

# Dominion Presbyterian

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## GOD'S ANVIL

BY JULIUS STURM

Pain's furnace-heat within me quivers,  
God's breath upon the flame doth blow,  
And all my heart in anguish shivers  
And trembles at the fiery glow.  
And yet I whisper, "As oGd will!"  
And in his hottest fire hold still.

He comes, and lays my heart, all heated,  
On the hard anvil, minded so  
Into his own fair shape to beat it  
With his great hammer, blow on blow!  
And yet I whisper, "As God will!"  
And at his heaviest blows hold still.

He takes my softened heart and beats it;  
The sparks fly off at every blow.  
He turns it o'er and o'er, and heats it,  
And lets it cool, and makes it glow.  
And yet I whisper, "As God will!"  
And in his mighty hand hold still.

Why should I murmur for the sorrow  
Thus only longer-lived would be;  
Its end may come, and will, tomorrow.  
When God has done his work in me.  
So I say trusting, "As God will!"  
And, trusting to the end, hold still.

He kindles for my profit purely  
Affliction's glowing, fiery brand:  
And all his heaviest blows are surely  
Inflicted by a Master hand.  
So I say, praying, "As God will!"  
And hope in him, and suffer still.

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**BIRTHS.**

At Montreal, July 16, 1908, to Mr. and Mrs. Alex. Greig, formerly of Toronto, a son.

At the Manse, Fort Qu'Appelle, Sask., on July 11th, 1908, to Rev. and Mrs. A. A. Laing, a son.

At 529 Markham Street, Toronto, on July 15, 1908, to Mr. and Mrs. Archie J. Mc Kay, a daughter.

At 110 College Street, Toronto, on Tuesday, July 14th, to the Rev. and Mrs. John McNicol, a daughter.

At Martintown, on July 14, 1908, the wife of J. F. Moffatt, manager Bank of Ottawa, of a son.

On July 4, 1908, at Sturgeon Falls, Ont., to Mr. and Mrs. Thomas E. McKee, a son.

At 604 Parliament Street, Toronto, on July 8th, 1908, to Mr. and Mrs. William MacGregor, a son.

At 23 Woodlawn Avenue, Toronto, on July 9, 1908, to Mr. and Mrs. Alexander MacGregor, a son.

**MARRIAGES.**

On July 15th, 1908, by the Rev. H. A. McPherson, Wenonah Louise only daughter of Mr. and Mrs. W. Irving Luke, to James Clark, eldest son of Captain Adams. Both of Toronto.

At the home of the bride's parents, on July 1, 1908, by Rev. K. A. Gollan, of Dunvegan, John M. Campbell, of Breadalbane, to Jessie Lillian, daughter of John A. Chisholm, of Skye.

At the home of the bride's sister, Mrs. James Bain, on June 24, 1908, by the Rev. Thos. Mitchell, Frank Ernest Wilson to Elizabeth McPaul, both of Lachute, Que.

At Portsmouth, Ont., on June 30, 1908, by the Rev. Dr. Mackie, M.A., the Rev. Alfred Bright, B.A., of Ingersoll, to Miss Mary Etta, only daughter of Mr. and Mrs. James Dennison.

At 227 Stanley Street, Montreal, by the Rev. G. F. Kinnear, B.A., on July 2, 1908, Catherine Clark, of Carnustie, Scotland, to George Low, of Montreal.

At the Manse, Kearney, on June 29th, by Rev. W. H. Alp, John G. Beaton to Francis Clark, both of Kearney.

On July 15, 1908, by the Rev. J. Toimie, at Windsor, Ont., Dorothy Maw to W. F. Sargant, Palermo.

At Montreal West, on June 24, 1908, by the Rev. A. S. Ross, B.A., Edith Mary Percival, third daughter of William James Percival, of Montreal West, to Stewart MacMillan, eldest son of Hugh MacMillan, Belmont Avenue, Westmount.

**DEATHS.**

On July 9, 1908, at Woodstock, Ont., Homer Pratt Brown, late county treasurer, in his 87th year.

On July 1, 1908, at her son's residence, in Montana, Mrs. D. M. Anderson, late of Toronto, aged 88 years.

On July 1, 1908, at 153 Metcalfe Street, Montreal, Ann Yulle, widow of the late James Haldane, in her 80th year.

At Niagara Falls, Ont., on July 7, 1908, John A. McNab, of Toronto, son of the late Sheriff McNab, M.P., Cornwall.

At Cornwall, on July 16, 1908, Mrs. Mary Brownell, formerly of Morrisburg, aged 80 years.

At Lanark, on June 30th, John McLaren, sr., aged 80 years.

On June 28, 1908, at his residence, Beaver-ton, Mr. Robert Morrison, aged 80 years 6 months.

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## NOTE AND COMMENT

Mr. Thomas Urquhart, former Mayor of Toronto, has given up a very extensive legal practice to give his whole time, without compensation, to the interests of the Laymen's Missionary Movement, as its general secretary.

From Cairo, in Egypt, the pyramids "can be reached by electric cars in forty minutes." Going to the pyramids by electric cars! What has become of their antiquity! How is the romance of the pyramids obliterated!

A distinguished teacher of men's Bible classes speaks with enthusiasm of the fruitfulness and suggestiveness of the Ten Commandments as texts for lectures and sermons. In timeliness they are as helpful as they are rich in suggestiveness.

The growth of the United Society of Christian Endeavor, as stated by Rev. Francis E. Clark, in his annual report to the board of trustees last week, shows a net gain of 1,266 societies and about 50,000 members, making a net enrollment of 70,404 societies.

The population of Rome has shown extraordinary fluctuations. Careful estimates put it at more than 2,000,000 in the fourth century and at less than 140,000 in the eighteenth. It is now about half a million. For many centuries London and Paris have been the largest cities in Europe. St. Petersburg, Berlin and Liverpool are comparatively modern.

There is considerable anxiety about Sven Hedin, the Swedish explorer, who is now somewhere in the wilds of Tibet. He has not been heard from in nearly a year, and the Swedish Foreign Office has requested the British Government in India to do all in its power to find him. Dr. Hedin has made several journeys in Western Asia, and once crossed Tibet and the Gobi Desert.

The Government of Ontario stands on the policy of requiring three-fifths (not simply a majority) of the electors voting against the Liquor Traffic. The strange thing is that Mr. Samuel Blake was successful in getting the Church of England Synod to vote for three-fifths. Thus the English Church Synod has the honor of being the only religious body that has approved of this measure.

Commenting on the need by the Roman Church of a free press, the Springfield Republican says: "The Roman Catholic papers and magazines will not be supported with any heartiness in a country so permeated with freedom of opinion and openness to knowledge as ours, until they can speak without a bishop's imprimatur on their who's contents. Freedom alone ever made a good newspaper or magazine, or indeed any utterance of the human mind."

Says the United Presbyterian:—With the exception of the Lutherans, our Roman Catholic friends long had almost a monopoly, so far as distinctive Church responsibility is concerned, in the maintenance of hospitals and homes. They still maintain an honorable and conspicuous leadership, but it is gratifying to note the extent to which Protestant Christians are awakening to their duty and privilege in providing for the sick, the destitute and helpless.

The Baptist papers, says the Herald and Presbyter, are still saying that there is no foundation for infant baptism and that the custom is declining. Of course, they mean by this that they do not believe in it themselves. But that is very well known. Those who do believe in it, and they the overwhelming majority of the whole Christian world, are just as well assured of their position as they ever were and show it as conclusively as ever in their practice.

It is not to be wondered at that men and women from Europe countries visiting or moving to India should, as it is brought to their notice, be appalled at the havoc wrought by the opium traffic on the minds and bodies of its victims. Not unlike leprosy, it marks out its volarles with dreadful distinctness; defaces the body, impairs and gradually destroys the mind. Strange, indeed, it is that a people so intellectual as the Hindus, should so readily yield to the ruinous lure of the opium habit. But far stranger still is the fact that Christianized and civilized white men are content to profit by the degradation and destruction of the body, mind and soul of their fellow-men.

London has the distinction of having within its gates just now the first missionary exhibition which the English metropolis has ever seen. The exhibit is made in the Agricultural Hall on Liverpool road and is shown under the title "The Orient in London." The purpose of the promoters is to demonstrate the life of foreign lands in the midst of civilization. The central object of the exhibit is a great Chinese pagoda, an exact reproduction of the famous pagoda of Nanking. Among other reproductions of foreign scenes are a Chinese street, a Hindoo village and a Kaffir kraal. A vast number of curios, objects of heathen worship, weapons of warfare, etc., have been collected for exhibition.

It is said that the New York Jewish community is now the largest in history or tradition. It represents 10 per cent. of the entire Jewish population of the world. It is larger than the aggregate Jewish populations of Vienna, Budapest, Berlin, Vilna, Amsterdam, Lemberg and London. It is ten times larger than the entire Jewish population of France; it is twenty times larger than the entire Jewish population of Italy; it is twenty-five times larger than the population of Jerusalem, and fifteen times larger than the entire Jewish population of Syria and Palestine.

The largest and most influential Lodge of Masons in Canada is Zetland Lodge, Toronto. Many of the leading business men of the city are members. At a recent meeting, by a large majority vote, it was resolved to banish all alcoholic liquors from its banquets and other entertainments. This action it was stated, was in keeping with the prevailing sentiments of the country; and it will contribute no little to strengthen and increase temperance sentiment and practice. Of the score of Lodges in Toronto only one now permits the use of alcoholics at Lodge tables. We have not the figures to support the statement, but we venture to believe that a majority of Mason's Lodges the country over, by practice if not by formal resolutions, are regularly declaring against the drink habit.

Probably the most Evangelical Congregational minister in London is Dr. Morgan. Yet his opinion of special evangelistic missions is not favorable. The Torrey-Alexander mission in London was not a success, and achieved little in proportion to the great cost. Dr. Morgan states his growing conviction that the true line for evangelizing London is that of working in and through the churches. He suggests a great conference of all the Free Churches in London for prayerful discussion of the evangelisation of their parishes. Dr. Morgan's frank expressions of these opinions, save a contemporary, should have weight. Meetings by nondescript lay evangelists in halls or tents, apart from the churches, do not seem the best way of securing permanent spiritual results.

A useful suggestion will be found in the following taken from a contemporary: It seems to be forgotten often that it is bad tactics for a minister in the pulpit, or a teacher in the class, to call attention to discomforts which may be occasioned by the weather or other conditions beyond control. No matter if the public mention be indulgent and apologetic, the temperature usually becomes hotter, the restlessness less controllable, and the disposition to "cut" attendance is quickened. Tonic, not laxation, is the need of the hot weather. The baseball fields and other places of sport are crowded with enthusiasts, not by emphasizing the heat, the hardness of the seats, and the other unpleasant features. Let there be an end to the suggesting of discouragements to church devotion by those whose duty it is to encourage fidelity.

From all accounts the Protestant Church is making good headway and decided progress in the Philippines despite the opposition and difficulties it encounters. As an example, we quote the following from The Herald and Presbyter: "The growth of our Presbyterian Church in the Philippine Islands is one of the most encouraging elements in our Christian work of these passing years." Beginning about eight years ago without a communicant in the islands our missionaries have gone on with their work until now we have over eight thousand communicants, some twenty ministers, several of whom are natives, some eighty local evangelists who are earnestly at work, some eighty organized churches in various islands, and over twenty-one hundred members received into the Church during the past year. The persecution to which these converts have been subject is characteristic of Romanism and Spanish influences combined. The long record of Spanish friar oppression, cruelty, avarice and impurity has had its effect of alienating four-fifths of all the intelligent inhabitants of the islands from Rome, but there remain large masses of the people under the domination of their priests, and these have manifested their hatred of Protestantism in many ways. Converts have been attacked, their chapels burned, and one of our Presbyterian ministers was killed by a mob headed by a Roman Catholic priest. But the work has not been stopped in this way. As it was in the early Church, persecutions have the effect of multiplying converts.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## "THE IDEAL MINISTRY."

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

Some weeks ago I wrote for your columns a short review of Principal Forsyth's remarkable book, "Positive Preaching and the Modern Mind." Quite recently there has issued from the press (Revell's) the long-hoped for book on Homiletics and pastoral Theology by the Rev. Dr. Herrick Johnson, of Chicago. Each of these books has distinctive features. The one by Dr. Forsyth is more erudite and is written in a much more ornate and somewhat involved style. Forsyth was a pastor for a good many years, but there is not much trace of it in his book. He is the lecturer to the circle of the ministry rather than the instructor of the young men who are either beginning or but a short way on the course in the line of the active pastorate. Dr. Johnston was a pastor for some seventeen years, and always retained his ministerial habits after he became a professor. He has been one of the most noted and popular preachers of the day and has taken much active share in the practical work of church courts. All this is distinctly visible in his book, which he entitles "The Ideal Ministry." It is written in a clear and simple style and bears everywhere the stamp of one who knows men by close contact, as well as of one who is passionately devoted to the work of making manhood stronger. It abounds with practical suggestions as to sermon building, and on the whole is a better book for the student who is seeking for guidance in the real work of the ministry than Forsyth's. But these two books while widely different in scope and general contents, are singularly at one in their dominant note. Both are agreed that the preaching of the Cross is the hope of the Church and the world. There is something touching and deeply significant in the way in which these two men stand by the doctrine of the uplifted Christ. In both books the most passionate and thrilling passages are those which declare without reserve that the Cross, with all that it involves, lies at the heart of the world's need, and that without its presence and power the outlook in our modern day would be tragic and hopeless in the extreme. This insistent testimony from two such men is of profound interest and value at the present time.

Dr. Johnson excels most writers on the subject in the clearness and keen insight of his definitions and distinctions. For instance, in discussing the aims of sacred and secular public speech he says, "Secular public speech aims to move the will. Sacred public speech aims to move the will Godward." In another place he deals most effectively with the statement so common nowadays that God calls men in the same way to spiritual offices and to ordinary occupations. Dr. Johnson denies this and makes out a clear case for the pre-eminence of the nature of the call to the ministry over that of the "call" to any other work. The discussion is important as affecting in a very marked way our view of the office and work of the Gospel ministry. In writing the special chapter on the ideal sermon, Dr. Johnson examines and rejects as imperfect a great many definitions given in dictionaries and in other works. Finally he gives the following as the best known to him: "A sermon is a formal religious discourse, founded on the Word of God,

and designed to save men." This definition, he says, "is the product of a good deal of cutting and chipping and hewing. It has had frequent class-room discussion." He thinks that "every word is in it that ought to be in it and no word is in it that ought to be out of it." After reading the full analysis of this definition one feels that the framer of it makes out his case.

The book, we have said, abounds in practical instructions as to sermon building, but warns against the use of "skeletons." Dr. Johnson believes that the sermon is the most powerful influence under God in the world to-day if men will but be true to their responsibilities and privileges as ministers of the Word. The Gospel of Christ is to him the supreme means of rescue, and he closes the book with the impassioned admonition, "O Man of God, throw out the Life-line."

Paris, Ont.

SUCCESS—THE GOD OF THE  
PRESENT PERIOD.

By Ulster Pat.

A favorite present-day text, not found in Holy Writ, however, is "Nothing succeeds like success."

From his earliest years, even in professedly Christian homes, the Canadian child is taught to seek success as the chief end of existence. He attends school, and there the teachers—often good men, conscientiously desirous of serving God, yet add their admonitions "for the honor of the school," as well as for the gratification of the laudable ambition of the parents, to "succeed in passing." Children are forbidden to attempt examination until about certain of passing, that the average may be high, and then only incidentally. Rarely is learning set forth as desirable for its own sake. Duty is slighted, and honest endeavor, if not crowned with success, is disparaged. In the "Christian Associations" one finds more emphasis laid upon the development of muscle than of minds, upon winning a foot race than upon excelling in knowledge of the Scriptures; upon filling the list of prize winners rather than "filled with the Spirit"; upon the honor of the Association a long way before the glory of God. In church circles it is the same—the beautiful building, the large contributions, the delightful organ, the excellent choir, the nice service, the soothing sermon, the big congregation—"altogether the finest in the place." Even if one attends a funeral, it is not improbable he will hear more of what the "departed" has left behind him than of the treasure he had laid up whither he has gone.

What saith the Scriptures as to this? As I read, the Divine teaching is that what man names success, God brands "failure." Even the word occurs but once in the Bible, and then it is to be achieved by meditating upon, observing and telling forth what is written in "this book." The marginal rendering is "deal wisely," while the Douay version renders the clause "then shalt thou direct thy way and understand it." Joshua 1:8. Cruden's Concordance gives the word four times, but three of these are marginal renderings; while the revised render it good repute and the Douay version "good understanding." I confess that this avoidance by the Holy Spirit of a word set up by the world as its golden calf, and which has proved so seductive to the people of God, appears to me significant.

Orilia, Ont.

## WHAT OF "ALLOWANCES."

By Margaret A. Muir.

I remember once reading, in a religious paper, a question which was asked by a young lady who evidently was much in earnest. This was the question: "My father is a rich man, and he gives me money when I ask him, yet I have none that I can really call my own. How then can I give a tenth to the Lord?" The answer given was to the effect that she should ask her father for a stated allowance, and thus solve the problem; but if he refused, the mathematical solution would remain, one-tenth of nothing is nothing, for we can only give what is really our own. Therefore, if our children are to have money which will be their "really own," and which they can be taught to use wisely and to give systematically, it can best be done by granting an allowance, no matter how small.

You say you cannot afford to do this. If you stop to think, you can. It is not the amount, but the principle of giving some stated sum, which is involved. I know a wise mother, in moderate circumstances, who allows her two boys each five cents a week. Whenever they want a "big" extra, they save from week to week, denying themselves trifles until they have the desired sum. Their pennies drop regularly into the Sunday school collection, more regularly than the pennies of other boys, who, though perhaps better off, have no regular amount that they can call their own.

You say your child earns money; you pay him for doing certain things. Well, and good; but if you can so manage it, even a small stated sum allowed him, and of which he must render an accurate account, is advisable. A friend, whose father was a man of ample means, recently told me that before her marriage she never had any money she could call her own, excepting what she earned by darning stockings—one dollar a week. (Her husband, who heard this remark, added, "She has had to do them ever since for nothing!")

In another family, where there are several children, no allowance is given, although the father might afford it. One and all of these children have learned—when they want any money—to approach the head of the family when he is in a particularly good humor, and it will mean perhaps a dollar, or a half dollar. If the word and the time are alike unpropitious, a dime or a nickel is all that is forthcoming. A rather spasmodic course of dealing with a power which at least should command some respect in its handling! What knowledge will these children have of money or its worth? None whatever, for it is spent as recklessly as it is given. Money that comes easily or irregularly is likely to go easily and irregularly. System in receiving helps to system in spending.

At how early an age should an allowance be given? When do you begin to instill the principles of truth, of unselfishness, of honor or morality? Can you tell the exact period? No, you seize the opportunity, as time unfolds it, to impress these great and lasting virtues. Just so the time comes for you to teach the value of money, and that is as soon as the child discovers as I said before, that a penny means a stick of candy or a ball, or is wanted for his mite-box, or for the collection; then a low him a stated sum, given at a regular time, but use discretion as to the amount with which he, under your direction and guidance, at the first, is to buy any small

luxury allowed him, and also with which he is to be taught generosity, unselfishness, as well as thoughtfulness for the pleasure of others.

What would be some of the advantages of thus giving a stated allowance? It will teach children to be systematic; it will teach accuracy and the keeping of accounts; and the principle of tithing one's income might be thus early put into practice. Receiving the money at regular and stated times, and knowing just how much he is to expect, the child soon learns how much the money will buy, and he finds he must gauge his little wants accordingly, and thus he learns systematic economy. He also learns to keep accounts and to be accurate. There is a small lady of seven summers whom I know, who spent three weeks away from home last summer with her grandmother. When leaving, her father gave her a sum of money for her own use, also a small note-book and pencil, remarking that he wished her to put down in the book how she spent the money. Under her wise grandmother's instructions a regular bookkeeping account on a small scale was started, all expenditures being carefully and neatly noted. When at the end of the trip the sheet was properly balanced, great was the child's delight and the father's pride and satisfaction. At some future day some fortunate man will be the richer on the "profit" sheet of his household expenses, if I mistake not.

Lastly, the opportunity will be yours with the giving of an allowance to impress and strongly advocate in the years of early childhood the giving of a tenth of one's income, be it great or small. In explaining the Jewish law, and the practical beauty of it, as well as the blessings attending its fulfillment, how simply can be shown that one of the ten pennies means a tenth, and, while all are His, this tenth is to be especially laid aside and used in doing good in the name of the Giver of all. Try it.

#### AMID THE ENCIRCLING GLOOM.

From Sunday School Times.

If we study it in the light of its origin, everything in the hymn "Lead, Kindly Light" conspires to turn our minds away from what is merely plaintive or effily emotional. Such a phrase as "the encircling gloom" might too easily lead us to imagine an exaggeration of sorrow such as had no existence in the life of its writer, if we did not remember that it was the hymn of a young man entering upon a full half-century of activity and conflict, rather than the sigh of one around whom the griefs and bereavements of age had begun to fall. Let us remember, also, that at the moment of its composition the writer was probably in the midst of encircling sunlight so far as his immediate circumstances were concerned. Under the perpetual sunshine which bathed everything during that week of calm in the Italian sea, the lighter sort of nature would have wondered how any one could speak of the encircling gloom. But when a life's problem is weighing upon one's heart, the outward brightness only serves to intensify the inward distress.

The encircling gloom, then, of which the hymn complains is that which falls upon any serious life when it begins to feel an uncertainty about life's mission, or when it feels that some conversion is drawing nigh. In the very midst of their ministry, prophets have often felt that their commission was canceled, or that their message was exhausted, and then the soul is plunged into despondency. In other experiences, the soul has felt that God was about to make it the agent of some new and untried purpose, from which it shrank, as did nearly every prophet at the beginning of his call. It is this experience that lings and saddens the countenance of some whose outward circumstance is so for-

tunate that we do not see what they can be troubled about. These glooms are the almost unending costs of leadership as one questions his own fitness and secretly beats himself into shape for the work that is laid upon him. Of this character was the gloom that is expressed in the hymn.

But the majority of men know no aspiration for leadership, and this will not be their gloom. Their aims in life are quiet and modest. They feel no call to head any movement or lead any revolt. But around even such as have no further purpose than the faithful care of their own little circle there will often enough fall the experience which cannot be better described than as an encircling gloom. The blow that destroys the business, and with it all hope of doing what had seemed their sacred duty toward their own, or the loss of a position, may bring around lives the full darkness which the phrase expresses. Upon others the crisis falls not in some relocation of their affair, but in some inward experience by reason of which life never seems the same again. God is never done with repeating that struggle with Jacob at Peniel, in which the patriarch was faced with the badness of his whole past life, its mixture of purposes, and the certain evil of the future if he were to go into it with the same disordered spirit which prevailed in him up to that very night. Out of that gloom which closed around the traveller that night there came a new element into human life, for which Israel was ever thankful. The Psalter was written mainly out of heaviness which made its writers for the time being seem of all men the least likely to have remaining to them any large or satisfying part in the influencing of the world; and the very warmth of the Psalter, which brings it nearer to human life than any other book, ought to teach us much about the mysteries of good that are hidden in the heart of life's darker passages for those who accept them as a divine discipline. The most relentless critic that Newman ever had had said of him that "the very severity of the conflict in his own spirit has given him the profoundest sense of any thinker of our day of the perplexities of living man—the bewilderments of thought, motive and conscience that come of limited and passionate being, bound by law, yet in revolt against the law that binds it."

But it is that word "amid" which shows us the depth and the patience and the spiritual honesty of the desires that are breathed out in this hymn. Most of us do not pray to be led amid these dark varieties of our inward life. What we pray for is that we be led out of them and away from them as soon as possible. We want to have them over. The lighter nature does not ask that he may learn the lesson of the gloom before it departs. But there is none of that in the hymn. The gloom might be of long continuance, as indeed it was; it might deepen, as it did; but the vitality and the heroism of prayer were shown in the willingness to do everything except do without the one great fact of guidance amid whatever came. And the prayer was granted. With variations of intensity the uncertainty lasted for twelve long years, but work went on just the same. Amid the gloom, and in spite of the gloom, which would have brought a weaker soul to absolute inaction, this man held on his way, and proved that "many a good piece of work may be done by a heavy heart," and that

"Tasks in hours of insight filled  
May be in hours of gloom fulfilled."

We are not to stop working or advancing just because the shadows fall. A young business man, after years of patient labor, came for counsel to a friend, to whom he confided that in spite of all his efforts everything seemed to have come to a standstill, and that for months he had been in great discouragement about his affairs. The

friend asked him if even in his discouragement he had kept working all the time. He replied that he had, and the friend brightened (for he had been through it and learned his lesson), and said that he thought probably something would happen before long. Very shortly the thing happened which justified the working amid the gloom.

"I hate the world for its mystery," said one who could not endure that any gloom should encircle him. It does seem something like a disgrace to a fine mind to discover that it cannot think out its path with precision, but must be led if it is to find its way. And in this mood men form those semi-religions which for a little while seem to be more positive simply because they leave out the most troublesome and persistent facts. If we could only realize that darkness is not a disgrace we should accept many of these passages in life with a different spirit. The hymn accepts the experience, and asks to learn its lesson. As the phrase "moor and fen" recognizes that there is a "discipline of dullness," the encircling gloom attests that there is a discipline of darkness in which there are not only conceived, but protected and ripened, many of the choicest fruits of the Spirit. It is quite likely to be a humiliation, but it is not a disgrace. The great spirit accepts it patiently, and does not rudely clamor that it be brought to a close, but asks rather what its teaching is. "I will not let thee go except thou bless me."

Today there are a great many attempts made to banish the gloom that encircles the soul. We are told that all gloom is morbid, and that it should be taken as a sign that we are out of health. But while there is much in our moods that is morbid, there is a gloom which is not. It is real and it is rational, and it is well for us, and we ought not to brush it away too soon. There could have been no kindness in letting Jacob go before the issue of his soul was thoroughly wrestled out with him. Let us find out if it is the darkness of sin, of a lifelong mistake in our purpose, and not be willing to go out of it until that is all settled. Let us pray, as the hymn does, that the darkness may not go until it has done its work.

#### A CONSCIENCE FOR THE PAPER.

One of the things which must transpire if our denominational papers are to fill to the full, their mission is for the pastors more generally to have a conscience as to the mission and significance of the denominational weekly, such as they have for other agencies used for the advance of the kingdom of our Lord. The denominational paper stands just for the progress of the kingdom. It is often handicapped in its service by limitations which seem beyond its power to control, but it stands faithfully for the pure and the good for information about principles and work and workers that are unselfish and have for their ends the salvation of souls, the uplifting of social conditions and the stimulation and growth of Christian men and women in intelligent service. If there is any question as to whether the denominational paper stands for these things it ought to be looked into. If it does not, the denomination owes it to itself to see that it does. If it does stand as a faithful agent in instructing and stimulating the people in Christian endeavor, and interpreting for them the truth, the brotherhood does an injury both to itself and the paper by not giving the genuine, whole-hearted support which the progressive ones give to the other recognized agencies for the advance of the cause.—Religious Herald.

The blessing of a man is not the blessing he receives, but the blessing he becomes the channel of.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## DAVID ANOINTED AT BETHLEHEM.\*

By Rev. J. W. McMillan, B.A., Winnipeg

How long will thou mourn? v. 1. Too much sorrow is a sign of lack of faith in God. Christians "sorrow not even as the rest, which have no hope. There are, here and there, some people so ignorant and timid, so distrustful of all the business institutions of the country, that they will not put their money in a savings bank. They think that when the coin leaves their possession they have lost it. And other ignorant and fearful people, who have no confidence in the divine management of the universe, think that when their friends leave their sight they are gone forever. But those who know the love of God for men know, that, even as Jesus died and yet lived on, so shall all who trust God likewise gloriously conquer death.

A king among his sons, v. 1. There are future kings in many Sunday School classes to-day. The men who shall exert noble power in the next generation are training for their royal duties now. Perhaps nobody, when they were boys, would have picked out William Ewart Gladstone, one of Britain's most famous prime ministers, or William Booth, the head of the Salvation Army, or Dr. James Robertson, the apostle of our Western missions, or George Leslie Mackay, the fiery herald of the cross in Formosa, as leaders in the great battle of life. Yet they were princely boys, or they never would have become princely men. No one spends his boyhood in trifling, and then leaps into a wise, strong, brave and skilful manhood. "The boy is father of the man." What boy in this class is getting ready to be a king? Which of the girls is going to be a queen?

Comest thou peaceably? v. 4. The Oriental salutation, "Peace!" points back to times of constant danger, when every approaching traveller might prove to be a foe. In like fashion, the Chinese greeting, "Have you eaten rice to-day?" marks a country where famine is always imminent. Our own is "How do you do?" showing that we, being without fear of more violent evils, make our health the uppermost concern. Thus a salutation is a key word to the condition of the society using it. But "Peace!" in its deeper sense is a greeting that is never outworn. For we live in a world full of threatening cares and anxieties. And above all, sin is ever disturbing the quiet rest of our souls. What word can be sweeter than "Peace!" on the lips of One who, like Jesus, can not only wish us peace, but give it to us?

Sanctify—sacrifice, v. 5. There should be preparation for worship. No lady about to be presented at court, drives from her shopping to the palace. She spends time and pains, that she may appear in a suitable court costume. Should there not be preparation, of a far deeper kind, for coming before God? Yet we often go to church or Sunday School as carelessly unprepared as if we were merely strolling from one room to another in a house. It is a great and holy privilege to join in the worship of the Most High, and we should bring to it a thoughtful, reverent, earnest spirit.

Eliab, v. 6. The finest looking is not always the best. Like a splendid easel containing a stone of trifling value, bodily height and symmetry and coloring that excite the admiration of all,

may hide a weak and inefficient soul. On the other hand, the greatest souls have often dwelt in bodies of very ordinary, or even insignificant appearance. Kant, the great German philosopher, weighed less than one hundred pounds, the Emperor Napoleon was about five feet high, Queen Victoria was even shorter, the poet Byron had a small head, Socrates, the prince of teachers, was ugly. Don't be too anxious to look the part. If you can live up to it, you will do.

This is he, v. 12. David is a type of Christ. He, too, stood forth as God's chosen Prince. By His mighty words and deeds He proved Himself to be God's choice. David, with all his greatness, presented a blurred and imperfect sketch of the ideal king: in Jesus his portrait is seen perfect in every feature. By the royal powers of peace, humility, good-will, pity, service, sacrifice, He has established His way in the hearts of men.

## FROM A VETERAN PASTOR'S PRAYERS.

Lord, command the rich blessings of thy grace upon us now. Give strength and comfort to those who now and here confess Thy name and take their places at Thy table for the first time; and to those also who, coming from other communities and other communions, have asked and found a place in our immediate fellowship. . . . Father, we thank Thee for this privilege of fellowship. We give Thee praise for those whom Thou hast given us as comrades. May we ever be a blessing and not a hindrance to them, and they to us, and all of us to others. . . . It is of Thy mercy that our cold hearts and our indifferent or even selfish behavior have not robbed us of comrades, and left us each to go his lonely way in barren and cheerless isolation. Correct in us those faults which still in too great measure threaten us with this isolation from our fellows. God give us warm hearts, and hands swift to serve! . . . At this Thy table, we devoutly pray Thee, bless the comrades we now have, with what ever they may need for their growth in Thy peace and joy, and in Thy service; and make us ever helpers of one another. . . . Bless those who have been our comrades in other days and places; in any sorrow or temptation succor them. . . . Yea also, bless those whom Thou hast appointed to be our comrades, though as yet we have not found them out: make us alert to see and seize even the slightest opportunity of getting into touch with men, though it be but for a passing moment; much more if this be for prolonged companionship. . . . God give us companions! And enable us so to walk among men that an ever increasing number shall have reason to thank God for knowing us, and shall be more like Thee for having known us. . . . Bless, also, those who in Thy name show kindness to us. Make us swift in appreciating all service rendered us by our fellows. Keep us from being unappreciative. . . . And make us so swift to serve others that each day shall be marked by some kindness done. . . . Thus, Lord Jesus, would we serve Thee, and extend Thy reign.

Always say a kind word if you can, if only that it may come in perhaps, with a singular opportuneness, entering some mournful man's darkened room like a beautiful firefly, whose happy convolutions he cannot but watch, forgetting his many troubles. — Arthur Helps.

## LIGHT FROM THE EAST.

Anointed—From the earliest times it was common in the East to rub oil on the hair; and on the exposed parts of the skin, to soothe the irritation produced by the burning sun. Amongst the luxurious, the oil used was highly perfumed. The use of oil in designating a man to the office of priest or king is also very old. On the monuments of Egypt two of the gods are represented as pouring oil on the head of their high priest, after he has been invested with his robes and the official cap has been placed upon his head. Amongst the Hebrews, the anointing not only designated and set apart officially the king elect, but symbolized the divine Spirit who was poured upon him on this occasion, to fit him for the work of the office on which he was entering. The oil for this purpose was made of olive oil, pure myrrh, cinnamon, cassia, and the root of the sweet cane, and its unauthorized compounding was forbidden. The King of Great Britain is still anointed at his coronation by the Archbishop of Canterbury. The custom is a relic of the time when the earthly sovereign was but the mouthpiece for God, the real King. It was the anointing oil which gave a sacred character to the King, and caused any violence to the Lord's anointed to be accounted sacrilege. It established a sacramental fellowship between God and the anointed person.

## JOY A CHRISTIAN DUTY.

There is a deeply rooted idea in the minds of many people that Christianity is a religion of gloom. More than one great thinker has called it the religion of sorrow, and poets, who delight in things bright and beautiful, sink into minor tones when they sing of religion. True it is, that in a certain sense Christianity may legitimately be called the religion of sorrow. Its founder, the Lord Jesus Christ, was a man of sorrows and acquainted with grief. Its symbol is a cross, significant of suffering and shame. The condition of its service is, "If any man will come after me, let him deny himself and take up his cross and follow me." Its triumphant disciples are those who have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Yet the joy of the Lord, underlying the sorrow of the Christian life and often bursting out with a radiance which changes the sky from a dull gray to glowing brightness, ought never to be forgotten. We are so apt to emphasize the sorrow as to obscure the joy. The sorrow is only accidental and transient, while the joy is essential and permanent. Even sorrow itself becomes the hand-maiden of joy when one learns the duty of being glad, for then we rejoice in the Lord always, knowing that in every experience perfect wisdom and love are present to make all things work together for good. — J. E. C. Sawyer, D.D.

The tragedy of many men is a good motive worn out. A motive is without power, not because it is not good enough, but because it is not big enough.

He that is with the King is not alone, though forsaken of all others. He on whom the sun shines is not without light, though all his candles are put out. If God be our God, He is our all. — Richard Baxter.

God has promised forgiveness to your repentance, but he has not promised a tomorrow to your procrastination. — Saint Augustine.

\* S. S. Lesson, August 2, 1908—1 Samuel 16: 1-13. Commit to memory vs. 11, 12. Read 1 Samuel, ch. 16. Golden Text.—Man looketh on the outward appearance, but the Lord looketh on the heart. —1 Samuel 16: 7.

## CLEAR SHINING AFTER RAIN.

By Theodore L. Cuyler, D.D.

One of the numberless touches of exquisite poetry in the Old Testament is that which describes the "tender grass springing out of the earth by clear shining after rain." The verdant grass plot which gladdens the eye is the result of a double process—shower and sunshine. Both are indispensable. We find in this beautiful expression a type of our deepest and richest spiritual experiences. It is a type of the most thorough work of conversion by the Holy Spirit.

Over every impenitent soul hangs the dark cloud of God's righteous pleasure; His holy word thunders against sin and His threatenings beat like a storm of hail. Repentance and faith in Christ sweep away this cloud; the thunders cease; the face of the atoning, pardoning Saviour looks forth like the clear, blue sky after a storm; for there is no condemnation to them who are in Christ Jesus. No two cases of conversion are exactly similar; yet in every thorough work of grace the darkness and dread which belongs to a state of guilt give place to the smile and peace of God in the face of Jesus Christ.

What is true in the beginnings of the most thorough Christian life is often realized in the subsequent experiences of the believer. Rain and sunshine both play their part in developing godly character. It ought to be a comfort to such of my readers as are under the heavy downpour of trials to open their Bibles and read how it fared with some of God's most faithful children.

Abraham toiled on his sorrowful way to Mount Moriah under a dark cloud of apprehension, but the clear shining came when God approved his faith and spared the beloved son Isaac to the father's heart. The successive strokes of trial that burst on the head of Joseph only made his exaltation the more signal when he became prime minister of Egypt. There are forty-one chapters of the book of Job through which beats the tempest which smote the four corners of his house, but in the forty-second chapter comes the clear shining after the rain, and the blaze of restored prosperity. The biographies of Elijah and of Daniel prove that light is sown for the righteous; and the eleventh chapter of the Hebrews is a meteorological record to show how faith paints rainbows on thunder clouds.

In our day God often employs stormy providences for the discipline and perfecting of his own people. He knows when we need the drenchings. Every rain drop has its mission to perform. It goes right to the roots of the heart, and creeps into every crevice. Not one drop of sorrow, not one tear, but may have some beneficent purpose. The process is not joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness and purity and strength. Christ's countenance never beams with such brightness after a deluge of sorrow; and many a Christian has become a braver, stronger, and bolder man or woman for terrible afflictions; there has been a clear shining after rain.

This principal has manifold applications. Sometimes a cloud of unjust calumny gathers over a good man's name; lies darken the air, and it pours falsehoods forty days and forty nights. But when the shower of slander has spent itself the truth creeps out slowly but surely from behind the clouds of defamiation, and the slandered character shines with more lustre than ever. The same storm that wrecks a rotten tree only roots the more firmly the sound tree, whose leaves glisten in the subsequent sunshine.

All ye children of God who are under the peltings of poverty, or the downpour of disappointments, or the blizzards of adversity "think it not strange as though

some strange things had happened unto you." Millions have had the same experiences before you. No storm ever drowned a true believer, or washed out the foundations of hope. The trial of your faith will be found unto praise and honor and glory at the appearing of your Lord and Saviour Jesus Christ.

Two things ought to give you courage. One is that our Lord loves to honor and reward unwavering faith. He permits the storm to test you, and then sends the smile of His sunshine to ward you. Another thought is that the skies are never so brilliantly blue as when they have been washed by a storm. The countenance of Jesus is never so welcome and lovable as when He breaks forth upon us—a sun of consolation and joy after trials.

Long years ago, on a day of thick fog and pouring rain, I ascended a mountain by an old bridle path over the slippery rocks. A weary, disappointed company were when we reached the cabin on the summit. But toward evening a mighty wind swept away the banks of mist, the body of the blue heavens stood out in the clearness, and before us was revealed the magnificent landscape stretching away to the sea. That scene was at the time, and has often been since, a sermon to my soul. It taught me that faith's stairways are over steep rocks; often through blinding storms; but God never loses his hold on us, and if we endure to the end he will yet bring us out into the clear shining after rain.

"So it's better to hope though the clouds

run low,

And to keep the eye still lifted;

For the clear, blue sky will soon peer through,

When the thunder cloud is rifted."

Brooklyn, N.Y.

## WHEN THE SOCIETY RUNS DOWN.

When your society runs down, do not send for some one to come and wind it up. No one can wind the society up again but its own members.

At the same time, get all the good advice you can; and especially, learn and put into use the newest and best methods of work. Sometimes a new plan is the very best of keys with which to wind up the society.

Remember that there is only one possible reason for the running down of a society, and that is the religious degeneration of the individual members. It is impossible for a society to run down if its members are religiously in earnest.

Therefore the essential thing is to get in earnest about something worth while. Set out to do something. It may be a mission-study class. It may be a class in evangelistic work. It may be the establishing of a town reading room. It may be to recarpet the church. Societies that live for themselves are sure to run down. That fate never yet befell a society that was in earnest about helping others.

The Chinese Government is having a great deal of trouble with the Lalai Lama, of Tibet, who fled from his bleak capital when the British punitive expedition was sent into the country. He finds the land of China greatly to his liking, and has been traveling about in it ever since. He has to be entertained, with his numerous retinue and baggage animals, and his prolonged visits entail great expense on each place he visits. He is having the time of his life, while the Chinese authorities are striving to find some way to get him back into Tibet.

Selfishness steals all the beauty out of life. Only the beauties and blessings that we share do we really enjoy. Hoarding hurts the heart, and selfishness sips all the sweetness from the soul.

## HEALTH.\*

## Some Bible Hints.

What awe would you feel if you stood in a temple where you could actually see the Shekinah! So should you regard your body (v. 19).

Your body is not your own because you did not make it, nor earn it, and you have only a short lease of it (v. 19).

The price at which we are bought is God's infinite condescension in coming into a human form and dying the death of a man (v. 20).

How is our body glorified by this indwelling of God! Then let us glorify God with our bodies (v. 20).

## Suggestive Thoughts.

Those that are careless of their health are careless of their character and of their work, which so largely depend upon their health.

Health depends upon proper food, sleep, exercise, and thinking; and the last is the chief.

One is not responsible for being perfectly healthy, but for being as healthy as one can be.

Upon your health depends not your health only, but often also the health of others.

## A Few Illustrations.

The body is only the workman's tools; but what can he do if they are rusty and broken?

Health does not carry us into the land of success, but it is a passport allowing us entrance; invalids are obliged to fight their way in.

Health is a balance in the bank of life; a sickly man lives on each day's salary.

Time spent in getting and preserving health does not show; neither does time spent in obtaining a foundation for a house.

## To Think About.

Am I careless about the body with which God has taken so much pains?

How much time daily do I give to the preservation of my health?

Am I growing more or less efficient?

## A Cluster of Quotations.

A sound mind in a sound body; if the former be the glory of the latter, the latter is indispensable to the former.—Edwards.

In these days half our diseases come from the neglect of the body in the overwork of the brain.—Bulwer-Lytton.

Health is the greatest of all possessions, and a hale cobbler is a better man than a sick king.—Bleekerstaff.

Half the spiritual difficulties that men and women suffer arise from a morbid state of health.—H. W. Beecher.

## DAILY BIBLE READINGS.

- M., Aug. 3—Our bodies are sacred. Lev. 19: 27, 28.  
 T., Aug. 4—They should be kept pure. 1 Cor. 6: 12, 13.  
 W., Aug. 5—Temples of the Holy Ghost. 1 Cor. 3: 16, 17.  
 T., Aug. 6—Cherfulness and health. Prov. 17: 22-23.  
 F., Aug. 7—A triumphant life. 1 John 5: 4, 5.  
 S., Aug. 8—A good conscience. 1 John 3: 20, 21.  
 Sun., Aug. 9—Topic—Why and how to be healthy. 1 Cor. 6: 19, 20.

To meet the remarkable growth of the city St. Paul's was organized in 1896, Dufferin avenue in 1901, Elmwood and Norwood in 1903, St. John's, Riverview and Sherman street in 1904, Home street in 1906 and Clifton in 1907.

\*Y.P. Topic, Aug. 9—Why and how to be healthy. 1 Cor. 6: 19, 20.

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OTTAWA, WEDNESDAY, JULY 29, 1908

Herbert Paul's article on "The Perma-  
 nence of Wordsworth," reprinted in  
 THE LIVING AGE of July 11 from  
 The Nineteenth Century, is written with  
 enthusiasm tempered with discrimina-  
 tion, and is one of the best current ex-  
 amples of a critical essay.

The Packet gives a much needed note  
 of warning in the following:—Two  
 more "Armenians" have been in Orillia  
 the present week, soliciting alms, for  
 an alleged mission in the East. Peo-  
 ple who, from a mistaken notion of  
 charity, encourage these itinerant beg-  
 gars, are doing a grave injustice to  
 the cause of religion, and throwing away  
 their money at the same time. On the  
 authority of reputable missionaries and  
 others competent to speak in the mat-  
 ter, it is safe to say that almost with-  
 out exception these men are entirely  
 unworthy of countenance.

In response to a general request from  
 Commercial travellers, Sir Wilfrid has  
 introduced and passed a measure to  
 hold Thanksgiving Day on Monday.  
 The right thing has been done. Get-  
 ting home on the Saturday, able to  
 remain until the Tuesday, makes quite  
 a home holiday. As to the church-  
 going, on a week-day, there is no use  
 expecting too much in that direction,  
 if past experience is any guide. Bet-  
 ter let the churches make the most of  
 the Sunday previous in a genuine ser-  
 vice of thanksgiving. But let it be  
 really a service of thanksgiving not a  
 service of growling, of acrid criticism.  
 It is seldom any good is done by the  
 spirit of criticism, but a great deal of  
 good can come out of the spirit of  
 thanksgiving.

**QUEBEC TRICENTENARY.**

The roar and smell of the gunpowder  
 have blown away; "the shouting and the  
 tumult dies"; the pageant has ended.  
 Three hundred years ago the city of  
 Quebec was founded by Champlain,  
 Frenchman and Roman Catholic, since  
 when many things have happened. Can-  
 ada in due time became British, which  
 ever since it has remained. The Pro-  
 vince of Quebec, however, remained  
 French and Catholic, and is incontest-  
 ably loyal to the British Crown. The  
 impenetrable forests have given place  
 to fertile Canadian fields; the rapids of  
 the great rivers have been conquered by  
 canals; railways stretch to all points of  
 the compass; while cities, with their  
 schools, and colleges, and businesses,  
 and electrical cars, and modern improve-  
 ments of all kinds, have arisen from  
 the Atlantic to the Pacific.

The two races have much in common.  
 In the Canadian Parliament today we  
 find important legislation in favor of the  
 Lord's Day; of suppression of the manu-  
 facture and importation of opium; of  
 the protection of minors from the inju-  
 rious use of tobacco, and the like, up-  
 held by a united parliament at the head  
 of which is Sir Wilfrid Laurier, the  
 Christian statesman, yet in whose veins  
 courses ancient blood of France. Than  
 the Dominion Premier there is no pub-  
 lic servant in the British Empire whom  
 the King more delights to honor.

This may be a fitting time to remem-  
 ber that in their belief, notwithstanding  
 grave differences in view, Protestants  
 and Roman Catholics have much in  
 common. On such matters as the Resur-  
 rection, and the Divinity of Jesus Christ,  
 the average Protestant finds himself  
 more in accord with the Roman Catho-  
 lic than with some of the ultra-revolu-  
 tionary critics who sometimes undertake  
 to speak in the name of Protestantism.

In this connection we may perhaps  
 be permitted to quote the following from  
 an editorial in a recent issue of the  
 "British Weekly":

"Bishop Gore, whose illness we all  
 deeply regret, delivered last week a very  
 thoughtful and weighty address on Mod-  
 ernism. At first the High Anglicans  
 were much disposed to welcome the  
 Modernist movement in the Roman Catho-  
 lic Church. They did not see where-  
 unto that movement was growing. They  
 took it that when men like Loisy criti-  
 cized the narratives of miraculous events,  
 they believed, nevertheless, that miracu-  
 lous events actually occurred. It is  
 difficult to see how they thought so,  
 but they know better now. Loisy has  
 shown himself to be a downright unbel-  
 iever, willing to use in priestly robes  
 the language of belief. We have already  
 pointed out the portentous nature of  
 the situation. We are threatened  
 with a race of unbelieving priests, who  
 believe in nothing but their own priest-  
 ly claims. Dr. Gore said: 'We have,  
 rather widespread, a combination which  
 is more or less new in experience, a  
 combination of a high sacramental doc-  
 trine with intense dogmatic weakness at  
 the centre. This is a movement full of  
 peril, because it seems to hold on, while  
 in reality it surrenders all.' It is an  
 immoral masquerade. On the absolute  
 necessity for miracle in religion, Dr.  
 Gore spoke with his accustomed bold-

ness and force. 'He could not conceive  
 any element of trustworthiness which  
 could belong to Christianity as a posi-  
 tive religion if it was mistaken in its  
 appeal to experience with regard to the  
 great central event of the Resurrection.  
 Nor again was he able to enter in the  
 least into the state of mind which held  
 that it would not make a fundamental  
 difference to the actual strength, of the  
 moral and practical strength, of the  
 Christian creed if we began to doubt all  
 this. He must frankly confess that he  
 was quite certain that his moral hopes  
 were bound up with his belief in the  
 miracles which were recorded of Christ,  
 perhaps most of all with regard to the  
 miracle of the Resurrection, but not  
 with regard to that exclusively. The  
 one alternative to supernatural religion  
 now offered to us is Unitarianism, but  
 it is not the old honest Unitarianism.  
 It is the dishonest Unitarianism,  
 which clings to lives and nashes and  
 robes and titles and words, while it has  
 forfeited the right to all."

**OLD-AGE PENSIONS.**

The Chicago Interior has this to say  
 of the Old Age Pensions Act adopted by  
 the Canadian House of Commons:

"While England, France and other  
 countries have been discussing the sub-  
 ject of old-age pensions, the Canadian  
 House of Commons has quietly adopted  
 a measure which is free from the pau-  
 perizing possibilities of the noncontribu-  
 tory pension scheme. Under this plan  
 the savings of the people may be in-  
 trusted to the government, which will  
 create an annuity fund. Except in case  
 of disability, no annuity may begin be-  
 fore the age of 55, and in no circum-  
 stances can the payment be more than  
 \$600 to one person or to a husband and  
 wife. In case of death before the an-  
 nuity matures all moneys are to be re-  
 turned with interest at three per cent.  
 Liberal provisions are made for pay-  
 ments by the contributor, who may re-  
 mit at stated intervals or pay the whole  
 amount at the age of 55. The annuities  
 are not transferable and are not  
 subject to seizure. Under this law the  
 thrifty may provide for a fairly ade-  
 quate income in old age, with the as-  
 surance of safety and economical admin-  
 istration of the funds."

**THE CAMPAIGN OF EDUCATION.**

The temperance congress held recently  
 at Saratoga Springs to celebrate the cen-  
 tennial of the earliest organized temper-  
 ance society in the world, formed at Mo-  
 reau, New York, was not a large assem-  
 blage but was very earnest. The dele-  
 gates visited the hamlet of Moreau to  
 unveil a tablet in honor of Dr. Billy  
 James Clark, the society's founder. The  
 convention, which in itself included re-  
 presentatives of all the organized bod-  
 ies working for temperance reform in  
 the United States, voted to request such  
 bodies to make a practice of holding  
 their national conventions—or at least  
 national rallies—in Washington in the  
 first week of December each year, for  
 the sake of the effect upon Congress,  
 which assembles annually in that week.  
 The world-wide use of posters describ-  
 ing the deleterious effects of alcohol  
 was urged—the impressive official post-  
 ers of the municipality which appear on  
 billboards throughout Paris, being cited  
 as an example of the impressive effect  
 of such appeals to the public consci-  
 ence and intelligence. A distinguished  
 committee, of which Dr. D. Stuart  
 Dodge, president of the Presbyterian  
 Board of Home Missions, is chairman,  
 was named with instructions to inves-  
 tigate whether the National Temperance  
 Society's publication plant in New York  
 City could not in some way be made a  
 joint publishing bureau representing all  
 the temperance societies. Why should  
 not the temperance workers of Canada  
 also meet at the political capitals where  
 legislatures are in progress?



## WHAT SHALL I BELIEVE?\*

The question asked by this neat little volume of addresses is one which doubtless many are asking both of themselves and of their teachers in religious matters in church and school. For our age is one of troubled waters in the region of theological belief. Feeling themselves drifting out from their old familiar moorings men are often greatly disturbed to face the tossing waves of criticism and newly stated theories. But this book before us is one of many evidences that the storm is clearing, that fear and anxiety are giving way to a saner and more healthy faith than the world has yet known. We are reminded that even storm-tossed waters are a sign of life, while stagnation ever means death, and that of theology, the most conservative though the queen of all the sciences, "it still it moves," like the great world in which we live and for the discovery of whose orderly revolutions Galileo had to suffer.

The origin of the volume is explained in the introduction. The nine addresses which it contains were delivered in the Second Presbyterian Church of Auburn, N.Y., during the year of 1907 and "the audiences that listened to them indicated that they met a need and desire." They were given in the opinion that our congregations are not done with doctrinal preaching, provided, of course, that it is well done and does not "transcend the region of practical thought." This practical purpose is evident from first to last in the book, so that it does not profess to be a system of theology, nor yet are its separate addresses treatises on the subjects handled. The several chapters treat of the following subjects, "Concerning Belief," "Concerning God," "Concerning Jesus Christ," the Bible, Man, Salvation, the Church, the Resurrection, the Future Life,—in themselves a fairly full outline of theology; a table of contents gives us the plan and analysis of each address, which will serve as a useful guide to the reader or student.

At first sight the homiletic character and style of the addresses strikes one a little oddly in reading, until he joins with the congregation whom the speakers address and becomes a hearer too. Then X chapters will be found to be very stimulating and instructive, throwing new light on these great problems of faith and responsibility. As has been noted above the book is strictly practical in character. In each case the writer has been careful to relate his theme to the practical needs of men. The result has been that the didactic and hortatory aspect of the book is uppermost and the reader is apt to feel that the discussion of the subject which promised so much in prospect, while in fact suggestive and stimulating, has not after all taken him very far in the

\*Addresses by the Faculty of the Auburn Theological Seminary, Philadelphia. The Presbyterian Board of Publication. 220 p.p. \$1.00 net.

solution of the question which he asks himself. The vexed problems of the religious thought of to-day, e. g. the critical treatment by scholars of the Old and New Testaments, have been scrupulously avoided and there is nothing at all of debate or polemic in these addresses. This has, of course, been necessary from the plan of the series, for a half-hour address "Concerning the Bible," by a Professor of Practical Theology cannot answer many of the critical problems which scholars are raising within this wonderful book. We would like to have an address by Prof. W. T. Beecher, Professor of the Hebrew Language and Literature on his own proper subject, but instead he gives us the chapter "Concerning God." But perhaps this is to think of these men as College Professors instead of preachers in the Second Presbyterian Church of Auburn, which in fairness to the volume we ought not to do. Even while venturing to believe that such brief discussions on such vast themes cannot do more than merely suggest an answer to the question "What shall I believe?" on these subjects, we are glad to bear witness to the merits and usefulness of the volume. It is timely, frank, clear and stimulating in all its parts. It is easy to read between the lines and see that there is little of dogmatism here, though it is theology that is being presented. Rather these addresses are from men who are striving sincerely and vigorously to make men's lives more healthy and vital, to bring them back into close touch with the great eternal verities of our religion which must be for every Christian the supreme things of the mind and heart. When we remember that these men while College Professors thus show themselves to be so thoroughly practical and in sympathy with the need of men, and when we think of the young men whom they are year by year training for the ministry we must be increasingly hopeful for the future of the Presbyterian Church in our neighbor country.

## LITERARY NOTES.

Sydney C. Grier's story "The Power of the Keys," now running serially in THE LIVING AGE, grows in interest and power with each instalment, and its prophetic note is strengthened by contemporary incidents in India which are full of sinister augury.

Cassell's Magazine, The Quiver, The Girl's Realm and Little Folks for July, have just reached our table. Like everything sent out by Cassells they are all wholesome in contents, beautiful in illustrations and well printed on good paper. Later on we shall have more to say about them.

The Acton Free Press, one of our best exchanges, is celebrating its thirty-third birthday. The editor, Mr. H. P. Moore, is to be congratulated on the high place occupied by his journal, which is ever found on the side of temperance and sound morals. As we have said before, the Free Press is distinctly the best printed local paper reaching our table. May its shadow never grow less!

## MORAL EDUCATION.

The National Educational Association, recently held at Cleveland, does not appear to think mere education of the head, apart from laying a sound foundation in morals, the ideal condition, as witness the following straight-from-the-shoulder resolution:

"We earnestly recommend to boards of education, principals and teachers the continuous training of pupils in morals and in business and professional ethics, to the end that the coming generation of men of affairs may have a well-developed abhorrence of unfair dealing and discrimination.

"The National Education Association wishes to record its approval of the increasing appreciation among educators of the fact that the building of character is the real aim of the schools.

"We hope for such a change of public sentiment as will permit and encourage the reading and study of the English Bible.

"The highest ethical standards of conduct and of speech should be insisted on among teachers."

## OWEN SOUND PRESBYTERIAN W.F.M.S.

Owen Sound W.F.M.S. Presbyterian held its annual meeting in Chatsworth, July 7th. Delegates were present from nearly every Auxiliary in the Presbytery, who gave interesting items as to methods employed in conducting their meetings.

The corresponding Secretary, Mrs. Fraser, in her report referred to the great loss sustained in the death of Mrs. Eaton, for years our efficient secretary of supplies, and a most devoted worker. Four life members were added during the year. Several auxiliaries show an advance in contributions, while some, especially in the country, find it difficult to attend meetings, when roads are almost impassable.

The Presbytery, who were present during Dr. Oliver's address, were represented by Rev. Mr. Woodside, who on behalf of that body, commended the society for its earnest work.

The President, Mrs. Gardner, in her address urged the duty of interesting the young. Miss Bremner, acting Secretary of supplies, Miss Dow, Mission Band Secretary, and other officers in presenting their reports, gave many helpful suggestions. A discussion on Mission Bank work, led by Mrs. McQuaker, was participated in by several. Greetings were received from the Methodist Church, conveyed by Mrs. Merriam, and from the W. C. T. U. by Mrs. Norton. A sacred solo sweetly sung by Mrs. Cameron Wilson was enjoyed. The delegates, who were joined by the members of Presbytery, were entertained most generously to luncheon and tea by the Chatsworth ladies. Mrs. Gardner, having given three years of faithful service, retired.

The officers for the ensuing year are:—President, Miss Dow, Owen Sound; 1st Vice President, Mrs. Gardner, Meaford; 2nd Vice President, Mrs. Rodger, Owen Sound; 3rd Vice President, Mrs. McCullough, Brookholm; 4th Vice President, Mrs. Cameron, Annan; Recording Secy., Mrs. Eastman, Meaford; Cor. Secy., Mrs. Fraser, Annan; Tidings Secy., Mrs. Milford, Owen Sound; Secy. Mission Bands, Mrs. Dowles, Owen Sound; Secy. supplies, Miss Bremner, Owen Sound; Treasurer, Mrs. Spence, Owen Sound.

A short article, "A Samaritan Book of Joshua," in THE LIVING AGE for July 18, gives an account of a recent remarkable discovery, which will interest Biblical and literary critics.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVELSOME REFLECTIONS ON THE  
QUEBEC TERCENTENARY.

Wm. Pyatt, in British Workman.

Age has not detracted from the wonderful beauty of the country which gratifies the eye of the traveller as, after crossing the vast barren stretches of the Atlantic, he gazes on the banks of the noble St. Lawrence on his way to Quebec. Where the land is in cultivation, the grassy hills are alternated, in the season now approaching, with fields of ripening crops divided by hedges, and the landscape is marked with homesteads nestling among the trees, while red-roofed villages remind the emigrant from the Old Country of the homeland he has left. Elsewhere are dark pine woods, amid which the sun catches and is reflected from the leaves of the maple; and here and there fishing hamlets dot the shore.

At last looms above one the heights of the Plains of Abraham, and the Sentinel City, brooding over its storied history, stands before us—"the corner-stone of the Empire." quaint, deep-caved houses cover the slopes. A massive citadel tops the precipitous cliff overhead. If Earl Grey's splendid suggestion is adopted, a statue of the Angel of Peace will one day rise above Diamond Rock, heralding a time when the war-drums shall throbb no longer, and the battle-flags be furled.

Just as the history of the Portuguese possessions in Africa and of the Spanish conquests in America in the fourteenth and fifteenth centuries is a history of cruelty and persecution, so that of Canadian colonisation in the sixteenth and seventeenth centuries is one of internecine strife, misdirected proselytising zeal and ruthless massacre. The treachery shown to the Indians by some early explorers was terribly repaid, and the introduction of spirituous liquors added immeasurably to the work of destruction. The story of it all, where the whole of North America is concerned, is one that Englishmen must read with mingled feelings. If the French left the wounded British soldiers who fell in the sanguinary battle of Sainte Foye to the savagery of the natives, as related with so vivid a pen in "The Last of the Mohicans," the English action in the cruel dispersal of the Acadians—recorded for all time in Longfellow's verse-tale of "Evangeline"—must be the theme of lasting regret.

Out of the reek of smoke and flame that surrounds the romance of colonisation so well described by Mr. George Barnett Smith in his volume on the rise and progress of Canada, arise the figures of a few men and women, the magic of whose names and the glamor of whose deeds may blind us for a while to the horrors in the background. Who shall say, indeed, that these very names do not serve indirectly to perpetuate in some degree the spirit of human conflict by inducing many to believe that only the paths of war and persecution lead to fame? It is too often, alas! with a sense of great virtues and commanding talents wasted that we turn to the records the Quebec Tercentenary recalls. But with this word of warning, we can all pay homage to the courage and devotion of such men as Champlain, Wolfe, and Montcalm, men

whose names are at this moment on the lips of so large a portion of the human race.

Passing by the exploits of earlier explorers, the dates that concern us mostly at the moment are those of 1603, 1629, 1632, 1759, and 1763. It was in July, 1603, that Samuel de Champlain, on the occasion of his third voyage to Canadian waters, sailed up the noble St. Lawrence, and, landing near the Indian village of Stadacona, made a clearing in the forest. Here, on the site now occupied by old Champlain Market, he built a fort, a residence, and stores, and so laid the foundations of the capital of New France, which he called Quebec. Not far away he later built the Chateau St. Louis, on ground where the Chateau Frontenac now stands, and from this centre successive French Viceroyes extended their sway along the Great Lakes. In 1629 Quebec was recaptured by the British, who carried Champlain captive to England. Liberated in 1632, "the Father of New France" returned to Canada in 1633, and died there in 1635, leaving the records of his travels in a number of interesting volumes, which contain some valuable maps.

In 1632 Quebec was restored to the French. In 1759 came Wolfe's famous victory, and in 1763 Canada was finally ceded to England by the Treaty of Paris. To-day Quebec is in appearance and atmosphere so like many spots in Normandy, that the visitor often asks himself in wonder if he is really on British soil. On the occasion of the visit here of the Prince and Princess of Wales in 1901, a chronicler referred to the concourse of people in the streets as "just the sort of happy crowd of well-dressed people one encounters on fete days in France, well-behaved and courteous."

To-day, divided by the beautiful Dufferin Terrace from Champlain Market, stands a splendid column commemorating the names of Wolfe and Montcalm, victor and vanquished, men who honored one another at the most critical moments of their lives, being equally honored in their death by one and all, irrespective of race. Louis Joseph, Marquis de Montcalm Gezan de Saint Veran, was born near Nizem, on February 29th, 1712. Trained from his youth, as was Wolfe, in the art of war, "laborious, just, and self-denying," he offered a remarkable exception to the venality of the public men of Canada at this period, and in the midst of universal corruption made the general good his aim. Before he died of his wounds, he dictated a note to the British general. In this he begged the victors to treat kindly the French and Canadian prisoners. "Be their protector," he wrote, "as I have been their father." To one of his attendants he said: "Since it was my misfortune to be discomfited and mortally wounded, it is a great consolation to be vanquished by so noble and generous an enemy." On the eve of his death he remarked, "I shall pass the night with God, and prepare myself for death." He was 47 years of age when the end came.

James Wolfe was born in the vicarage of Westerham, in Kent, on January 2nd, 1727. Throughout his life he was the victim of ill-health. On the night before the battle of September 13th 1759, he was crippled with rheumatism and suffering from stone. "It was," writes Macmullen, "a pleasant autumn night, and the full lustrous stars of a northern firmament twinkled cheerfully down

on the noble current of the St. Lawrence, as Wolfe," preparing for the perilous ascent from the Cove to the heights above, "quietly passed from ship to ship to make his final inspection, and utter his last words of encouragement. In a pure and gifted mind like his, the solemn hour could scarcely fail to awaken befitting associations. He spoke of the poet Gray, and the beautiful legacy he had given the world in his 'Elegy Written in a Country Churchyard.' 'I would prefer,' said he, 'being the author of that poem to the glory of beating the French tomorrow;' and while the cautious dip of the oars into the rippling current alone broke the stillness of the night, he repeated:

"The boast of heraldry, the pomp of pow'r,  
And all that beauty, all that wealth  
e'er gave,  
Awaits alike th' inevitable hour—  
The paths of glory lead but to the grave."

Wolfe's grave is in a Greenwich churchyard. "I do not wonder," observes one critic, "at Wolfe's exclamation. British history could less well spare the poem than the victory on the Heights of Abraham." And the same writer turning to the thoughts of the homeside with something of the spirit in which we began this article, goes on to remark: "Who can say that a summer or autumn evening would be the same, were it not that, as the twilight descends, for him still—

"The curfew tolls the knell of parting day,  
The lowing herd wind slowly o'er the lea,  
The ploughman homeward plods his weary way,  
And leaves the world to darkness and to me!"

These magical lines were written at Stoke Poges about 1742. They were first printed in a sixpenny pamphlet in 1751; and in the peaceful Buckinghamshire churchyard which suggested them, Thomas Gray was buried in 1771, at the age of 55.

FALSENESS OF THE TIME STAND-  
ARD.

No one can do good work who is chiefly concerned with the time-element in work. "Is this a work that ought to be done; and is it my duty to do it?" are more important questions than, "How long will it take?" A young man who is noted for dissatisfaction with his present job—no matter what that job may be—wrote to a friend: "I should like to get out of this work in a year or so and take up some line of work where the hours are not so long." He is likely to find the hours about sixty minutes long wherever he goes; and he is not likely to be offered a better position by any man who knows that he wants to go where the hours are shorter. For this young man is putting a wrong factor forward as a reason for a change of position. There ought to be a better reason for leaving. If the work is a good one, and the working-time really too long for health and one's best efficiency, then he ought to be man enough to get that chang'd. In the position where he was when he wrote, such a change was largely within his own control. If the work was not a good one, or was obviously not his calling, then he ought to leave it—but not to find "shorter hours." The man who thinks chiefly about the time of his work cannot do good work anywhere.

## THE FAITH OF A CRIPPLE BOY.

It was a beautiful June day. The sun was shining bright and warm. The flowers and trees were all in bloom. Everybody seemed to be happy but me. I had what some people call the "fidgets." Everything seemed to be going wrong. I tried to read the daily paper, but couldn't see anything but "murders, robberies and fires." I got my Bible, but couldn't get my mind on it, so I laid it down. I went to the bookcase and picked up a book—I knew not what. I soon found that it was "Cicero's First Oration on Cataline." I had read it many times. I left the office and started for a little walk. I knew not where, as I was a stranger, having lived there only one month. I found myself strolling down the only street the little town had, and was soon in the main road leading westward.

To my right were beautiful fields of corn; to my left, meadows green with clover and grass, where the sheep and their lambs were grazing quietly. I kept on walking until I came to a small brook where the ripples and bubbles were flowing gently over the rocks. A little bird was sitting on one of the rocks, sipping the clear water and looking up to heaven as if she were thanking her Creator for providing for her. Her thirst was soon satisfied, and she flew away and was seen no more.

I was sitting on a stone thinking of many things, when I heard a voice in the willows a few yards up the stream. I arose and started to see who it was. I crept quietly along until I was within a few feet of where a crippled boy sat reading a Bible. He seemed to be about fourteen years of age. He saw me coming and quit reading his Bible. I saw that he was frightened, and assured him that he wouldn't be harmed by me. He invited me to sit down and talk to him, as he was lonesome and hardly ever met anyone; and it was not long until we were in an interesting conversation concerning many subjects. He told me that he had never attended school and was living with his grandmother, as his father and mother were both dead; also that he was educating himself to be a preacher. He talked on the Bible and God and how he loved them. I then told him how I was situated, that it seemed that God had never watched over me like he did other people, and never had blessed me with money and many other things that I wanted so badly. He looked me straight in the eyes and answered: "My dear friend, I can't understand how you can sit under the canopy of heaven and talk thus about your Father, who is watching over you this very moment.

"You say that he has never blessed you and that you are unhappy. How can you say that. Just think one moment. He has given you health, the best thing that a man can have. He has given you a strong mind and a good education. Oh, if I only had those three things you would never hear me utter one murmur."

We talked a good while, and when I got ready to leave my faith in God was stronger than ever before. I promised I would buy him a new Bible and furnish him all the latest magazines and papers. He thanked me not only by words, but by dropping a few big tears.

The sun was sinking in the West when I left him at the door of his little home and started for my own home. I was happy now. He had lifted a shadow from over my life. I saw and understood things as I never had before. The pastures and fields that I had passed just a few hours before looked much prettier to me now than they did then. I never had thought about God being the one

that had given me health. I felt ashamed to think that a little ignorant, crippled boy had taught me so much; but he had, and there was no use to deny it. When I reached home that night I prayed as I never had before.—Joe Sullivan in Cum. Presb.

## EDUCATION WASTED.

A professor of Greek in one of our leading universities published a volume not many years ago on certain features of the ancient Greek dialects. It was a book technical in its nature, and intended only for scholars. Soon after it was published there appeared a criticism, in which several errors made by the professor were pointed out. The criticism was signed by a guard on the Sixth avenue elevated road of New York City. A reporter hunted him up and found an accomplished Greek scholar. "I was the best Hellenist of my year at Dublin," said the guard sadly. "But how does it happen that you are doing this kind of work?" queried the reporter. "Whisky," was the only answer he got.—Exchange.

## TWO LITTLE MAIDS.

(By J. W. Foley.)

Little Miss Nothing-to-do  
Is fretful and cross and so blue;  
And the light in her eyes  
Is all dim when she cries,  
And her friends, they are few, oh, so few!  
And her dolls, they are nothing but  
sawdust and clothes,  
Whenever she wants to go skating it  
snows,  
And everything's criss-cross—the world  
is askew,  
I wouldn't be Little Miss Nothing-to-  
do,  
Now true,  
I wouldn't be Little Miss Nothing-to-  
do,  
Would you?  
Little Miss Busy-all-day  
Is cheerful and happy and gay,  
She isn't a shirk,  
For she smiles at her work  
And romps when it comes time for play.  
Her dolls, they are princesses, blue-  
eyed and fair;  
She makes them a throne from a  
rickety chair,  
And everything happens the jolliest  
way,  
I'd sooner by Little Miss Busy-all-  
day  
And stay  
As happy as she is, at work or at play,  
I say.

## HOW TO SAVE YOUR CLOTHES FROM MOTHS.

It will save you much trouble if you shake out all winter clothing and put the things in drawers and boxes, neatly folded and with little bags of something to scare away the moths. Camphor is generally used, and I think it is the best of all. Some people dislike the scent of camphor, and use turpentine, paraffin, pepper and spices of all kinds, as moths have a horror of strong odors. In large fur and woollen stores, powdered alum is often used, and it is said to effectually scare away moths. If woollens are soaked in a solution of alum and water, and then dried, moths will not touch them. Furs require to have the powdered alum rubbed into the roots of the hair, as it is there the moths begin the attack. But if woollens are laid carefully away, in a drawer or box that is lined with newspapers, and bags filled with shippings of Russia leather, red cedar chips, or camphor put amongst the clothes, there will be no danger of moths. If furs are taken out at times in summer, shaken, and hung in the sun, they will be all the better for it.

## BABY'S GREAT DANGER DURING HOT WEATHER.

More little lives are lost during the hot weather than at any other time of the year, diarrhoea, dysentery, cholera, infantum and stomach troubles come without warning, and when a medicine is not at hand to give promptly the short delay too frequently means that the child has passed beyond aid. During the hot weather months Baby's Own Tablets should be kept in every home where there are small children. An occasional dose of the Tablets will prevent stomach and bowel troubles. Or if the trouble comes unawares, the prompt use of this medicine will bring the child through safely. Mrs. J. Renard, New Glasgow, Que., says: "One of my children had a severe attack of diarrhoea which Baby's Own Tablets promptly cured. I know of no medicine so good for stomach and bowel troubles." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams Medicine Co., Brockville, Ont.

## DRUDGERY.

It was to drudgery that the old masters owed their success and fame. Angelo studied anatomy twelve years, posting himself on every curve, and convolution, and angle, and elevation, and depression of the human body, and this drudgery determined his style. In painting he prepared his own colours; neither servants nor students dare mix them. Raphael, who died at the early age of thirty-seven, gained his success by keeping constantly at his chosen profession. "I've made it my principle," said he, "never to neglect anything." Da Vinci often went to work at daybreak and did not come down from the scaffolding to eat or drink till the light had left him. Millais said, "I work harder than any ploughman; my advice to boys is, 'Work.'"

Drudgery is the secret of success every time. The old German inscription on a key, "If I rest I rust," is as true of men as it is of the iron in the key. To be bright and shining, to be successful and consequently happy, we must keep ourselves polished with the oil of work.

One of the chief lessons young men must learn is the nobleness of drudgery, doing that which may not have any immediate effect in stimulating the best powers, and which but remotely may serve the purpose of general advancement. It is our business to contribute to the general wealth of life—others sacrificed for us—and the one who ignores his obligation to serve his generation is a traitor to the race.

## THE WEAKEST POINT.

The whole life is to be guarded and protected, because no man is stronger than his weakest point, and we may actually be weakest where we suppose ourselves to be strongest. It is possible to be careful about the mouth, and yet to allow the eye wide and perilous liberty. Alas! we can practice wickedness in silence! The eye can be enjoying a very harvest of evil whilst the mouth is fast closed, and not one sign is given by speech that the soul is rioting at the table of the devil. . . . It is of infinite consequence that we should direct our exertions to the right point, otherwise our lives may be spent in mere frivolity under the guise of great industry and faithfulness. We may be watching at the wrong gate, or we may suppose that only certain gates are to be closed, and that others may be left open without danger. . . . It is not the front door that needs to be attended to, but the gate at the back, or the little window in some obscure part of the house. When the enemy comes as a housebreaker, he does not seek for the strongest part of the castle, but for its very weakest parts.—Joseph Parker.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Rev. Mr. Drumm, of Belleville, continues to supply the pulpit of the Glebe church, in the absence of Mr. Milne, who is holidaying in Britain.

In St. Andrew's church, Rev. A. B. Cameron, D.D., of Bermuda, was the preacher. Next Sunday Rev. Dr. Guthrie, of Baltimore, Md., will fill the pulpit.

Rev. T. G. Thompson, who is at present summering at Britannia, was the preacher in Erskine church at both services on Sunday. Erskine congregation, disappointed in their proposed call to Rev. Mr. Reid, of Montreal, will now hear several ministers before making another effort. Rev. Dr. Ramsay is interim moderator of session.

Rev. E. C. Gallup, an old Ottawa boy, who is now pastor of Knox church, Saskatoon, Sask., and moderator of the Presbytery there, spent a few days in the city last week with his brother, A. H. Gallup, of the P. O. Department. Mr. Gallup's congregation has given him three months' leave of absence, and during this time he will visit England and the continent.

After attending the General Assembly at Winnipeg, Rev. Dr. Ramsay visited the Pacific coast, calling at various points on the way; and at a recent evening service gave the people a glowing account of the progress of Western Canadian Presbyterianism. There are now in the new provinces 150 self-supporting churches, 75 with augmented support, and 325 mission fields. He also reviewed the work from its inception in 1853 at Kildonan, and paid a tribute to the pioneers, Dr. Black, Mr. Nisbet, Dr. Robertson and Dr. King. Particular interest was aroused by the references made by the doctor to Indian Head, Saskatchewan, where he was the first missionary and was in charge of three other stations. At present the minister there devotes all his time to Indian Head and receives a salary of \$1,200. To build the first church, Dr. Ramsay had to break virgin prairie, while at the present time a structure costing \$25,000 was being erected.

His many friends in Canada will hear with regret of the death of the Rev. John M. McCarter, who for nearly a quarter of a century labored in different fields of church work in the Dominion. Mr. McCarter returned to Scotland six years ago, and for the past eighteen months had been in ill-health. Death took place at his residence, 70 Promenade, Portobello. His active life was spent in missionary enterprises in South Africa, Canada and Scotland. He was born in Ayr, about seventy-five years ago, studied at Edinburgh University, and took his theological course in the Free Church College. In 1863 he, with six others, responded to a call to labor abroad, and was settled as a minister of the Dutch Reformed Presbyterian Church in Natal. A work on the relations between the Dutch Reformed Church and the other denominations in South Africa, written by him, is much esteemed by churchmen. In 1874 he left South Africa, and, after carrying on mission work in Scotland for three years, came to Canada, where his charge included Metis, Mille Isles and Montreal. Mr. McCarter devoted not only his life but his means as well to his work, and was ably assisted by his wife, who survives him, and who is a sister of Prof. J. Porteous Arnold, of Roslyn Ladies' College, Westmount. In its obituary notice the "Scotsman" describes Mr. McCarter as a most distinguished Scottish missionary.

## EASTERN ONTARIO.

Rev. D. M. MacLeod, late of Billings' Bridge, has been preaching at Vankleek Hill.

Rev. G. T. Bayne, of Ashton, is spending a few weeks' holidays at his old home at Merivale.

Rev. H. E. Abraham, M.A., of Port Hope, has been elected moderator of Peterboro Presbytery.

Rev. Mr. Stewart, of Finch, preached in the Apple Hill church on Sunday, in the absence of Rev. James Hastie, who is enjoying a two weeks' holiday.

Rev. A. H. Scott, of St. Andrew's, Perth, was the preacher in Chelsea church last Sunday, Rev. James Taylor, the pastor, taking the services for Mr. Scott.

The next meeting of Peterboro Presbytery will be held in Campbellford on Sept. 29, at 10 a.m. At this meeting commissioners to the General Assembly are expected to report.

Rev. J. Hay, Renfrew, and Rev. A. Mackenzie, of Douglas, spent a couple of days at the Eganville manse last week; and in company with Rev. Mr. Rattray enjoyed a day's trout fishing.

The congregation of Windham and Delhi in the Paris Presbytery will be vacant by August 1st. Any minister wishing to preach in this charge with the view to a call will correspond with Rev. J. J. Brown, Tillsonburg.

Rev. Wm. F. Crawford, B.D., of Chesterville, is unanimously called to Buckingham. The Chesterville congregation is greatly attached to Mr. Crawford and look forward to his early removal with sincere regret.

Rev. George Yule, of St. Paul's, Winchester, is at present holidaying in Scotland. He is expected home about the middle of August, although his term of absence does not expire until the first week in September.

The new church at Finch is rapidly approaching completion. The congregation will likely take possession by 1st September. It is a beautiful building, an ornament to the town and a credit to the congregation.

Resolutions of congratulations were presented by Peterboro Presbytery to the congregations of Warkworth and Campbellford and also to that of Centreville on the occasion of the jubilees, and Hastings and Norwood, whose jubilees come near the close of this month.

In the Whitby Presbytery the charge of Claremont is vacant. Claremont is a village on the C.P.R., twenty-nine miles from Toronto, and has a fine farming district around it. There is just the one appointment and a good manse. Rev. W. Moore, Pickering, Ont., will be glad to hear from any who desire to preach as candidates for a call.

The Free Lance, of Westville, N.S., says: That the rock ribbed Presbyterian County of Pictou is still the banner Presbyterian County of the Dominion of Canada may be easily learned from the figures. Of Presbyterian Church buildings in the County there are about 40, with over thirty congregations and ministers so that it is more than holding its own. In Pictou town there are three, in New Glasgow, three; in Westville, two; in Stellarton, two; in Hopewell, two; in River John, two; and throughout the County there are large and flourishing congregations. To show the strength of Presbyterianism in the County we may add that not another Protestant Church has a single congregation in any of the country districts throughout the County.

## WESTERN ONTARIO.

Rev. F. H. Larkin, M.A., Searforth, has been preaching in Knox church, Stratford.

Rev. R. McCullough, of Innerkip, is spending his holidays in the province of Quebec.

Rev. J. A. Wilson, of St. Andrew's, Hamilton, has returned home from a four weeks' vacation.

Rev. Mr. Boyle, of Kemble, was the preacher in St. Paul's church, Brookholm, last Sunday.

Rev. Mr. P. J. MacLaren, of Shakespeare, and Rev. Mr. Woods, of Tavistock, exchanged pulpits on Sunday.

Rev. R. McIntyre declines the call to Desboro and Holland Centre, Owen Sound Presbytery.

Rev. Mr. Mustard, of Toronto, who is supplying the pulpit of Knox church, Guelph, during the vacancy, is giving the congregation excellent service.

Rev. John Thomson, of Knox church, Ayr, is taking his usual holidays, and during his absence the pulpit is being filled by Rev. Mr. Cameron, of Toronto.

At the recent communion in Erskine church, Hamilton, thirty-six new members were received—nearly all on profession of faith.

Rev. Geo. Arnold, of Mount Albert, formerly of Waubesa, took the preparatory service in the Presbyterian church, Orillia, last Friday evening, and assisted Dr. Grant on Sunday.

The contractors state that the new St. Andrew's Sunday school building, Chatham, which is in course of construction, will be completed in about six weeks.

Rev. A. C. Mackenzie, D.D., of Elmira College, Elmira, N.Y., a son of the late Rev. Donald Mackenzie, of Embro, was the preacher in Knox church, Woodstock, on the 19th inst.

Rev. M. MacKinnon, M.A., of Woodbridge, is holidaying in his native province, Prince Edward Island; while Mrs. MacKinnon and son are summering at that delightful spot, Ethel Park, Beaver-ton, Lake Simcoe.

Rev. W. M. Morris, of Bond Head, has been called to Orangeville, in succession to Rev. Mr. Bird, recently appointed financial agent of Montreal Presbyterian College. Stipend offered \$1,100, manse, and a month's vacation.

On the morning of the 19th July, Rev. Neil MacPherson preached in St. Paul's church, Hamilton, when many of his former parishioners heard him gladly. In the evening he occupied the pulpit of St. John's church.

The services on the 19th at St. Andrew's church, Guelph, were conducted by Rev. D. Strachan. The members of the congregation were greatly pleased to see Mr. Strachan again in the pulpit, and to hear him preach.

In the absence of Rev. Mr. Crawford, Mr. McIntosh, of Belwood, preached in Melville church, Fergus, in the forenoon and gave a very impressive discourse. In the evening the Rev. J. B. Mullan occupied the same pulpit, and in view of the Tercentenary at Quebec gave a patriotic address, which was much appreciated by the congregation.

Saugeen Presbytery held two ordinations last week—one of the Rev. Mr. Wilson at Mildmay, and the other of the Rev. Mr. McKay into the charge of Knox church, Harriston. At the latter the Rev. Wm. Cooper, of Mt. Forest, preached the sermon, Rev. T. D. McCullough, of Harriston, addressed the minister, and the Rev. Wm. Farquharson, of Durham, addressed the congregation, which was a very large one.

**FRENCH EVANGELIZATION.  
CONVENER'S MESSAGE TO THE  
CHURCH.**

The cloud that led the old exodus out of Egypt had two sides—a bright side and a dark side. But God was in the cloud, and so the leading went on, not straight forward, indeed, but with many windings. It took forty years for the exodus to get there. But it got there. God was in the cloud and so it got there, and the ages have been looking back ever since, and wondering, questioning, theorizing, as to however it got there.

Another exodus is going on—call it French Evangelization—and will it ever get there? The cloud that leads this movement has its dark side, and the dark side is very much in evidence. That is the only side so many see. If, however, the cloud has its dark side, it has also its bright side, and one thing we are to be clear about, God is in the cloud. Whether, therefore, dark or bright, we are to follow on and fear not, assured of this, that if God leads this movement He will yet bring us there. You tell me that after 32 years we should have made more progress, and Canaan's goodly land should at least be in sight. But if it was not so yonder after 32 years of wandering in the wilderness, let us not wonder if it is not so here; let us not wonder, if it is still dark; and if it seems at times as if we were back to almost where we started years ago.

**Details of the Mission.**

Every little detail has its interest—every talk by the wayside, every Bible sold, every visit paid, every tract given, every sermon preached, every new child at the Mission school, every new convert at the Mission church, every new convert abjuring the old faith for the new. We cannot over-estimate these little details of the work and the workers feel it hard, that at our Synod and Assembly meetings, these little things of so much interest and importance to them, are of no account, or seem to be, where so much time is given up to every discussion and keen debate.

A detail or two, as a sample of what is being done all over our seventy Mission stations, is in place. Rev. R. P. Ducloux, our veteran missionary writes as follows:—

"On the 14th of April last, Mr. Albert Forget, a B.A. a writer and lecturer, landed in Montreal with his wife and child, and went straight to his cousin's, Mr. Massard, an intelligent member of La Croix Church. In the course of conversation Massard said to his cousin Albert: 'I must tell you one thing. I am not what I was. I am a Protestant, a bona fide Protestant.'

'A Protestant, are you?' answered Forget, with more evidence of pleasure than surprise. 'So you are a Protestant. Let me congratulate you. I have been thinking I would like to be one. I have a feeling they are happier than we are. You see our little boy, thirteen months old, is not baptized. I did not want a priest to put his hand on his head!'

A few minutes after the phone called me up—'Can you receive visitors?' 'Yes.' An hour after the two cousins and their wives were sitting with me, giving me their experiences, their doubts, their hopes. I saw tears trickling down their cheeks. 'Can't we join your church now?' asked the new couple. On evidence of their understanding, their sincerity, and true desire to follow Christ, what could I say but a well articulated 'Yes!'

On Sunday the 19th, the child was baptized, and both husband and wife sat at the communion table. On that occasion eleven new members, all on profession, were added to the communion roll.

A week later, the 26th of April, I saw an old lady sitting on one of the front seats, listening with intense attention.

Coming down from the pulpit, I shook hands with her. 'Sir,' she said, 'I came from Belgium. I could not stay any longer away from my sons. You know when they are young they cling to the mother. When they grow older mothers have to cling to them. The family circle is after all nearer and dearer than country. I am glad,' she added, 'to find them here. Everything is new to me, having never been in a Protestant church before. I feel happy this morning.'

'A week later, on May 3rd, a father stepped into the church, followed by four children, all of school age. They were enlisted and swelled the Sunday school roll to sixty-eight. It is in that way over 200 families and 134 young men have attended our services during the past eighteen months. Most of them move on all over the country. They stay two, three, four, twelve months perhaps.'

Such is a sample of the work our missionaries are doing, and it is of the greatest interest to the church, and the day will come when the good work will tell. Just now it seems to be scattered, and you cannot lay your hand on it, but it is seed sown, and the harvest will be by and by in a blessed awakening and glorious reaping time.

**Pointe Aux Trembles Schools.**

Two years ago, with much fear and trembling, we broke ground in the way of rebuilding and repairing. Funds seemed to be coming in very slowly. The board, however, decided to go on with the work. Last autumn the work was completed in a very substantial and satisfactory way, and at the reopening of the schools a dedication service was held. The occasion was of memorable interest to the friends of the institution, and a new era, it was felt, was entered upon.

The work cost in round numbers \$66,000, of which \$51,000 have already been paid, leaving a balance of \$15,000 still unpaid. In addition the furnishing cost \$9,000 all of which has been paid. Considering everything, therefore, we have every reason to thank God and take courage.

We are proud of our Mission schools, and we have every reason to be proud of them. During the 62 years of their existence, upwards of 5,000 French Canadians have been educated in them, many of whom are to-day occupying prominent positions in every walk in life. The schools are in a high state of efficiency. Under the capable and energetic management of the principal, Rev. E. H. Brandt, they are doing better work than ever.

The public closing took place on the 23rd of April, the first under the new conditions, and the friends of the institution mustered in force. Everything passed off most happily, and the greatest satisfaction was felt and expressed at the state of matters. New features of work have been introduced with the happiest results. The principal reports an attendance of 220 pupils, 140 young men and boys, and 80 girls—one half from Roman Catholic homes. They come from all over the province of Quebec. A most excellent Christian spirit prevailed among the pupils. The discipline is well nigh perfect, and the religious life of the school is beautiful to behold. Two communions were held during the session, and 35 of the pupils professed faith in Christ, 26 of them being Roman Catholics. The pupils are the missionaries. Knowing the Gospel themselves, they want others to know it as they know it. The Saturday before closing day, four of them went out to do co portage work, two going east, and two west. They sold seventeen New Testaments, and were kindly received. They carry the Gospel home with them in their hearts and lives. They sing their beautiful hymns. They tell the story of what they have seen and heard and learned. Unconsciously to them-

selves it comes out in so many ways they have been to Pointe aux Trembles, and others seeing what it has done for them, want to go too. In that way there is no lack of applicants. Thus the good seed is sown broadcast. Thus the heaven is at work, and it will yet leave the whole lump.

**Statistics.**

There are 72 preaching stations, 930 families, 1,220 communicants, added during the year 141, removed 65, infants baptized 76, adults 30, attending Sunday school 1,095, Protestant children 1,842, attending from the mission 138, Roman Catholics who became Protestants 151. The churches number 30. The number of Roman Catholic families visited 11,642, Protestant families visited 3,542. The number attending day school 734, of which 449 were Roman Catholics. The fields contributed \$5,829, of which \$3,178 were for salaries and \$1,066 for missionary and benevolent objects. The 17 mission schools contributed \$3,788, making a total from fields and schools of \$9,567, an advance over any previous year from that source.

**The State of the Funds.**

The receipts of the year are as follows:

French Evangelization, ordinary fund. . . . .	\$18,584.85
Pointe aux Trembles, ordinary fund. . . . .	15,758.12
Pointe aux Trembles, building fund. . . . .	16,564.06
Pointe aux Trembles, furnishing fund. . . . .	7,950.34
Total. . . . .	\$58,857.37

While it is gratifying, therefore, that a larger amount has been raised for the mission than in any previous year in its history, the board has to report deficits amounting in the aggregate to \$5,690.21. This was met from the reserve fund and then there is the debt on the building fund of \$15,000. That is a burden so long as it remains. All this gives the board great anxiety. The special effort of the past two years has no doubt affected the giving to the ordinary work. That was to be expected. We thank the friends for what they have already given, and we confidently appeal to them for their continued interest, so that the indebtedness may not only be wiped out, but also that we may be in a position to assume our larger responsibilities. The door of opportunities was never wider open than to-day, and we want to enter in and occupy. Friends of the mission, we ask of you three things: Your interest, your prayers, your givings. We feel we are doing not only a Christian but a patriotic work. We are often called upon through the press, English as well as French, to abandon the work, and turn over the funds to a better purpose. But French evangelization has its mission in the land, and it would be nothing short of a calamity if the mission should cease to be a vital spiritual force. A struggle is on, and we are face to face with it, not only here in Quebec, but all over the broad land, and the call to the church, east-and west, is to rally to the conflict.

A. J. MOWATT.

Montreal, P.Q., July 21, 1908.

**"GEE! IT WAS HEAVENLY."**

The above expression heard by the writer at the close of Mr. — organ recital, though not classical, seemed to typify the general feeling of the delighted audience as it dispersed from — church on Tuesday evening.

I clip the foregoing from a respectable local newspaper of the province of Ontario. If one will remember that "Gee" is the first letter of "God," the excerpt bears its own comment.

ULSTER PAT.

Rev. James Byers, formerly of Williamsburg, Pa., will occupy the pulpit of Erskine church next Sunday.

## HEALTH AND HOME HINTS.

Always iron brown linen, calicoes, cambrics and lawns on the wrong side.

Satin panels for the walls, with a velvet bird of rich plumage, appliqued, are very handsome.

Sometimes a knife with which onions have been cut will keep the odor in spite of scouring. Jab it in the damp earth a few times and it will be cleansed perfectly.

To keep the color of parsley, dip it for a minute or two in boiling water, then shake off the water and chop fine for the soup or sauce.

Batter Pudding.—One quart milk, sixteen tablespoonfuls flour, four eggs beaten very light; salt to taste. Stir until the batter is free from lumps, and bake in buttered pie plates or very shallow pudding dishes.

A friend once told me that she always saved all her envelopes, which had been addressed, but not sealed, and, cutting off the mucillaged parts, used them for labelling her preserves and jellies.

Potato Puffs.—Take two cups of cold mashed potatoes, three tablespoonfuls of melted butter, beaten to a cream; add two well-beaten eggs, one cup of cream or milk. Pour it in a deep dish and bake in a quick oven.

Few people know how to apply a mustard plaster so as not to blister the skin. If the mustard be mixed with the white of an egg, instead of water, the plaster will draw thoroughly without blistering the most delicate skin.

Dr. Bangs, of New York, gives an account of three cases in his experience which led him to believe that in many instances restlessness, irritability, melancholia, and even egyptisms simulating collapse following operations, may be due to the sudden withdrawal of tobacco from patients who have acquired the tobacco habit in a marked degree.—"The Hospital."

Vegetable Goose.—Will you really think you are eating roast goose, I wonder? Hardly, I fancy when you reckon the cost up. Hardly threepence for a goose! It is only in the vegetarian line we can have game so cheaply. Put two teaspoonfuls of bread-crumbs into a basin, pour over it boiling water or milk, let it soak awhile, then press out as much moisture as possible. Add a dessert-spoonful of grated onion, a teaspoonful of chopped parsley, a pinch of herbs or mace, salt, white pepper, half a teaspoonful of marmite or other extract, sufficient mushroom ketchup to flavour it nicely to taste. Mix all well, add a beaten egg to bind them all together. If still too stiff, add a little milk, stock, or gravy. Put into a flat, well-buttered baking-tin, and bake for about one hour, basting occasionally with butter or vegetable fat. Serve with fried tomatoes or any suitable sauce.

Tomato and Rice Pie.—In the warmer weather we naturally seem to gravitate towards lighter foods. This pie is very savoury, and it can be made even more so by the addition of a sprinkling of curry powder over the middle layers. Wash well a teaspoonful of rice—Patna is the most suitable—and put on in a double saucepan with cold water to cover; allow it to cook slowly until all the water has been absorbed. A half-teaspoonful of salt should be added to the rice. Do not stir it. Peel one pound of tomatoes, cut them in half-inch slices, and put in a buttered pie-dish. Put in the rice, sprinkle with curry powder, season to taste, put the rest of the tomatoes on the top, add more seasoning and a layer of bread-crumbs; a few pieces of butter on the top keep it from becoming dry. Bake in the oven for three-quarters of an hour. In order to vary this dish hard-boiled eggs might be added, or even grated cheese; mixed with rice after it is cooked.

## SPARKLES.

Characteristic of the readiness of the Celt is a reply noted in "Leaves from the Diary of Henry Greville."

"I can not get over your nose," said a frank American woman to the Irish novelist, Colley Grattan, whose nose was flattened.

"No wonder you can't," he retorted, "for the bridge is broken."—Ex.

"Full many a man, both young and old, Has gone to his esophagus By pouring water, icy cold, A-down his hot esophagus."

Maurice and Johnnie have been rude to their mamma. Mamma has complained to papa, who is heard coming upstairs. Johnnie: "I say, Maurice, here comes papa. I shall pretend to be asleep." Maurice: "I shan't; I shall get up and put on my trousers."

"Now's our chants," whispered the choir boy, when the organist fell asleep. "See if you canticle the tenor," suggested the soprano.

"You daren't duet," replied the contralto.

"It would wake hymn," growled the baritone.

"You're alto bass to sing in a choir," said the falsetto.

"Blow you all," murmured the bellows boy, but solo that nobody heard him.

Then the organist woke up.

The tramcar was crowded, and the passengers were listening to the conversation of two stylishly-dressed ladies, one of whom was accompanied by a small boy. Soon everyone knew that one of the speakers had recently been on the Continent.

"We stopped," she said, "at the largest hotel in Paris. The people all said I was the prettiest lady in the city. I looked so natural," they said.

At this point "sonny," with his nose plastered to the window-pane, yelled—"Look, mummy, look! There's the man who brought your hair."

They got out at the next stopping place!

The sable monarch from sunny Africa was being shown over a great engineering place by the manager, who, in explaining the working of certain machinery, unfortunately got his coat-tails caught in it, and in a moment was being whirled round at so many hundred revolutions per minute.

Luckily for the manager, his garments were unequal to the strain of more than a few revolutions, and he was hurled, dishevelled and dazed, at the feet of the Royal visitor.

That exalted personage roared with laughter, and said something to his interpreter.

"Sah," said that functionary to the manager, "his Majesty say he am berry pleased with de trick, an' will you please do it again!"

## THE LESSON OF THE TREES.

Master, I learn this lesson from the trees: Not to grow old. The maple by my door puts forth green leaves as cheerily as I, When I was taller than this self-same tree.

Put forth my youthful longings. I have erred, Standing a bleak and barren leafless thing Among my hopeful brothers. I am ashamed.

I will not be less hopeful than the trees; I will not cease to labor and aspire; I will not pause in patient high endeavor; I will be young in heart until I die.

—Richard Kirk, in Lippincott's Magazine.

## CURE FOR IVY POISONING.

The person who takes rambles through the woods is very likely to suffer for days thereafter with swollen wrists and itching hands, sometimes suffering real agony, from ivy-poison. Poison-oak and ivy are much like the copper-head snakes in the hills in that both seem to try hard to torture human beings with their poison, and will do so if they come too close, especially in the spring. A physician once told us that there was nothing that would cure ivy-poison quickly, but that doctoring it and letting it alone took about equal time; so he advised washing the parts affected quite often, and letting it take its course. Now, the cure consists in a very simple adherence to two things: Preventing the spreading of the poison and drying it up quickly. Its spread can be prevented only by washing frequently with hot water; its cure by anointing the affected parts with tincture of grindelia, procurable in any drug store, as soon as the skin has been dried. Every camp outfit should contain a four-ounce bottle of grindelia. Its cure is very rapid, and it soon stops the almost unbearable itching by which ivy-poison is first noticed. This remedy is a very old one, but it is not known as well as it should be.—Forest and Stream.

## PRACTICAL WIVES.

The wives of men of sentiment often possess a vein of strong common sense, and a matter-of-fact nature which may at times serve to bring their poetical husbands down from their flights of fancy rather rudely.

Jean Paul represents Siebenkas as reading one of his beautiful fancies to his wife, who listened with eyes cast down, and apparently absorbed in his words. As he finished and waited for her appreciation to express itself, she said quickly:

"Don't put on those stockings to-morrow, dear. I must mend that hole in the left one."

One day, when Sir Walter and Lady Scott were roaming about their estate, they saw some playful lambs in a meadow.

"Ah," said Sir Walter, "'tis no wonder that poets from the earliest ages have made the lamb the emblem of peace and innocence!"

"They are indeed delightful animals," said Lady Scott, "particularly with mint sauce."

## BEWARE OF PRACTICAL JOKES.

Very risky is the way of the practical joker who "goes for" his friends in the street.

One of these was an archdeacon of blameless reputation, but of irrepressible spirits, who sighted a friend, as he supposed, in Oxford street, popped up behind him, and snatched his pocket handkerchief. The victim, who turned sharply round, proved to be a complete stranger, and at once gave the joker into custody.

It was in vain that the prisoner protested the innocence of his intention. "I assure you that I am Archdeacon —," he said. "Oh, yes, I've no doubt; we had a 'bishop' yesterday," answered the constable, as he led the way to a police station.

The military use of the flag in Britain is as old as the Norman Conquest.

The stone for Kildonan church was brought fifteen miles across the prairie, one stone at a time, on single sleds, drawn by oxen.

In 1872 at the first communion service presided over by Rev. Prof. Bryce, nine persons were present. Today there are 6,218 communicants on the roll of the city churches.

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MONTE, ARNPRIOR, REN-  
FREW, AND PEMBROKE  
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9.33 a.m.	Cornwall	6.24 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.58 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
3.00 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station  
11.50 a.m. and 6.35 p.m. Mixed  
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**SEALED TENDERS**, addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Dominion Buildings," will be received at this office until 4:30 p.m. on Monday, August 24, 1908, for the supply of Coal for the Public Buildings throughout the Dominion.

Combined specification and form of tender can be obtained on application at this office.

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

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

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

By Order,

**R. C. DESROCHERS,**  
Asst. Secretary.

Department of Public Works,

Ottawa, July 15, 1908.

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



**SEALED TENDERS**, addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Public Buildings, Ottawa," will be received at this office until 4:30 p.m. on Friday, July 31, 1908, for the supply of coal for the Public Buildings, Ottawa.

Combined specification and tender can be obtained at this office, where all necessary information can be had on application.

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

Each tender must be accompanied by an accepted cheque on a chartered bank for the sum of \$2,000, made payable to the order of the Honourable the Minister of Public Works, which will be forfeited if the person tendering declines to enter into a contract when called upon to do so, or fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By Order,

**R. C. DESROCHERS,**  
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Department of Public Works,  
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**Synopsis of Canadian North-  
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**HOMESTEAD REGULATIONS**

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

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

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