One of the rooms on the ground floor is devoted to the use of Koreans Christians and two, "where the sunshine pours in all day," are occupied by the Occidental School of fifty children, of whom, it is said, "A more fascinating collection you never saw." One large room is for night school—forty boys every night. Out of this school many Christians have come.

The Germans have given a great deal of attention to industrial education, conducted through multifactor trade schools, which are essentially shops, though book learning is not neglected. These schools, which extend to every vocation, are divided into "continuation schools" and trade schools proper. The former do not confine their work to any single branch of trade or industry, but attempt to provide instruction in fundamental knowledge for girls as well as for boys. Religious instruction is often associated with them, and attendance is commonly compulsory.

During the coming winter thirty ministers of the English Presbyterian Church who have volunteered for this duty will be engaged in the work of holding special evangelistic missions, of eight or ten days' duration, in congregations desiring their services. The experience of the past few years, remarks the British Weekly, shows that whilst these missions do not touch non-churchgoers to any great extent, they almost invariably raise the spiritual life of the congregations in connection with which they are held to a higher level. And this surely is no small gain.

The Boston Congregationalist contains an interesting paper by Dr. George Gordon on the Edinburgh Council, who writes: "The Edinburgh Council impressed me as intensely in earnest. There was a noble realism in its entire life and endeavor. Its philosophy of religion was alive, sincere, and for the sake of religion. The Christianity of the Council was applied Christianity, and here the insight and moral passions of the speakers were especially inspiring. In such a Council ecclesiasticism had to be heard, but it was, notably in Dr. Dunning's paper, ecclesiasticism for religious and human ends, and for nothing else. In Prof. E. C. Moore's remarkable paper on Foreign Missions, personal loyalty to Christ and comprehensive sympathy with ethnic faiths were so blended as to captivate the Council."

The amazing thing in life is the absolute folly of young men as to alcoholic drink. Boys of eighteen and twenty play with beer and gin as if an army of four thousand drunkards was not marching to death every year. That is the truth. These boys are the recruits. The only safety is in absolute abstinence. No boy means to become a drunkard. The fact is, that four thousand of them die such every year.

Professor Masterman, lecturing at Cambridge on Religion in England, said the Reformation came from deeper and better sources than King Henry's marriages. The English Reformation made the mistake of resting far too much on the secular power. Puritanism first attacked the Church-State idea. Although it was quite as intolerant as the Anglicanism of the day, Puritanism gave a certain sober strength to the English character, which he hoped it would never lose, and also introduced a certain sobriety into English life, which to-day showed signs of relaxing. English Nonconformity—not to be confounded with Puritanism—dated from 1660. The struggle that followed for 150 years had left a legacy of bitterness, which was one of the chief hindrances to Christian unity.

A contemporary sounds a true note in the following paragraph: Fraternal organizations of men make much of public display in great processions, splendid attire, bands of music and festive celebrations. These make impression on the crowds of spectators of the numbers and power of the order. With the exception of the Roman Catholic Church how different is the method of the Christian churches which meet quietly in their assemblies, make no parade of numbers and use no processional display. The kingdom of heaven cometh not with observation and its evangelical and missionary operations are carried on in unobserved ways. The early Christian movement in the Roman Empire was of this character and was suddenly found everywhere extended. The public press does not mark the kingdom's advance in headlines, and unless one looks into religious weeklies and missionary magazines he is ignorant of the silent, constant and growing operations of the churches.

Before he left England a fortnight ago for his tour in South Africa, General Booth prepared a message to the rank and file of the Salvation Army on woman's work and influence. According to the directions of the venerable commander-in-chief, the message was read on Sunday. General Booth says:—My feelings and opinions with respect to woman generally are known throughout the world. My standard on this subject is ever before you, and I want the entire Army to embrace it. First and foremost, I insist on woman's equality. Every officer and soldier should hold to it that woman is as important, as valuable, as capable, and as necessary to the progress and happiness of the world as man. . . . The Army has maintained that the sexes are equal alike in birth; alike equal in the value of the soul and the capacity for joy and sorrow; alike equal before God, and in the love of the Heavenly Father; alike equal in their share in the redemption of Jesus Christ; alike in responsibility for spreading salvation and extending the Kingdom of God; alike equal in accountability at the judgment day; alike equal as citizens of the Celestial City; and alike equal in capacity for the employments and enjoyments of the eternity to come.

Says the Presbyterian Witness: This Bar was abolished in 1866. We noticed the fact in our own columns on the 19th September of that year. It is noticed also in the Missionary Record of that year. The Senate declined to abolish its bar. This is "ancient history." We notice with regret that liquor is still supplied in the House of Commons and in the Senate for the use of the members. It is certain that the existence of liquor in either the House of Commons or Senate is a cause of offense to many earnest citizens. It is certain also that it would be no real hardship to either Senators or Commons if it were abolished.

In an article contributed to the "Daily Mail" "Year-Book of the Churches" the Rev. George Robson, D.D., a former Moderator of the United Free Church, gives it as his opinion that in the Church life of Scotland to-day there is much activity without resulting spirituality. After referring to the excellent organizations and activities of all the churches, he says: "But amid all this development of Church organization and activity there is no clear evidence of a stronger and fuller spiritual life. Only it must be recorded with thankfulness that the trial to which so many congregations in the Highlands have been exposed in being deprived of their churches has proved a blessing in disguise. It has led them to realize very vividly the value of spiritual things, the meaning and use of church worship and fellowship apart altogether from their material equipments and traditional associations. The breaking up of the old routine has proved a call to newness of life. Cheering signs of awakened interest in the Gospel and Kingdom of Christ have appeared in many places, and there is promise of a new era of Bible class instruction and care for the young in many parts of the Highlands."

When the daily papers are being placarded with advertisements which pretend to quote scientific and medical experts on the harmlessness—no, on the wholesomeness and healthfulness of beer, it is interesting to read the following from a wholly disinterested source. The Scientific American says: "For some years a decided inclination has been apparent all over the country to give up the use of whisky and other strong liquors, using, as a substitute, lager beer. This is evidently founded on the idea that beer is not harmful, and contains a large amount of nutriment. This theory is without confirmation in the observation of physicians. The use of lager beer is found to produce a species of degeneration of all the organs; profuse and deceptive fatty deposits, diminished circulation, conditions of congestion and perversion of functional activities, local inflammations of both the liver and kidneys—all of these symptoms are constantly present. Intellectually, a stupor, amounting to almost a paralysis, arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger which are senseless and brutal. In appearance the beer drinker may be the picture of health, but in reality he is most incapable of resisting disease. The constant use of lager beer every day gives the system no recuperation, but steadily lowers the vital forces. Recourse to lager beer as a substitute for other forms of alcohol merely increases the danger and fatality.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

A MESSAGE FROM THE MODERATOR OF THE SYNOD OF TORONTO AND KINGSTON.

Dearly Beloved Brethren: As Moderator of the Synod of Toronto and Kingston, I feel constrained to address to you a few words of earnest entreaty concerning the work entrusted to us as ministers of the Lord Jesus Christ. It is the greatest work given to men to do, because so much depends upon it for time and for eternity. It affects in the deepest way the present conditions of men as well as their eternal destiny. And our opportunity of accomplishing it is ever escaping out of our hands, so that we must redeem the time as it flies.

And just now when we are laying plans for another Winter's campaign it is well that we should take counsel with God by keeping clearly before our minds that he enjoins upon us. Our commission never changes: "Go ye into all the World, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned."

And that's a commission to be considered deeply, to be prayed over earnestly, to be understood perfectly, and to be carried into effect thoroughly so that we can say like Paul, "I determined not to know anything among you, save Jesus Christ and him crucified." "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the Wisdom of God." "God forbid that I should glory save in the cross of our Lord Jesus Christ, whereby the World is crucified unto me, and I unto the World."

That flashes its light on all interests within the bounds of human life. It leaves nothing unsummed. It quickens all it touches. It is the power of God unto Salvation to every one that believeth, to the Jew first and also to the Greek. Whatever other subject may engage our attention, this must always be the chief. This is the weapon by which the minister of Christ conquers. This blast brings down the walls of Jericho. This sounds the sure note of victory. There is no source of power like the gospel of the grace of God. That finds out men, reveals them to themselves and restores them to God. Let every pulpit ring with the good news of great joy to all people.

In preaching our dependance must not be on our skill, or learning, or logic, or persuasive grace, but on the Holy Spirit of God. We must use every gift with which we have been endowed, but trust only in the Spirit of God who makes the word effectual unto Salvation. Let us honor the Holy Spirit in all our work. That old direction needs to be reiterated to us: "Tarry ye in the city of Jerusalem until ye be endowed with power from on high." Do we not too often go forth without this endowment? And that accounts for our fruitless toil. We take nothing. He that winneth

Souls is wise. We ought never to go unaccompanied—the Power of the Highest ought to attend us. How significant was that action of our Lord, when he said to his disciples, "As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." In this lies our strength, do not let us shrink from availing ourselves of it.

We must be men of prayer. Let us cultivate a spirit of believing, earnest prayer in ourselves and in our people. We hear much today of prayer being a lost art, and that is because our luxurious conditions make us indifferent to prayer. Our family altars do not smoke with this sweet incense; Our weekly church prayer meetings languish, and in many cases are ready to die; and our individual members are not outstanding as mighty in prayer. Still there is a saving remnant.

And when we listen to prayers as they are offered we are impressed by their want of the recognition of God's character which lies at the base of all prayer, and also their want of reverence and awe, and humility and confession of sin and earnest and prolonged pleading for mercy. How little adoration enters into them! Prayer has largely degenerated into brief business talks with God as an equal. And so has become not prayer at all. Our standards inform us what prayer is, and we shall be greatly advantaged if we return to the old paths. If we think as our fathers did, on the Holiness and Majesty, and Righteousness, and Mercy, and Love, and Grace of God—we shall pray like them, and experience an enlargement and an enrichment that shall gird us with a wondrous force, and an impressiveness that will endure. Oh that the praying passion would possess us as it did the people of India and Wales! How it illuminated them as to their sin and need. How sweetly it carried them to Christ, and made them one, through the pardon and peace and power they received.

Our work among the homes of the people must not be neglected. Our time is a busy time, and very few spare hours are given to the culture of the inner life. Reading and meditation and prayer and fellowship in heavenly things should have time given to them. We must insist on the members of the church taking time to be holy. What hinders? They can find time for social pleasure, or intellectual improvement, or worldly advancement—And why not for religious exercises, and the unbuilding of a Christian character. It is ours to lead them into paths where Christian virtue flourishes and fills the hearts of her votaries with delight and contentment. It is ours to care for the sick, the stranger, the poor, the troubled, the children, the aged—All so that through us they may feel the hand of Christ upon them; and looking up see his face.

May we all follow in the footsteps of him, who came with this single purpose to accomplish—to seek and to save that which was lost. And may we never lose sight of the fact that we were "not redeemed with corruptible things. Like silver and gold, but with the precious blood of Christ as of a lamb without blemish and without spot." "In him we have redemption through his blood, even the forgiveness of sins." That fact realized by us gives us confidence, and invests our words with conviction, and goes far to secure the conquest of souls.

I am yours in much respect.

James A. R. Dickson.

Galt, Sept. 7.08

CALL FOR PRAYER.

The increasing place of missions in the thought of Church is one of the most significant and hopeful signs in the religious and social life of to-day. That which was most important in the thought of the Master and constituted the subject of His great commission to His Church should not hold a second place in the thought of Christian men.

The Laymen's Missionary Movement is an expression and evidence of this greatly increasing interest and the men who have felt the inspiration of this Movement are anxious that others should receive like help and inspiration. To this end the Canadian Council of the Movement, in co-operation with the Executive officers of the Mission Boards of the different churches in Canada, realizing the importance of the laymen's aspect of the work, is planning a laymen's Missionary Campaign from Sept. 13th to Nov. 1st, next, educational and inspirational in its object, continental in its extent, and broadly interdenominational in its organization and fellowship.

It has already been decided to arrange for meetings at the following important centres.—Halifax, Sydney, New Glasgow, St. John, Montreal, Ottawa, Kingston, Toronto, Hamilton, London, Sarnia, Stratford, Winnipeg, Brandon, Regina, Moose Jaw, Calgary, Edmonton, Vancouver, and Victoria. To these central meetings representatives from each congregation of every denomination in the surrounding district will be invited. The movement is expected to touch every congregation in the land. Arrangements for the meetings in each centre will be under the charge of a local committee. The programme will include conferences on the most important phases of mission work both at home and abroad. A Laymen's missionary dinner and other meetings of a character to interest and inspire every class in the community. The speakers at each centre will include Mr. J. Campbell White of New York, General Secretary of the Laymen's Missionary Movement, and other missionary experts, a number of our leading Canadian laymen of the different denominations who will journey East and West to attend these meetings, our missionary secretaries and returned missionaries, leaders in their respective churches.

Everywhere the proposal to hold conferences is welcomed and other places are urging to be included in this campaign. It will not be possible to comply with all requests but the Council will do its utmost to respond to these calls.

This campaign is the most remarkable ever planned in this country in the interests of missions.

The work is not man's work but God's. The success of the campaign depends on the presence and guidance of the Divine Spirit not only in the meetings but in all the planning; in choosing places for meetings, speakers, and subjects for discussions, and in securing the interest and attendance of the men whom God can use in this great work.

The Canadian Council therefore appeals to all Christians both ministers and laymen, to make these meetings,—the laymen's Missionary Movement,—and the mission work of our Canadian churches, the special subject of both public and private prayer until the close of the meetings. "In everything by prayer and supplication with Thanksgiving let your requests be made known unto God." "The effectual fervent prayer of the righteous man availeth much." Brethren pray for us "That our labor be not in vain in the Lord."

ON, OR TO THE TREE?

By Ulester Pat.

Search the scriptures, search for yourself, and when you have there found any good thing, have a care that you get it accurately. The alteration of a word may mean your apprehension of a great truth. How often we hear "Be ready to give a reason for the faith that is in you." Now faith does not reason—only believes and trusts. But faith begets hope, and hope must have a foundation in reason.

In the excellent "Bible Truth" portion of the Montreal Witness I have twice or thrice read "He bore our sins TO the cross." This surprised me, but not so much as to read the same statement in the British Messenger for September. The publications of Drummond's Tract enterprises are so generally accurate and scriptural that it is something of a shock to find in them erroneous teachings. In the present instance it is the less excusable because I. Peter 2, 24 is correctly quoted in the same article: "Who his own self bore our sins in his own body on the tree," yet a little further on "His Son carried your sin to the cross." Now, if Christ was a sin-bearer throughout His career, He sinned in entering the temple. The goat upon which the sins of the people were placed was led away into the wilderness. If we say that the sins were placed upon Him after His arrest, or during His trial, or at any stage of His course from Gethsemane to Calvary, that is disproved by what we are told of how the Father regarded Him when sin-laden turning away from the loathsome burden, and wringing from the lips of the Saviour that bitterest of all laments: My God, my God, why hast thou forsaken me? It was then that the sin-bearer was feeling the anguish of the lost—shut out from God, which none can fully realize until his course is run, the measure of his iniquity full, and he comes into the presence of the avenging God.

When Jesus had passed this final stage—received the full penalty of man's sin, and His sacrificial work was finished, we find His human body re-asserting its needs in a way impossible during such mental and spiritual suffering as He had been passing through. "He saith I thirst." And lastly, the saint's joyful shout, "Father, into Thy hands I commend my spirit." Is it not plain that up to the tree, yea, until He had received the repentant thief, Jesus was perfect man, yet without sin either in or upon Him. That He was laden with sins, but not His own, and the Father who had hitherto never withdrawn the light of His countenance, turned away from the loathsome spectacle, for "He is of purer eyes than to behold iniquity." And is not this typified by the goat, which to the moment the priest laid upon it the sins of the people, was "without blemish?"

Not only was the goat of atonement sacrificed without the tent of meeting, but the sins of the people were laid upon his fellow "for dismissal" in the same place. Nothing but the blood entered into the holy place—typified by "within the camp"—which was Jerusalem; outside whose walls was accomplished the great sacrifice of atonement for all people.

The Rosebank congregation intend to call Rev. Mr. Riddell, of Union Point.

The new church at Darlingford has a new coat of paint.

Mrs. Beattie, of Miami, has gone to the coast to visit her sister, who is reported dangerously ill.

A fever patient can be made cool and comfortable by being frequently sponged with water in which a little soda has been dissolved.

ENGLISH CHURCHYARD TREES.

From very early ages trees have been associated with the burying places of the dead. The cave of the field of Machpelah, which Abraham bought for a sepulchre, was encompassed, we read, "by trees in all the border thereof roundabout." Deborah, Rebekah's nurse, was buried in the valley below Bethel "under an oak," to which was given the touching name of Allon-bacuth, the oak of weeping. The elm and the yew tree are the commonest of English churchyard trees, though in the north their place is frequently taken by the ash, the lime and the horse-chestnut. The lime avenue at Winchester Cathedral, the great Scotch firs which border Eversley churchyard close to Kingsley's last resting place, are marked exceptions to the rule of elm and yew.

"In the South of England," wrote Gilbert White, "every churchyard almost has its yew tree, and some two." This is specially true of Hampshire, as was noticed by the early botanist, Thomas Johnson, in his famous edition of Gerard's Herbal. "In Hampshire," he writes, "there is good plenty of yews growing wilde on the chalkie hills, and in churchyards where they have been planted." It is, however, not a little remarkable, as the author of the Flora Viciensis pointed out, that while we find a yew planted and religiously preserved in front of nearly every ancient parish church in the country, yet "I cannot call to mind," he adds, "the existence of this tree in any one of the churchyards belonging to the thirty parishes into which the Isle of Wight is divided." This is doubtless to be explained by the curious fact that while the yew-tree is common, and undoubtedly indigenous, on the downs of Hampshire, it is almost entirely unknown in the Isle of Wight. Some of the Hampshire yews are of vast size and of most hoary antiquity. We may speak perhaps without exaggeration, in the words of the In Memoriam, of their "thousand years of gloom." Gilbert White thought that the Selborne tree, which he found to be upward of twenty-three feet in the girth, was at least coeval with the church. When Corbett, on one of his Rural Rides, visited the beautifully situated churchyard, he was naturally struck with this venerable tree. "According to my measurement," he notes, "the trunk is twenty-three feet eight inches in circumference. The trunk is short, as is generally the case with yew trees; but the head spreads to a very great extent, and the whole tree, though centuries old, appears to be in perfect health." This was written in 1823, and since then the trunk has increased to twenty-five feet two inches in circumference. This is one of the largest churchyard yews in Hampshire, but many others fall not far short of it. There are enormous trees in the churchyards of Dursley and Farringdon, parishes served at one time by Gilbert White as curate. Beside the little Saxon church of Corhampton, in the Meon Valley, now shading the Saxon sundial, a magnificent yew, with a girth of over twenty-two feet, may be seen. William Gilpin, in his Forest Scenery, thus speaks of a giant yew in Dibden churchyard: "Another tree worth pointing out in the New Forest is an immense yew, which stands in the church yard at Dibden. It is now, and probably has been during the course of the last century, in the decline of life. But its hollow trunk still supports three vast stems; and measures below them about thirty feet in circumference—a girth which perhaps no other yew-tree in England can exhibit. Though its age cannot be ascertained, we may easily suppose it has been a living witness of the funerals of at least a dozen generations of the inhabitants of the parish."

The object of planting yews in churchyards has been much disputed. Some

antiquaries have asserted that the custom arose in order to supply bows for the purpose of archery, but this idea is in the highest degree unlikely. Gilbert White suggested that one object might have been to serve as "a screen to churches by their thick foliage from the violence of the winds." They might also, he thought, have been placed as a shelter to the congregation assembling before the church doors were opened, or as an emblem of mortality by their funeral appearance. Perhaps rather as the learned Ray suggested, the yew was planted in churchyards because, from its evergreen foliage, and the great age to which it attained, it was regarded as a symbol of immortality.

Now and again record may be found in old church accounts, or in some other parish document, of the planting of trees in the churchyards. When Thomas Ken, the author of our Morning and Evening Hymns, afterward Bishop of Bath and Wells, was rector of East Woodhay, near Newbury, he planted, we learn, a yew-tree in the churchyard. The tree stands on the north side of the church, and though planted over two hundred years ago, its trunk only now measures in circumference some seven feet seven inches. At Portchester, on the north side of the Norman church which is situated within the castle walls, there stand a yew with an interesting history. It appears that the tree which formerly stood there was killed by the soldiers from the kitchens of the French prisoners, some eight thousand of whom were confined in the castle during the war with Napoleon at the beginning of the last century. The churchwarden's book records the fact that on the departure of the French prisoners a new tree was planted in the place of the one that had been destroyed. The trunk of this yew-tree, at the height of four feet from the ground, now measures seven feet two inches in circumference.—The Saturday Review.

SAYS PROFESSOR GOLDWIN SMITH:

The Catholic religion and the Papacy, it should always be borne in mind, are different things. The Catholic religion is a form of Christianity which, though it may not be our form, we are bound to respect. The Papacy, the work of the monk Hildebrand, in the eleventh century, is an assumption of temporal power based on a religious usurpation. A Pope in the time of Elizabeth carried his pretensions to political supremacy so far as to absolve the subjects of an English sovereign from their allegiance; and the power then asserted has never been renounced. The other day a member of the English royal family was not allowed to marry a Catholic King till she had before all the world repudiated in an offensive form her national religion. Let King Edward be as kind and courteous to Catholics as he can; but we do not want him to be paying homage to the Pope. He had much better, instead of making a pilgrimage to the Vatican, be revisiting Ireland, where his presence has the best effect.

The Grand Trunk are receiving a great number of letters from their patrons praising the excellent service on their dining cars which is beyond comparison. A commercial traveller writing to a friend recently says—"On dining car No. 2802, train No. 1, between Port, Huron and Chicago, I had as nice a dinner as I had ever been served within any dining car. The service was excellent, employees courteous, and everybody seemed to be anxious to give good service."

If we cannot speak the language of the Kingdom it is evident we have gone ashore at the wrong landing.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE QUARTERLY REVIEW: A MISSIONARY LESSON.*

Begin the conversation, with Samuel the Prophet. The scholars will tell you, in answer to questioning, that a prophet is one who speaks for God. Have some of the prophets of Israel named, as Nathan, in the days of David and Solomon, Elijah and Elisha, later on, and the "writing prophets," as they are called, whose books are in the Bible, beginning with Isaiah. These were God's mouthpieces. Bring out clearly that, before they could speak for God, they must know Him and be seeking to do His will. Then, they must speak to the people in a language understood by the people.

It will be easy to show how the modern missionary is like a prophet. He speaks for God and teaches the heathen about Him. And he, too, must speak in the language of the people. Point out how highly favored Israel was in having the prophets to teach them about God. In this regard we are like them. We have many teachers to tell us about God. Should we not be eager to share our knowledge with the heathen? Sing Hymn 562, Book of Praise.

Now turn to Saul the King, and David. The point to be made here is the very great care which God took in choosing a king. First Saul was selected, and when he proved a failure, David was chosen. Bring out, by questioning, the main points in Saul's career, as far as the Lessons for the Quarter follow it: his private anointing as king, his public election, his rejection for disobedience, and his jealous enmity against David. Question, too, about David: how he was chosen as king, his victory over Goliath, his service in Saul's army, his friendship with Jonathan, his sparing of Saul's life, his wanderings, and his election, finally, as king of Judah, and then of Israel.

Get the scholars to see that neither of these kings, or any other merely human king is without fault, and that God was, all through Israel's history, making ready for the perfect king, Jesus Christ His own Son. It is the work of missions to establish His kingdom all round the world. Sing Hymn 434, Book of Praise.

Jonathan, the most beautiful example of friendship in all the Old Testament.—the scholars will be eager to tell about his love for David, and the sacrifices he made, the perils he dared for his friend. Contrast Jonathan's unselfish friendship with Saul's jealousy and rage; it will not be hard to decide which is in accord with the spirit of Christ. Sing Hymn 404, Book of Praise, and urge the duty and the joy of making this heavenly Friend known to others. Picture the peace and good-will which He brings wherever He is known.

The chief interest of the Quarter's Lessons, of course, centres in David. Direct the conversation to his shepherd life. Picture his care for the sheep, and the dangers to which he was often exposed in protecting them. Remind the scholars how the shepherd in the East often has to risk his life in defence of his flock.

Ask now, who called himself the Good Shepherd. Point out what the Good Shepherd does for His sheep (see John 10: 1-13), for example, He provides food for them, protects them, and chiefest of all, He actually lays down His life for them. Have the scholars turn to John

* This Lesson has been selected by the Sunday School Editorial Association and the Young People's Missionary Movement as a special missionary Lesson for 20th Sept., 1908.

10: 16 and read it in concert. Where are those "other sheep"? Many of them are in heathen lands, and it is our work to send missionaries to them who shall gather them into the fold of the Good Shepherd. Sing Hymn 458, Book of Praise.

Emphasize our duty to go with the gospel to the heathen, or help to send others. Close with a prayer that God will provide more laborers for the world's harvest.

A VETERAN PASTOR'S PRAYERS.

Lord Jesus, teach us Thy secret, the secret of the beautiful life. We would tarry with Thee until we have absorbed it. All other satisfactions fail. Our wandering hearts have gone hither and thither and have found nothing that can satisfy. We turn again to Thee. Thou art our rest; Thou art our peace. . . . Teach us to live Thy life. Make us at home with the Father as Thou wast, as Thou art. Make us at home with nature, which Thou has fashioned and dost control and animate. Let us be no longer strangers,—strange before God, strange among men, strange in Thy woods and Thy fields, strange even with ourselves, and always ill at ease. . . . Teach us the life of trust. Show us the simple way of obedience and service. Teach us to care for people more than for things. Show us this day, from Thy cross, how to forget even our sorrows in little, timely services to our fellows. . . . Lord, put us in such quick touch with Providence that the passing panorama of events shall be full of sweet and holy meaning for us, full of opportunities to help others, that thus we may glorify Thy name. . . . Gracious Saviour, whom hast Thou for us to help today? . . . We would linger with Thee, at the mercy seat, in this house and hour of prayer, that we may be filled with Thy spirit, and thus be equipped to do Thy will, and to represent Thee among men.

THE KINGDOM OF GOD.

Think not to find this Kingdom great,
Upon some distant star,
Or in the pomps of royal state,
Or favored land afar;

Where sunny skies bend low to kiss
The foliage's brilliant green,
And souls of men are soothed by bliss
In other climes unseen.

Invisible to light of Day,
Serene through Doubt's cloud-lifts,
Within thy heart His Kingdom lifts
Its never-ending sway.
—Francis Edward Marsten, D.D., in
New York Observer.

ALONE WITH GOD.

Alone with God. That is what many a man needs. The rush of the age is to the town and the rush of the town is to the place of trade. It is all dwarfing. The things that make the man great in mind, happy in heart, and joyful in life, are precluded. A steady and single-eyed vision of God is the one thing needful. It is in solitude, far from business and "the maddening crowd"—off in solitude we often get the sublimest thoughts and loftiest aspirations. A season in the closet, alone with God, every day, would bring a strength, hope, and happiness, unknown to thousands. Mark says in speaking of our Lord and His disciples: "When they were alone, He expounded all things to His disciples." Let us draw apart from the world offener that the Master may in secret expound to us His priceless truth.

FOUND EVERYWHERE.

He is very frequently not the man you take him for. It is not at all uncommon for him to be in good society, highly connected, honorably esteemed, eminently respectable, and more than ordinarily prosperous. He is not a man to be sneered at or relegated to a back seat. He has his admirers and imitators, and even boot-lickers. He is a man of consequence in the community, and parents are not above pointing their children to him as a model.

His portrait was once painted by one of the old masters, the greatest of all the old masters, one who laid his colors with divine skill. At that time the fool was a farmer, a prosperous farmer. He had fertile lands, and the seasons were propitious. He found himself embarrassed with his riches. His barns were too small and he "had no place to bestow his fruits and his goods." He was equal to the emergency. No harvests were to be lost for the want of storage room. The old barns must give place to larger. All his fruits and his goods must be housed. It did not require a genius to decide on this piece of economy. He would have been less than a fool to have suffered his crops to go to waste.

When he got the corn and wheat and hay and barley, and grapes and olives all under shelter, carefully protected from weather and from thieves, he said, "Soul, thou has much goods laid up for many years, take them ease; eat, drink and be merry." He has reached his goal; he has realized his ideal; he has come into possession of his summum bonum. He knows of nothing beyond, or above, well-filled barns worth striving after. He is a materialist, taking no thought for that which is spiritual and invisible. Soul and body are to feed at the same trough, and find the hunger appeased by the same provender.

This picture is true to life. We have seen the man a thousand times. He is a merchant, a manufacturer, a banker, a lawyer, a doctor, and occasionally he enters the ministry. He is always known by the one ear-mark—seeking for ease for his soul in "much goods laid up for many years," counting that life consists "in the abundance of things that a man possesseth." He is after money, first, last and all the time.

No matter who he is, nor how brilliant his parts, nor how great the fortune he gathers, he has already been christened by the Master, and his name is spelled with only four letters. It is not the name by which he is known among his fellows, nor is it the name that will be inscribed on his tombstone, but it is the name written in the text of the old family Bible. He has overlooked it, or thought it belonged to the other man. Perhaps it does belong to the other man, for it is a family name, and the family is very large. They can truly say, "Our name is legion."

The sad thing is that so many men have set before themselves as their ideal the picture under which the Master wrote for title, "Thou Fool." If they succeed in their aim, the utmost they will make of life is the realization of that picture. They will label it success, and this is the title that will catch the eye of their fellowmen, and excite their envy and stimulate their emulation; but beneath the superficial glitter and glamor the true title has been applied, that four-letter title, and it can not be effaced. "So is every one that layeth up treasure for himself and is not rich toward God."—Presbyterian Standard.

THE DOMINION PRESBYTERIAN

THE CHURCH'S NEED OF A PENTECOSTAL BLESSING.

By Rev. L. M. Zimmerman, D.D.

One of the first essentials to a saving faith is a knowledge of what that faith rests upon. Foolish indeed would be the builder who would be concerned only about the building itself. It might be ever so convenient and practical and imposing, but unless it rests on a sure foundation, his work is all in vain. So a man's faith must rest on a sure foundation. This is why Moses, speaking to the chosen people of old, said to them, when referring to those who had fallen into idolatry, "Their rock is not as our Rock, even our enemies themselves being the judges." And today, did the enemies of the Church speak the truth, they must acknowledge the weakness of their own doctrine and the superiority of the Church of the living God.

Church life is essential for spiritual growth. God himself saw the need of the Church and therefore decreed that Moses build for the people the ancient tabernacle. Pharaoh's host did not have a tabernacle and did not need any after they found a watery grave in the Red Sea. The Hebrews felt the need of a place for the public worship of God and rejoiced when they could go to the tabernacle. The weakness of the Church today is the liberty which many of its professed followers assume for themselves. According to their own inclinations they attend public worship or neglect it, just as if it were wholly a matter of a man's own choice, forgetful of the fact that the neglect of it is a sin. What the Church is in want of is a pentecostal blessing, and that can be received only under conditions similar to those when the Holy Ghost came upon the assembled disciples at Jerusalem when "they were all together at one place with one accord." There can be no pentecostal blessing such as of old when half or more of the church people are absent at times of public worship, nor will there be any great outpouring of such gifts when even those who are at worship are there in a divided spirit.

Oh for a baptism of the Holy Ghost, that every member of the Church might not only be filled with the Spirit, but that in turn they might bear about with them the fruits of the Spirit. Profession is one thing, but possession is quite another. No matter what be the creed or theology, unless back of the same is a life hid in Christ, unless there are the evidences of the Spirit, then the confession will amount to nothing.

Unfortunately for many they are building their faith upon the sand instead of building upon the eternal Rock of Ages. Alas for many, they have quenched the Spirit, and no longer so much as know that there is a Spirit. We need all fall upon our knees in prayer before God, that tarrying before Him, we may be filled with power from on high.—Lutheran Observer.

What each new day may bring

We can not tell;
Who lives for God in everything,
He liveth well —Selected.

The secret prayer has ever a public blessing. He who seeth in secret shall reward thee openly.

The sooner one retraces his steps when he has gone wrong the fewer he will have to take before he gets right.

Companionship is the one thing in the world which is absolutely essential to happiness. The human heart needs fellowship more than anything else, fellowship which is elevated and enduring, stronger and purer than itself, and centered in that which death cannot change. All its springs are in God. Without him life is a failure, and all beyond is a blank.—Henry van Dyke.

INFLUENCE FROM A BRIEF CAREER.*

By W. Harvey Grant, B.A.

Thomas Craigie Hood was born in Essex county, Ontario, in 1864. Here in his youth he worshipped in the congregation at Harrow. He early heard the call to the Christian ministry, and with this end in view studied in Toronto University, from which he graduated in 1897. He then received his theological training in Knox College, graduating in 1899. Upon graduation he offered himself for work among the heathen, and was appointed to work in Honan, North China, which he reached in the beginning of November, 1899. He at once applied himself diligently to the study of the language, and through his exact and thorough methods of study made rapid progress.

Some eight months after his arrival, he was called upon, in company with the other missionaries, to pass through the dangers and hardships of the Boxer War. In the flight from Honan, 200 miles southward to Hupeh, he alone of all the male members of the party escaped unscathed by the weapons of the Chinese mob.

In the autumn of 1901 the way was open for returning to the interior, and Mr. Hood was one of the first party which returned to Honan, D. McClure and Messrs. Mitchell, Slimmon and Griffith being the other members. Upon reaching Honan the missionaries found the people still restless, and regular missionary work impracticable. Besides this, there were many other matters which demanded their immediate attention. Accordingly, while the older missionaries were occupied gathering the scattered and neglected church members together, reorganizing the work of the Mission, taking account of the loss of property sustained by the Mission and the Chinese Christians, Mr. Hood continued his study of the language. The duties of clerk of Honan Presbytery were also laid upon him, and he performed them with the utmost accuracy and despatch.

In the spring of 1902 the country had become more quiet, and the missionaries began to spread afield. Mr. Hood was appointed to work at Hwaikingfu station, where Mr. Slimmon, by appointment of Presbytery, had been laboring since 1898. As Mr. Slimmon was returning to Scotland on furlough in the spring of 1902, the whole burden of the work was laid upon Mr. Hood and his Chinese assistants. He entered upon this work with great enthusiasm and gladness, taking up his solitary abode in the northern suburb of Hwaiking, ninety miles away from his nearest fellow missionaries, Mr. and Mrs. Mitchell at Weihwefu, and 150 miles from Changtsefu, where the rest of his fellow missionaries lived. But here he enjoyed the inestimable privilege of telling many thousands of Chinese about Jesus Christ for the first time.

He spent part of the hot summer months in the company of the other missionaries at Changtse. But the call of the work at Hwaiking sounded so loudly to him, that he resolved to return to his lonely post before the hot season was quite ended, though in doing so he was running considerable risk, cholera being especially prevalent at that season. On his way back from Changtsefu to Hwaiking he spent a few days with Mr. Mitchell, assisting in the examination of candidates for baptism. When this was completed, he proceeded on his way. The roads were in frightful condition, having become a veritable morass owing to excessively heavy rains, and travel was laborious and slow. During a night spent in a miserable hovel three miles from Hwaiking, Mr. Hood was seized with violent sickness; it was Asiatic cholera. The next

*Y.P.S. Monthly Topic, 27th Sept.; Influence from a Brief Career; Rev. T. C. Hood, B.A. Luke 24:23-32.

day he was carried by his faithful Chinese attendants into the lonely quarters at Hwai'ing, and there on September 19, before night came, he passed away.

When he realized that he was in the deadly grip of cholera, without any human help at hand, he faced the danger bravely and calmly, and in those last hours of his earthly life penned words which should burn themselves into the hearts of the young men and women of our church; and no words can so fittingly close this paper as those which were found afterwards in his diary written by him a few hours before he passed away.

"It is God's will that I should give over life in this little hovel, then His will be done. I should like to live longer for the work's sake. May some young man better fitted physically for the work than I have been, take up the work! May our church never give up till all the heathen about me here have heard the glad sound!"

"Farewell to the Foreign Mission Committee; farewell to the dear home church; farewell to all friends; farewell to dear father and dear sisters and brothers, each one farewell. We will meet again, and with us thousands who now sit in darkness. God grant it."

It is not surprising that these words, coming under the eye of Rev. George Murray Ross, a young minister in Nova Scotia, touched his heart and led him to Honan to take up Mr. Hood's work, and he is now in Hwaiking, supported by the congregation of St. John's Presbyterian church, Toronto, whose missionary Mr. Hood had been, and preaching the gospel to the same people for whom Mr. Hood laid down his life. Others also heard the call of the dying young hero for volunteers to save China, and Revs. H. M. Clark, A. W. Lochead, J. A. Mowatt, G. Eadie, A. Thomson, and Doctors W. J. Scott and S. O. McMurtry have given themselves to the work in Honan; and this call should echo and re-echo among the youth of our church, until many more are led to this noble work.

THE WORLD'S HOPE.

The church which succeeds—which wins men and holds them and builds them up in faith and life—must have a reason for its existence. It must offer a positive relief from the misery which sin has brought into the world; it must hold up a Saviour crucified, dead, buried and risen again, and able to save. What the world needs is positive truth. Sin is a reality, and punishment a reality. Man wants a real Saviour, such as Christ declares himself to be. The church must preach a Saviour, and it must preach the truth that there is no other Saviour. "Look unto me and be ye saved, all ye ends of the earth"; "I, even I, am the Lord, and beside me there is no Saviour"; "Neither is there salvation in any other, for there is none other under heaven given among men whereby we must be saved."—Sermons for Silent Sabbaths.

THE MODEL.

A beautiful statue once stood in the market place of an Italian city. It was the statue of a Greek slave girl. It represented the slave as tidy and well dressed. A ragged, uncombed, forlorn street child coming across the statue in her play, stopped and gazed at it in admiration. She was captivated by it. She gazed long and lovingly. Moved by a sudden impulse she went home and washed her face and combed her hair. Another day she stopped again before the statue and admired it, and she got a new idea. Next day her tattered clothes were washed and mended. Each time she looked at the statue she found something in its beauties until she was a transformed child. You remember that text. "Looking unto Jesus."

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C. BLACKETT ROBINSON,
Manager and Editor.

OTTAWA, WEDNESDAY, SEPT., 16, 1908

Rev. D. Strachan of St. John's church, Brockville, was the preacher in Erskin church, Ottawa, last Sunday. Mr. Strachan is always heard with pleasure and profit.

Rev. W. McC. Thompson, who has been pastor of Greyfriar's Presbyterian church, Port of Spain, Trinidad, for nearly two years, has returned to Nova Scotia in very poor health. He is at the home of his father, Rev. James Thompson, Durham.

Rev. Professor W. G. Jordan, D.D., of Queen's University, Kingston, occupied the pulpit of St. Andrew's church on Sunday. Strong and scholarly sermons were delivered both morning and evening. It was announced that Dr. Herridge would occupy his own pulpit next Sunday.

Looking out over the Toronto Exhibition, one could not but be struck with the aspect of the crowds from various parts of Ontario—well dressed, well-fed, well-behaved, and bearing all outward marks of material prosperity. The observer had that very morning been reading the accounts of tens of thousands of people in Glasgow who were pinched with want through lack of employment—making a sharp contrast between what he had read in the morning, and what he saw in the afternoon. Not long before, the observer had read accounts of a good deal of excessive drinking in Glasgow, and he could not but wonder whether there would not have been less distress in the big Scottish city if the money spent uselessly and even injuriously in drink had been laid by to tide over the proverbial rainy day. However, it behooves Canadians, while giving vent to thankfulness, to steer clear of Phariseism. We, too, speaking of Canada as a whole, waste too much of our substance on a traffic which gives no good return for its existence.

MACHINERY NOT EVERYTHING.

After all, machinery is not everything, and yet we are constantly seeing Assemblies, Synods, Presbyteries, Sessions and Congregations talk and act as if all that was needed was some additional machinery of one kind or the other. We do not decry machinery, nor proper organization, which may often mean only the best way of doing things, but at the same time do we not need to guard against the idea in congregational or other Christian work that machinery is everything? The late Rev. D. J. Macdonnell used to say about various plans and discussions re Sabbath school teaching, &c., that discussion about teaching was good enough in its place, but that the main thing after all was—to teach. So in all kinds of Christian work the thing is to be as reasonably sure as possible that you are on the right track; then go ahead. Prayer and work make a tremendous combination.

NAVIGATING THE AIR.

There is no reason to suppose the age of scientific discovery will ever come to an end. We have hardly got wondering over the telephone, the electric trolley, the electric light, the improved speed of steamships, and of railway trains, when the navigation of the air, long held to be the merest dream, becomes an accomplished fact. Like the other inventions, that of aerial navigation has to have its embryonic infancy, and will have to come gradually to its perfection; but the feat itself has now been accomplished, ships of the air can be navigated; the rest is but a matter of time, money and further experiment. The scientists of every country, stimulated by large reward from their governments, and from men of wealth, are at work on the navigation of the air. Within a few days, Orville Wright, of Washington, has succeeded in remaining up in the air for over an hour, being able to go nither and thither, up or down, at pleasure, even in tempestuous weather. The mind of man, after all, is capable of something more than the mind of the ox! Let us hope this latest of the great scientific achievements, when it comes to its perfection, may tend to the peace and the higher interests of mankind.

The annual meeting of the Lord's Day Alliance in the various provinces will be held probably according to the following arrangement: Nova Scotia, Nov. 3 at Halifax; Prince Edward Island, Nov. 3, at Charlottetown; New Brunswick, Nov. 5, at St. John; Quebec, Nov. 9, at Montreal; Ontario, Nov. 13, at Toronto; Manitoba, Nov. 18, at Winnipeg; Saskatchewan, Nov. 20, at Regina; Alberta, Nov. 24, at Edmonton; British Columbia, Nov. 27, at Vancouver.

The Ottawa Ladies' College, of which Rev. W. D. Armstrong, D.D., is president, has re-opened with a very large number of day pupils, and also of resident pupils from all parts of Canada. Dr. Armstrong states that when all the pupils are in there will be a larger attendance than in any previous year.

THE NEW PROFESSOR AT QUEEN'S

The work of a professor in one of our colleges is important, though it is not work that comes directly under the public eye; he has the privilege of guiding and inspiring the future ministers of the Church, the young men who will soon take the leading positions in moral and religious movements. Some people think that the professor might come out more into the open, show himself more frequently in public, and give to a larger audience the benefit of the gifts that he is supposed to possess. In that connection we must remember that it is only a few who can do well the work of two or three men; and after all a man, in any sphere, serves the larger public best by doing his own task well. Some of the men whose work is most influential and abiding are seen very little in public. Every man in his own order. The student and scholar has his place as well as the public orator.

Queen's University suffered a distinct loss by the resignation of Professor J. MacNaughton, who has gone to take up again classical work in McGill; he was an able scholar, a brilliant speaker and suggestive teacher; for a little while he gave his services to the theological department, but he felt called to go back to the teaching of Greek and the interpretation of ancient Greek life. We are glad then, under the circumstances, that the Trustees of Queen's have had such splendid success in filling his place; the Rev. E. F. Scott, of Prestwick, Scotland, is a man quite capable of doing the highest academic work in this department. Mr. Scott is a graduate of Glasgow and Oxford, and for many years has given special study to the New Testament and the problems connected with the early history of the Christian Church. Two books recently published by Mr. Scott show that he is an able expositor as well as a competent scholar. These books, the one entitled "The Apogetic of the New Testament," the other one "The Fourth Gospel," bear the marks of long and careful study as well as of independent thinking; they are far removed from the common place and are instructive and interesting in the highest degree. A man who could do this kind of work while carrying out the duties of a pastor, must be possessed of exceptional ability. It is good that the vacant chair at Queen's is likely to be so well filled, good for the university and the Church at large. We are glad that Scotland can spare us a man of such real distinction, and trust that he will have great success in his work.

A Red Dish.—A very beautiful dish may be made from red apples; set side by side in a sauce pan and half cover with water; cook until tender, turning them often so that all parts shall get soft at the same time. Do not let them break but lift out carefully with a colander dipper and remove the skin carefully. The red color should remain. To a pint of water add a half pint of sugar and the grated rind of a lemon. Simmer until reduced one-half and pour over the fruit. Serve cold.

IMPURITY IN ELECTIONS.

At this time, when both political parties are preparing for a general election, the following well-considered suggestions by Rev. J. W. Shearer are particularly timely, and we place them before our readers in the hope they may have some good influence in the impending contest. Dr. Shearer says:

A very few years ago I was one of the innocent preachers who did not believe that bribery and other irregularities were at all common in our political life. I do now. I have my information from sources that cannot be doubted, where party bias or self-interest were on the side of withholding the information.

The politicians are no worse than the electors. Votes are never bought except when votes are for sale. And while it is as a rule worthless loafers such as hang about the barroom who are for sale, yet there are others. Men out of work or in hard circumstances though otherwise good men may and do yield to the temptation to get a five or a ten, or even a two or a one dollar bill. There are others again who look upon it as a sort of "indemnity" for the time given to an indebted country in going to vote. "The member of Parliament gets his indemnity, why not the elector," they say. I have been informed of a county where this was for years the generally accepted view and each man, poor or not, in general, got his ten dollars at each election. Others again think it no harm to accept all the money they can get, but would scorn to sell their vote. I have heard on unquestioned authority of a church official (not a Presbyterian) who, when his two sons became qualified to vote, gave them this paternal advice: "Boys, take all the money Grits'll give you and all the Tories'll give you, but vote your conscience!" Of course all he meant by "conscience" was party loyalty. Is he alone in his understanding of what conscience means in politics? Again, I know of a Presbyterian elder (a Presbyterian elder) who shared in the distribution of liquor intended to inspire the electors to vote for his party in a recent election. If a member of Parliament has had the support of men like the above specimens he will need to be exceptionally upright if he considers it a crime to accept \$100,000 for his vote and influence in securing a million dollar contract for a certain firm, will he not? There are, no doubt, constituencies where there are few, if any, such execrable practices, and in the other constituencies it is doubtless only the minority who will share in buying or selling votes, perhaps only a small percentage. But there are enough such traitors in a sufficient number of constituencies to subvert the will of the people and temporarily make a laughing stock of Twentieth Century democracy.

There is no reform more necessary or more worthy the attention of the wisest and best Canadians in church and state than the promotion of purity in political life.

What can be done?

I have no sure cure to offer, but the following suggestions are worthy of careful consideration:

1. A word to Ministers. There is need most urgent of the teaching of the very elements of ethics as applied to politics. The pew knows something of what business, honor and fair dealing mean. It looks upon politics as war in which anything is fair and permissible in order to win. The minister should get into confidential relation with his best men in both parties. He will get food for reflection and material for sermons. Then let him speak strongly, wisely, courageously and from knowledge. But let him speak!

2. Christian men must have done with the childish simplicity of supposing that all the bribery and crookedness is on the other side. The Pharisees in Parliament or press, or on the platform, who make this charge or give this impression should be given short-schirft. If you let the light into such "whited sepulchres" you will find the dead men's bones and all "uncleanness" of the accursed science of bad politics.

3. Much can be done by disseminating information about the crime of bribery and the penalties the law imposes. The rank and file of the electorate in many constituencies would seem not even to know that bribery is a crime and punishable with severe penalties. The gist of the law should be published in the press everywhere before every election and extensively scattered also in leaflet form.

4. This educational campaign will be greatly enhanced in value if means are taken to have the law systematically enforced or offenders visited with its penalties without regard to person or party. If a way can be found to secure a non-partisan public prosecutor, then such an office ought to be created and filled. It may be, too, that the Moral and Social Reform Council, with its branch leagues springing up in the various centres of electoral ridings, has come to the kingdom for such a time as this. It will justify its existence a hundred-fold if it contributes to the solving of this pressing and perplexing problem.

5. Excellent results have been obtained in several New Brunswick and Ontario constituencies by local moral reform leagues, or by a united clergy appealing to the executives of both parties for the riding, requesting a public promise to do all in their power to prevent impurity in their own ranks and among their own party followers. Why not try this plan throughout the country? Why should not Provincial or Dominion leaders be similarly put on record publicly? If they refuse to make the promise they ipso facto put themselves on record as intending to use or encourage the use of unlawful methods. If, on the other hand, they publicly promise to do all within their power to discourage impurity, it will have much weight with their followers and will lead to all concerned being the more closely watched.

6. Another plan that has been put in practice with effect is for a number of earnest, conscientious members of the same party in a constituency to sign a round robin declaring their determination to vote for no nominee of their party unless he is satisfactory to them in his personal character and in his attitude toward this and other moral reforms in which the signers are deeply interested. In more than one constituency I have known the party nomination effectively controlled by a hundred men, and in one case by far less.

But whatever the means and methods to be adopted in order to heal this serious malady in the body politic, it must be undertaken with the courage of faith and a determination begotten of belief in "the final perseverance of the saints," so that whatever the cost of trouble or time or personal service or party interests, we, as Christian patriots, will press on with buoyancy that will not down, zeal that will not flag, and resourcefulness that cannot fail, until the fair name of Canada is cleared of this stain.

MORAL AND SOCIAL REFORM.

The General Assembly's Board of Moral and Social Reform of the Presbyterian Church in Canada, met last week in the Confederation Life building, Toronto, Rev. Dr. Pidgeon in the chair, when it was resolved to recommend hearty co-operation in forming moral and social reform leagues in the various electorates to promote political purity and other reforms.

The organization of Presbyterian brotherhoods in connection with all the congregations of the Church was also recommended. The Committee on Literature was directed to prepare a special course of reading providing reliable scientific training on the various aspects of economic and industrial problems of the day in consultation with Principal Magill of Halifax, Mr. W. L. M. King, Deputy Minister of Labor, and Professor Shortt of Kingston, one of the two new Civil Service Commissioners. The Synods are to be asked to arrange for conferences on brotherhood work.

Another resolution stated that in view of the prevalence of the social evil and of its terrible results the board was opposed to any policy of dealing with it other than uncompromising warfare, as it was contrary to the law of the land, and, therefore, it was the duty of those who administer the law to suppress it wherever found.

The board expressed gratification at the action of the Deputy Minister of Labor for the suppression of the opium trade, and at the prompt and unanimous response of Parliament to his appeal.

With regard to the new law restricting the use of tobacco by youths, the Secretary was instructed to correspond with education departments, police authorities, and others in the various Provinces to secure its general observance.

The board authorized the Committee on Gambling to press in co-operation with other Churches and sympathetic bodies at the next session of Parliament for legislation already sought to suppress race-track gambling by bookmakers.

Letters from Major Wood of the Northwest Mounted Police, and from the missionaries to the Indians in the western Provinces urged aggressive action by the board in securing the enforcement of laws, against liquor, gambling, and the social evil, and others which have a moral bearing.

It was recommended that Presbyteries and leaders in Sabbath school and young people's work unite in pushing a campaign for the signing of total abstinence pledges.

The board also recommended all ministers to follow the initiative of Rev. Dr. Shearer and Rev. Mr. Pidgeon, and arrange for meetings with the different workingmen's societies in their respective districts for the discussion of social problems. The board expressed itself as being in hearty sympathy with the workmen's attempt to secure improved legislation regarding child labor, sweatshops and working more than six days a week. It was resolved to give all possible aid to those engaged in the work.

Says Henry M. Hall, in the Philadelphia Westminister: Quaint, curious, old Quebec, with its grand setting upon the mountain brow, upon a populated rock vaster than Gibraltar, is a romance, a dream of beauty, antiquity, mediævalism and modernism combined. The St. Lawrence and this Laurentian valley and its mountains, together with this city, create a panorama unsurpassed for magnificence by any scene, perhaps, upon the continent.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

IAN MACLAREN THE BOY.

Mrs. Carr, wife of the Rev. Dr. George B. Carr, professor in Lincoln University, writes as follows on the above topic: "Just fifty years ago Ian MacLaren and I were going to school in the town of Perth, Scotland. Perth is the Muirkon so often mentioned in the stories and the place where Ian MacLaren, or John Watson, first went to school.

"John's mother and mine were friends, and as the whole town had to be crossed in going to school, they arranged that we should go together. I was a girl about 12 years old and he a wee laddie of 6. He then wore the highland dress—black velvet Glengarry cap with eagles' feathers, velvet coat with velvet buttons, Larban with ribbed stockings, bare knees and low shoes with buckles.

"As a child he had fair hair and blue eyes and was very sweet and gentle in manners.

"I have often wondered that in the many accounts of his early days no mention has been made of his first teacher, Miss Margaret McCraughton, who, with her sister, conducted the principal ladies' school in Perth for about forty years. She was no common woman and doubtless had her own share in moulding the character of the future story-teller.

"We went hand in hand to school for over a year, and then his father had a Government appointment to another town.

"When next I met him he had blossomed out into a Free Kirk divinity student, very opinionative and rather conceited. We lived in the same house for some weeks at that time and had many a tussle over the merits of our different churches. I, being descended from two of the founders of the older Secession Church, felt that his air of superiority was quite unwarrantable. But we were both young and we all know how catholic were his sympathies in later years, and since then the two churches have united. It must have been twenty years after that when one day my husband brought me a paper, saying: 'Tell me, who wrote that?'

"How I laughed and cried over 'The lad o' pairts,' and felt all through that I knew the folk mentioned and had spoken with them, but I could not guess who the writer was—this Ian MacLaren.

"Then we learned that my old companion was the artist who was making the people of the moor and parish live before the world.

"Drumtochty, or Logie Almond, is about ten miles from Perth, or Muirton, away up the foothills of the Grampians at the edge of the heather. It was there that John Watson had his first charge as a minister of the Free Kirk. My grandfather had been many years Secession minister at Methven, or Kildrummie, the adjoining parish. Our family burial place is in the old churchyard there.

"Many a summer afternoon have I spent among the old folks of the congregation. The doctor there was a special friend of my father's and one of the characters of the place. Our old nurse had retired there amongst her own people and in her sitting room we met Jamie Loubar and others belonging to both parishes.

"Mrs. McFayden was no keener sermon taster than our Lizzie Inwrie. I still think I hear her speaking as I heard the story of 'The Wise Woman.'

"Jamie Toubar, the mole-catcher, was to us familiarly 'Mollie,' and quite the outspoken, independent, kind-hearted fellow we read of. Many others I might mention, all characters. We often said, Oh, that some one would put them in a

book.

"I had been in this country a few years when Dr. Watson came to lecture for the first time. I must hear him for auld lang syne. After the crowd in the ante-room of the Academy of Music had thinned a little I went up to him and asked him if he knew me. A long look and a kindly grip of the hand and a hearty Yes, I do, and my maiden name. A few words of regret that he could not accept our invitation to visit Lincoln. Then others pressed to speak with him. In the speech of the Glen he has 'slipped awa' and we shall hear his voice no more, but he has left a rare remembrance for all who love the true, the pathetic and the beautiful in humble life."

WHAT WOULD YOU DO?

Now if you should visit a Japanese home, Where there isn't a sofa or a chair, And your hostess should say: "Take a seat, sir, I pray,"

Now where would you sit? Tell me where.

And should they persuade you to stay there and dine,

Where knives, forks and spoons are unknown,

Do you think you could eat with chopsticks of wood,

And how might you pick up a bone?

And then, should they take you a Japanese drive

In a neat little "rickshaw" of blue, And you found, in Japan, that your horse was a man,

Now, what do you think you would do?

What I Would Do.

If I should visit a home in Japan, Where there isn't a chair or divan, And my host should say "O kake-naesare,"

(1)

I'd sit on a futon, (2) that's where.

And what if to dinner I'm asked to remain,

Where I look for knives and forks, but in vain?

Why! in my right hand I'd take up O hashi, (3)

And fare very well on rice and O kwashi, (4)

And if out advising they ask me to go, Ichi-nin-nori (5) or ai-nori noi! (6)

A man for a horse! omoshiro (7) my!

But for the riksha (8) man, O moshiroku nai. (9)

1. Be seated. 2. A cushion. 3. Chopsticks. 4. Sweetmeats. 5. Riding singly. 6. Riding doubly. 7. Pleasant. 8. Little two-wheeled buggy pulled by a man. 9. Not pleasant.—The Independent.

THE MAN WHO LIVES IN THE PANSY.

In the middle of every pansy there lives a little old man. He must be a very cold little man, too, for he is always wrapped in a little yellow blanket, and even then has to have an extra covering of velvet pansy leaves to keep him warm. And he sits in the flower with only his head uncovered, so that he can see the world.

But the queerest thing about this little old man is that he always keeps his feet in a foot-tub. Such a funny little tub, too—so long and narrow that you wonder how he manages to get his feet in it. He does, though, for, when you pull the tub off, there you will discover his two tiny feet, just as real as can be.

The next time you pick a pansy, see if you can find the man and his little foot-tub. Ex.

BROWN "JACK."

Jack was a wee baby bear and lived with his mother in the nicest kind of a house in the side of a mountain. One fine day Mrs. Bear told Jack that she was going out for a while to find something nice for dinner, and that he must be a good little bear and stay at home; and, kissing him good-bye, she started off.

Poor little Jack felt very lonesome after his mamma was gone, and wished he was big so he could go out, too. He tried very hard to be good; but he did want his mamma so very much, he thought he would just look out and see if she was coming, and, if she was, he would run to meet her. So he trotted to the door. He did not intend to go out unless he saw his mother, for she had often told him what dreadful things happened to little bears that went out in the woods by themselves; but when he got to the door, and could not see his mother, he thought he would just go a little way for surely she must be coming. So he went a little further, when all of a sudden he heard a dreadful noise which frightened him so that he did not know what to do. He called, "Mamma!" but heard only the same awful noise, and when he tried to run home he must have turned the wrong way, for he was lost.

Poor little Jack! He could not run very fast, and the dogs were very close now, for the noise that frightened him so was the barking of Mr. Hall's dogs. What should he do? Before he had time to think, Mr. Hall picked him up and put him in a big bag, and Jack heard him say: "He will make a fine pet and plaything for Harry."

Who was Harry, and what did pet and plaything mean, wondered the poor little bear. "O, I wish I had stayed in the house!" cried Jack. After awhile he heard Mr. Hall say: "Well, here we are; and what do you think I have in this bag for you, Harry?" Of course Harry could not guess, so his papa opened the bag and out rolled the little brown bear. At first Harry was afraid to go near him; but after Mr. Hall had put a collar on Jack, to which was fastened a long chain, he was not so frightened. He was delighted when his mother gave him a bowl of bread and milk for his new pet, and saw how eagerly the little fellow ate it up.

Harry and his father made a little house for the bear, and it was not long before Harry and Jack were the best of friends. Harry taught him many tricks. He would take Harry's arm, and walk about the yard on his hind legs, and he could turn a somersault as well as any boy. He would sit up in a chair and beg for a lump of sugar and, if he did not get it, would put his forepaw over his face and cry. Then he was pretty sure to get the sugar lump. When he grew large enough, Mr. Hall had a wagon and harness made, and Jack would take Harry fine rides.

Jack had such a good home that he soon forgot all about the house in the woods, and Harry often wondered how he ever got along without his little brown bear.

It is not what we earn, but what we save, that makes us rich. It is not what we eat, but what we digest, that makes us strong. It is not what we read, but what we remember, that makes us learned. It is not what we intend, but what we do, that makes us useful. It is not a few faint wishes, but a life-long struggle that makes us valiant.

"BE AISY, AN' IF YE CAN'T BE AISY, BE AS AISY AS YE CAN."

Why are we always complaining, always unsatisfied? "It is too hot." "It is frightfully cold." "This is an awful climate to live in." "Then living is so high." Then the dust! the snow! the rain! the housework! the children! the mending! We are always deploring this or that. Why not take a brace and study Mark Tapleyism? Of all the types in Dickens' wonderful gallery of characters, Mark Tapley stands apart as the type of patience and cheerfulness, of unselfishness and of hopefulness. The sun never sets upon Mark. There was always a ray shining on him. Mark Tapley stands for all that is jolly and cheerful. No adversity could put him in its gloom. The worse things got, the brighter and more hopeful grew Mark. You remember that fateful day when young Martin Chuzzlewit and his faithful henchman landed in the Garden of Eden, a place foul with fever, a waste land covered with burnt tree stumps, rank grass, dank weeds and frowsy underwood—and, "Martin lay down upon the ground and wept aloud."

"Lord love you, sir!" cried Mr. Tapley, in great terror, "don't do that! . . . It never helped man, woman or child over the lowest fence yet, sir, and it never will."

Brave, Mark! You don't know how you help us when we meet and shake hands with you every now and then as we journey on!

There have been other Mark Tapleys, though none quite as human and sympathetic and close to us because of it—as young Chuzzlewit's gallant servitor. Goldsmith describes one in one of his letters in his "Citizen of the World." This Tapley was a soldier and a sailor, with a wooden leg, therefore a man of many experiences. He begins by saying that he could not pretend to have gone through more than others. "Except the loss of my limb," he says, "and my being obliged to beg, I don't know any reason, thank Heaven, that I have to complain; there are some that have lost both legs and an eye, but, thank Heaven, it is not quite so bad with me." Then he tells us his history, and if you are one of those (plentiful) persons who find fault with everything that happens, pray listen to it:

He was a workhouse boy, to begin with, then a farmer's apprentice, with a life dotted with working and starving. One day he knocked over a hare, and was transported to the American plantations. Over there he was sold to a planter. Having done his time, he returned to England and enlisted. He fought at Fontenoy, and was wounded; later, he was in six of the battles of the times, saved \$200, only to be press-gauged and sent aboard one of his (then) Majesty's ships. The ship was taken by the French, the man's money was also taken, and he was jailed. He escaped, and landed, after many adventures, in England, minus a leg and four fingers of the left hand. Did he grumble? He laughed, did the day's work, and hoped man," he says, "is born with a silver spoon in his mouth, and another with a wooden ladle, but, blessed be God, I enjoy good health, and have no enemy in the world that I know of but the French."

Through all his vicissitudes this man laughed, did the day's work, and hoped for the best. He inspired others with his own brave spirit. He was a far more sane and more sincere philosopher than men whose names come down, echoing along the corridors of Time, as the truly great of the earth. Schopenhauer was a sour little grape compared with this old pensioner, who saw God's light shining through everything.

Another of the Tapley tribe was general Sydney Smith. He had the delightful habit of always looking on the bright side of things. He would even lift the edge of the cloud to see the silver lin-

ing. When old and ill, he wrote to a friend:

"I have gout, asthma, and seven other maladies, but am otherwise pretty well." And in one of his last letters, written to Lady Carlisle, he remarked, with all his old buoyant humor:

"If you hear of sixteen or eighteen pounds of flesh wanting an owner, they belong to me. I look as if a curate had been taken out of me."

With all our "fads" and systems"—a good many of which it would be wiser in us to cast aside—why does not some apostle of Cheerfulness arise? By cheerfulness is not meant optimism. The one is sane, the other borders on Fad, on Insane-Land. Charles Dickens left with us a very Bible of cheerfulness, only we do not dip into it often enough.

There was a touch of Tapleyism in Lord Holland's remark, when, lying on his deathbed, he was told that his friend—George Selwyn—that amateur of the cadaverous and the horrible—had called to ask after him. "The next time Mr. Selwyn calls," said he, humorously, "show him up. If I am alive, I shall be delighted to see him; if I am dead, he will be glad to see me."

Why not cultivate cheerfulness! It is largely a matter of will. The day may be hot, the road dusty, the toll heavy, but there are few days without some glint of sunlight, and there is a whole lot of fun in the old world.—"Kit" in The Mail and Empire.

THE LADDER OF LIFE.

Every man living can help his fellow man in the hard battle of life. I would sum it all up in one word: If you are well up the ladder, turn and give a hand as you rest a moment, to those below you; and if you have your feet as yet only on the lower rungs, take the hand offered to you, but do not pull those above you down. For life is a ladder, because God makes it so, and the man who would convert it into a moving staircase, upon which men have merely to stand and the machinery will do the rest, has a degraded notion of life's possibilities and outcues. God would not take from his children, as some men are striving to do, the earnest hopes, the healthy fatigue, the wholesome yearning to go up, which is the greatest human joy in life. I pity, honestly and sincerely pity, the man who, because everything was done for him, never knew the glorious exhilaration which comes from his own hard striving. I honestly and sincerely commend to the man whose inherited wealth has stifled the vigor and the joy of hard labor.

To look back over years of toil which took us, step by step, wearily up the heights, to recall the tingling, thrilling sensations of every added step, to review once more from the top the burdens valiantly borne—this is the greatest joy that who has thus known the hardships of the ascent will find its truest pleasure in leaning down to those still struggling, and with cheery word and willing hand, among them to feel again what he has tasted, the joy of climbing up to rest and peace, even as a good father in his happy old age revels in the labors and struggles and the successes of his children.

Here is a knightly sympathy, for which the world is craving. Look up the ladder of life to where Christian peace sits beckoning on. At each day's close count that day lost in which you have not recorded a battle fought against selfishness, and a victory won by an act of kindness to one less happy and less fortunate. So will the sword of your Christian charity be ever shining and clear. So shall it be worthy to be laid one day upon the altar of a Christian life—bloodless but gleaming in the light of heaven's King.

A USELESS MEMBER.

"Yes," said Aunt Sarah, surveying her bandaged wrist, "the doctor says it's a bad sprain; and the minister says I know now how the church feels in not having the use of all members. The minister didn't mean that for just a joke, either; he looked at me as if he wanted to see how I'd take it. I had sense enough, too, to feel I deserved to have him say it to me. A word like that comes home pretty straight when one of your own members is useless, and worse."

"I've never thought just what being a member of the church meant before, though I've been one for thirty-five years. I've never felt obliged to do what the church wanted done. I've felt it was a favor, my doing it at all, and half the time I let some one else do it instead. When I was through with work at home, and with what things I like I to do outside, then I was willing to do something in the church—if it was just the kind of work that suited me. I guess I've been about as useless a member to the church as the sprained hand is to me, all stiff and crippled, and refusing to bend more than an inch or two."

"There's lots of things I need to do, but I can't get this member to do them—that's certain. That's the way the minister has felt about me, I guess. I've been a useless member for thirty-five years, that's the long and short of it; and, if the rest of the members had been like me, the church would have been paralyzed just as old Cousin Josiah Jones, who can't move hand or foot. I'm ashamed of myself—I truly am—and things are going to be different from now on." And Aunt Sarah nodded her head with a firm determination, as she looked at the church spire from her window.—Forward.

THE GREATEST SHORT STORIES.

(From Harper's Weekly.)

If one were called upon suddenly to mention the three most exquisitely beautiful short stories in English, one would unhesitatingly say, first, Mr. James' "The Altar of the Dead"; second, Stevenson's "Will o' the Mill," and third, Kipling's "Without Benefit to Clergy." In none of these three is there action, plot, or denouement; but each one is so shot through with beauty, rarity, individuality, that it lives in the memory of a single, wonderful gem, seen once and never forgotten. From the opening phrase of "The Altar of the Dead," "he had a mortal dislike, poor Stransome, to lean anniversaries," to the last, "but alone with him in the dusky church a great dread was upon her of what might still happen, for his face had the whiteness of death," each phrase is shot through with distinction and individuality—no word is shop worn, no phrase is shabby. The story in itself concerns nothing more exciting than a middle aged gentleman protesting against the universal flux, insisting that in a world where "all things move and nothing abides," he will at least build altars to the stable heart and enduring loyalties. He found a corner in an out-of-the-way church where he might commemorate his dead, where he might revivify and relit the old affections and lived with them, and here ultimately it comes about that through the ministrations of a kindred spirit he learns to forgive his one great enemy, among the dead, and the little rift in his exquisite piety toward humankind is mended before his death.

If you wish your children to amount to anything take them to church, though they are as full of fun as an egg is of meat. Get the church-going habit so ingrained in them that it will never wear out.—Dr. Daniel Steele, in Zion's Herald.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

TORONTO.

The Rev. Dr. McTavish (of Central church) and Miss McTavish have returned from Huntsville.

The name of Dr. Ghoen-el-Howie, of Lebanon, Syria, who wishes to be connected with the Presbyterian Church of Canada, was placed on the appendix to the roll of Toronto Presbytery.

Two churches in this Presbytery will celebrate their golden jubilee next month, Weston on the first or second Sunday, and Laskey on the second Sunday. The Moderator and Dr. Turnbull will represent the Presbytery at the respective anniversaries.

Members of Presbytery will have the opportunity of discussing again the question of the removal of St. Mark's Presbyterian church from its present location, at the King and Niagara streets, to Queen street and Bellwoods avenue. At last meeting of Presbytery the whole question was referred for investigation to a committee composed of Rev. Dr. A. F. Gandier, Dr. Somerville, Mr. McNair, of Oakville; J. R. Robertson and R. Haddo and Messrs. John Loudon and R. O. Jennings. It will be remembered that when the removal of St. Mark's was first suggested, West church objected, and an appeal to the Presbytery resulted in a decision in favor of St. Mark's.

MEETING OF H.M. COMMITTEE.

This committee, at its meeting last week, considered an urgent appeal to take some part in the work in Korea. A letter was read indicating the probable cost of a new mission having two married men with their wives, and two single women, with the necessary buildings. While, however, the committee sympathized with the proposal, it was thought unwise to undertake the financial responsibility till it was known how far the increased interest in missions, as developed by the Laymen's Movement, was going to help.

Principal King of Indore High School, having requested to have his furlough shortened to nine months, and Rev. W. G. Russell, who came home in the spring, having asked to be allowed to return in October on account of the pressure upon the workers in India, their applications were granted, with appreciation of their zeal.

Rev. J. McP. Scott reported that the work of the Jewish mission in Toronto, under Rev. S. B. Rohold, was very successful.

The missionaries in China want a staff of men sent out who are trained as teachers, who can take up the work of educating native converts for evangelistic work.

Rev. Jonathan Goforth, who has already done evangelistic work for some months in Manchuria, under the Irish Presbyterian missions, was appointed to the northern mission fields of China. Reports from Formosa are especially encouraging.

The committee adopted a resolution cordially approving of the Laymen's Missionary Movement, and while not wishing to intrude upon the distinctive lay character of the movement, yet expressed willingness to place themselves at their service for such aid as they may be able to contribute.

St. Andrew's church, Sidney, C.B., is calling Rev. John Pringle, D.D., formerly of Dawson City. Should the Doctor accept, the congregation will have secured the services of a strong man, an excellent preacher, and a first-rate all round pastor.

WESTERN ONTARIO.

Rev. H. McKay, B.A., of London Junction, was elected moderator of London Presbytery.

Rev. J. B. Mullen, of Elora, has been preaching at Bellwood with old-time force and fervor.

Rev. Dr. Grant, of Orillia, has returned from a pleasant outing in Muskoka, in improved health.

Rev. Walter Reid, B.D., of Brigiden, exchanged with Rev. Mr. Currie of Burns last Sunday, preaching at Moore Line and Burns' churches.

Rev. Mr. Stevenson, of Litchan, owing to ill-health, has been granted leave of absence for two months. He will go to Southern Alberta.

The sacrament of the Lord's Supper was observed in St. Andrew's church, Fergus, last Sunday, the pastor, Rev. J. A. Brown, officiating.

Rev. James and Mrs. Rollins, of King street church, London, were given an informal social reception by the congregation on their return from a holiday outing.

Chalmers' congregation, Guelph, used the individual communion cups for the first time last Sunday. Rev. J. A. Brown, of Fergus, conducted the usual Friday evening service.

Rev. Dr. Munro and Rev. Dr. McCrae, by appointment of Presbytery, will have in charge arrangements for the missionary institute, under the Layman's Missionary Movement, to be held in London towards the end of October.

The near neighborhood of the clean, bright Acton Free Press must have a beneficial effect on all its surroundings! Here, in one issue, we are told that the school room of Knox Church, Georgetown, is being repainted; and that Knox Church, Acton, presents an improved appearance in its brand new coat of paint.

Last Friday evening, in the First Presbyterian Church, Wilton Grove, Rev. Dr. McCrae, gave his interesting lecture on "The Wit and Wisdom of the Scottish Minister of the Olden Time." At the close of the lecture the young ladies of the congregation served refreshments in the school room, and all pronounced the occasion a most enjoyable one.

The following are the conveners of Standing Committees in London Presbytery: Foreign Missions, Dr. Munro; Statistics, A. J. Mann; Social and Moral Reform, Thos. Nixon; Finance, James Orr; Church Life and Work, J. G. Inkster; Sabbath Schools, H. W. Reede; Home Missions, D. L. McCrae; Augmentation, J. H. Barnett; Y. P. Societies, G. F. Atkinson; Systematic Beneficence, J. Malcolm.

The Atwood congregation has just been celebrating its fiftieth anniversary. The attendance at all the services was large, and much interest was manifested.

The Rev. A. Henderson, M.A., of Simulasta, Sask., a former pastor, preached a sermon from Deut. 32:7—"Remember the days of old," which was characterized by the hearers as appropriate, masterly and eloquent. In the absence of Rev. Dr. McMullen, of Woodstock, who was expected to preach at 2.30 p.m., Rev. F. A. McLeod, D.D., of Truro, Nova Scotia, also a former pastor, conducted the service at that hour.

In the evening at 7.30, Dr. McLeod again preached, taking as his text Rev. 6:15-17, from which he gave a most impressive and instructive discourse. Rev. A. McVicar, pastor, and Rev. J. W. Cameron, of N. Mornington, also took part in the services.

EASTERN ONTARIO.

Rev. A. J. Mann, of West Lorne, has been called to Woodville.

Rev. Mr. Stewart, of Finch, occupied the pulpit of the Avonmore church on Sunday last.

Rev. Mr. Mitchener, of Magnetawan, conducted service at Dunchurch last Sunday.

The Rev. G. W. Thom, of Sundridge, exchanged last Sunday with Mr. Conning of South Riverfield.

Rev. C. B. Ross and family have returned to Lachute after spending the summer months at South Lancaster.

Rev. A. E. Duncan, of Mattawa, has gone on a pastoral visit to Kipawa, Hunter's Bay and neighborhood. His field is a wide one.

Rev. Mr. Bennett preached in Blake-ney and Clayton on Sunday week, Rev. F. Miller occupying the pulpit in St. Andrew's in the morning and Rev. Chas. Daly in the evening.

Rev. John McKinnon, of Nova Scotia, formerly pastor of the Presbyterian church at Dalhousie Mills and Cote St. George, very acceptably supplied the pulpit of Knox church, Vankieek Hill, on Sabbath, 6th inst.

Principal and Mrs. Falconer and Mr. and Mrs. George Gandier spent the week-end with Rev. and Mrs. J. Gandier, Newburgh. Principal Falconer occupied the pulpit of the Presbyterian church on Sunday evening.

Rev. Dr. McDonald, a returned Missionary, very acceptably supplied the pulpit of Knox church, Vankieek Hill, on two recent Sabbaths. He gave a very interesting lecture in the basement of the church on Monday evening, August 24th, subject "The all conquering Scot."

On Tuesday 25th the congregations of Magnetawan, Croft, Midlothian and Spence held a union picnic in the grove at Port Anson. The turn out was large considering the very busy season. Addresses were delivered by Revs. Brown, of Burk's Falls, and Thom, of Sundridge and Mr. Yellowlees of Toronto, the remainder of the afternoon being very pleasantly spent in social intercourse.

Early in the Fall, from Sept. 30th to Oct. 13th, the Rev. J. W. Chapman, D.D., and his co-adjutors are to engage in an evangelistic campaign in Orillia and points contiguous. It is expected that Mr. Charles Alexander, the singer, will also be in attendance, which, of course, will add great interest to the meetings. Dr. Chapman is also expected to hold a series of similar meetings in Hamilton sometime this autumn.

Last Wednesday afternoon the members of the Woman's Foreign Missionary Society of Knox Church, Acton, assembled at the home of D. Henderson, M. P., to spend a social hour with Mrs. A. Campbell, prior to her removal to Manitoba. A complimentary address was read by Mrs. Henderson and kindly words of farewell were spoken by various members. Mrs. Campbell expressed her heartfelt appreciation of the kindness of the ladies, and said she would never forget the ties binding her to the old home.

The Foreign Mission Committee of London Presbytery recommends: 1. That the presbytery appoint a committee on evangelism to have oversight of evangelistic work within the presbytery, with services during such services. 2. That the convener of the home missions committee be nominated by the committee that strikes standing committees, and that the appointment take effect the May following.

PASTOR'S PROBLEMS.

We have been accustomed, hitherto, to regard the empty church pew as the special property of the United States, but that we are rapidly coming into its ownership is not recognized, as it should be.

For some time our summer resorts have attracted American tourists who indulge themselves largely in the pleasures that money will buy. Many show little regard for the Lord's Day or the services of the sanctuary. This has influenced the Canadian people more than may appear at first sight.

Consequently, in not a few places, the residents have, during the stay of these visitors, accustomed themselves to irregular attendance at the house of God; some cease to attend altogether.

To give variety and zest to unemployed time the holding of social functions on the Lord's Day, social dinner parties, Sunday at homes, etc., has become a feature of the social life. Week-end excursions, with hops, etc., on Saturday evening, in many cases extending far into the morning of the Lord's day, have had a demoralizing effect.

The inevitable result is that those who have adopted this mode of life for the summer months are long carry it over into the other months of the year, and pastors in Canada have the American question of non-church attendance just before them.

The resident in a non-infected community may not realize this. But one who has travelled through different provinces cannot fail to be struck by the painful truth and feel solicitous for the future work of the church.

The underlying problem of Sabbath preservation is still before pastors. Much has been accomplished, a good beginning has been made, but some make the fatal mistake of supposing that the question is settled. Far from it. The forces that seek the obliteration of the rest day are as vigorous and aggressive as ever, and 70,000 in Canada are at this moment seven-day-in-the-week toilers.

The Lord's Day Alliance, having obtained laws, is working hard for their enforcement. It is carrying on a campaign of education as to the value of the Lord's Day and the efficacy of law in securing rest for the toilers of the land. By maintaining and concentrating popular interest in the question, it is giving the church most substantial support, and by securing to the people liberty to rest on the Lord's day it is affording the church her golden opportunity of leading them to worship.

It will be seen, therefore, that when pastors accord to the Alliance active sympathy and interest themselves in its generous support, they are taking most efficacious means of solving two of the problems that do not become less difficult as the time passes. But should the civil right of rest on the Lord's day be lost and the empty pew become an established institution in Canada, the consequences will be tragic indeed.

GEORGE GIRDWOOD.

Toronto, 10th Sept., 1908.

ROCK LAKE NOTES.

The Presbytery of Rock Lake met on Tuesday afternoon, Sept. 8th, at Deloraine. There was a fair attendance of members.

After the reading of the minutes and receiving of Elders' Commissions for next year, Mr. Pryde, of Deloraine, was unanimously elected to the moderatorship.

The Home Mission report was presented by Mr. M. C. Rumball. The work done in the Home Mission fields this year has been excellent and some of the fields have developed very rapidly. One of these fields is Goodlands, under Mr. Bates, who goes to collect this fall; another of the successful fields is Whitewater, under Mr. North, which is doing very well.

Mr. Rumball also presented the Augustination report. There are four augmented fields in the Presbytery—Baldur, Rosebank, Swan Lake and Waskada.

The resignation of Mr. J. H. Hutchinon, of Swan Lake, was accepted. The Presbytery felt Mr. Hutchinson had not shown a very courteous manner to the court, giving no reasons and leaving the field before the matter reached the court.

The committee appointed to draft a minute re Mr. C. C. Whiting's removal from the Presbytery reported and spoke highly of Mr. Whiting's work and ability.

The report from the church and manse building fund was not very encouraging. There are many congregations who seem to be doing nothing to repay the loan.

Mr. G. W. Farvow, of Belmont, was appointed moderator of Baldur.

Mr. F. J. Hartley, Roland, was appointed moderator of Swan Lake and asked to make a thorough investigation of the reason of Mr. Hutchinson's resignation and report.

The good people of Deloraine gave a very hearty reception to the ministers in their homes, and before Presbytery adjourned were given a vote of thanks for their kindnesses. In the evening a public meeting was held at which a fair attendance was present. The moderator occupied the chair. The church choir led the singing. The subject discussed was: Our Responsibility as Christians: (1) From a ministerial standpoint; (2) From a congregational; (3) From a national standpoint. The speakers were: Mr. Clackson, Cartwright; Mr. Rumball, Morden; Mr. Scott, Manitou. After three excellent addresses a number took part in the discussion which followed. After the public were dismissed, the Presbytery again resumed business. It was decided to hold the next regular meeting at Belmont, on the second Tuesday of February, and on motion of Mr. Clackson it was agreed to meet for two days at that meeting.

Mr. M. C. Rumball was appointed the Presbytery's representative on the Synod's Committee of Bills and Overtures.

Mr. D. McIvor was appointed convener of the committee of Foreign Missions for the Presbytery. The minutes of various congregations were attested and Presbytery adjourned with benediction.

YOUNG PEOPLE'S SOCIETIES.

The Assembly's committee on Y. P. Societies met in Toronto on Sept. 8th. There was a good attendance of members. Rev. Dr. MacTavish (convener) presided, and Rev. H. Matheson acted as secretary. Studies for the year 1909 were selected. The convener reported that good progress had been made with "Harvests in Many Lands." The book promises to be one of special interest. Plans were made whereby it is hoped to secure a larger number of recruits for the ministry and mission field. These plans include the writing of letters to the religious press, and the delivering of addresses in High schools, colleges and universities. The committee will endeavor to encourage pastors and the officers of societies to send letters of introduction with young men and women who are leaving one community to reside in another. Provided suitable arrangements can be made, the committee will undertake to issue a second edition of "Reapers in Many Fields." A service was prepared for Young People's Day, which will be observed on Sunday, Feb. 7th, 1909. Writers were selected to discuss the missionary topics for next year in The Presbyterian Record.

The sooner we realize that we cannot harness the universes to our little brain motor; the better it will be for us.

OTTAWA LADIES' COLLEGE.

The Ottawa Ladies' College has been in existence for over thirty years and has contributed not a little to the educational facilities of the city. It is a residential and day school for girls and young ladies. Its academic course covers all the subjects leading up to university matriculation, and also provides for advanced and special courses.

The educational work of the college is under the direction of Miss M. E. Boyd, B.A., a teacher of wide experience and she has the assistance of an excellent staff of teachers in academic and special departments. Seven of these teachers reside in the building and take an active part in the Government of the school. Miss M. Gallup, a graduate of the Macdonald Institute, Guelph, also resides in the building as teacher of household science, and will also superintend all the domestic arrangements of the college during the coming session.

Of the Art Department under M. E. Boyd, B.A., a teacher of wide experience and she has the assistance of an excellent staff of teachers in academic and special departments. Seven of these teachers reside in the building and take an active part in the Government of the school. Miss M. Gallup, a graduate of the Macdonald Institute, Guelph, also resides in the building as teacher of household science, and will also superintend all the domestic arrangements of the college during the coming session.

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Elocution is one of the most popular subjects in the college due to the ability and enthusiasm of the teacher, Miss Ruby de la Ronde. A carefully taught commercial course prepares students who desire it by a thorough course in stenography and typewriting, for secretarial positions. This class is under the care of Miss A. Chalmers, graduate of the Metropolitan Business College.

The Pupils take all their music courses in the Canadian Conservatory of Music which is under the directorship of Mr. H. Puddicombe. The fame of this conservatory is already widening.

The careful home superintendence of the pupils in residence is a marked feature of the college. Patrons of the college speak in high terms of its efficiency. The city of Ottawa is to be congratulated in having such an institution, not merely because of its educational advantage and influence, but as a commercial asset. The Rev. Dr. Armstrong, president and regent, devotes a large amount of attention to the college and its development.

The Rev. Dr. Herridge is vice-president, Mr. G. L. Orme, secretary, and Mr. B. M. Northrup, treasurer. During the present summer many improvements are being made in interior of the college.

Dr. Armstrong hopes that some day it will develop into a full pledged Woman's college, such as they have across the lines and is looking for some wealthy citizen to play the part of patron as has been the case in so many similar colleges. The college courses an ideal site and being in the Capital will attract pupils from all parts of the Dominion. —Free Press.

The new Church at McBean's River Desert, Que., was opened on the 10th inst., by Rev. J. H. Turnbull, M.A., Moderator of the Ottawa Presbytery. There was a large congregation present. The ladies of the congregation provided supper; and thereafter an enjoyable hour was spent in social intercourse, and listening to music and recitations by local talent. Appropriate speeches were made by Rev. Robert Eadie, and other reverend gentlemen. Mr. Eadie also contributed to the pleasure of the audience by singing several solos. The managers were congratulated upon the fact that the managers had succeeded in keeping it entirely free from debt through their own liberality and untiring labor.

The induction of Rev. Wm. Hay into the pastorate of Billing's Bridge, in succession to Rev. D. M. McLeod, took place on Monday evening.

HEALTH AND HOME HINTS.

Asparagus stimulates the kidneys. Water cress is an excellent blood purifier.

Honey is a good substitute for cod liver oil.

Brass-work can be kept beautifully bright by occasionally rubbing with salt and vinegar.

The odor of sweet peas is so offensive to flies that it will drive them out of the sick room.

A little charcoal mixed with clear water thrown into a sink will disinfect and deodorize it.

Sweet Potato Pie.—Boil and mash three medium sized potatoes, add two eggs, beaten up with one-half cup of sugar, one-third cup of sweet milk, one tablespoonful of butter, a little salt, and plenty of nutmeg sprinkled over the top. Bake in a moderate oven as you would a custard pie, and serve warm.

Apple Charlotte.—Take two pounds of apples, pare, core them, slice them into a pan and add one pound of sugar, the juice of three lemons and the grated rind of one. Let these boil until they become a thick mass, which will require about two hours; pour it into a mould and when cold turn out on a dish. Serve with either custard or cream.

A Delicious Pudding.—A very good pudding is made with crumbs of stale cake in the following manner: One pint of cake crumbs after they are chopped fine, one-quarter cupful of molasses, one cupful of sweet milk, one cupful of seeded raisins chopped fine, one egg, one teaspoonful of soda, and two tablespoonfuls of flour. Mix well, steam two hours, serve with any pudding sauce or with whipped cream.

To Preserve Tomatoes.—The small tomato is the best. Take equal parts of sugar and tomatoes. Boil sugar till it hairs, and then add tomatoes. Cook until they are done, then skim out into jars. Boil the syrup until thick as honey and pour over tomatoes. After three days drain the syrup off and boil again. Flavor with either ginger, lemon, or orange peel. A more economical way is to take three cups of tomatoes and one of sugar, boil all together until thick as jam. Flavor with either ginger and slices of lemon or orange peel.

Apples With Nuts.—Pare and core a large apple for each person. Make a syrup in a deep saucepan of equal quantities of sugar and water (for six apples half a pint of each); boil ten minutes and then put in as many apples as the syrup will cover and cook until tender. If all cannot be cooked at once repeat the process, using the same syrup. Drain the apples from the syrup and fill the cores with any nice marmalade, boil down the syrup until thick, and after sprinkling the apples thickly with any kind of chopped nuts, pour it over them and eat cold with cream.

Baked Apple.—Few persons know how to bake apples properly. It is not enough to thrust them in an oven and "cook till done." Try paring them very thin, core, fill the holes with sugar, drop a bit of butter on top of each, and if the apple is tasteless a bit of grated lemon rind and the juice of one lemon to a panful of apples, or a pinch of cinnamon will improve them, but the greatest improvement is to cook the skins fifteen minutes in as much water as you would add to the apples and use this instead of plain water. Baste frequently while baking with the syrup in the dish.

Ducks, geese and turkeys are less digestible than chickens on account of the greater amount of fat they contain mingled through the lean flesh.

To Can Tomatoes.—Gather ripe red tomatoes and prepare them as for serving raw. Salt as for table and cook in own juice twenty minutes. Fill cans brimful and seal while boiling hot. When cold set in cool, dark, dry place.

SPARKLES.

"I should think you'd go slow," said the cautious friend. "You know, as Lincoln said, 'you can fool all the people some of the time, and some of the people'."

"That's all right," interrupted the sharper, "but I find it's always possible to fool enough of the people enough of the time."

"Bobby," said the teacher, "how many zones are there?"

"Two," answered Bobby, with a little questioning note in his voice. Then, seeing the puzzled look that came into the teacher's face, he rattled on without a stop; "One male and one female; the male can be temperate or intemperate, the female frigid or torrid—" and he stopped for breath.

"My friends," said an itinerant preacher, "the scriptural rule for giving was one-tenth of what a man possessed. If you feel you can't afford so much, just give a sixth or a fourth, according to your means. We will dispense with the next hymn, and take up the collection."

A Wonderful Man—Shakespeare wrote for all time. For instance, take his expression: "'Tis not so deep as a well, nor so wide as a barn door, yet 'twill serve.'" How well that describes a 1906 spring hat!

Young Matron—I like natural decoration, but they say there are some creepers about a house which are very annoying in their habits. Do you know what kind they are?

Crusty Old Bachelor (with a glare)—Yes, madam, babies.

The Happiest Hour.—He—"Do you remember the night I proposed to you?" She—"Yes, dear."

He—"We sat for one hour, and you never opened your mouth."

She—"Yes, I remember, dear."

He—"Ah, that was the happiest hour of my life."

A certain Sunday school class in Philadelphia consists for the most part of youngsters who live in the poorer districts of the city. One Sunday the teacher told the class about Cain and Abel, and the following week she turned to Jimmie, a diminutive lad, who, however, had not been present the previous session.

"Jimmie," she said, "I want you to tell me who killed Abel."

"Ain't no use askin' me, teacher," replied Jimmie, "I didn't even know he was dead."

One of the diminutive flower maidens was both pretty and plump, and, when Her Majesty stopped for an instant to smile down upon her, what did she do but put up her wee mouth for a kiss, which she received.

"Molly!" gasped her astounded mother, after the distinguished visitor had passed on, "how could you?"

Molly gave good reason. "I fought," said she, "it wd be interestin' to tell my grandchillern."

Principal Peterson, of McGill college, Montreal, and previously principal of Dundee University college, paid a visit to Dundee recently.

The Earl of Aberdeen and Lady Aberdeen were present last week at the annual Highland gathering, held within the grounds of Haddo House.

The Shanghai correspondent of the Morning Post says that it is reported that China has decided to adopt the Japanese monetary system.

Mrs. Clay, a friend of Wordsworth, Tennyson, and Hartley Coleridge, has just died at Ambleside, at the age of ninety-four.

AFTER DOCTORS FAILED

Dr. Williams' Pink Pills Restore a Despondent Sufferer to Health.

"Although it is now some years since I found it necessary to take medicine of any kind, I attribute my present good health to Dr. Williams' Pink Pills." Thus writes Mr. Wm. M. Ferguson, St. John West, N. B. Mr. Ferguson continues:—"For years I was a sufferer from chronic bronchitis and general debility. I had always been delicate, but as I grew older I seemed to grow weaker, and at the approach of autumn I commenced to cough and had to remain in the house all winter. With the coming summer I always got a little better, only to be laid low again when the fine weather was over. During my last and most severe attack my cough became more distressing and I raised considerable phlegm, while at night I would be bathed in a cold clammy sweat. The doctor's medicine relieved my cough a little during the day time, but there was no other improvement as I had no appetite, the night sweats continued and I was growing weaker. I changed doctors three different times but with no improvement. Then I began to take cod liver oil, but my stomach had grown so weak that it refused to retain it. It was at this time when I was trying to reconcile myself to my fate that a pamphlet relating cures wrought by Dr. Williams' Pink Pills was left at my door. Although my friends thought me in a decline, and although I was feeling hopeless myself, I decided to try the Pills. After using several boxes, though I still continued to cough, I felt better in other respects, and my appetite was gradually returning. I was not only surprised, but pleased to find this improvement, and I gladly continued their use. By the time I had taken ten boxes the night sweats and the cough had entirely disappeared, and I was feeling quite vigorous. I took two more boxes, and felt that there was no necessity to continue the treatment; as I was in better health than I had ever been before. When I completed the twelfth box I weighed myself and found that I had gained 32 pounds. As I said before it is some years since my cure was effected, and I have not had a cough in any season since and have always enjoyed the best of health. I believe, therefore, that it is entirely due to the agency of Dr. Williams' Pink Pills that I am alive and well today, and I trust that others will benefit by my personal experience."

You can get these pills from your medicine dealer or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brookville, Ont.

HEALTHY APPLE DISHES.

With Nuts.—Pare and core a large apple for each person. Make a syrup in a deep saucepan of equal quantities of sugar and water (for six apples half a pint of each); boil ten minutes and then put in as many apples as the syrup will cover and cook until tender. If all cannot be cooked at once repeat the process, using the same syrup. Drain the apples from the syrup and fill the cores with any nice marmalade, boil down the syrup until thick and after sprinkling the apples thickly with any kind of chopped nuts, pour it over them and eat cold with cream.

Remember, when baking apples to baste them frequently with their own juice. This is as essential for good results as to baste a roast.—Country Gentleman.

**Grand Trunk
Railway System**

MONTREAL

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

4.45 p.m. (daily)

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

8.35 a.m., 11.50 a.m., 5.00 p.m. (Week days)

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

11.50 a.m. (Week days)

**Algonquin Park,
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Through Cafe Sleeping Cars to New York Daily.

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PACIFIC**

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

b 8.15 a.m.; b 8.30 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 8.35 p.m.

BETWEEN OTTAWA, ALMONTE, ARNPRIOR, RENFREW, AND PEMBROKE FROM UNION STATION:

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

a Daily; b Daily except Sunday c Sunday only.

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And arrive at the following Stations Daily except Sunday:—

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9.35 a.m.	Cornwall	6.34 p.m.
12.55 p.m.	Kingston	1.45 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	2.95 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
5.00 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.35 p.m. Mixed trains from Ann and Nicholas St. daily except Sunday. Leaves 6.50 a.m., arrives 1.50 p.m.

Ticket Office, 35 Sparks St. and Central Station. Phone 15 or 1195.

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Compare our prices with the prices elsewhere and do not forget to consider the quality, workmanship 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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MONTREAL

**PRESBYTERIAN
BROTHERHOOD**

Report of the First Convention at Indianapolis, November 13th to 15th. A complete 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 General 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.

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KOOTENAY FRUITLANDS

Choice tracts from ten acres to one thousand acres, on Kootenay Lake, Arrow Lakes, Slocan Lake, and in the subdistricts known as Nakusp, Burton City, Fire Valley, Deer Park and Crawford Bay. We can give you ground floor prices on land that will stand closest inspection. Write us.

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Students & Business Men**

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WINNIPEG, MAN.**

Grain of all Kinds.

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

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

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Are in every respect a Superior Biscuit

We guarantee every pound. A trial will convince.

**ALWAYS ASK FOR
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Thoroughly Cured by the Fittz Treatment—nothing better in the World.

Rev. Canon Dixon, 417 King St. E., has agreed to answer questions—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

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For an Ice Cream Soda or
A Fresh Box of Bon Bons
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Successors to Walker's
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**"ST. AUGUSTINE"
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The Perfect Communion Wine.
Cases, 12 Quarts, \$4.50
Cases, 24 Pints, - \$5.50
F. O. B. BRANTFORD
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BRANTFORD, ONT.
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**PURE ICE
FROM ABOVE
CHAUDIÈRE FALLS**

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

Prompt delivery. Phone 935



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Dam at Latchford," will be received at this office until 4.00 p.m. on Monday, September 21, 1908, for the construction of a dam across the Montreal River at Latchford, and dredging channel at Fork Rapids, District of Latchford, Ontario, according to a plan and specification to be seen at the office of J. G. Sing, Esq., Resident Engineer, Confederation Life Building, Toronto, on application to the Postmaster at Latchford, Ont., and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the printed form supplied, and signed with the actual signatures of tenderers.

An accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for two thousand five hundred dollars (\$2,500.00) must accompany each tender. The cheque will be forfeited if the person tendering declines the contract or fails 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.

R. C. DESROCHERS,

Asst. Secretary.

Department of Public Works,
Ottawa, August 21, 1908.

Newspapers will not be paid for this advertisement if they insert it without authority from the Department. 46-2



MAIL CONTRACT

SEALED TENDERS addressed to the Postmaster-General will be received at Ottawa until noon on Friday, the 9th October, 1908, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, 3, 3, 3, and 3 times per week each way between Byng Inlet and C.P.R. station, Parry Sound and C.P. Railway station, Point aux Baril and C.P. Railway station, Shawanaga (winter) and C.P. Railway station from the Postmaster-General's pleasure.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank Forms of Tender may be obtained at the Post Office of Byng Inlet, Point aux Baril, and Parry Sound, and at the Office of the Post Office Inspector at Toronto.

G. C. ANDERSON,

Superintendent.

Post Office Department, Mail Contract Branch, Ottawa,
21st August, 1908. 46-3


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 For Rent	4%

**PLENTY OF GOOD WARM AIR
AND OF A PURE MILD QUALITY**

The Kelsey Generator

Produces better air than the ordinary heater

THE KELSEY Generates air somewhat in the same manner as the sun.
THE KELSEY does not produce a burnt, bitrated air that is not fit to breath



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

Fergus, Ont., March 30th, 1908.
The James Smart Mfg. Co. Ltd.,
Brockville, Ont.

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

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

**THE JAMES SMART
MFG. CO. LIMITED.**
Winnipeg, Man. Brockville, Ont.

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Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

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

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



Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

A NY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 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 situate. Entry by proxy, may, however, be made at any Agency on certain conditions by the father, mother, son, daughter, brother, or sister of an intending homesteader.

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

Ottawa River Navig'n Co.

**Mail Line Steamers,
OTTAWA AND MONTREAL.
Shooting Rapids.**

Steamer leaves Queen's Wharf daily (Sundays excepted) at 7.00 a.m., with passengers for Montreal.

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

To Montebello every week day, 50c.

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

Ticket offices:—Ottawa Despatch and Agency Co., 75 Sparks Street; Geo. Duncan, 42 Sparks Street; A. H. Javira, 157 Bank Street; Queen's Wharf (Telephone 342).

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

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

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Head Office 17 Richmond St. W.

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