

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA

WEDNESDAY, SEPT. 8, 1909.

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## RAMAH

B. PAUL NEUMAN, IN THE SPECTATOR

<p>Sons of the exile and the bitter scorn- ing, Children of sorrow and the martyr pang, Still waiting in the darkness for that morning, Of which your prophets sang.</p> <p>Lo! in the East, what portent cleaves asunder The solemn shadows of your clouded night? Is this the radiant star of dawn, whereunder The land lies red and bright?</p> <p>Nay, but with flames of ruined shrine and dwelling, Have Lust and Murder stained the guiltless sky, And from that land once more the cry comes telling Of Rachel's agony.</p>	<p>Still in the valley of humiliation, The servant of Jehovah bows his head. Still in the wilderness the chosen na- tion Must lay their cherished dead.</p> <p>But thou, forget now how thy heavy burden, Hath lightened for the cruel world its load. Nor deem thy martyr-crown a meaner guerdon Than any man bestowed.</p> <p>Not Asshur's sword or Edom's male- diction, Shall rob thee of thy birthplace, O mine own! Over the stoney ways of thine affliction Move onwards to thy throne.</p>
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BIRTHS.

At the Manse, Gould, Que. on Aug. 26, 1909, to Mr. and Mrs. McQueen, a son. At Sundridge, on Aug. 18, to Dr. and Mrs. A. Carmichael, a daughter. On Aug. 30, 1909, to Dr. and Mrs. H. A. Robertson, 151 Herkimer street, Hamilton, a son. On Aug. 21, 1909, at 37 First avenue, Ottawa, to Mr. and Mrs. Hector K. Caruthers, a daughter.

MARRIAGES.

On Aug. 25, 1909, at the residence of the bride's parents, by the Rev. W. D. Reid, Frederick Woolven, of Philadelphia, Pa., to Florence M. eldest daughter of James M. Aird, of Montreal.

At 307 Wilbrod street, Ottawa, on Aug. 24, 1909, by the Rev. Wm. McIntosh, Margaret M. Taylor, second daughter of the late A. H. Taylor, to N. J. Hodges, youngest son of Mr. J. C. Hodges.

At the residence of the bride's parents, Hibbert, Ontario, on Aug. 18, 1909, by the Rev. R. G. McKay, of Cromarty, Mary Letitia, daughter of Mr. and Mrs. Hugh Norris, to William Allan Piper, of Fresno City, California.

At the Dovercourt Road church, Toronto, on Aug. 24, 1909, by the Rev. Dr. John Ross, of Fort Dalhousie, assisted by Rev. James Wilson, pastor of the church, Mr. Charles Law, son of Mr. W. S. Law, Tillsonburg, to Miss Jessie Morrison Ross, daughter of the late Robert Ross, of Ayr.

DEATHS.

At Waterloo, on Aug. 23, 1909, Mary Ann Fry, beloved wife of David Bean.

At his late residence, 177 Stewart street, Ottawa, on Aug. 26, 1909, William Gray, in his 68th year.

Suddenly, at the Ridge, West Hawkesbury, on Aug. 22, 1909, John, eldest son of Duncan Campbell, aged 49 years and two months.

Suddenly, at Lake of Bays, Muskoka, on Aug. 22, 1909, James, aged 12 years, and John, aged 10 years, sons of Rev. R. M. Hamilton, Weston.

At 21 Macpherson avenue, Toronto, Ont., on Aug. 8, 1909, Thomas R. Glover, aged 55 years, only son of the late Robt. Glover (formerly of the Quebec P. O.), and brother of Mrs. Alex. Brodie, Quebec, P.Q.

At 230 Nelson street, Kingston, Ont., on Aug. 26, 1909, Elizabeth Hyland, beloved wife of John G. MacFarland, aged 74 years.

At Hamilton, on Aug. 29, 1909, Elizabeth Johnson, in her 83rd year.

On Saturday, Aug. 28, 1909, at the residence of Mrs. James Armstrong, Richmond, Miss Jane Craig.

At his late residence, 134 Stewart street, on Aug. 28, 1909, John Burns, in his 78th year.

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## NOTE AND COMMENT

It is announced at Paris that within thirty days direct wireless communication between that city and New York will be established.

The Bishop of Birmingham has dropped his action against Canon Henson for preaching in a non-conformist chapel in defiance of his inhibition.

Investigation of congested populations in American cities, results of which were recently given out in New York, showed that Philadelphia stood third in evils of this sort, while New York was first and Chicago second.

According to the Times (London) the Canadian Pacific Railway will grant the use of its right-of-way for a special wire forming the connecting link between the Atlantic and Pacific cables of the proposed all-British round-the-world system.

Electrification of the G.T.P. Railway from the St. Lawrence to Moncton is being considered. A water-power site capable of generating upward of 100,000 horse-power, greatly in excess of the requirements, has been selected at Grand Falls on the St. Johns river, nearly equidistant from the two points between which electrification is proposed.

It is gratifying to note, says The Pioneer, an effort on the part of the Government to check liquor selling on vessels, and to secure thorough enforcement of the law against this dangerous practice. Owners of vessels have been notified that the law must be strictly obeyed. All that is needed in most such cases is action of this sort. Prevention is not only better but easier than cure, and it gives the public more confidence in the sincerity in the law-enforcing department.

The Advance, of Chicago, a conservative Congregational journal, has this to say: There is an incidental significance in Dr. Eliot's emphatic declaration that "in the new religion there will be no supernatural element." Dr. Eliot has been a recognized authority among Unitarians, and their publication society has issued numerous tracts from his pen. Therefore his utter rejection of the supernatural shows how far those Congregationalists who are proposing affiliation with the Unitarians may have to go to complete the alliance.

Two famous literary men, John Davidson, the poet, and Marlon Crawford, the novelist, have recently died, and the contrast in the manner of their deaths is strangely suggestive. Marlon Crawford kept his Christian faith; almost his last words were "I am with Jesus Christ. I enter eternity with serenity." Davidson was an atheist and died a suicide. He left his home and family at night, and no trace of him has been discovered, but papers left behind show that he intended to destroy himself. And his creed makes his suicide intelligible if not logical.

The comparative summary of the Northern Presbyterian church for the last six years contains matter for interesting study, remarks our excellent contemporary, the Presbyterian Standard, of Charlotte, N.C. It will be noted that the number of candidates for the ministry has fallen off 39, ministers have increased 72, churches have decreased 29, communicants have been added by examination 82,053 or an average 13,674. The increase the previous year was only 7,223. The total membership has increased 21,057. Total contributions have decreased \$435,065.

Reciting the terrible experiences of the inmates of monasteries and convents in the recent revolution at Barcelona, Spain, the Congregationalist tersely says: "It is only in Roman Catholic countries nowadays that monks and nuns are so hated and churches desecrated and pillaged." Although in Protestant countries the Roman Catholic Church enjoys its largest liberty and greatest prosperity, yet, if it could prevent it, the same Church would not allow a Protestant church in any nominally Catholic country.

An evangelist preaching a sermon to seven thousand people at a Sunday baseball game is one of the latest items of news from Minneapolis. The name of the preacher is the Rev. G. L. Morrill. The crowd is reported to have been greatly pleased by "the nature and brevity of his remarks." One of his "remarks" is said to be "the only sin of Sunday baseball is for the home team to lose, so I say to the Minneapolis boys 'Go in and climb a notch toward the flag.'" This is a queer way to inculcate that "righteousness that exalteth a nation!" Mr. Morrill is out of his element in a Christian pulpit; he should be "umprimg" the game!

The city of Montreal is approaching the crisis of its fight for honest civic government, says the Ottawa Citizen. Following the disgraceful revelations of the last two months before the royal commission, a score of aldermen have been placed on the stand and have virtually uttered a defiance against any interference with their grafting operations. Judging from the high character of the royal commission, there is little doubt as to what will be his finding when the commission closes. It will then be up to the reform committee to undertake the punishment of the guilty parties by instituting a series of criminal prosecutions, or else the whole investigation will be worse than useless, and the Tammany element which controls the city will be able to carry on with impunity.

The Student Volunteer Movement has registered calls from 35 missionary societies for 351 missionary workers in the foreign fields, 120 for China, 60 for India, 56 for Japan, 19 for Africa, 14 for Turkey and Asia Minor and smaller numbers for other countries. The Congregationalist call is for 45, the Canadian Presbyterians want 38, and the American Presbyterians 23, the Methodists and the Reformed 27 each, the Baptists 25. The Episcopal board has places now for 40 if it had the means and the men. Of the 351 desired, less than a third, 110, are asked to be in the narrow sense "ministers." Thirty-five men physicians are wanted and 28 women physicians; 28 men and 68 women are wanted as teachers, 10 as nurses and the call includes also printers, stenographers and carpenters.

By a recent treaty Great Britain obtains four small States in the northwest of Siam, which border on Burma. She makes to Siam a large loan, which is to be used in building a railway. The British already control the Malay Peninsula. At the southern extremity lies Singapore, one of the great seaports of the world, since the commerce with the Far East passes through the narrow strait which it dominates. The railroad will extend northward, through the British possessions and Siam, and connect with the British railroad systems of Burma and Hindustan, forming a trunk line from Singapore, the key to the Far East, to Afghanistan and the Persian Gulf. France long ago acquired the greater part of Siam. Considerable portions of the country are under French or British spheres of influence.

A scheme of international travelling scholarships for college students is under consideration in London. The scheme involves the United Kingdom, Canada and the United States, and contemplates ten weeks' travel for 28 men each in some other country than his own. After ten weeks' study under expert direction, observing social, political and industrial affairs, the students would return to their respective universities and report to their fellows the results of their observations. The period devoted to this work would come in between the junior and senior year.

The Christian, published in London, takes occasion to make favorable editorial comment on the fact that Lieutenant Shackleton, the hero of the South Pole, took occasion to acknowledge God's directing power in his expedition. It was at a banquet in London in which he said: "In this expedition we had miraculous escapes. We had moments when all seemed dark and black in front of us, and at such times we ascribed our safe progress through those perils to a Power greater than our own. No amount of leadership could have helped us as we were helped when we knew not what the next day would bring to us. We believed in that High Power down South, and it is only right to say that we believe in it now that we are safe back in the old country." This hero of the faith believes in God and is not afraid to make public confession of that fact.

Dr. G. Campbell Morgan is identified with a school of thought that makes much of the Holy Spirit, and therefore the following words from him have all the greater significance even if they seem to be somewhat severe:—"Therefore, let it be understood that the work of the Spirit in the world is not to make Himself the consciousness of the church, but to make Christ the consciousness of the church. The work of the Spirit in the world is to present Christ, to offer Christ to the world. The church of God all over the world is confronting a very subtle peril, that of putting the Spirit of God in a place of prominence that is unwarranted entirely by New Testament teaching. The movement associated with the phrase 'the gift of tongues,' at the present time has upon it the hall-mark of hell. Let there be no mistake about this. The terror of it to my heart is that some of the sweetest saints of God, the very elect, are being deceived, because they lack this fundamental intelligence of what the mission of the Spirit really is."

Pathetic interest attaches to a question that is now agitating the American municipality of Niagara Falls and the Queen Victoria (Canadian) Park Commission. The question is, which nationality shall pay the expenses of burying the bodies of the suicides and other unfortunates who meet death in that famous vortex? The most of the suicides are either American citizens or originate on the American side, but the most of the bodies are cast ashore on the Canadian side after escaping from the eddies below the falls. About \$500 a year is involved in the question. Heretofore the practice has been for the Canadian authorities to bring the bodies to the ton of the bank at an expense of about \$60 for each body, and the city of Niagara Falls has attended to the burial. But this season the number of suicides has been unusually large, and the Canadians ask the Americans to pay a larger share of the expense. This the Americans had declined to do at last reports and the report says the matter may go to the Provincial Parliament for settlement.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## THE SUPREME BOOK. I.

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

The famous story of Sir Walter Scott's death-bed tribute to the Bible has become so familiar that there is danger of it being regarded as a common-place. But the fact that the great master of books, the very wizard of historical fiction, should have almost impatiently said to his son-in-law, Lockhart: "There is but one Book," imperiously demands our trust attention and our deepest study. Every writer of real books since that saying was uttered registers agreement with the splendid assertion of Scott. Every successful author has enriched his pages by quotations from "the well of English undefiled," and every orator of note has gilded his meander language with the vivid gleams of some Scriptural statement. Such masters of assemblies as Lincoln and Bright and Gladstone spoke a language that was shot through and through with the shining threads of Biblical diction, and a recent aspirant for presidential honors electrified the country by a luminous and daring allusion to the crown of thorns and the cross of gold. The public platform would lose its most splendid source of power if it dispensed with the accent caught from Holy Writ, and when the orator will have forgotten to learn its thunder-music or its wooing note he will be shorn of the locks of his power and be weak as other men. The most successful literary effort of our day is surcharged with the force of Bible scene and Bible language. Writers have discovered that the outstanding fact of history is the persistence of the religious instinct and that the people read with greatest avidity the work that deals with deep and eternal verities. Great painters dip their brushes into Biblical coloring and hold their highest place in the world's galleries when they depict scenes that are of perennial interest to the human family. Composers, remembering that religion is the mother of music, catch the divine afflatus and fill the world with the grandeur of oratorio and the simple sweetness of the Gospel hymn. And thus one might go on to show how the Bible is the supreme and pre-eminent Book, the Book in the field of time to which all other books do profound obeisance.

Nor is it in any sense a strange thing that we should have this Book. To our minds there is antecedent probability for its existence. If men think it well to place upon record the transactions in history which they deem important, it is but reasonable to think that God would do the same thing. Once this antecedent probability is allowed we take up the Book and it becomes its own best witness.

There may be those who would consider this statement a begging of the question because they say they do not admit the idea of God. It is not our purpose in these articles to enter into an argument to prove by mathematical demonstration the existence of God. The Bible assumes God—it does not try to demonstrate Him. And the Bible takes this course because it seems as unnecessary to demonstrate God to human beings as to prove the existence of air to the flying bird. We live, move and have our being in God. No people of any tribe or color or race have been found without the idea of God. It is an absolutely universal instinct and intuition. Human philosophy in its infinite conceit has denied this but has been compelled to invent and deify impersonal force in order to get a working hypothesis. Atheistic philosophy has failed to convince the human heart. A noted writer has well expressed this when he said: "It is easy for the fool, especially the learned and scientific fool, to prove

that there is no God, but, like the murmuring sea which heeds not the scream of wandering birds, the soul of humanity murmurs for God and confutes the erudite folly of the fool by disregarding it." It was fashionable for a school of infidelity in America to deny the existence of God and spell God with a small g. But a man does not blot out the sun by closing his eyes and saying there is no sun, neither can a school annihilate God by a trick in orthography. There is such colossal vanity and assurance implied in a man who denies God and who thus sets himself up against a universal instinct, that the Bible itself loses patience with him and calls him a fool. Even the sceptical Renan said: "It is in the moments when we are best that we believe in God." Despite temporary eclipses of faith the fact of God is supreme in the human heart and hence the Book He has given us is the final court of appeal in deciding the rightness or the wrongness of life and action.

Paris, Ont.

THE GROWING GIRL AS A  
PROBLEM.

By Mary Wood-Allen, M.D.

The adolescent girl is a big problem to her mother, who although she herself passed through the period of adolescence, seems to have forgotten all that that experience might have taught her. She is apt to judge the girl from her own adult standpoint, and to censure her for conduct that to the girl seems perfectly reasonable. The mother has forgotten how, in those growing years, she was tossed about and bewildered between the emotions of the woman and the unformed judgment of the child.

The girl is a problem to herself with this disadvantage, that she has no precedent in her own life by which to guide herself. She never walked this path before and is therefore not to be expected to know whether the by-paths lead, or what dangers may lurk around that turn in the road.

If now the experience of the mother could be utilized in the guidance of the inexperienced girl, many dangers might be averted. We must not expect, however, that the girl will spontaneously accept the lessons to be learned from the mother's girlhood; it is the mother who must find a way to make those lessons appeal to the girl. This is not to be accomplished by moralizing, by scolding, by tearful appeals or by reproaches. The mother's knowledge cannot be transferred to the girl by any arbitrary method of compulsion or even by direct inoculation. It can only be communicated by absorption, and for that there must be skillful preparation of both participants.

The wisely guided mother will not wait until the storm of adolescence has begun to be felt in the young nature, but foreknowing the stress and strain that will then come, she begins long in advance to fit both herself and her daughter to meet it. Knowing that in the coming days the girl's individuality will begin to assert itself, and she rebel at the dictation to which she has heretofore willingly yielded, and knowing, too, that more than ever will the wise counsel be needed, the mother begins gradually to let go as dictator, in order that she may more firmly take hold as sympathetic, confidential friend, sure that she can influence where she would fall to command.

With wise foresight, she begins years in advance to teach the little girl to govern her conduct by reasons rather than by impulses, leading her to discuss the pros and cons of causes of conduct before coming to a decision; so that a habit of reasoning will be formed before the day of strong emotional impulses arises.

## WHITE SLAVE TRAFFIC.

The Dominion Presbyterian has been asked to publish the following appeal. It speaks for itself:

"Readers know something of the heartless traffic in young girls for immoral purposes, carried on by abandoned wretches of both sexes, who do not scruple to traffic in guiltless and weak humanity. Hon. E. W. Sims, of Chicago, believes that there are not less than 15,000 foreign girls imported and sold into this traffic annually in the United States and Canada, and probably three or four times as many native born girls find their way into the same hopeless life of vice. And all to line the pockets of wealthy traffickers in women.

"Two comparatively poor women have recently set in cash \$5, the one to Rev. Dr. Carman, the other to Rev. Dr. Shearer, president and secretary respectively, of the Moral and Social Reform Council of Canada, which has undertaken the laudible and difficult task of fighting this horrible traffic.

"This council is interdenominational, and represents the Church of England in Canada, the Methodist church in Canada, the Presbyterian church in Canada, the Congregational church in Canada, the Trades and Labor Congress of Canada, the Dominion Grange and Farmers' Association, and the Salvation Army.

"Are there not countless other women, as well as men, throughout Canada, who would esteem it a privilege to have a similar share in this humane and much-needed work? If so, money may be sent to, and will be duly acknowledged by, the treasurer, Mr. Henry Moyle, or the secretary, Rev. Dr. Shearer, either of whom may be addressed at 435 Confederation Life Building, Toronto. These gentlemen, and those associated with them, are doing this work entirely without remuneration."

## ARRESTED FOR SELLING BIBLES.

The Presbyterian Record for August contains a startling revelation of the condition of affairs in Elizavale Valley, Nipissing, Ont. A few days ago Mr. Hubert Fresque and his companion went to the village to sell Bibles and other books for the Presbyterian Mission Society. The first morning they sold a Bible to the hotelkeeper and then proceeded to call at the houses in the village. After they had called at three or four houses they were accosted by the police magistrate who warned them to leave the municipality at once, stating that it was a shame and a pretty bold act to dare sell Bibles, falsified, in a Catholic community, and also said that it was in his power to have them fined fifty dollars each for having broken the municipality's by-law.

The magistrate is also reported to have said: "I will not do so if you and your companion leave the place at once, and also not try any other communities along the line, for I will have men placed all along the line to watch you both. Knowing that a license is not necessary for selling Bibles in British territory, Mr. Fresque and his companion both advised the magistrate to do his duty, and at 11 o'clock they were arrested and told to appear before the police magistrate that evening at 7 o'clock. The court was held in his private house. They were fined \$1 each with costs, but both refused to pay. They were then sentenced to ten days' imprisonment. The case is now before the Toronto court, and the outcome is being looked for with interest by all Protestant denominations.

## WHY WE LOVE ISAAC WATTS.

By W. W. Davis.

"The fineness which a hymn or psalm affords  
Is when the soul unto the lines accords."

—George Herbert.

Among all our hymn writers,—and in the index of a late manual of worship there are nearly three hundred names given—none come to us with so warm a personal regard as Dr. Watts. He seems like an old friend. He was beloved of our ancestors for many generations. In fact, for a hundred years he had the field of song to himself. In my library is a copy of the *Psalms and Hymns of Isaac Watts, D.D.*, bound in one volume. Philadelphia, so late as 1823.

He is the poet of childhood. Can we ever forget in our first reader,

"How doth the little busy bee  
Improve each shining hour,  
And gather honey all the day,  
From every opening flower."

And this lullaby sung by many a fond mother over the cradle comes to the grown man like an echo from glory:  
"Hush! my dear, lie still and slumber,  
Holy angels guard thy bed!  
Heavenly blessings without number  
Gently falling on my head."

Certain hymns may exceed any one of Watts in popularity, as "Rock of Ages," by Toplady; "Just as I Am," by Charlotte Elliott; "Lead, Kindly Light," by Cardinal Newman; "Nearer, my God, to Thee," by Mrs. Adams; "My faith looks up to Thee," by Dr. Smith; "Jesus, lover of my soul," by Charles Wesley. But for originality of treatment, variety of theme, for every mood, for every occasion, for every subject, Dr. Watts easily stands pre-eminent in his long list of sacred songs, excelled in number only by Charles Wesley.

In sublimity of thought, in majesty of utterance, one hymn of Dr. Watts stands above all others.

"When I survey the wondrous cross  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride."

Matthew Arnold heard this song at Ian Maclaren's church in Liverpool, spoke of it afterwards as the greatest hymn in the language, was heard humming it to himself after dinner, and in a short time was dead. No fitter requiem for the son of Dr. Arnold.

We must not forget another gem of our infancy. Did you learn it in the crib or at Sunday school?

"When I can read my title clear  
To mansion in the skies,"  
Some critic calls the last stanza the smoothest of all rhyme:

"There shall I bathe my weary soul  
In seas of heavenly rest,  
And not a wave of trouble roll,  
Across my peaceful breast."

It was the happy lot of Dr. Watts to make the longest visit on record. A delicate constitution, continued study, and frequent sickness, made it necessary to give up the active duties of his pastorate at Mark Lane's chapel, London, and he accepted the benevolent invitation of Sir Thomas Abney to become a member of his household. In this welcome retreat he remained from 1712 to his death in 1748. He gave the family his daily prayers and counsels, and they lavished upon the invalid every solace of a gracious hospitality.

Toplady was told by the Countess of Huntingdon that visiting Dr. Watts on one occasion, he said: "You come to see me on a remarkable day. Why remarkable? she asked. Why, continued the doctor, on this day thirty years ago I came to the house of my good friend Sir Thomas Abney, intending to spend a single week under his friendly roof, and I have extended my visit to exactly thirty years. Lady Abney, who was present, added, And it is the shortest visit my family ever received.

Seen in a crowd, the good doctor would not have been taken for a man of genius. He was short and spare,

with a low forehead, small eyes, and dull expression unless excited. We have all heard his reply in one of his inferior stanzas to a man, surprised at his inferior appearance, exclaiming, What is that the great Dr. Watts? "Were I so tall to reach the pole,  
Or grasp the ocean with my gnan,  
I must be measured by my soul—  
The mind's the standard of the man."

A spirit of sweet resignation. To Lady Abney and the family, he would often say, "I bless God I can lie down with comfort at night, not being solicitous whether I wake in this world or another." He selected his burial place. Not with kings and statesmen under the gothic arches of Westminster Abbey, not with heroes and artists under the dome of St. Paul's cathedral, but in secluded Bunhill Fields, "deep in the earth, among the relics of his pious fathers and brethren, whom he had known in the flesh, and with whom he wished to be found in the resurrection."

In this gray old cemetery, open to the sky, aside from London's roar, Dr. Watts sleeps in glorious company: Joseph Hart, who sang,

"Come, ye sinners, poor and needy,  
Wear an wounded and contrite,  
The learned John Owen, Daniel Defoe of Robinson Crusoe, John Bunyan of Pilgrim's Progress, George Fox of the Quakers, and Susanna Wesley, mother of John and Charles. Of several verses on her moss-covered tombstone, this is the last:

"A Christian here her flesh laid down,  
The cross exchanging for the crown,  
In sure and steadfast hope to rise,  
And claim her mansion in the skies."

—Lutheran Observer.

## PRAYER FOR COLLEGES.

Our valued contributor, "Ulster Pat," sends us the following timely item, which we publish with pleasure:

Last year the Rev. Chas. Brown, the President of the Baptist Union of Great Britain and Ireland, in the course of his presidential address made some remarks which may have a local application. If Canadians take Mr. Brown's remarks to heart, it would perhaps be the best service they could render to their theological colleges. The following are the remarks referred to: "Many things are prayed for in our prayer meetings. The pastor, when there is one, is generally lovingly remembered. When one is needed there is generally united prayer that God will send an under-shepherd, a man after His own heart, to be the guide and leader of the flock. Missionaries and their work are remembered, the Sunday school and its teachers, the Church in its manifold operations, and much more. It is a long time since I heard a prayer in any prayer meeting or from any pulpit on ordinary occasions, for our theological colleges, their principals, tutors, and students, and that God would continue to raise up and send forth preachers and pastors for our churches at home. Yet there is much need for the prayer. Organized Christianity is passing through a critical time. The prosperity and even the continuance of the Christian Church as an institution is intimately bound up with the ministry. Our history for the next fifty years will depend very largely on the men who occupy our pulpits, and I can conceive of no subject of more vital importance than that to which I now invite your attention—viz., the Christian ministry."

"A martyr in the cause of Italian liberty," says the *Rome Gazette*, "recently died in that city. Annibale Lucatelli was 85 years old. In the '50s he was active in many revolutions against the church, having been one of the ten hot-heads who incited the revolt of 1851, which failed. His brother was executed, and he was sentenced to the bagnio for life. Together with a number of colleagues he was pardoned in 1870, and received a professorship at the industrial museum, where he was known as King Humbert's personal friend."

## THREE LAWYERS.

(By Rev. Frank P. Miller.)

Four hundred years ago, the tenth of July, John Calvin was born. This fact will turn the attention of Christians to his name and works. It may also be remembered that Calvin was a lawyer, who, as a law student, gave promise of exceptional ability. It is not generally known, or, perhaps, not common to think of, the debt of our Christian religion to men of the legal profession. Perhaps the first name, chronologically, will be disputed. I think rightly this name should be classed with lawyers. The three lawyers are Paul (Saul of Tarsus), Augustine and Calvin.

Now as to St. Paul. That he was a doctor of the law will be seen from the fact that he was a member of the Sanhedrin, an active force in execution of the laws, and with legal training. Augustine was a practitioner before the courts at Rome, and was a noted pleader when he became a Christian. Calvin is not known ever to have argued a case, yet he was qualified by a law course at Orleans, where, to use a statement by a biographer, "he was considered rather a master (teacher) than a scholar." In the absence of the professors he frequently supplied their places, and acquired so much esteem in the university that he was offered a doctor's degree. It is not a little suggestive that these three men, all lawyers, should stamp their influence upon the Christian Church. In the first place, the legal mind better than any other is able to understand the force and evil of transgression of the law. Secondly, the legal mind can perceive the difficulties which must arise when the subject of pardon is raised. Thirdly, the legal mind is best equipped to arrange the materials of a case into a correct, logical and forceful system.

It is no wonder, then, that Paul, Augustine and Calvin, three lawyers, should so markedly influence the whole of Christian history. Sin and redemption both relate to the law. 1 Cor. 15: 56; 1 John 3: 4; Matt. 1: 21. Our religion must have its legal side, which from one point of view is its chief side. Jesus came to deal with sin. Sin is transgression of the law. To deal with sin is the work, or prerogative, of lawyers. Hence, no man could be better fitted to expound the great facts of Christ's life and the features of the ceremonial law than a lawyer. The law and the gospel are not the same. They are related as a physician's diagnosis is related to his treatment of his case. Unless men have a true view of sin as related to God's law, they will have a faulty view of the work of Christ.

For their system of theology, as lawyers, it will be noted that these men went to the Fountain-head, who is God. They exalted him as Sovereign, as Law-giver (Isa. 33: 22), and exalted law, obligation, responsibility and faithfulness. They viewed God as Legislator, and exalted man as the administrator of the divine will. They taught human accountability under the divine will.

The effects of this system were manifold. Under it grew such men as William of Orange, called the Silent; Jerome of Prague, Huss, Wickliffe, Coligny, Bunyan, Knox, Ridley, Latimer, Cranmer, John Howe, and thousands whose names are known only to him who knoweth the secrets of the universe.

Another effect was the establishment of republics in both State and Church. Another result was the exaltation of learning, which received a mighty impulse from this system.

It must be said, that no system can so surely be right, either as a philosophy or a religion, or both, as that which begins with God, and centers everything in His will. This is the chief trait of the system of these three lawyers, and their system is practically a unit. Theirs will be the final philosophy and final religion, and their system will battle on and on till he indeed becomes "all in all."—Herald and Presbyter.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## CLOSE OF PAUL'S THIRD MISSIONARY JOURNEY.\*

By Rev. C. MacKinnon, D.D.

Finding disciples, v. 4. A disciple is just a scholar. But merely to visit a school or to sit on the benches with the other pupils does not make one a scholar. There must be a desire to learn from the master. On one occasion a man actually went a thousand miles and back, and supported himself at great expense, that he might spend a few weeks with Agassiz at his summer school at Penikese. The great naturalist could teach him more science in an hour than any man living; and it amply repaid the learner the trouble and expense to be a short time listening to so gifted a teacher. Are we disciples of Jesus? Do we desire to learn of Him? Are we willing to walk many miles, to make serious sacrifices, and to go to much expense, that we may study His Word and have fellowship with Him? One hour in His presence can teach us more than we can learn from all other teachers in a life time.

And children, v. 5. A little Sunday School scholar in Jamaica was once very ill; and after he got better he told his missionary that he had often wished to have him come and pray for his recovery. "But," said the missionary, "I hoped you prayed for yourself." "Indeed I did." "And how did you pray?" "I just begged, and God made me well." The little chap had got the true idea of prayer. It is as simple as that for us all. It is just to come to God, like empty-handed beggars, to ask for what we need, and take what He is so willing to give.

Kneeled down on the shore, v. 5. "I am puzzled about one thing," said a visitor at a Government mint to a friend who was in charge, "and that is, why you do not have more help. People might rush in and overpower you and carry off a lot of this gold." The friend replied with a smile, "There is no possibility of that. Should I require help, all I need to do is to press this button." Is it a puzzle to some people that men who have been the victims of great vices, have become Christians and have been able to overcome their temptations and never to fall again? The secret is that they have learned to press a button that called almighty power to their assistance; and that button was prayer. Anywhere in the quiet of the home, in the busy thoroughfare of the city, amidst the solitude of the prairie, the grandeur of the mountains, or on the sea-washed shore, wherever the tempter comes, we have but to pray, and our Deliverer is at hand.

Philip the evangelist, v. 8. Four daughters which did prophecy, vs. 8, 9. The whole family serving God; the father preaching, the four daughters also speaking in the name of the Lord. It is a very beautiful family life when children follow their parents in loving and serving God, and all unite in doing what they can to bring others into the same love and service. A home like Philip's is a beauty spot in the landscape, even if it be a plain, unpainted and unadorned cottage. The training of such a home is a richer inheritance than lands or gold; and the memory of it, when life's separations scatter the household, is a sweet bond that nothing can sever. And think of the joy of its daily life; no jarring or discord, for young and old have one common interest—their hearts are one; no wearying of the daily routine, for, where the service of God is the chief care, every day

brings some new and delightful task to be done for the Lord of love, and some new token of His gracious presence.

Thus saith the Holy Ghost, v. 11. Once, during the earlier attempts of Pizarro to conquer Peru, there came a time when all his followers were about to desert him. Drawing his sword, he traced a line with it from east to west. Then turning toward the south he said: "Friends and comrades, on that side are toil, hunger, nakedness, the drenching storm, desertion, death; on this side are ease and pleasure. There lies Peru with its riches; here Panama with its poverty. For my part, I go to the south." So saying, he stepped across the line, and, one after another, his men followed him. To us, as to Paul, the Holy Ghost may speak, bidding us enter upon a path leading to toil and danger, and perhaps even death. But no one ever made a mistake in following that Leader. For He guides to the truest success and highest joy.

For the name of the Lord Jesus, v. 12. A beautiful story of Lady Augusta Stanley has often been told. One day she was dressed for a reception at the Queen's palace, when a messenger came to her in great haste from one of the hospitals. A poor woman, whom she had often visited and comforted, was about to undergo a serious operation. She begged that Lady Augusta should be sent for. "If she will hold my hand," said the woman, "I can endure it." Lady Stanley at once threw a cloak over her rich dress, and hastened to the hospital. There she spoke a few brave words of cheer to the sufferer, and then held her hand until the operation was over. In the summons from the poor, sick woman, the noble lady heard the summons of Jesus, and His bidding must be done first, even though the Queen was waiting. So should it be in our lives. Any pleasure, any engagement, should be set aside, when our Lord calls.

## PRAYER.

Almighty God, Thou art a Spirit. Thou art the King—eternal, immortal, invisible; the only wise God. Thou didst send Thy Son to die for us, and rise again, and teach us Thy will, and bid us welcome to the feast of Thy love. We did scornfully treat Him, we stoned the prophets from the beginning, and Thy Son we slew and hanged on a tree. But we knew not what we did. We bless Thee that our ignorance is herein our privilege. May it never deter us from zealous action; but fearlessly, lovingly, with full trust upon the living God, may we go forward to do our duty as we may be able to discharge it, knowing that we do not see all, we cannot measure all, we can follow ourselves but a very little way. We are multiplying ourselves a thousandfold every day, so that at last each man may be found to be as a great multitude. This is the way of the Lord; this is the plan of the Most High; Thou wilt carry it on, and none can stay Thy hand. We will say, therefore, with our whole heart's love, The will of the Lord be done. Amen.

Where'er a noble deed is wrought,  
When'er is spoken a noble thought,  
Our hearts in glad surprise  
To higher levels rise.

The tidal waves of deeper souls  
Into our inmost being rolls,  
And lifts us unawares  
Out of all meaner cares.

—Longfellow.

Nothing is sweeter than love, nothing more courageous, nothing higher, nothing wider, nothing more pleasant, nothing fuller nor better, in heaven and earth, because love is born of God, and cannot rest but in God, above all created things.—Thomas a Kempis.

## LIGHT FROM THE EAST.

Evangelists—Were an order or body of men in the early church, after apostles, and before pastors and teachers. They corresponded to our foreign missionaries. They visited communities not yet reached by the gospel, and published both to Jews and heathens the facts and purpose of Christ's life and death. The name indicates a work rather than an office; the evangelist might or might not be an elder or deacon, but he was sometimes set apart for this special service. In the third century the word was applied to one who had written a Gospel, and later still to the deacon who read the Gospel in the church service. It is not used in the New Testament or in the early church in the modern signification of revivalist.

Prophet—Is one who foretells future events under the influence of a special gift from Christ, which the man's own spirit can control. But generally in the New Testament, it means the office of one who edifies the church by preaching under the direct influence of inspiration, interpreting the mind of God, revealing the secrets of the hearer's inner life and converting unbelievers. But their tendency to independence brought these prophets into collision with church authority, and they soon ceased to exist.

## PURIFY OUR SCHOOLS.

There is a fact that deserves to be in mind always as the educational tendencies of to-day are observed. It appears in the aggregate to be an assault upon the fundamental doctrines of the Christian religion. All diffidence is thrown off in many places. The minds and hearts of the young men by text-books and teachers are poisoned and their lives wrecked. Hundreds know it, or ought to know it, and none take the step to remedy the monstrous evil. One young man, a consistent and humble Christian in life and a firm believer in Christ, passed on in school to graduation with his faith gone, his life miserable with doubts, his conduct un-Christian and shameful, all on account of the influence of the professor of "moral philosophy-ethics" upon him. That is his own testimony. Yet this is an occurrence here in North Carolina.

Yes, the verity of the doctrines of Christ are attacked boldly or clandestinely in our schools, and it behooves the children of God to stand by their banner. We heartily endorse the following words of the Bishop of Liverpool:

"In apostolic days men advocated a Gospel without the Cross. But St. Paul would have none of it. In the fourth century Arius taught a Christianity without a perfectly divine Savior, and the Church would not have it. In the fifteenth century the Renaissance, intoxicated by the discovery of Greek and Roman Literature, despised the 'Jargon of St. Paul,' and would have paganized Christianity, but the Reformation brought Northern Europe back to the Scriptures and to Christ. To-day men are asking us to be content with a perfect human; with a Bethlehem where no miracle was wrought; with a Calvary which saw sublime self-sacrifice, but no atonement for sin; with a sepulcher from which no angel's hand rolled away the stone. But we must have none of it. We will hold fast, we will transmit the faith once for all delivered to the saints. We will hand down to our children, we will proclaim to all the tribes of the earth, Christ Incarnate, Atoning, Risen, Ascending, our Intercessor at God's right hand, waiting to come again to judge the quick and the dead."—Presbyterian Standard.

\*S. S. Lesson, Sept. 12.—Acts 21:1-17. Commit to memory vs. 13, 14. Golden Text.—The will of the Lord be done.—Acts 21:14.

THE CHURCH IN THE HOME.

A little city of fifteen thousand inhabitants suffered an epidemic of scarlet fever, which resulted in the closing of the schools, the clubs, the Sunday schools and the churches. It was a church-going community, and Sunday brought a strange quiet in the absence of church bells and companies of people going to church. Many households wondered how the day would be spent, and rose with little purpose for its observance, save to keep it quietly at home.

But the pastors of the dozen churches had taken counsel with one another, seeking a plan whereby they might save the day to the calendar of the spiritual life of their people by some measure adapted to their situation. So they prepared a little service adapted for use in the home, and a short sermon, and hymns with music, and these they caused to be printed on Saturday in the local papers of the village and scattered Saturday night in all the homes.

The editors were interested in helping the enterprise, and gave largely of their space to setting forth the plan, and even secured from each minister a little sermonette in addition to the general homily, so that each family could have a message from its own pastor as well as the general sermon prepared by them all.

"At the regular hour of the morning service let every man be a priest in his own house," read the letter which walls to thank God for: and not to be accompanied by the service, "and let no sense of novelty deter the members of the family from gathering for a brief service within the home."

In very many homes the plan was carried out. The parents assembled the children about the piano where they sang "Safely through another week," and then united in the Lord's Prayer. Then followed the Psalm and New Testament lesson, and then the family prayer and the sermon. There were other hymns—"There's a wideness in God's mercy," and "Father, what-ere of earthly bliss," the words and music of which were in the papers. But most homes contained hymn-books, and these helped.

The service was varied in different homes, but most families followed it essentially as prepared. Then came the little sermon on the influence of the home. That also was printed in the paper. It told of the kinds of love that bind the home together, and of the joys of the home life. It asked that on this day each home realize how much it had within its own four too sorry that for this day its members had only God and each other and the home. And it pleaded that the spirit of Christ might come largely into the home, in order that the home spirit might be carried out into the world to make a brotherhood in the spirit of Him Who came into a home of earth to fit men for a heavenly home.

Perhaps a thousand homes used the service. Many of them testified to the good it did. In some homes, where there was sickness and quarantine, the service was an especial blessing. In others it was a reminder of blessings too little appreciated. In not a few it had its influence in changing what might have been a day of restlessness and chafing under restriction into one of glad service.

When it was over, and the testimonials came in of the good that had been done, those who had devised the plan felt that He Who makes even the wrath of man to praise Him had wrought through that sickness a blessing to many lives, and that the silent Sunday had been among the "all things" that work together for good to them that love God.—Youth's Companion.

I will give you three secrets of success—piety, perseverance and probity; a gracious soul, a forceful will and a blameless life.—J. T. Davidson.

The safest way, I am persuaded is to lose and win with Christ, and to hazard fairly for Him. For heaven is but a company of noble ventures for Christ.—Samuel Rutherford.

AN ALL-POWERFUL HELPER.

What a precious word for the weary is this: "Cast your care upon him, for he careth for you." I need hardly inform intelligent readers that this verse literally reads: "For he has you on his heart." He who piloted the patriarch through the deluge, and fed the prophet by the brook, and applied the widow's cruse, and watched over the imprisoned apostle, and numbers every hair of our heads, he has every one of us on his great, almighty heart! What fools we are to tire ourselves out and break ourselves down, while such an all-powerful helper is close by our side. Suppose that a weary traveller who is trudging uphill were overtaken by a wagon, whose owner kindly said to him: "My friend, you look tired; throw that knapsack into my wagon; it will rest you, and I will see that it is safe." Imagine the foolish pedestrian eyeing him suspiciously, and blurting out the churlish reply: "I can't trust you, sir; drive along; I'll carry my own luggage." But this is the way that tens of thousands of Christians treat God.—Dr. Cuyler.

THE BOND.

The far winds brought me tidings of him—one

Who fought alone, a champion un-afraid,  
Hurt in the desperate warring, faint, fordone;

I loved him, and I prayed.

The far winds told the turning of the strife;

Into his deeds there crept a strange new fire,

Unconquerable, the glory of his life  
Fulfilled my soul's desire.

God knows what mighty bonds invisible

Gave my dream power, wrought answer to my prayer;

God knows in what far world our souls shall tell

Of triumph that we share.

I war alone; I shall not see his face.

But I shall strive more gladly in the sun,

More bravely in the shadow, for this grace:

"He fought his fight, and won."

—British Weekly.

SIN'S GREEDINESS.

There is no form of sin that does not affect in every department of one's life the one who commits it. A man who was making a special effort to succeed in an entirely secular matter which was nevertheless of great importance to his well-being, was at the same time having a fight to keep his spiritual life at its highest and best. Then he realized that he had no right to expect to succeed in the first detail, which called for the most watchful care, unless he won the victory also in the other seemingly remote effort. Failure in the one would surely tend toward failure in the other. Victory in the one would give added strength for the other. We are not, like ocean steamers, built in separate water-tight compartments. Our lives are intercommunicating between head, heart, hands and spirit. There is no such thing as a "one sin" man. Sin's love of company is beyond the control of one who gives any sort of sin a welcome.—S. S. Times.

EARLY TRIALS.

The earthly trials that come to us are God's means of securing our heavenly joy. They lie upon the road we have to travel, and they help us forward. As means of sanctification they make us "meet for the inheritance," if Christ prepares mansions for his people, it is by preparing them for the mansions. The affliction is not merely light compared with the weight of glory, but it actually worketh that very glory, and secures it. It holds a chief place among the "all things" that work together for good.—Sunday-at-Home.

TEMPERANCE IN ALL THINGS.\*

By Robert E. Speers.

The glory of life is self-development. The glory of life is self-suppression. The glory of life is indulgence. The glory of life is abstinence. How can these contradictory statements be true? Because there are two selves—a higher and a lower. To the higher Jesus says, "I am come that ye may have life abundantly." To the lower the word of God is, "Put to death therefore your members which are upon the earth." It is precisely by dying in the lower sphere that we live in the higher. We close up all the low ranges of baser possibility and find ourselves free to the endless joy and experience of the life eternal.

But people are constantly talking to us as though there were no death or abstinence or self-repression necessary. We know better. Throughout the whole of life we see achievement and attainment associated with sacrifice and self-denial.

There are things to be given up because they are bad, bad for us and bad for others. The doctors may dispute over the harmfulness of alcohol, for example. There is little dispute left, but even if there were much the common man sees enough of the devilish effects of liquor drinking so that he needs no doctor's certificate to warn him that this is one thing where he need not hesitate for a moment to exercise a temperance that means abstinence. The use of liquor is evil for the user and it deprives him of an efficiency as a man which society has a right to demand he shall not sacrifice to an appetite. Many railroads now enforce on their employees the principle of total abstinence. The New York Times recently advocated the requirement of total abstinence as a qualification of automobile drivers before they could obtain licenses.

And in all things allowable in the physical life there should be temperance. People have no right to be gluttons in food, sleep or play. For all indulgence of mere physical appetite, for all sensual excess, even in things not sinful, we shall have to pay some penalty, in the letting down of the love, in the relaxation of the will, in the slackening of the sovereignty of the highest.

The only way many people can save for future need or to help others, or indeed the only way many can get along at all, is to exercise close self-control in all expenditures and to avoid all possible waste. There were two families living at Andover side by side on the same income. One always managed it and the other was always in difficulty. One day the mother of the second family said to the other, "I don't see why we have such a hard time. We never buy anything that we don't need." "Oh," said the other, "we never buy anything we can do without." There are some who have to live by this principle. If others introduced only a little of it into their lives they would be much happier and much better able to help others who are in real need.

The call of Christ's cross to us in the innermost law of life is the call of life by way of surrender.

"O Cross that liftest up my head,  
I dare not ask to fly from thee;  
I lay in dust life's glory dead;  
And from the ground there blossoms red  
Life that shall endless be."

DAILY BIBLE READINGS.

Mon.—Self-repression (Rom. 13: 11-14).

Tues.—Denial of lawful things (Matt. 5: 29, 30).

Wed.—Excess is slavery (I Cor. 6: 9-20).

Thurs.—Dangers of excess (Jude 10-16).

Fri.—Sober advice (Tit. 2: 12).

Sat.—Using not abusing (I Cor. 7: 22-24, 29-31).

Y. P. Topic, Sunday, September 12, 1909—Temperance in all things (I Cor. 9: 23-27).

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Manager and Editor

OTTAWA, WEDNESDAY, SEPT. 8, 1909.

It is scarce proper that one man's  
life should so seriously affect business  
affairs. Mr. Harriman is seriously ill,  
and Wall street, New York, as well as  
other financial centres, stand by in ap-  
prehension as to what effect his death,  
should it occur, will have on stocks.  
Surely the world's business can go on  
just the same without Mr. Harriman.  
The apprehension is, we fancy, largely  
the result of speculative operations.

Canada's great railways are not to  
enjoy all the transcontinental trade. A  
new route has just been opened by way  
of the trans-Mexican railway. A quan-  
tity of freight was shipped from Mon-  
treal to Halifax, thence by steamer to  
Puerto, across Mexico by rail to Salina  
Cruz, then by steamer to Victoria and  
Vancouver. As water carriage is cheap-  
er than by land the charges are less,  
notwithstanding the numerous changes,  
than by rail all the way. It will hardly  
become a passenger route. How condi-  
tions change in the present day.  
Facilities for transportation afford one  
of the world's greatest civilizers.

The loss caused by industrial strikes  
is much greater than many are aware  
of. During July there were 15 indus-  
trial disputes in Canada, involving 4,338  
employees, who lost 118,000 working  
days. This is a serious loss of time and  
of wages, and must entail great suffer-  
ing to someone. During the same  
month 358 met with accidents, of  
whom 100 died. The accidents did not  
always happen to those engaged in  
what are considered the most hazard-  
ous callings. Seventy of them occurred  
to metal workers, 55 to farmers, 54 to  
railway men, 30 to builders, and 29 to  
miners. These statistics, which come  
from the Labor Department, are inter-  
esting and important.

**THE IMPERIAL DEFENCE CON-  
FERENCE.**

The full significance of the Imperial  
Defence Conference which recently met  
in London is only beginning to be fully  
realized. The conference was one of  
the most significant events in the history  
of the British Empire. It was a  
recognition of the fact that the defences  
of the empire regime to be strength-  
ened and that the colonies are bound  
to bear a larger share of the burden  
than they have hitherto done. The  
conference was the outcome of the dis-  
closures in March—call it war scare if  
you will—and to the response made  
by the colonies when danger was  
threatened. New Zealand offered to  
present a war ship or two, Australia  
took steps to provide a local flotilla,  
and also other assistance, including if  
necessary a war ship, and Canada,  
through its parliament, passed a resolu-  
tion in favor of organizing a naval  
service to co-operate with the imperial  
navy, and expressing a readiness,  
whenever the need arises, as she did in  
the South African war, to help in pre-  
serving the honor and integrity of the  
empire. South Africa has no parliam-  
ent yet, but it will soon have, and the  
delegates to the conference expressed  
a wish to co-operate with the other col-  
onies.

The proceedings were of course con-  
ducted behind closed doors, but suffi-  
cient is known to indicate that while  
there was, as might be expected, dif-  
ferences of opinion, there was the ut-  
most harmony and good feeling. A  
general plan of action was outlined,  
and further negotiations will take place  
with the governments of the different  
colonies for perfecting the details. Pre-  
mier Asquith has just given in the  
House of Commons, an indication of  
the policy agreed upon, which is in  
effect that which meets the views of  
the government of Canada. Each  
member of the world-empire group of  
nations is free, retains control of its  
own forces, reserves the right to say  
when and for what cause its fleet shall  
leave its own waters, and, yet all  
the members are bound in a unity of  
interest and sentiment and life  
stronger than compulsion could secure.

Mr. Haldane, the Secretary of War,  
in a speech the other day, said:—I am  
glad to be able to tell you that we are  
within sight, and indeed, something  
more than within sight of common  
plans which will unify the forces of  
the crown throughout the whole em-  
pire.

Lord Kitchener is going to Australia  
and New Zealand, and Sir John French  
coming to Canada to work out the de-  
tails of the plan agreed upon. The  
steps taken, and to be taken, will have  
the effect of binding together closer  
than ever the different parts of the  
British empire. The conference and its  
outcome may sound somewhat war-  
like, but its ultimate effect will be for  
peace and the extension of that civil-  
ization and advancement for which  
Great Britain always stands.

The loss by fire in the Ontario Leg-  
islative Buildings is estimated at  
\$750,000. Public comment is given  
great praise to the Premier and the  
ministers for their plucky work as  
fire fighters, and severe criticism to  
the city firemen. Rebuilding will be  
proceeded with at once; and efforts  
will be directed to making not only the  
new portion but the old as well, entire-  
ly fire-proof. The loss of the library,  
with its priceless treasure of rare  
books, is well-nigh irreparable.

**BALANCED LIBERALITY.**

Whatever abstract opinions may be  
entertained as to the relations of  
Church and State, the only practical  
method of supporting the cause of re-  
ligion is that which depends on the in-  
telligence, affection and good will of  
the people. The current of opinion,  
growing in force and volume every day  
is in this direction. To many this  
may seem the most desirable, because  
they believe it to be the Scriptural  
course; to others it may be a  
matter to be deplored. In any  
case it is what modern society is com-  
ing to. Men may protest against it;  
they may seek to obstruct the move-  
ment that will result in assigning  
Church and State two distinct spheres  
of activity. These great co-ordinate  
powers will have mutual relations.  
Their tendencies may sometimes coale-  
sce, they may sometimes diverge,  
but the relation will in the future be  
in no wise a peculiar one. Though in  
particular instances the issue remains,  
and for a time may remain undecided,  
there is little doubt as to the ultimate  
result. The principle enunciated by  
Count Cavour, a "A Free Church in a  
Free State," will be the condition of  
modern national existence. On this  
continent at all events the separation  
of Church and State is complete, and  
however vigorous the efforts made in  
the past to secure their alliance in  
Canada, they belong to a finished page  
of our national history.

It is easy to see that the cause of  
religion has gained largely from the  
severance of the tie that does so much  
to hamper the cause of Church exten-  
sion and the various forms of Chris-  
tian activity. However much some in  
these days may affect a haughty eccle-  
siastical exclusiveness, all sections of  
the Christian Church are on a level  
so far as privilege is concerned. The  
State as such—it may be otherwise to  
some extent with politicians—knows no  
distinction between the Prelatist and  
the Hornerite Methodist. They enjoy  
the same tolerance. Every branch  
has what it is justly entitled to—a  
fair field and no favor.

The Church in Canada depends on  
the voluntary liberality of its people  
for the maintenance of its ordinances,  
sustaining its efforts to supply the  
means of grace to destitute localities,  
engaging in benevolent and philan-  
thropic work, equipping and maintaining  
institutions for the training of its  
ministry, and meeting all legitimate ob-  
ligations. This dependence in the  
past has not been misplaced. The  
stream of Christian liberality has  
been constant and is steadily  
becoming broader and deeper. In  
this one department of Christian  
activity we have a striking evidence of  
the power of faith working by love.

The Presbyterian Church in Canada  
has no reason to make general com-  
plaints of the want of liberality on  
the part of its members. The amount  
of work done, the churches built all  
over the land, the educational insti-  
tutions established, the missionary en-  
terprises at home and abroad, and  
many other schemes of a religious and  
benevolent nature originated and ably  
sustained by her pecuniary aid are evi-  
dences that in the grace of liberality  
she is no laggard.

In this respect as in others the most  
devoted congregations, as well as in-



dividuals, would be the first to say. We have not yet attained, neither are we already perfect. In every congregation there is still much room for improvement. There is one point that may now be specially mentioned. Even in those congregations most deservedly famed for their liberality as in all others, there are a few on whose shoulders the heaviest part of every burden rests. It is found desirable that a contribution, commensurate with the congregation's ability, should be given for some special object. The men of good will, who are known to be prosperous, are first applied to. They give handsomely. The claim is addressed to all others in turn, but the aggregate is disappointing. It comes short both in expectation and in what is required. The first givers have again to be appealed to and for the honor of the congregation they have to give again. Perhaps it does not hurt them very much, but it is an injury to others. Not a few, it is to be feared, systematically shirk their financial obligations to their church. It is an ascertained fact that those whose share of this world's goods is comparatively meagre are often far more liberal and better principled givers than are some others more favorably circumstanced. The principle of the division of labor in this particular ought to be more systematically applied. The result would be as gratifying as it would be wonderful. The church would have an overflowing treasury. She could do abler and better work than she has yet done. The outward prosperity would be the least of it. There would be an access of spiritual receptivity and power. In the matter of evenly-distributed liberality there is a present call to the churches to excel in this grace also.

#### THE RECENT CHURCH PAGEANT.

Those good people who see nothing but evil in the theatre must be scandalized by what has been doing at Fulham, England, where a great Church of England pageant has recently been held in the grounds of the Bishop of London; for, after all, what is a pageant but a form of play-acting in the open air. The pageant was intended to set forth in dramatic form various incidents in the history of the Church of England. There were nineteen episodes, divided into two parts. The first ten covered one thousand years of the history of the church, from A.D. 410 to 1350. These were given in the afternoon, and the remaining nine scenes, beginning with the trial of Wycliffe and ending with the acquittal of the seven bishops in 1688, were given in the evening. On the Sunday preceding a great open air service was held on the pageant field, at which the Bishop of London, who not long ago visited Canada, spoke to 10,000 people, and on the following Sunday the Archbishop of Canterbury, whose acquaintance the Canadian people had also an opportunity of making, addressed an equally large audience. While the pageant was going on the spectators were asked several times to join with the performers in singing hymns and repeating creeds, and prayers were arranged as an integral part of some of the scenes.

Four thousand persons took part in the pageant. An English Church paper speaks of the first part as magnificent and the second part as superb. It seems to be regarded not only as a great artistic function but as an object lesson, instructive in all its character, different from all other pageants "because of its religious aim." We have no doubt there are many who will look upon such methods of instruction as the good Scotch woman did upon organ playing in the sanctuary—grand, but an awful way of spending the Sabbath day. But even the drama, if kept free from injurious associations, may be an effective way of imparting instruction.

#### CHRISTIAN SCIENCE AGAINST THE BIBLE.

In a notice of two books, Mr. I. M. Haldeman's *Christian Science in the Light of Holy Scripture* (Revell) and Dr. Stephen Paget's *The Faith and Works of Christian Science* (Macmillan), the *Expository Times* says: "When Christian Science is compared with Scripture it is found to be in direct contradiction to the teaching of Christ and of the Apostles on every single doctrine that the New Testament contains. We have gone through Mr. Haldeman's book and taken a note of the doctrines contradicted, and we cannot think of one that escapes. Mr. Haldeman is quite unbiased. He simply sets down side by side the words of Christian Science and the words of Holy Scripture (being careful always of the context), and we see for ourselves how absolute and without exception the contradiction is. Christian Science says, 'men are incapable of sin'; Scripture says, 'all have sinned and come short of the glory of God.' Christian Science says, 'man is never sick'; Scripture says, 'they brought to Him all sick people.' Christian Science says, 'the body cannot die'; Scripture says, 'it is appointed unto men once to die.' Christian Science says 'God is not a person'; Scripture speaks of 'the express image of his person.' Christian Science says, 'Jesus is not the Christ'; Scripture asks, 'who is a liar but he that denieth that Jesus is the Christ?'"

Dr. Paget finds that Christian Science contradicts common sense. Its teaching about animals, for example, is that they are not real, that they are not there, that they are images, reflections, manifestations, ideas. They have not in reality senses, for they are not in reality selves. The carnivora are not carnivorous, and the vipers are not venomous. Their pleasures and pains, instincts and passions, homing and mating and fighting, are not really in them, but in God, or in us. It does not matter which we say, God, or us. Mind is the only I, or Us. Let the bad grammar pass, hold fast this happy assurance, that God is the only Us.

But Dr. Paget has most to do with the cures of Christian Science. He has written to a great many of those who say they were cured. He has thoroughly sifted such cases as he could get at. He does not believe that Christian Science can cure. Mental suggestion, of course, he holds by. But beyond what it does by mental suggestion he does not believe that Christian Science has ever done anything.

The *Expository Times* thinks there will yet be a great output of literature on Christian Science, but we doubt whether the most convincing literature will avail to save those who have been 'caught in this dangerous little Eddy.' They are generally not people who read books, and they are certainly not people with any power of straight thinking. In fact the more we think about the spread of Christian Science in this country the more fully we are convinced that the University of Chicago and Cornell and the New York University and other institutions of that ilk have failed, notwithstanding all their enterprise, in securing all the freaks and fools in America for professorships in their respective faculties.

The loss of 160 lives in Ontario last year by drowning emphasizes the importance of learning to swim. Good swimmers are, however, often drowned. Swimming, nevertheless, is a great safeguard, and in our opinion it should be taught, as far as it is possible, in our schools. It may often prove more valuable than book learning.

#### NORTH POLE REACHED.

Montreal Daily Witness.

We must accept the statement that Dr. Cook reached the North Pole because he says he did. There is and probably can be no evidence for or against. He has brought away no trophies. If he has been there he has found what we always said would be found, simply nothing. The quests of the holy grail and of the elixir of life were quite as substantial as this quest of the Pole, on which so much adventure has been expended. If the thing really has been achieved then we suppose a good deal of the zest of the pursuit will have dropped out of it. We once knew an Arctic explorer who had commanded a ship in search of Sir John Franklin, who had convinced himself that if he could only sail to the North Pole he could sail inside the world, and see new lands and all sorts of wonders. His idea was that the world was like a ball of yarn, with a hole at the end and a hollow inside. This remarkable theory has been disproved, supposing always that Dr. Cook has made no mistake. But he does not know whether there is land or water at the Pole. There never was so great a feat with so little to show for it as appears in the heavily padded despatches. What gives these despatches so little the appearance of reality is the small amount of new information, or impression that they convey, which is to the whole like Falstaff's pennyworth of bread to an unconscionable amount of sack. They are like the reveillings of spirits giving nothing we did not know. It is not every one who does great things who knows how to write a telegram. Later we shall learn what really happened, and more keenly what was felt. The feature that is most notable about the polar landscape must be the perpetually level sun which rolls round and round the horizon, never east, never west, always due south whichever way one sees it, for there is no east nor west nor north at the Pole; everything is due south—a sheet of snow with the sun on the horizon and wonderful refractions and mingled at times, such is all that is to be seen at the Pole.

#### A CORRECTION.

Editor Dominion Presbyterian.—The charge said to have been made by a former reader in a Christian Science church, that the leaders of Christian Science "purpose to keep secret the death of Mrs. Eddy, and to declare that she has been translated," is too silly for consideration, and were it not for the fact that reputable journals like the "Interior" of Chicago and the "Dominion Presbyterian" have been imposed on to publish the absurd story, it would not call for any notice. All who are conversant with the Christian Science movement know there is nothing secret about this denomination, and the life and work of its Leader are so well known that there is no longer any excuse for misrepresentation concerning her.

The writer of the above charge has been disconnected with the Christian Science church for two years or more, and as he has made no effort in that time to gain correct information from the leaders of the movement, who alone are qualified to give it, he in reality knows no more of the real facts regarding this denomination than the editor of the "Presbyterian." To quote from an editorial from the "New York American" recently, "The public is tired of the hue and cry against Christian Science, and is not a little sympathetic with the dignified lady who presides over the councils of that church." Thanking you, Mr. Editor, for space for this correction, I am, yours very truly,

C. R. MUNRO.

Toronto, July 20, 1909.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## SOMETHING ACCOMPLISHED.

David Lyall in British Weekly.

Nobody paid much heed to Lachlan-Dunn in Tobernaid. They were used to seeing him shuffling about the roads with his hands in his pockets, sometimes whittling a stick, or twisting a bit of string. He was what they called a "nateral." He was the son of a widow who had a small croft at the lochside and who managed to get a living for herself and Lachlan out of the poorest, sourest bit of ground in the strath. Lachlan, admittedly a handful for a widow woman, had not so far done much to help her; he was seventeen and very big and strong-like-wise lazy. But people had learned to regard him as a sort of overgrown baby, of whom ordinary things could not be expected. Lachlan, however, had one distinguishing and rather unique trait, he could be absolutely trusted to deliver a message or a parcel with the utmost dispatch and correctness, and had never been known to make the smallest mistake. He got a good many odd jobs of this kind to do, receiving in return coppers or a silver sixpence, of which he was inordinately fond. Lachlan hoarded the money, but nobody knew where he kept it except the mid-eyed sheep or the startled grouse or the wild rabbits, with whom he held strange converse.

One day there came off the boat at Tobernaid, where it waited but ten minutes, a tall stranger, looking like an English or an American tourist. He was a very good-looking man and had a commanding way with him, so when he inquired with a touch of imperiousness of the harbourmaster whether anybody could be found to deliver an important message for him in the neighbourhood, Donald McCann immediately thought of Lachlan Dunn, and forthwith called him from his perch on the low drystone dyke of the pierhead.

Lachlan slouched forward, a most ungainly and unattractive-looking figure, shuffling his feet even more ridiculously than ever, and wearing his most hang-dog look.

"You're taking a rise out of me, my man," said the stranger sourly to the piermaster. "This, I fancy, is your village idiot."

Lachlan made no sign that he comprehended, but he did, and owed a grudge for the gratuitous insult. He turned on his heel carelessly, in no way anxious for the stranger's job, and not minded to have any more of his rude remarks. He heard McCann talking volubly, and after a moment he was recalled from his perch.

"Look here, my lad. I'm told you are a very reliable messenger. Can you undertake to carry a letter for me to Lairg House, and to deliver it safely into the lady's hands?"

"Ay, maybe," answered Lachlan vacantly, whereat the stranger waxed inwardly wroth.

"It is to Miss Mona Kirkpatrick I wish the note delivered. Do you know her?"

"Ay, maybe," answered Lachlan as before, whereupon the stranger glared upon McCann, and appeared as if he would curse him.

"Do you think it safe?" he asked sternly. "The boy is certainly an idiot. Can I give it to him and have any expectation that it will be delivered?"

Now McCann was a proud man, and a little hot in the temper, and further, he saw no reason why he should "stand the Southern's sauce," as he expressed it; therefore he simply answered as Lachlan had done, at the same time trying to emulate his singular vacancy of expression.

"Ay, maybe."

A small, warning shriek came from the red and black funnel of the boat.

and the stranger, realising that he saw before him his only chance of getting his missive delivered, took it rather scowling from his pocket.

"There it is, then, to be delivered to Miss Mona Kirkpatrick, within two hours from now, or at least before nightfall, on pain of pain of death I was going to say, but at least you will understand that it is of the last importance. There is a shilling for you, and when I hear that it has been safely delivered, which will be to-morrow," he added menacingly, "you shall have a gold coin; but whether it be a large or a small one will depend on circumstances."

Lachlan took the letter and slipped it inside the ragged cover of his coat. But the shilling he would not touch, which surprised McCann very much.

"Tak it, Lachlan. Ye deserve payment for your job."

But Lachlan held off, and finally, when pressed, took the shilling. But after the stranger had gone on board the boat again, he heaved the coin after him, and it fell into the shining waters of the loch.

"Ye dinna like that carl, Lachlan; well, neither do I whatefer. He is up to nae good."

Lachlan grinned slowly, and McCann, who knew how vindictive the lad could be, thought it prudent to utter a note of warning.

"You'll deliver that message, Lachlan, or give it to me," he said, threateningly. "After all, a promise is a promise, an' sure it does not pay to pe leelin'."

"I'm no' leelin', an' I wull tak the letter," said Lachlan, and shuffled away.

He disappeared through the handful of houses huddled in the hollow of the rocks and was no more seen. He sped across the heathery slope at the back of the village and quickly came to the wild open space of the moorland places, where there was nobody to watch him, and where the salt breath of the sea mingled with the scent of heather and peat. Now in a small, deep dell, which looked as if it had been cleft by the furies in the heart of the moor, there was a well supposed to possess wonderful qualities. It had been called from time immemorial the Merlin's Well, which indicated that its tradition was not a new one. It was cunningly set about with boulders, in which beautiful ferns grew and flourished exceedingly; there were a few silver birch trees, too, which, sheltered by the high banks of the dell, had grown to quite luxurious proportions and made a very picturesque setting for the shrine. If there had been many lovers in Tobernaid, then surely here they would have kept tryst, but the population of the little hamlet had dwindled sadly away; the young men and maidens were obliged, through lack of work or opportunity, to seek their fortunes elsewhere, some of them very far from the Merlin's Well, even as far as Canada.

Lachlan spent a great deal of his time crooning and dreaming by the side of the gurgling stream, which fed the well, and here he had made for himself a little sanctuary. When he reached it that day, it was high noon, and the sun was golden on the heather. But in the bosky heart of the dell it was cool and quiet and full of shadows. After peering round carefully to see that he was unobserved, Lachlan began to clear away a little pile of stones under a great head of bracken, and laid open to gaze a small cavity warmly lined with moss, upon which lay a goodly pile of coins, both brown and white. But there was no gold. Often the lad had dreamed of seeing gold among it, and now the chance was his, only he did not take it. Now it may be said that Lachlan had no right to make himself judge or arbitrator in a case of this kind, but

he had a curious extra sense, denied to others, which made up in great measure for what he lacked. Lachlan never made a mistake in his man, and he knew that the glowering stranger on the pierhead was not a good man, and that there was evil in his heart. And he was determined, in his own mind, that he meant ill to his dear Miss Mona, who, of all the people in the world, spoke most kindly and sweetly to him. Therefore she should not have the letter. It was very simple reasoning, but perfectly clear to the mind of the untutored lad. And I have to tell my story as it happened. He buried it there beside his treasure without so much as a quail or a moment's hesitation. Then he laid the stones safely above it, and bent the bracken low to cover them, and went whistling from his secret place. That night a new sort of craft, a small, white-winged yacht, appeared suddenly across the grey mists of the loch. The castle of Lairg stood out on the promontory above, its lights twinkling in the quiet night, but though the boat rocked impatiently the whole night through, the signal watched for by the dark figure on board did not come. And with the dawning the boat, like a bird escaped from the hand of the Fowler, flew across the now angry waters, with a cursing man on board.

A few days after that, a message came to Lairg from the Widow Dunn begging that Miss Mona would come to see Lachlan, who was down with a low fever and kept calling her name. Now Mona, who in spite of her sad heart and her many cares, for she was unhappy in her home, was always ready to fly to the succour of any of her humble friends, did not delay a moment, but in the clear afternoon light, walked to the Widow's cottage, passed within, and found Lachlan half sitting up in bed, looking as white as death.

"Yes, he's very ill, whatefer, Miss Mona," said his anxious-faced mother. "The doctor came over from the Ferry yesterday, and he says it is but little he can do. I'm afeart, Miss Mona. I'm not liking his looks."

Mona did not like them either. She had some skill in sickness, and drawing her loose leather gloves from her firm white hands, she laid a cool finger on the lad's pulse, and found it quick and feeble.

"I want to speak to you, Miss Mona, by your lane," he added, with a glance at his mother, who, accustomed to his vagaries, retired without so much as a glance of astonishment.

"I kept the letter, Miss Mona, an' maybe it was wrong. But I did not like him. There was black evil in his heart. Will you believe that?"

Mona looked mystified, but certainly her color rose.

"What letter, Lachlan?" she asked, very gently.

"The letter he gave till me. He came on the boat. He was a pig, dark man an' he had the evil eye. Listen, an' I wull tell ye where to find it, if you'll not be saying anything to my mother apoot the siller."

"I will say nothing to anybody," Miss Mona assured him, and then received her instructions regarding the mysterious letter whose existence she doubted. Within the hour she was stooping over the low cairn by the Merlin's Well, and when she saw the writing on the letter, her face paled. Her fingers trembled very much as she broke the heavy seal, and made herself mistress of the contents. And when it fell from her hands at last, and fluttered to the ground, her heart was all a tumult of emotion. But for the strange intervention of Lachlan Dunn, she knew that she would have been away in the Firefy, which had lain all night under the lee of Lairg Loch, and that she would have staked

her all on his slender chance of happiness. Her heart was assured now that it would have been a slender one indeed. Also she knew that that day had been the darkest hour before the dawn. She had thought, with the quick impatience of youth, to find a way out for herself, and lo, one of the weak things of the world had intervened to save her.

"It is the finger of God," she whispered, awe-stricken, and fell upon her knees.

**AN INVESTIGATING CAT.**

An old lady who owned a pet cat that followed her all about the house, one day went to the attic to do a little spinning, for, though the wheel was put out of sight, it was not entirely out of use.

Puss followed her mistress, and was about to settle herself for a dose in the corner when she noticed the spinning wheel in motion. Having never seen such a thing before, she became alarmed and crouched down in an attitude of fear, and then she began a tour of investigation, but at a distance, so that she could make her escape should the huge thing prove a live enemy. Finally, getting up a little courage, she crept slowly to the wheel and walked around it. Her mistress smiled and worked the wheel, all the while talking to the cat by way of encouragement.

When the lady was napping on the porch next morning, puss stole up to the attic, where the wheel was standing quietly in the corner. She went boldly up to it, touched it with her paw and looked at it from every viewpoint. Finding the thing without life, she seated herself on the chair and waited for the lady to appear. When the spinning wheel was set in motion, later in the day, puss sprang gaily forward, and enjoyed her triumph by playing with the object of her former terror.

**HOMELY MAGIC.**

In a pretty little story read aloud to a group of friends last summer there was the incident of a young husband and wife who had a misunderstanding. The husband was a good fellow, but rather literal and prosaic, and he resented his wife's telling fairy stories to their little child, and so far forgot himself as to tear up by the roots the frazzant honeysuckle vine, in which the mother had said the little fairies lived. Alas, there are too many of these literal souls destitute of the divine spark of imagination, and crying out for truth which they cannot discern when it comes to them in the dainty garb of dreams.

To the little wife who sits lamenting in this bit of friction comes a woman, wise with the experience and sweet with the love of three-score years and ten; she asks a simple question. "What does your husband like best?" The answer is as simple: "deep-dish cherry pie." "Go home, my dear," said the wise woman, "and make for his dinner the best cherry pie he has ever tasted." The climax of the story is reached when the penitent husband goes meekly forth to find another honeysuckle vine that he may plant it beside the window for the mother and the child. Marvellous is the homely magic that exists in good cooking. A good dinner neatly served may do more to arm the average man against temptation than the most eloquent pleading of the preacher and the physician. Do we make so much as we ought of the homely magic that is the peculiar endowment of the excellent housekeeper who is a homemaker too, who makes a man comfortable within his own doors, and instead of lecturing him sets before him the pie that meets his swiftest approval? If it be the sort of pie that mother used to make, all the better.—Aunt Marjorie.

As the engine generates steam while running, so the Christian receives power by working.

**THE SECRET OF TRAINING CHILDREN.**

If home be a little heaven, there will probably be children within it; for it is told of the heavenly Jerusalem that "the streets of the city shall be full of boys and girls playing in the squares thereof." A home from which child-life is deliberately excluded is one in which the inhabitants are engaged in demolishing the foundation upon which the home rests. When the structure surprised—and homes that are not permitted to remain are of little value.

This age has nearly forgotten how to rear children. There is not the slightest necessity for the unmanageable children with whom we are too familiar. Order is heaven's first law, and therefore the law of each little heaven. Where order prevails in the home, child-life develops sweetly, naturally, spontaneously.

The secret of the training of children is to be found in the combination of firmness and kindness on the part of parents. Discipline that proceeds from a parent's anger is willful assault and battery. The sense of justice is highly developed in the child, almost from infancy, and he understands perfectly the distinction between firmness and anger.

The child who first creeps across the room can be taught that some things must not be touched. The mother who removes the low standing vase so that her child will not break it begins that her child that might alone is the standard of right. The intelligent mother leads the child to it and firmly impresses upon him: "Baby mustn't touch!" The lesson can be learned better at one year old than at five, better at five than at ten, better at ten than at fifteen—but it is not learned from the mother all at once, and the mother who has allowed her child to grow up without learning self-control has piled up the fuel for hell fire within her child.—Living Church.

**A HARVEST SONG.**

By Margaret Scott Hall.

After the plowing and sowing,  
After the burdens and heat,  
After the seasons of striving,  
Cometh reward that is sweet;  
Cometh the rest-time we merit,  
When labor is not in vain,  
A time to laugh and be merry,  
Singing the harvest refrain.

After the battle of effort,  
After the sigh and the tear,  
After the watching and waiting,  
The time of reaping is near;  
When the deeds and seeds bear fruitage,  
Cometh a time to be glad;  
After the trouble is over,  
Time to forget we were sad.

After the planting and tending—  
Long after the fruits mature,  
Cometh sweet rest for the weary,  
And peace for those who endure;  
A time for rejoicing cometh,  
Then laugh, and thy mirth prolong—  
Till's recompense is in reaping,  
When cometh sweet rest and song.

**A BEETLE STORY.**

A beetle weighing two grains is able to move a weight of five and one-half ounces, or 1,320 times its own weight. A man weighing 150 pounds, if proportionately strong, could thus move 193,000 pounds, or nearly a hundred tons. Some years ago I captured a very handsome beetle and placed it under a beaker—a thick tumbler used in chemical analysis—on a shelf of my laboratory. A few hours after the beetle had disappeared very mysteriously, the beaker remaining inverted. He was recaptured and again placed under the beaker. I watched the results, and presently found that the beetle walked the tumbler along the shelf till it reached the edge, then crept out and fell as soon as the overhang was sufficient to afford room for escape.—W. Mattieu Williams, in the Gentleman's Magazine.

The worst about borrowing trouble is that nobody wants it back.

**NOT MAKING A BUDBEAR OF FAILURE.**

By Margaret Meredith.

A fellow townsman said to a friend of mine: "Why is it that you always succeed in your undertakings?"

My friend was amazed; her works had seemed to her pre-eminently "a day of small things," and her successes so meager as to present to on-lookers the appearance of failure.

Nevertheless, in the wonder of this surprising question, she repeated it to herself: "Why have I had whatever success I have had?" and one new answer arose to her mind: "I believe it is partly because I do not make a point of succeeding." That is to say, she never had said or thought, "I undertake this thing deeming that it must be a success. I stipulate that with myself." She had never even resolved: "This shall succeed;" the attitude so frequently urged upon one meditating some serious scheme. Above all, she did not feel that if it should eventually fail, it would be a sort of disgrace, or even anything of a discredit.

On the contrary, she had aimed to undertake things which her judgement approved as promising, to work at them diligently, and to give up enterprises which after trial should have proved unwise.

Surely, one is thus saved a great deal of wear on mind and nerves; so that she is able to accomplish more personal work, is saved temptation to personal vanity as a motive power; and by freely giving up now and again an efficient work is enabled to have more successes in her life-work as a whole. Cumberland Presbyterian.

**EXTRAVAGANCE IN NERVE FORCE.**

Most of us, through ignorance, put our physical and mental machinery to much unnecessary strain. We push and drive and force, wasting double the energy needed on just the simple things of routine living.

I once watched a friend of mine, who had been nervously run down for several years, getting a Sunday night tea when the maid was out. We had the whole evening before us, but she hurried from pantry to kitchen, down cellar for the canned fruit and up into the dining room and out as if her life depended on saving sixty seconds. Not one motion did she make without using more force than she needed. She fretted about the short-comings of the maid as she worked, and took no comfort in her dainty meal because an unimportant bottle of olives had been forgotten in the Saturday ordering. After supper she hurried through the dishes at a pace that made me breathless, so as to join the rest of the family in a song. But by the time she was ready, she had tired herself out completely and had to go to bed instead. The most casual observer could see that she had come to her nervous exhaustion honestly.—Alice K. Fallows, in Good Housekeeping.

We are here on earth to be trained to give and not to grasp. We gain most by grasp. If we blindly refuse to give and insist on grasping, God comes to us as a wise father to a greedy child and says: "Give that to me." He comes to make us give, because by giving only can we truly receive; not by taking from us our joy, but that by giving to Him we may receive more joy.—John Hopkins Denison.

The great comprehensive truth written in letters of light on every page of our history, are these: Human happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge, and neither freedom nor virtue has any vigor or immortal hope except in the principles of the Christian faith and the sanctions of the Christian religion.—Quincy.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Rev. Mr. Hackney, of Bristol, has tendered his resignation of that charge.

Rev. D. M. McLeod, was the preacher in MacKay Street Church last Sunday.

Nearly all the ministers have returned to the city, and soon all departments of church work in the various congregations will be in full operation.

Rev. D. D. Millar, of Hawkesbury, called to a charge in the West, tendered his resignation at the Presbytery yesterday.

Rev. P. W. Anderson, B.A., of MacKay Street Church, has been elected Moderator of Ottawa Presbytery in succession to Rev. T. L. Turnbull, M.A., whose term had expired.

In St. Paul's, on Sunday morning, Dr. Armstrong made reference to his approaching resignation of the pastorate and expressed the hope that the congregation might soon secure his successor.

Rev. Mr. Crawford, of Buckingham, Que., has been appointed interim moderator of Hawkesbury. Rev. Mr. Eadie, of Hintonburg, will fill the same position for Westboro and Bell's Corners, Ont.

Rev. Dr. Armstrong, appointed president of the Ottawa Ladies' College, by last General Assembly, handed in his resignation as Minister of St. Paul's Church, a position he has filled for 35 years, his induction to the charge dating from May 1874.

Last Sunday morning Rev. Dr. Ramsey, at Knox Church, referred to the death of Rev. Principal MacLaren, of Knox College who was formerly minister of Knox Church. Some 30 years ago he was called from Knox Church to take a professorship in Knox College. Dr. Ramsey emphasized that wisdom of counsel and honesty of purpose were outstanding characteristics of the deceased principal.

## TORONTO.

Rev. J. H. Turnbull, M.A., of Bank Street Church, Ottawa, was the preacher in St. James Square Church last Sunday; while in old St. Andrew's, in the continued absence of Rev. Dr. Milligan, Rev. R. J. McAlpine, of Cleveland, Ohio, took the services, morning and evening.

Rev. John Thomas, Liverpool, Eng., conducted the special services at Cooke's Church last Sunday, held to celebrate the re-opening of the church after its refurbishing and decorating. Over \$5,000 has been spent, and the sacred edifice presents a very attractive appearance. There were good congregations at each service, and Mr. Thomas delivered two stirring sermons.

## WINNIPEG AND WEST.

Rev. D. Johnson, of Vanneck, Ont., has been visiting Rev. Mr. and Mrs. Wallace, of Carnduff, Sask.

Rev. David Fleming, pastor of the Dauphin Church, returned from Winnipeg last week and preached for the first time for over a month. The reverend gentleman is a sufferer from sciatica, but is better of late.

The congregation of Riverview Presbyterian church welcomed home its pastor, the Rev. J. Irvine Walker, and his bride, from their wedding tour last week. The church was beautifully decorated for the occasion. Prof. Baird, of Manitoba College, occupied the chair. During the course of the evening a congratulatory address was presented to Mr. and Mrs. Walker, along with a purse of gold.

## WESTERN ONTARIO.

Rev. W. A. Amos, of Allandale, is called to Attwood.

Rev. Johnson, of Preston and Doon, has resumed work after a month's holidays.

Rev. Dr. McMullen, of Woodstock, has been preaching in Knox Church, Embro.

Rev. R. Mrs. Martin and family, of Stratford, have returned from summering at Pine River.

Rev. P. M. McEachern, of Dover, has been visiting friends in his former charge at Glamis.

Rev. H. A. McPherson, M.A., conducted anniversary services in the Nassagawaga Church last Sunday.

Rev. Mr. Morden, of the First Church, St. Mary's, has returned from his holidays and preached in his own pulpit last Sunday.

Rev. Mr. and Mrs. Jameson, of Newbury, entertained the teachers and scholars of Knox Church Sunday School on Friday afternoon.

Rev. Mr. Shearer, of Drumbo, has resumed work after his summer holidays; and the same remark will apply to both Elora ministers.

Rev. David Strachan, of Rosedale, Presbyterian Church, Toronto, who was the guest of his parents over Sunday, occupied the pulpit of St. Andrew's Church, Guelph, preaching able sermons.

A pleasant garden party was held under the auspices of the Nassagawaga Adult Bible class. The pastor, Rev. A. Blair, presided and suitable speeches were delivered by David Henderson, M.P., Rev. Mr. Currie, of Belmont, and others.

The Rev. R. E. Knowles, of Galt, sails on Wednesday the 8th, on the Lusitania for England, proceeding from there to Norway and Sweden for a three weeks' fishing trip, to be followed by an extended tour of the Continent. He is accompanied on his trip by Mrs. Knowles.

The Rev. J. B. Mullan, former pastor of St. Andrew's Church, Fergus now of Elora, preached morning and evening in Melville Church last Sunday. Several of his old congregations were out to hear him at night. His sermons were marked with deep spirituality and scant sympathy for the higher criticism.

On the General Assembly role will be found the names of a dozen or more Curries, and four of them—Donald, Archibald, John and Lachlan—met last week for a pleasant holiday under the parental roof at Notawa, Simcoe County. The Curries are numerous and they are doing excellent work in their several fields.

The Ladies' Aid of the Hamilton Road church, London, held a very successful ice cream social last week on the beautiful lawn of Mr. and Mrs. Dillabough, one of the most ideal places in the city. The grounds were handsomely decorated. During the evening a programme was given, the pastor, Rev. Mr. Smith, occupying the chair. The ladies supplied abundance of ice cream and cake.

The Confederate, of Mount Forest, says: The services at Westminster Church on Sunday were conducted by Mr. J. R. Kay, a recent graduate of Knox College, who has just received a call to Tara. Mr. Kay is a son of the manse, his father having been formerly minister at Deer Park, (Toronto), and Milverton. The sermons preached by Mr. Kay were much appreciated here, giving promise of more than ordinary ability.

## EASTERN ONTARIO.

Rev. Norman A. MacLeod, of Brockville, has been visiting friends at Wales.

Rev. John Fairle, M.A., of Kingston, has been preaching in the Picton Church.

Rev. D. L. Gordon, of Russell, preached anniversary sermons to the Methodists of Kars last Sunday week.

On his way home from a trip to the Mother Lands Rev. W. J. Day, of Simcoe, paid a visit to relatives at Finch.

Rev. H. Taylor, of East Templeton, conducted anniversary services in Dewar's Settlement on a recent Sunday.

Rev. Mr. MacKay, of Maxville, has returned home from an extended visit to his old home and Nova Scotian friends.

Rev. J. Lovell Murray, M.A., D.D., late of Kincardine, but now of Toronto, will occupy the pulpit of St. Paul's Church, Port Hope, during the month of September.

Rev. H. Pickup, B.A., of College street church, Toronto, returned home last Friday, after spending some holidays at the home of his parents in Millbrook.

On Aug. 22nd in Cooke's Church, Kingston, Messrs. D. A. Shaw and J. B. Kell, were ordained and inducted to the eldership, Rev. Dr. MacTavish officiating.

Rev. F. A. Robinson, B.A., of Stirling, Ont., has been appointed Assistant Secretary of the Presbyterian Church Evangelistic work. The appointment is a good one.

Rev. A. G. Sinclair, of Dawson City, accepts the call extended to him by St. Andrew's Church in this city, and it is expected his induction will take place in October.

Rev. Alfred Gandier, D.D., Principal of Knox College, Toronto, visited his father, Rev. J. Gandier, of Newbury, preached in the Presbyterian church, on Sunday evening. It was a great treat.

Large congregations greeted Rev. W. A. Morrison, of South Mountain, who conducted services at Dalhousie Mills on Sunday, while en route home from Sydney, C.B., where he had been visiting his mother.

At the family residence of the bride on 1st. Sept., 1909, by Rev. H. J. McDiarmid, M.A., of Wemyss, Wm. J. Code, Township of Drummond to Lizzy J., daughter of Andrew R. Gamble, Township of Bathurst, all of County Lanark, Ont.

Rev. Dr. Stewart of Clinton was a guest at the Motherwell manse last week. Rev. R. Stewart returned at the close of last week from almost a fortnight's outing on the shore of Lake Huron.

The Presbytery of North Bay will meet at Pofassan on Wednesday, Sept. 15th, at 9.30 a.m. In addition to the usual business, it has been arranged to have a public meeting in the interests of the Laymen's Missionary Movement. The principal speakers will be Rev. J. Goforth, the celebrated missionary of Honan, China; and Mr. F. W. Anderson, M.A., the Secretary of the Presbyterian Council of the Laymen's Missionary Movement. It is hoped that very many laymen from every congregation in the Presbytery will be in attendance. The addresses are sure to prove both interesting and helpful. Rev. G. B. Lennan, of Huntsville, is Moderator of Presbytery and Convener of the Home Mission Committee. The H. M. Com. will meet Sept. 14th, at 4.30 p.m., at South River to review the work of the past summer and to prepare a report to be presented at the Presbytery next day.

TAKING LEAVE OF PROFESSORS  
BRYCE AND HART.

(From Winnipeg Free Press.)

Thirty-eight years ago, in 1873, Dr. Bryce came to the Red River settlement to found in Kildonan a Presbyterian college. One year later he was joined by Dr. Hart. During all the years since that time no cause for the moral betterment of Manitoba and the west has been without the assistance and support of these two pioneer educators and ministers of the church. A short time ago both resigned from the active duties of the professorships they have held for thirty-eight and thirty-seven years respectively.

Last evening, under the auspices of the Alma Mater society, graduates of Manitoba college to the number of considerably over one hundred, representing almost all of the years since the founding of the college, gathered in Manitoba hall to do honor to the two retiring professors. Beautifully illuminated addresses were presented to Dr. Bryce and to Dr. Hart, expressing high appreciation of their long and eminent labors and the grateful esteem and high regard in which they are held by their old students. The address to Dr. Bryce was presented by Dr. R. B. Mitchell and that to Dr. Hart by Professor F. W. Clark, while beautiful bouquets of flowers were presented to Mrs. Hart and Mrs. Bryce by Miss Bathgate and Miss Smith.

After the toast to the King, a toast to the college was responded to by Principal Patrick, who spoke of the high value of pioneer labors in education.

## GRADUATES EXPRESS REGRET.

The feelings of the old boys of the various ages in the life of the college found fitting expression in reminiscent speeches by R. Ross Sutherland, Mr. Haggart and Dr. Montgomery. Isaac Pitblado told of very important services rendered to the university by Dr. Bryce in the settlement of the land grants and in many other relations, and spoke feelingly of the beautiful ideal of the cultured Christian gentleman given to his students by Dr. Hart. Principal Robert King, of Indore, India, told in humorous vein of the trials of teachers and the pranks of students, growing reminiscent of the old days in the college.

Many letters from former students who had been unable to attend were received, those from Dean Westbrook, C. Hyslop, J. R. Macarthur and Rev. Dr. Baird being read.

In their replies to the address presented to them, the retiring professors warmly thanked the graduates for the appreciation they had expressed of those ideals for which they had struggled throughout the long professorships and for this present expression of their love and high esteem. They acknowledged also what had been said in appreciation of the invaluable co-operation of Mrs. Hart and Mrs. Bryce in their work and of what these ladies had contributed to the social life of the college.

Among those present were graduates from as great distances as Revelstoke, New York and India.

## FAREWELL-ADDRESSES.

The addresses were as follows

To the Reverend Professor George Bryce, D.D., LL.D.:

Reverend and Dear Sir,—We, the alumni of Manitoba college, desire to express to you our high esteem and grateful thanks for your manifold activities, unstinted labors and tireless devotion to every good cause that has had for its aim the moral, spiritual and intellectual upbuilding of this new land during the past thirty-eight years.

To you and to your revered colleague, Rev. Dr. Hart, will always belong the distinction, not only of having been the founders of the Presbyterian college in Manitoba, but also of having co-operated with Lieutenant-Governor Morris, Archbishop Tache and Archbishop Machray in establishing the University of Manitoba.

In your classroom many of us received our first introduction to the higher branches of mathematics, literature,

history and science, and it must be the source of no little gratification to yourself to see already some of your students taking leading places in the political, educational, ecclesiastical, medical, legal and commercial life of our country, and emulating that public spirit, of which your career and that of Principal Grant's has been outstanding examples.

To us it has afforded much pleasure to see your valued services towards our church and land receive from time to time such recognition as they well deserved. The Presbyterian Church of Canada honored herself in appointing you her moderator, as has also the Royal Society of Canada by electing you as its president.

Though this year you retire from the active duties of that professional chair which, through so many years, you have filled with great profit to your students and with much credit to yourself, we are consoled by the thought that now you will have more time to devote to those historical pursuits which for all time insure to you the title of Manitoba's first historian. It is our sincere wish that for many years our college, university and province may enjoy the benefits of your wise counsels and broad scholarship, and that the annual reunions of our Alma Mater society may have as its honored guests our revered professor and his gracious partner.

Signed on behalf of the Alma Mater Society, Winnipeg, Sept. 2, 1909.

E. GUTHRIE PERRY, President.

GEORGE E. ROSS, Secretary.

J. H. CHALMERS, Treasurer.

## ADDRESS TO PROFESSOR HART.

To Professor Thomas Hart, M.A., D.D., from the members of the Alma Mater Society of Manitoba College:

Reverend and Dear Sir,—We, the alumni of Manitoba College, feel that we cannot let the occasion of your laying aside the active duties of the professorate pass without expressing our regret that you are retiring from a chair which, from the very birth of the college, has been graced by your presence. It is now thirty-seven years since you came to Manitoba College and the great west, and during that time your efforts have been tireless in furthering the interests of religion and education. It is no small honor to have been a pioneer in the formation of all good causes in a land destined to be as great as this, and to you, Dr. Hart, this honor justly belongs.

We of a later generation can imagine what were the difficulties, the privations, the discouragements, the self-denials of those early days, and we desire to pay tribute to men who, like yourself and Dr. Bryce, your colleague of many years, were steadfast and cheerful and hopeful amidst it all. During your long service in Manitoba your work has been as varied as it was ceaseless. To you, as a member of the council and board of studies of the University of Manitoba since its very foundation, as inspector of collegiates for Manitoba, as member of the advisory board, as convener and secretary of the committee on Indian missions, falls no small share of the credit of laying well the foundations of education and morality in the west.

But while we gratefully recall your services elsewhere, it is your work in the college itself that we know and value best. We who have sat at your feet in by-gone days wish to express our appreciation of you as a teacher and a man. We remember your ripe scholarship, your enthusiasm in expounding the beauties of the great classics, your patience and geniality, your thoroughness and hatred of all work that was sham, your kindly interest and keen sympathy which led you to give ungrudgingly many an hour for consultation and advice. In taking a retrospect of these years of devoted service we feel, Dr. Hart, that you have every reason for satisfaction, for you are now reaping the fruit of the self-denial of former days in the influence you wield over hundreds of students and in the esteem and deep affection

## BRITISH AND FOREIGN.

A heavy earthquake was felt at Siena, Italy, August 25, where considerable damage was done.

The American Red Cross Society will issue 50,000,000 stamps this year. The society received over \$138,000 from the sales last year.

A petition against Sunday music in the Meadows has been sent by the Free Presbytery of Edinburgh to the Lord Provost, magistrates and town council.

An animal disease called the Siberian plague is prevailing in some parts of Asia. In Tiflis, Transcaucasia, four men have died from the disease and forty others have contracted it.

A Jesuit Father of Valladolid, Spain, Father Alcunde, has invented an aeroplane on entirely new lines. He has made many trials recently, with no small amount of success. The new flying machine has been called the Condor.

It costs \$9,000 a year to keep up the monastery of St. Bernard, in the Alps. Over 39,000 persons cross the mountains at St. Bernard's every year, and were it not for the Hospice hundreds would be lost in the great snows which set in September. Even the 20 foot high snow posts set to guide travelers are covered by snow and disappear.

## MONTREAL.

The Rev. Dr. Mowatt and Mrs. Mowatt and family returned last week from their summer sojourn at Cap A l'Aigle.

Rev. J. D. Anderson and family have left Cap A l'Aigle, where they spent the holiday season, for Beauharnois, Que.

Mrs. Robert Campbell, St. Famille street, and members of the family who had been staying at Cap A l'Aigle, have returned to town.

The Rev. F. M. Dewey, D.D., has returned to the city and occupied the pulpit of Stanley Street Church last Sunday.

The Rev. G. Colborne Helne, B.A., has returned to the city after an absence of five months in Massachusetts, New Brunswick and Ontario, in good health, and will resume his pastoral duties in Chalmers Church.

The Rev. R. W. Dickie, B.A., minister of Crescent Street Church, has returned from his summer holidays, and last Sunday preached both services in his own pulpit. His morning subject was 'John Calvin.'

with which the alumni of Manitoba College regard you. These are the great rewards of a teacher, and to you they surely belong.

But we are glad to think that we are not really saying good-bye, for though you are laying aside the active duties of teaching you are still one of us, possessing the same warm interest in the welfare of the institution which has been so dear to you. May it be yours "within this life, though lifted o'er its strife," to have the clearer and wider vision of those things that will make for the good not only of Manitoba College, but also of the cause of higher and Christian education in our land.

We feel we cannot close without making mention of Mrs. Hart who, during all these years, has been your constant helper and faithful partner amidst all sorrows and trials, "Omnia curae casusque levamen." We thank her for her kindly interest and gracious hospitality which did so much to brighten our college days. It is our hope that we may yet again have many opportunities of welcoming you both to our gatherings. That you and Mrs. Hart may have many years before you of health and happiness is the earnest wish of every graduate of Manitoba College.

Signed on behalf of the society,

E. GUTHRIE PERRY, President.

GEORGE E. ROSS, Secretary.

J. H. CHALMERS, Treasurer.

Winnipeg, Sept. 2, 1909.

## HEALTH AND HOME HINTS.

To scald or boil milk, first rinse out the dish with cold water and immediately put in the milk and it will not burn.

Five cents worth of Chinese blue dissolved in one quart of water makes excellent bluing and will last a family a year.

A spoonful of vinegar in kettle of hot lard will prevent doughnuts from absorbing fat.

One teaspoonful of baking powder in one-half cup of granulated sugar added to the white of one egg stiffly beaten, makes a fluffy meringue for lemon pie.

**Nut Bread**—The following ingredients make a good sized loaf:—Four large cups flour, 4 teaspoons baking powder, 1 teaspoon salt; 1-2 lb. walnuts (cut fine), 1 small cup sugar. Mix well, then add 2 well beaten eggs, 2 1-2 cups milk. Let rise half an hour, and bake in moderate oven.—Katherine S.

**Unnecessary**.—A London physician, at a meeting of a medical society, stated that extraction of teeth was unnecessary. He was enabled to cure the most desperate cases of toothache he says, unless the case was connected with rheumatism, by the application of the following remedy to the diseased tooth:—Alum, reduced to an impalpable powder, two drachms; nitrous spirits of ether, seven drachms; mix and apply to tooth.

**Steak Stew**.—One round steak, cut into pieces of the desired size and fried in drippings. When well browned sprinkle with salt, cover with hot water and simmer gently for one and one-half hours. Thicken with gravy and serve.

**Rye and Indian Pancakes**.—One pint milk, one teaspoon soda, two eggs, a little salt. Mix firm enough to cut off a spoon in boiling lard, with half rye and half Indian meal. Molasses to sweeten.

## DIET FOR THE FAT.

It is popularly believed that all fat persons are gross feeders, but this is not true; indeed, the reverse is often the case. Obesity may be a disease, or rather a prominent symptom of one, the trouble being with the internal chemistry of nutrition—a disease of metabolism, as it is called. It is comparable to diabete diabetes—nearly related to it, in fact. In this disease sugar is formed in excess in the system even when very little is taken with the food, and so in obesity there is a tendency to the formation of fat in the body, even if little fat forming food is eaten. In most cases much can be done by a regulation of the diet.

The amount of meat should not be increased, but the quantity of sugar and starchy foods should be reduced, their place being taken by non-starchy vegetables, such as spinach, cauliflower and salads. The foods to be avoided or taken in great moderation are those which contain much starch, such as rice and potatoes and all sweets—pies, puddings and candy. Tea and coffee should be taken without sugar, if taken at all, and chocolate should be omitted entirely.

Bread is fattening, but for most persons it seems an indispensable article of diet. Its amount can, however, be limited, and should be toasted.

Fats are less harmful than sugar and starch, and may be allowed in moderation in the shape of butter and salad oil.

The belief that the drinking of water makes fat is erroneous. If one eats juicy vegetables, and especially the less juicy fruits, such as apples and grapefruit, and abandon the use of sugar, there will be a natural reduction in the amount of water taken, but one should drink all that is needed to quench thirst.

Happy is the man whose Christian life and service is a love story; who, whether he teaches or prays, whether he gives, forgives or is much forgiven, whether he waits for orders or breaks camp for the march, can count his cycle of years but as a few days. Christ's life is the supreme love story.

## SPARKLES.

A boy told one of his playmates he was getting ready to run away to sea. Several months afterwards the boys met and the playmate wanted to know if the other had been at sea.

"Yes," was the reply: "I was found out, and went on a whaling expedition with father."

"Woman," exclaimed the suffragette, "is the equal of man in every respect."

"Oh, I don't know," replied a man in the audience: "It takes a man to put an angle-worm on a fishhook."

"Mamma," said little Fred, "this catechism is awfully hard. Can't you get me a kitty-chism?"

"Say, pa?"

"Well, what?"

"How much does it cost to get a co-education?"

First Seaman—I say, Bill, wot's this card?

Second Seaman—That's the saloon passengers' menu, of course.

"But what does it mean?"

"Oh, it's a list of all the things they have for dinner—soup and fish and vegetables and meat. That's the difference between the saloon and the fore-castle! They get them all separately and call it a menu. In the fore-castle we get them all together and call it Irish stew."

"You mustn't cough so much, Willie," his mother said.

"I can't help it, mamma," replied the little boy with the long golden curls. "Something amuses me in my throat."

Friend—What was the title of your poem?

Poet — "Oh, Give Me Back My Dreams."

Friend—And what did the editor write to you?

Poet—Take 'em!

Kind Lady: What is your name, little boy?

Little Boy: Joshua Shadrach Lemuel Yotta.

Kind Lady: Well, well! Who gave you that name?

Joshua, Etc.: I dunno yet, but I der trail! Chicago News.

"I suppose you have read Shakespeare's works?" said the young man from the East.

"Yes, all of them," replied Miss Fitz of Saint Louis; "that is, unless he has written something within the past year."

## NOT WORTH SHINGLING.

The late Thomas Bone, "the sailor missionary," was the soul of kindness, but he was seldom worsted in repartee. One of the many instances of this given in his just-published life is the following:

"His work was not without its humorous side. Among the new men there were always some who sought a little amusement at his expense, but they reckoned without their host. His kindly manner never changed. The smile never left his face. There was no venom in the retort, but it seldom failed to silence the interrupter. The laugh raised at his expense made it quite certain that no second attempt would be made.

"Seeing him approaching one day, one of a group of sailors announced his intention of having some fun. He stepped forward and removed his hat, revealing a perfectly smooth crown, and asked:

"Can you tell me why my head is so bald, while all my companions have plenty of hair?"

"I don't know," was the smiling reply, "unless the reason given me the other day by a farmer would apply—that an empty barn is not worth shingling."

THE ONLY WAY  
TO GOOD HEALTH

Is To Keep the Blood Rich, Red and Pure by Using Dr. Williams' Pink Pills.

The only way for every girl and woman to be well and at her best is to keep her blood rich and red and pure. Impure, weak blood is the cause of the wretched feeling of languor and faintness, pains in the back and sides, headaches and all those other indescribable sufferings which makes the lives of so many growing girls and women a daily torture. There is one sure way to be well, and that is through the tonic treatment supplied by Dr. Williams' Pink Pills for Pale People. These pills actually make the new, rich blood which grows in girls and women need to make them well and keep them well. Thousands of mothers and their daughters have found an effectual cure for anaemia, general weakness, indigestion, palpitation, nervous disorders, skin troubles and other ailments in Dr. Williams' Pink Pills. Mrs. J. C. Moses, Brenton, N.S., says: "Last spring and summer my daughter's health gave out. She had no energy, was very pale and nervous, had no appetite. As the usual remedies given in such cases did not help her, we became much alarmed, and on the advice of a neighbor began giving her Dr. Williams' Pink Pills. We could soon see an improvement, and as she continued to take the Pills she gained in weight and vigor; her color returned and her whole system seemed to be built up again. She is now the picture of health and joins in recommending Dr. Williams' Pink Pills."

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

## FROM APRIL TO MAY.

"Bessy is my sunshine, and Margaret is my April day," said mamma, as the two little figures stood at her knee.

A smile of the veriest sunshine spread itself all over little Bessy's face, as she went back to her play in another part of the room. But Margaret lingered, looking wistfully up into her mother's face, a tear half gathering in her blue eye, though she said nothing.

The mother drew her closer and whispered, "I wish the showers and storms could stay away, and both my little girls would be sunshiny all the time."

"Mamma, do you mean because I cry and get mad?"

"Yes."

The little face dropped, and finger went up to the corner of the mouth. Mrs. Marshman touched the downcast forehead with loving lips, and said:

"April comes first in the spring, little girl, with sometimes rain and sometimes sunshine, but most of rain and then comes May, the loveliest month in all the year, with nearly all sunshine, and such beautiful, beautiful flowers. And so, my darling, if you try very hard, and ask God to help you, you may yet turn to a May day; and your sunshine will be all the lovelier because it was so hard for you."

By this time the little face was wholly hidden against mother's breast, and remained there for a good while; then she too strayed off to her play; but the earnest look did not pass away; and many a time when a storm or shower seemed brewing, a determined little smile would come first as a rainbow, in answer to the mother's anxious look, and then, like the sun breaking through the clouds, it would flood her whole face with real May sunshine, and the mother would whisper encouragingly: "Ah, my Margaret, what a happy time it will be when my little April day changes to a bright, beautiful May day!"

**Grand Trunk  
Railway System**

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8.30 a.m. (daily) 3.15 p.m. (Week days)  
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TRAIN SERVICE BETWEEN  
OTTAWA AND MONTREAL VIA  
NORTH SHORE FROM UNION  
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b 8.15 a.m.; b 6.30 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 8.25 p.m.

BETWEEN OTTAWA, ALMONTE  
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Trains Leave Central Station 7.50 a.m.  
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And arrive at the following St  
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3.50 a.m.	Finch	5.47 p.m.
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12.55 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 25 Sparks St., and Cen-  
tral Station. Phone 13 or 1180.

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Compare our prices with the prices elsewhere  
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Fine quality. Tailor Made Shirts \$1.00.

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Paper Cover, 25 Cents, Postpaid, Cloth, 40 Cents,  
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was not size, though it was larger than the Gen-  
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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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The Perfect Communion Wine.  
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Manufacturers and Proprietors.



OTTAWA.

**Sculpture Competition of Designs  
Two Monuments.**

1. Competitive designs are invited to artists resident in Canada and artists of the Dominion birth residing in the memory of the late Honorable George Brown and the other to the memory of the late Honorable Thomas D'Arcy McGee.

2. Each monument is not, when completed and in position, to cost more than ten thousand dollars, including pedestal from the level of the ground.

3. The competition is open only to artists resident in Canada and artists of the Dominion birth residing in the memory of the late Honorable George Brown and the other to the memory of the late Honorable Thomas D'Arcy McGee.

4. The site will be at a point in the Government property at Ottawa, to be hereafter decided.

5. Designs shall be in the form of sketch-models, in plaster, made at a uniform scale of one and one-half inches to the foot. A description of the design shall accompany each model. No name, motto or other distinctive device is to be attached to the models or description. The competitor shall send his name in a sealed envelope without distinctive mark thereon.

6. The author of the best designs will be awarded the commission of the work, the second best \$50.00 and the third best \$30.00.

7. The models and all communications regarding the matter shall be addressed to  
Advisory Art Council,  
Care of Department of Public Works, Ottawa, Canada.

The designs must be delivered before the 1st day of February, 1909. They will be kept from publication elsewhere.

In view until the award has been made. All expenses of delivering the sketch-models and accompanying descriptions shall be paid by the competitors. Sketch-models will, after the award, at the expense of the department, be returned upon the request of the competitors, but at the risk of the competitors.

Notice of the award will be sent to each competitor.

The award will only be binding provided the successful competitor is prepared to furnish satisfactory evidence, with security if demanded, that he can execute the work for the sum mentioned above.

By order,  
NAPOLEON TESSIER,  
Secretary,  
Department of Public Works,  
Ottawa, August 17, 1909.

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



**MAIL CONTRACT.**

SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa until Noon on 8th October, 1909, for the conveyance of His Majesty's Mails, on a proposed Contract for four years—times per week each way between Cornwall and Warina, six times per week; Cornwall and Warina, three times per week; Bonville and Cornwall, six times per week; Monckland Stn. and Strathmore, six times per week; Monckland Stn. and Warina, six times per week, 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 Cornwall and offices en route and at the Office of the Post Office Inspector at Ottawa.

G. C. ANDERSON,  
Superintendent,  
Post Office Department, Mail Service Branch, Ottawa, August 26th, 1909.

<b>4%</b>	Capital Paid Up, \$2,500,000 Reserve . . . . . 400,000	<b>4%</b>
Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.		
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New glass jar with sprinkler stopper, 1s. net

**POCKET MONEY**

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

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



**Synopsis of Canadian North-West.**

**HOMESTEAD REGULATIONS**

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

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior,

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

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Ticket Offices—Ottawa Despatch and Agency Co., 229 Sparks St.; Geo. Duncan, 43 Sparks St.; A. H. Jarvis, 157 Bank St.; Queen's Wharf.

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