

Dominion Presbyterian

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OTTAWA

WEDNESDAY, JULY 14, 1909.

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THE KING IN HIS BEAUTY.

FROM THE WATCHMAN.

Oh, ye who walk uprightly,
Whose trust is in the Lord,
Whose joy is in His service—
His smile the best reward:
Who strive to keep unflinching
The path the Master trod,
While others turn from duty,
True to the right and God:
How sweetly 'mid thy toiling
This message comes to thee,
"The King in all His beauty
One day thine eyes shall see."

Though oft the way be weary,
Though cares oppressive throng,
Above the strife and discord
Like chant of heavenly song,
This message comes to cheer thee
From out the Book divine,
And soothes to trustful quiet
Each troubled thought of thine;
Rejoice! Beyond the toiling
The heavenly rest shall be;
"The King in all His beauty
One day thine eyes shall see."

One day He'll bid thee welcome
Home to that far-off land
Where, clad in robes of whiteness
His own redeemed ones stand.
There, crowned with joy and gladness,
They walk the shining way,
Where sorrow and where sighing
Forever flee away.
Take heart amid the conflict!
The message is for thee,
"The King in all His beauty
One day thine eyes shall see."

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BIRTHS.

On June 13, 1909, to Mr. and Mrs. W. Gordon Kirby, 104 Strathcona avenue, Ottawa, a son.

At the Manse, Toronto, June 30, 1909, to Rev. J. W. and Mrs. Stephen, a daughter.

At 414 Bourgeois street, Montreal, on June 27, 1909, to the Rev. K. J. and Mrs. Macdonald, a son.

At Marshboro, Que., on June 26, 1909, a daughter to Mr. and Mrs. Murdo D. McKenzie.

At Middleville, on June 29, 1909, to Mr. and Mrs. Henry Rodger, a daughter.

At Long Island, Manotick, on June 23, to Mr. and Mrs. A. M. Rowat, twin daughters.

MARRIAGES.

On June 30, 1909, at the residence of the bride's mother, Poplar avenue, East Hamilton, by Rev. J. B. Paulin, pastor of St. Giles' Presbyterian church, Winnifred M. Cunningham to Walter E. Hill.

At St. Peter's church, Hamilton, by the Rev. J. TenEyck, Edith Eleanor White, third daughter of the late William White, to Richard Brydges, both of this city.

At Windsor, Ont., June 29, 1909, by Rev. J. C. Tolmie, pastor of St. Andrew's church, John Lawley of Bedford, Indiana, U.S.A., and Minnie Beatrice Evelyn Kinghan, daughter of Thos. Kinghan, of Arnprior.

At Selkirk, Manitoba, on June 23, 1909, by the Rev. R. M. Dickey, of Knox church, Helen Isobel, the eldest daughter of Mr. Joseph N. Simpson, to Mr. Ramsden F. Sutton, Winnipeg, the youngest son of the late Mr. R. T. Sutton of Toronto.

At Winnipeg, on June 23, by Rev. Dr. McKinnon, Mary Stewart, daughter of the late Robert Stewart, of St. Mary's, to Clarence A. Dumble.

DEATHS.

On Friday, July 2, 1909, at 178 Montrose avenue, William McBean, in his 66th year.

At 373 River avenue, Winnipeg, on June 27, 1909, Dr. Wm. R. D. Sutherland, in his 50th year.

At Pok Lo, South China, on May 12, 1909, of typhoid fever, Isabella Little, M.D., C.M., wife of Dr. I. E. Mitchell of the London Missionary Society.

Drowned, on June 30, 1909, at St. Roch d'Richelieu, Quebec, William Henry Shaw (Harry), only son of Joseph Hampton Shaw, of 404 St. Catherine street, Westmount, aged 22 years.

At Montreal, on July 4, 1909, Thomas Murray, aged 75 years.

At Kingston, Ont., on June 12, 1909, Fannie Gertrude Rathbun, beloved wife of the Rev. R. J. Craig.

At the home of her sister, Mrs. J. W. Cuthingham, of Lechate, Que., on June 12, 1909, Margaret McQuat, second daughter of the late William McQuat, of Brownsburg.

At Omamee, on June 16, 1909, Susanna Trotter, relict of the late Arthur McQuade, M.F., aged 86 years, 7 months and 11 days.

At her late residence, 96 Highland avenue, on Monday, June 28, Jane, widow of the late Arthur Harvey, F.R.S.C.

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NOTE AND COMMENT

Despite the fact that Allen County, Ohio, voted "wet" last November there has been a steady decline in the number of saloons, and only two cities and two townships in the entire county are now wet, while ten saloons have quit business since last May.

An Italian contractor is seeking permission from the two governments concerned, to build a line of railway from the Suez Canal, along the coast, to connect at Jaffa with the Jerusalem-Jaffa railway. The harbor at Jaffa is said to be the meanest landing place in the world.

A beer bottle was placed in the corner stone of the new town hall at Gary, Ill., the other day by some enthusiastic prohibitionist, who placed upon it the following inscription: "The contents of this bottle were at one time used as a beverage by the people, but it was destined to become extinct."

A Russian named Nicolai Seiden has been sentenced to six months in prison for publishing Tolstoy's "Thou shalt Not Kill" and other political pamphlets. Tolstoy wrote a letter to the court saying that Seiden was a passive offender and inviting the prosecution of himself, but no attention was paid to it.

In a recent issue of "The Interior," of Chicago, George W. Louttit, formerly first reader of the First Church of Christ, Scientist, at Fort Wayne, Ind., makes the specific charge that the Christian Science leaders in Boston purpose to keep secret the death of Mrs. Eddy, and to declare that she has been translated, like Christ and Elijah.

Laymen of Australia have extended an invitation to Rev. J. Campbell White and Mr. Silas McEee, editor of the Churchman, to visit the principal cities of that country in the interests of the Laymen's Missionary Movement; but large plans for furthering the work in this country—plans which include rallies in at least fifty cities—caused the officers of the movement to decline to grant the request.

The overthrow of Abdul Hamid has brought about the restoration of one of the most valuable libraries in the world; on his accession thirty-three years ago, he had the collection moved to Yildiz Kiosk, but this rich literary treasure is now being replaced in the old Seraglio. It is especially rich in manuscripts from the thirteenth, fourteenth, and sixteenth centuries, captured by the Turks in various cities and monasteries in southeastern Europe.

Andrew Carnegie appears to be well satisfied with the work which he has done in extending library facilities in America, thinking that they lead to self-help, and do not "pauperize" their recipients. According to Mr. Carnegie's own showing in Collier's he has founded 1800 public libraries, representing donations aggregating \$51,596,963, while the Library Journal (perhaps including libraries given to colleges) puts the number of buildings at 1572. In the United States 959 library buildings have been erected by Mr. Carnegie, with 208 branches. England and Wales come second in the list with 329 buildings and 59 branches. Mr. Carnegie thinks that, considering the population of the two countries, he has done almost as much for Canada as for the United States, having erected in Canada 86 buildings and established five branches.

For drastic automobile laws Florida can probably take the palm. The Legislature, according to the New York "Tribune," has passed Bills which, among other things, provide that when an automobile, driven along a public highway, meets another vehicle, the chauffeur shall stop his machine, and if there are women or children in the other carriage, he must get out and help to guide the animals drawing it, whether they are horses, mules or oxen, safely by his machine.

It has been given out that Mrs. Russell Sage, America's Lady Bountiful, is now contemplating the establishment of an insurance for workmen. To perfect plans for her scheme, agents have been sent to England, France, Germany and Belgium. Her princely fortune is said to have been accumulated at the rate of \$3,500 a day during fifty years; she is now giving it to her fellow-men at the rate of \$25,000 a day, having contributed \$5,000,000 to educational and \$2,500,000 to religious causes.

Turkey is represented as appealing to England, France, and Germany to continue their control of affairs in the island of Crete, which they have been exercising for some years, and which they propose to give up on July 1. It is a confession of incapacity which might well be made with respect to the entire empire. An abdication of governmental pretensions and a division of the provinces among Christian nations would be an unspeakable blessing to the world and especially to the subjects of the Turkish empire.

The recent death of DeMartens, Russia's greatest exponent of International Law, removes a conspicuous and valuable personage. He not only had served his own nation well by furthering the study of jurisprudence there, but he had become a world figure through his service as arbiter in international disputes and by his unusually influential part in establishing the international conferences at The Hague and the international judicial tribunal which they have created, of which he was a member when he died.

The latest statistics of the Sunday school show that there are 46,399 Sunday-schools in Great Britain and Ireland, with 8,134,716 members, while in the rest of Europe there are 27,293 schools with 1,997,900 members. In Asia and Africa 6,124 schools, 263,378 members. In the United States, 151,476 schools, 13,732,192 members. In Canada 3,703 schools, 791,023 members. In the remainder of North America, 1,856 schools, 165,110 members. In South America 350 schools 153,000 members. In Oceania, 3,372 schools, 723,363 members. Thus the grand totals for the world are 252,372 schools and 25,961,291 members.

Few persons are aware of the enormous compass of the British Empire. Great Britain is to-day sovereign over 11,908,378 square miles, or nearly one-fifth of the land surface of the globe, and her subjects are not far from 400,000,000, or more than one-fourth of the population of the entire world. The area of the British Dominion is approximately as follows: In Europe 125,095 square miles; America 4,000,000; Australia 5,000,000 Africa 2,500,000; Asia 2,000,000. The population of the Empire is distributed as follows: In Europe, 42,000,000; America 7,500,000; Australia 5,000,000; Africa 43,000,000; Asia 300,000,000. The white population is 56,000,000, and the coloured 344,000,000. The territory covered by the British Empire very nearly equals the combined possessions of the United States, France and China.

About the worst crime a man can possibly commit is the murder of his wife by which he stabs love as well as life. Nor is drunkenness any palliation. It is the reverse. Blythe, on conviction, ought to have gone straight to the gallows. His probably is one of those natures in which the finest sentiments have no place; otherwise he would have prayed for death rather than a life confinement, solitary it is to be presumed, with such an adder as that memory at his heart. It is curious that there should be this outburst of feeling against taking the life of a wife-murderer while we are all being invited to preparations for taking innocent life on the most enormous scale.—Goldwin Smith.

The (London) Christian says that Sir Ian Hamilton who commands a division of the English army, believing that example is better than precept, has signed the Temperance pledge as an encouragement to his men of the southern command. Sir Ian underwent a careful process of self-examination, and he found that during his thirty-seven years' service he had partaken of 10,000 quarts of dutiable liquor! This thought appalled him, and he began to think of his men and their fiery temptations, and what could be done by their superiors to help them. Knowing that "come" is a more effective word than "go," he has decided to adhere to total abstinence for a year. May that one year run into many! Sir Ian's decision will do more for sobriety in the army than scores of eloquent orations. A tee-total general is much to be desired in any army.

The best patriots are they who serve their time in most helpful ways, says the Philadelphia Westminister. There is no higher expression of citizenship than the inculcation, in the neighborhood or in a nation, of those great ideals of individual character and social service which we group under the name of religion. The Canadian churches have proved their loyalty to the flag as well as to the cross by their imperial conception of ministry to the newer portions of the country. They have set themselves, in noblest man-fashion, to the task of carrying the offices of the church to the very limits of pioneer settlement. Wherever runs the law of the land, there also goes the sweet and uplifting message of the Gospel. In so doing, the nation is helping to conserve the Canadian type, and to mould the expanding populations into the characteristics of reverence for law, for order, for thrift, for education and for religion.

There appears to be no doubt of a largely increased acreage sown to spring wheat in the North-West this year. With last season's yield selling in Canada at \$1.15 for July delivery, and supplies short the whole world over, this is a matter of immense importance. At a fair average yield, the 1,140,000 acres more than last year should give us 16,500,000 bushels more wheat, worth to the country at least \$12,000,000 to \$15,000,000. So far prospects for the year's crop are as nearly perfect as could be expected and a last year's yield was not up to expectations, the increase in value to the country may be double what is indicated above. A few weeks will give practical security to the crop, during which time we shall all be merely on-lookers without ability to help or hinder. Ontario shows, in spots, a decline in fall wheat acreage, allowed for in the above total increase, and is to be regretted since the returns from that crop are excellent when not a failure.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSTHE FAILURE OF THE UNION
COMMITTEE.

By Rev. A. B. Dobson.

If it were granted that the committee is a constitutional body, and if it were further granted that it was appointed to do just what it has done, another question of equal importance arises. Has it done anything, after all, to assure the success of its own scheme? By its completed record its success or failure must be judged. In passing judgment no account is to be taken of the disappearance of the sharp emphasis formerly laid on doctrinal and other differences between the denominations, for that is news to no one. It is the work of time, not of the committee, and is one of the most obvious of facts. The only pertinent question to ask is whether the committee has touched the greatest, the vital, difficulties of the situation. If it has not, the work of five years and the expenditure of many thousands amounts to practically nothing. There are some who do not oppose organic union in itself, but who do not like the methods of the committee; who feel that it has dismally failed to make out a case for the scheme which it has so persistently championed; who believe that it has failed to think the question out. The committee finds an easy answer to this. It declares that it has not to prove anything; that its business is to bring about union; and that it is the business of anti-unionists to prove that they should not do so.

"New exegesis!" Be it said to the credit of the members of the committee that they do not quote John's gospel, chapter 17, and Paul's Epistles in support of this new view. According to this dictum some very important things which have been for ages regarded as being nobly settled must be re-opened. The Reformation must justify itself anew. Denominationalism after nearly 400 years of useful history must prove anew its right to exist. It has fought and won that battle once, and has held the field ever since. It will continue to do so. It needs not to offer further proof of its right to live. History has justified it. Of course, no such question can, at any one time, be settled forever. Readjustment is of frequent necessity. But when the time for revolution arrives a heavy task devolves upon the revolutionists. They must first convict the old order, pass sentence upon it, and, if necessary, execute it. But execution is the last act, not the first. This is the course followed by all patriots; others may take an opposite course. It was perfectly pitiable to hear learned and reverend D.D.'s declare that they had nothing to prove; that the denominations have no right to exist as such. How close to despicable it was to hear such men argue so recklessly that their Church has outlived its usefulness and must prove that it has not! This dictum would undermine civilized society. If the well-behaved citizen could be called upon at the will of any dissatisfied person to prove his right to live or else be crucified, what safety would there be? Under this canon the tragedy of the Judgment Hall and of Calvary would be condoned. But, strange as it may appear in gentlemen who claim to have a vision, it is the rule which the committee has adopted. It is convenient. It saves trouble. No proof is required. None is given. None is seriously attempted.

The committee did not investigate the great difficulties, for they do not lie primarily or chiefly in doctrine. Nor even in polity. They are chiefly

those of which no creed, no polity, can take account. They are to be sought in the different religious ideals of the people; in their belief that such a conglomeration of people will neither go together nor stay together; in the adjustment of congregational property; in the waste of Church equipment now existing; and in the unfortunate number and distribution of small Methodist congregations throughout the country. The committee has touched none of these.

Is it any wonder therefore, that they have failed to substantiate their strongest claim, viz., that of economy, the prevention of waste by overlapping? Assertion is not proof. No information has been given, and so far as anyone certainly knows there is less waste at present than there would be under union. Take the following estimate as fairly representative:—A district here ten miles square has nine pastoral changes. Under union six churches worth, at a very low estimate, \$20,000, would be abandoned; six others enlarged for \$6,000. Total loss in working equipment \$26,000. But there would also be eight small Methodist churches, now self-supporting, which would become missions, and would require \$800 yearly from a new mission fund. Not one pastor would be spared. The only change would be that three out of the nine ministers who are now living at points convenient to railway, post office, stores, schools, etc., would have to move out to these new missions where new mansees would have to be built, and where they would be far from all conveniences. In a district only 50 miles square the loss in church buildings would be nearly three-quarters of a million dollars, and in mission money the loss would be \$15,000 yearly. The very same men working the same territory as before at \$15,000 greater yearly cost, and with six churches worth \$20,000 going to ruin! If this estimate be not representative nor approximately correct, why has not the committee furnished data which would enable the Church to form a comprehensive and a correct judgment on this important point? It is urgently needed. We want to know whether, on a survey of the whole field there is anything at all, anything worth while, in this cry of overlapping. It was as easy to get the facts as fully and as correctly as we get our annual statistics. Perhaps the committee did not care to do so, for, really, the argument loses all its dignity when it is remembered that at present the average cost to each member of the Presbyterian Church is about four (4) cents for each Sabbath service; in rural districts, about whose welfare-Unionists are so anxious, it is not more than 3 cents per service, with all the other services of the minister absolutely free. The cost to the other churches is probably less. A committee which is willing to spend five years of time and possibly \$25,000 of money in devising a scheme which may enable pious men to obtain their religion for one cent and a third instead of four cents per Sabbath service, will deserve to be canonized. And it will be a pleasure on the second Sunday in October to tell people about such an act of philanthropy.

Fordwich, July 5th, 1909.

Wilfrid Ward's article on "Moral Fiction a Hundred Years Ago," which the Living Age for July 10 reprints from the Dublin Review, is chiefly noteworthy for its warm appreciation of Miss Edgeworth. In spite of Miss Edgeworth's too ostentatious moralising, she had rare powers of analysis and portrayal of character, and were things might happen than a revival of interest in her stories.

ABOUT SCHOOL TEXT BOOKS.

By Ulster Pat.

At a time when the Provincial Government is preparing text books for the Public schools of Ontario, it may be worth recalling the experience of the celebrated Dr. Thomas Guthrie, as recorded in his autobiography. He says:—Having learned our letters and some small syllables, printed on a fly-leaf of the Shorter Catechism, we were at once passed into the Book of Proverbs. In the olden time this was the universal custom in all the common schools in Scotland, a custom that should never have been abandoned. That book is without a rival for beginners, containing quite a repertory of monosyllables and pure Saxon—"English undefiled." Take this passage for example, where, with one exception, every word is formed of a single syllable and belongs to the Saxon tongue:—"Train up a child in the way he should go, and when he is old he will not depart from it." What a contrast to the silly trash of modern school books for beginners, with such sentences as "Tom has a dog," "the cat is good," "the cow has a calf." While learning the art of reading by the Book of Proverbs, we had our minds stored with the highest moral truths, and, by sage advice applicable to all ages and departments of life, the branch, while it was supple, received a bent in a direction highly favorable to future well-doing and success in life. The patience, prudence, foresight, and economy which used to characterize Scotsmen—giving occasion to the saying "a canny Scot"—and by which they were often able to rise in the world and distance all competitors in the race of life, was to a large extent due to their being thus ingrained in youth and childhood with the practical wisdom enshrined in the Book of Proverbs.

In those days what Solomon says of the Rod was literally understood, and the teacher of the school in which young Guthrie was prepared for college had not learned to govern his passions. In a fit of ill-humor he gave the lad a "licking" that left him with "brow and face all marred and swollen." In his old age the good doctor wrote:—"My parents were wiser than my teacher, my mother telling me, when I said I would not return but tell my father how I had been used: 'You had better not; he will lick you next.' We were brought up harder louns than the present generation, and did not get on any the worse in life for that."

If this remark was true in 1871, is it not tenfold more so in 1909?

We find the following suggestive paragraph in a recent issue of the Toronto Sun. The writer is Professor Goldwin Smith:—"Those who have most carefully studied the labor question are, it is believed, pretty unanimous in holding that the establishment in some form or other of a partnership between employer and employed is the only way of putting an end to a war which causes an enormous loss to the community, and may even in time transfer the centres of industry to nations such as China and Japan, comparatively unaffected; besides the disturbance of good feeling between classes. It is from this point of view that Mr. MacKenzie King is understood to approach the subject, his knowledge of which, and his ability to deal with it he has clearly shown. Apart, therefore, from any party or political question, we have reason to rejoice in his election and continued presence in the Government."

EVANGELISTIC SERVICES.

The Belfast Witness.

In these days we are very familiar with Evangelistic services. In former times it was not so, but now they are recognized as part of our modern Christian life. The term is a very elastic one, and is used to cover all kinds of service—from the calm, quiet preaching of the Gospel in the lecture hall to the shouting and hortatory addresses of street preaching. Indeed all responsible and irresponsible declamation of the Gospel is included under the name of Evangelistic services; and there is no class of the community but needs such services some time or other, and no one who has the spiritual welfare of his fellow-men at heart but must, less or more, appreciate them and rejoice at their success. It may be well to say that there is a distinction between Evangelistic and Evangelical. The latter refers to a certain body of doctrine and a kind of teaching that has well-marked features of its own; but the former deals only with the form and manner of the expression of the Gospel. It is in no sense an interpretation of the Gospel in its spiritual relations as the Evangelical presentation of it is, but its power and success lie in moving along Evangelical lines. When this is the case Evangelistic services can never be in opposition to those of the stated ministry; but on the contrary they are a supplement to them. Often they have created jealousy and friction in a congregation, but that was because their place was not understood, and because temper got the better of those for and against them. Freely and generously it is acknowledged to-day a necessary part—of the work of the Church.

The Evangelist was a very outstanding figure in the Apostolic Church, but the difficulty has always been to get a good evangelist. The Church has depended far too much on circumstances making him, and occasionally they have made a very capital one; for in revival times great gifts are often discovered in very unsuspected places, but the Church should not rely on this way of finding the good evangelist. She should discern herself greatly about his education, training, and preparation for his work. It is quite clear that Philip and Timothy had special training for this office, and the greatest Evangelist of all time, Paul himself, had three years of life in the desert before he was fit for entering on his arduous duties. What the evangelist needs to-day is fine health. He has a wearying and exhausting service, and it needs superabounding physical energies to meet the demands it makes on the poor human body. Moody owed his success largely as an evangelist to his great health. He must, too, be an optimist. Not only must he himself live on the bright side of life, but he must help others to do so. In spite of the sin and crime, vice and depravity around him, he must ever be hopeful, and believe that recovery for the worst of men is always possible, and more than possible. There is nothing surer than this, that when the evangelist is a centre of hope he is true to the Gospel, and his message will carry salvation even to those who had given up all hope of it. But he needs more than hopefulness, the evangelist must have a rich spiritual experience. How is he to get this? He can't come by accident into the possession of it, and yet so many people think that this is the way that he gets it! He can only have it as other people have it, through a profound knowledge of God and human nature. He gets his supreme qualifications by living apart with God and himself, and also much in the rushing currents of daily life and struggle. Not only must he become climatized to the native air of the Kingdom of God, but he must wear

the muddy vesture of this earthly life. It is the difficulty of finding this combination of qualities in the Evangelist that has led many ministers to declare that they prefer to be their own evangelists, and that they can do for their own congregation the work of the evangelist better than the class of evangelist that is going.

It is a moot point whether the minister should be his own evangelist. In proposing to become so, it is overlooked that the evangelist constitutes a distinct order within the ranks of the ministry. To suppress it would be to impoverish ministerial life and work. Nor must we forget that change and unexpectedness give freshness and vitality to the services of the House of God. When the minister insists on being his own evangelist, there is the danger of his becoming only an evangelist? It is much easier for him to prepare for the pulpit as an evangelist than as a minister; and when his message comes to be a matter of telling stories, repeating anecdotes, and a mere scratching of the soil of great spiritual realities, he is sure to deteriorate mentally, and his people spiritually. Now in even good evangelistic addresses there is a large element that is perishable. It answers well enough for the immediate purposes for which it is used, but it has no permanent influence. The power of these addresses may seem to be in the excitement they produce, the emotions they liberate, and the enthusiasm they evoke, but it is not so; it lies in their accordance with the Gospel, the reproduction of its spirit and methods, and in using the abiding forces that belong to it. In spite of all appearances to the contrary, it is not the machinery of the Gospel, but the Gospel itself that wins converts for the Kingdom of God. Hence it seems to us that it would be a great mistake for the minister to develop into the exhorter and pleader after the manner of the evangelist, and we are quite sure that the minister who is not doing the best for himself and his people. Besides, in the great commission that Christ before His ascension gave to His disciples and Church, He clearly pointed out the three great departments of ministerial work—evangelism, administration, and teaching—and these must be preserved in their true proportions in the interests of the Church.

We conclude that evangelistic services have their place in the work of the Church, and a very important place it is. They have their limitations and defects. Too often they force the pace too quickly, and the reaction in that case is disastrous; they are too anxious for immediate results; they have too great a desire for counting heads; too coarse a speech for refined natures; and too rough a hand for handling sensitive souls, but when we make allowances for all these shortcomings, we find them to be a great blessing and strength to the work of the ministry. Indeed they are an essential part of it. It must be remembered that when they are conducted by self-constituted evangelists they often run into the wild and extravagant teaching and methods of work. In all evangelistic services there should be control by some central authority and responsibility to it; for in them there is great need that "all things be done decently and in order." It is well that the Church should keep her hand firmly and sympathetically upon them. When she does so they are a great power for good. They often harvest in a series of meetings the sowings of years of the stated ministry, and because they approach the questions of the soul from a fresh standpoint, and in a new context and with a new voice, they often do what other services have failed to do, and in their plain, direct, and pressing message there is an appeal that is irresistible. They deepen the sense of sin, they arouse the conscience, they revive and recall past memories and experiences of the grace of God, and they have often done a great and blessed work of restoration, as well as helping many to a decision for Jesus Christ.

A MUCH ABUSED COMMITTEE.

By Rev. Narcisse McLaren.

I am not going to discuss union; the time has not yet come; but it is time to defend the actions of the union committee. That committee is composed of men who need not be put on probation, and I am not even to question their findings in so far as the deliberations to the assembly are the honest outcome of the work of honest men. The article which came out in *The Dominion Presbyterian*, "The Responsibility of the Union Committee" is unfair. If we are to believe the writer, we have a big lot of incapable men on that committee who have set themselves to lord it over the church. Indictment follows indictment in that article, and I for one am not prepared to take alarm at the call of one who only lately found the union movement important enough to bother him.

Now just look at some questions which the writer has put down: "Has anything ever been laid before the Assembly which can be taken as an assurance that the committee truly realizes the extent of its responsibility?" Is it not too bad that the members of the U. Com. did not ask for vouchers just to show that they did truly realize the extent of their responsibility. The convener's word, of course, does not count, is no evidence; perhaps an affidavit is required? Again I quote, "and men who without the Church's permission—working for her obliteration." I am glad that the writer has attended only one debate on Church Union, for then he can plead ignorance in not part. The Union Committee is not working for the obliteration of the Presbyterian Church in Canada. It was given a work to do and did it well. That their findings do not please certain parties, they can't help; and it does not lessen, in the minds of fair men, the esteem for and the trust in the members of that body. Here is another: "At every Assembly since its appointment its members have posed as the only ardent champions of organic union." I don't think the writer of such a statement can be too sure that there are not ardent champions of organic union outside of the committee. A bold statement this. Moreover, I am persuaded, after witnessing three debates on union, that the committee was forced to defend its standing against men who repeatedly desired to stop them doing the work which the Assembly had bid them to do.

What kind of spirit did it inspire in its article? In one place the Committee is made to appear as bringing about union; in another place it says, it can't do that until the membership of the church decides.

In closing, I want to say that the second Lord's day in October will witness some fine addresses on the sins of the members of the "Union Committee," by one who has very likely been bothered with union, and has witnessed one debate. As to the members of Union Committee being champions of union, I rather prefer them with five years' experience in the arena than others of less experience.

Bishop's Mills, Ont.

Seek not proud riches, but such as thou mayest get justly, use soberly, distribute cheerfully, and leave contentedly.—Lord Bacon.

Saturday Night says: Miss Esther Miller, of Orillia, who is known to the literary world as Marian Keith, author of "Duncan Polite," "The Silver Maple," and other delightful tales of Canadian rural life, will be married on July 28th to the Rev. Donald C. MacGregor, pastor of the Orillia Presbyterian church. Mr. MacGregor was the colleague and is now the successor in ministerial work of the late Rev. Dr. Grant, the strong and skilful writer whose pen name, "Knoxontian," was familiar to all Canadian Presbyterians and to many others throughout the country and beyond it. In the town of Orillia and the region thereabouts—including the township of "The Grange" which has been the background for most of Marian Keith's charming stories—this popular writer's husband-to-be is looked upon as "a man with a future."

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

PAUL'S SECOND MISSIONARY JOURNEY—THESSALONICA AND BEREÆ*

By Rev. C. MacKinnon, D.D.

As his manner was, v. 2. A story is told of a battle fought near a corral where a number of old, worn-out cavalry horses were confined. At the sound of the heavy firing they grew warlike, formed into a squadron and charged upon a number of mules, wheeled round and overthrew a high rail fence, nor ceased their wild demonstration until the firing stopped. The power of habit becomes the master influence in man and beast. How advisable that in youth we form those habits of which we shall never be ashamed! The sight of a synagogue on the dawn of the Sabbath was like a trumpet call to the apostle. His religious habits drove him to the place of prayer.

Out of the scripture, v. 2. A certain old colored sexton was not a professor of homiletics, as the art of preaching is called, but he was a shrewd judge of what a sermon should be like. "Some preachers," he used to say, "don't put the fodder down low enough. Thank God, we have got a preacher that just puts the fodder right down on the ground where every one can get it." There is a clearness and simplicity about the Bible that makes its message intelligible to all. "The wayfaring men, though fools, shall not err therein." It is wise to study God's works in nature and history, to be acquainted with science and philosophy. But Bible truths in Bible words are the food on which the souls of men flourish, and these are within the reach of everybody.

Consoled with Paul and Silas, v. 4. Some people claim to be Christians without belonging to the church, and this is, of course, perfectly possible; but their Christianity is not usually of a very aggressive type. If called upon to offer a prayer of rejoicing at the conversion of some penitent sinner, they are amazed that such an expression should be asked from them. When asked to deal personally with some anxious soul, they will look at you as if you must be out of your senses, to expect such service from them. They readily admit that these things are properly done by church members. Such Christians, however, are witnesses that do not testify, saved men that are not anxious for salvation, orthodox believers that will do nothing orthodox, forgetting James' injunction, "Be ye doers of the word, and not hearers only, deceiving your own selves."

Another king, v. 7. Look at the stalt-wart engineer, as he stands with his hand on the throttle and his eye on the track. He looks at his watch, then pulls the throttle a little wider open, as much as to say to his faithful engine, "Give me six or eight miles more an hour—we are getting a little behind," and the good engine immediately begins to puff louder and turn its wheels more swiftly. Then again he shuts the throttle off, drops the lever forward and stops the engine when he wants to. He is king. The great engine gives immediate and implicit obedience. What an object lesson to us! Jesus is our King. At His signal we should be always ready to advance, and at His command willing to halt.

*S.S. Lesson, July 18, 1909.—Paul's Second Missionary Journey—Thessalonica and Berea. Acts 17: 1-15. Commit to memory v. 11. Golden Text—Thy word have I hid in mine heart, that I might not sin against thee.—Psalm 119: 11.

Readiness of mind, v. 11. The little boy ran hard to catch the train; but just as he reached the platform, it moved off and left him. As he stood there breathless and disappointed, watching the receding train, a man said to him, "You didn't run fast enough." "Yes," said the boy, "I ran with all my might; but I didn't make it, because I didn't start soon enough." Many an unfortunate man has missed his opportunities in life, because he was so dilatory at the start. He would be biting the pencil, while the other fellow was finishing the sum. Like the foolish virgins that slumbered and slept while the bridegroom tarried, and neglected to provide oil for their lamps, many persons, it is to be feared, will miss the blessings of salvation because, while they had the privilege of the Sabbath School and the church, they had not the readiness of mind to learn and obey.

Searched the scriptures daily, v. 11. In that beautifully illustrated book, The Holy Land, by Pulleylove and Kelman, a story is told of a thief in a certain town in Palestine who entered a house and stole nothing. He simply went out and claimed the house before the judge. When the case came to trial, the thief challenged the owner to tell how many steps there were in the stair, how many panes of glass in the windows, and a long catalogue of other such details. This the owner could not do, and when the thief gave the numbers correctly, the house was at once given to him as its obvious owner. It is of great value to know, not only the great truths of the Bible, but also the very chapter and verse in which these are found.

"THOU SHALT KNOW HERE—AFTER."

God keeps a school for his children here on earth, and one of his best teachers is disappointment. My friend, when you and I reach our Father's house we shall look back and see that the sharp-voiced, rough-visaged teacher, disappointment, was one of the best guides to train us for it. He gave us hard lessons; he often used the rod; he often led us into thorny paths; he sometimes stripped off a load of luxuries; but that only made us travel the freer and the faster on our heavenly way. He sometimes led us down into the valley of the death shadow; but never did the promise read so sweet as when spelled out by the eye of faith in that very valley. Nowhere did he leave us so often, or teach us such sacred lessons, as at the cross of Christ. Dear old rough-headed teacher! We will build a monument to thee yet, and crown it with garlands, and inscribe on it: "Blessed be the memory of Disappointment!"

THE HELPFUL WORD.

Give the young and struggling a word of encouragement when you can. You would not leave those plants in your window-boxes without water, nor refuse to open the shutter, thus the sunlight might fall upon them; but you would leave some human flower to suffer from want of appreciation or the sunlight of encouragement.

There are a few hardy souls that can struggle along on stony soil—shrubs that can wait for the dews and sunbeams, vines that can climb without kindly training; but only a few. Utter the kind word when you can see that it is deserved. The thought that "no one cares and no one knows" blights many a bud of promise. Be it the young artist at his easel, the young preacher in his pulpit, the workman at his bench, the boy at his mathematical problems, or your little girl at the piano, give what praise you can.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Lewd Fellows—Lewd means now licentious, but in Old English, it means low, depraved, vicious. The phrase here means "loafers from the market square." As the unemployed in our cities hang around the City Hall looking for a job, so the floating pool of Greek cities gathered on the market, and were always ready for some mischief. Besides these, the market men who brought garden stuff from the surrounding country, were a rude and semi-barbarous people, easily roused to violence. Sometimes they were not permitted to enter the city, but had a market place assigned to them outside the walls, on account of the violence and foul language of the women, who outdid their sisters of Billingsgate in that particular.

Rulers—Politarchs. This unusual word is found in an inscription on the remains of a marble arch at Thessalonica, which informs posterity that it was a free city, and that its magistrates which Rome recognized were called politarchs, and that they were seven in number. The security which these rulers demanded of Jason and his friends, was a sum of money to be deposited with them, and to be forfeited if the Christian community were the cause of any further disturbance.

GOD'S LITTLE MESSENGER.

Dorothy sat curled up in the big arm chair, thinking. She was thinking of father, who had looked so sad and lonely and troubled lately.

Since mother died, there was no one to make the wrinkles go and the smiles come as she did. She was only a girl, and could not comfort him. She could not talk to him as mother had.

Presently she rose, went into the garden and gathered the loveliest rosebud she could find—a large tea rose that her mother had loved—and, putting the long, slender stem into a delicate vase, placed it on father's dressing table.

Mother used to say that flowers were little comforting, loving messages from God.

Father was late coming to supper, and very thoughtful. Had he noticed the flower?

After the meal was over, he followed her to the sitting room, instead of going to his study as usual, and, putting his arm around her, said, lovingly: "That was a very sweet message you had for me to-night, dear."

"It wasn't my message, father, it was God's."

"You were God's messenger, then. Would you like to know what the message was?"

"Yes, father."

He took a seat on the sofa and drew her down beside him. "It told me I was a very foolish creature to be brooding over my troubles and loneliness when there was a young, fresh heart full of love and sympathy right at my side."

"But father, I am only a girl. I can't really do anything."

"My dear, you have done a great deal already. Just as the petals of the rose will fall, now it has delivered its message, so the troubles and loneliness began to disappear, when I realized what the message meant. It will be a great comfort to me to feel that there will be a dear face to welcome me; that will say, without words, 'Father, I love you, and would do more if I could.' And there will be more, never fear. Think how long I have been blind to it all, how much I have missed already."

"O, father," said Dorothy, with tears in her eyes, "I am so happy!"

"And so am I, dear—happier than I have been for a long, long time. I wish there were more such thoughtful little messengers."

A GENERAL JUDGMENT.

"Does the Bible—the New Testament—teach that there is to be a general judgment day?" Another question often asked, and yet it may seem readily answered. It has been strenuously denied, and all who live in sin and in rebellion against divine authority are prone to comfort themselves with the assurance that it will not be. But the New Testament is very positive and authoritative in the statement that the day is coming when the Son of man shall sit upon the throne of his glory, and before him shall be gathered all the nations and he shall separate them into two classes, and only two, the one upon his right hand, the other upon his left, and then will he address them, assigning to each class its portion. There will be no third party, no opportunity for further preparation. The ground of the separation will be the relation of each to him upon the throne: "I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was naked and ye clothed me; in prison and ye visited me." And when the "righteous" answer, "When saw we thee in need?" the Judge points to his brethren and says: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

It should be noted, however, that the test is not found in conduct toward all men, as so many assume; it is not humanity which is made the object of ministry; not because one has done good to fellow men; not because of general benevolence; but it is because of ministry to the brethren of Christ, to those who love him and are loved of him. This discrimination ought to be carefully kept in mind. A great many people seem to think that any kindness shown to the poor, or the needy, or to humanity at large, is to be reckoned as evidence of friendship to Christ. But that is a great mistake. It is distinctly said that the kindness must be shown to "these my brethren" (Matt. 25:4) and in Luke 8:22 we are told that the brethren of Jesus are those who hear the Word of God and keep it." In that day the unrighteous will be unprepared for the condition upon which the judgment will turn. They will attempt to make themselves believe (as they do now) that kindness shown to fellow men will be reckoned as though it had respect to Christ. But he cannot be deceived. He will deny the claim. He who does for a Christian only what he would do for any other man cannot claim that he belongs to Christ, in that day.

We need no other scripture to teach us that there will be a general judgment; but we have other declarations, such as Rom. 14:10. II Cor. 5:10, in both of which places it is expressly said that we must all appear before the judgment seat of Christ. And it is clearly stated that all men, of every age, and of every kindred and tribe and tongue, will be there; as we are told, in Rev. 20:12, 13, when the dead, small and great, are seen standing before God, when the books are opened, among them the book of life; when all are to be judged "according to their works," the one work effective above all others being relationship to the Lord Jesus—a name written in the book of life. "And whoseever was not found written in the book of life was cast into the lake of fire." All depends upon what is written in that one book—the "book of life." Paul speaks of those who are thus written, in Phil. 4:3, and Jesus himself spoke of such as are written there, (Rev. 3:5), declaring that those who overcome shall not be blotted out of that book. In Rev. 13 John saw a "beast" who made war upon the saints of God and overcame them, and it is said that all who are on the earth will worship him, that is, "as many as are not written in the book of life of the Lamb slain from the foundation of the world." Nothing is said of the good and generous and benevolent things done. The one question is, what is the relation of that soul to Jesus Christ? How has it stood the trials to which it has been subjected in the world? Has it been faithful unto death?—G. W. L. in Herald and Presbyter.

THE DAILY ALTAR.

By the Rev. J. H. Jowett, M.A., of England.

July 12 to 18.

Mon.—Eternal God, I pray that the strength of thy promises may enter into my heart. Let me feel them as bread unto my soul. Feed me that I may be mighty in obedience and service. Let thy children share in the gracious feast.

Tues.—Heavenly Father, I pray that thou wilt give me the encouragement of spiritual triumph. Enrich me with experiences that I may make my boast in the Lord. Let me be able to call upon my memory to witness to thy praise and glory. Let me be a victor this day in the way of thy commandments.

Wed.—Blessed Saviour, I pray that I may be a close companion of thine. Remove everything that alienates my spirit from thee. Let me be alert to thy glory, and let me respond to thy gentlest touch.

Thurs.—My Father God, I pray for all those whose eyes are away from thee. May the circumstances of their life conspire to recall them! Let their ordinary calling sound a warning, and let them be drawn into intimate kinship with thee.

Fri.—Most gracious God, I pray that thou wilt make my life more fruitful in holiness. Save me from becoming contented with any sparse and niggardly crop. Let me aspire after the abundant fruit promised to them that are in Christ. Let the branches of my life be laden.

Sat.—My Father God, I pray that thou wilt quicken my apprehension of the unseen. May it not seem so unreal and far away! May the material be only as the thinnest veil through which I discern the eternal! Let my soul tremble in alert expectancy as though at any moment the veil may be rent.

Sun.—Blessed Spirit, I pray that thou wilt fill my life with the spirit of ceaseless prayer. Let the holy aspiration be rising night and day. Let desire never fail. Let the holy hunger never be satisfied. Let me be ever craving and yet ever full.

THE PATH IN THE SKY.

By Amos R. Wells.

The woods were dark and the night was black,

And only an owl could see the track;
Yet the cheery driver made his way
Through the great pine woods as if it were day.

I asked him, "How do you manage to see?"

The road and the forest are one to me."
"To me as well," he replied, "and I can only drive by the path in the sky." I looked above, where the treetops tall
Rose from the road like an ebony wall,
And lo! a beautiful starry lane
Wound as the road wound, and made it plain.

And since, when the path of my life is drear

And all is blackness and doubt and fear,

When the horrors of midnight are here below,

And I see not a step of the way to go,
Then, ah! then I can look on high,
And walk on earth by the path in the sky.

—Selected.

DAILY BIBLE READINGS.

Monday—Lions in the way (Dan. 6: 16-23; Psa. 91: 13).

Tuesday—In good company (Col. 4: 2-6).

Wednesday—How to overcome the flesh (Heb. 12: 1-3).

Thursday—The peace-chamber (Isa. 26: 1-4).

Friday—Divine provision (Matt. 22: 1-14).

Saturday—Armor for the fray (I Thess. 5: 8).

THE PALACE BEAUTIFUL.*

By Robert E. Speer.

Life is the Palace Beautiful. Or it can be made so. As it is, it is no palace beautiful. It has hate and evil and jealousy and impurity in it. But these can be driven out from it. It was to drive these out that Jesus came. He was the Redeemer of life and He did redeem it, and now whoever wishes to find life lovely can do so by living it in Christ and with Christ.

Love makes life beautiful. It takes the unsightly things and transforms them. A common home in which there is no wealth to buy artistic things, where all is plain and frugal, is, with love, more handsome and sweet than all that loveless money can provide. And so with a life. The loving life is lovely. Love teaches it man makes it capable and efficient. It is a blessed thing that love, which is within the capacity of each one of us, can bring to us more than money and position and all that else can possibly bring to us, and that with love we can dispense with these, and without love can profit nothing by them.

Faith and unselfishness can take hold of any part of life and make it beautiful. Dr. McAfee took hold of a waste place in Missouri and transformed it into a college, and in the college took hold of boys and girls and transformed them into ministers and missionaries and teachers, making both place and persons a blessing to the world. The spirit that created use and beauty is shown in a letter which Dr. McAfee wrote to a friend who had reproved him for his enthusiasm and urged him to give up the impossible task he had undertaken.

"I see a world about me," wrote Dr. McAfee, in reply, "men and women rushing on to destruction. Convictions burn deep into my inmost soul that the Lord calls me to do something—to catch hold upon these blind, deaf, maimed, dying men. I have heard the call—'Go preach my gospel.' The command ringing in my soul lifts me up and drives my lazy body to activity, and urges on my wearied brain to plan, to devise ways and means, to do something that I see needing to be done. Why, Cousin M—I hear that call so urging me to do and suffer for Christ's sake that if I could see nothing else to do I would get up early in the morning and grub up an old stump, clear away a pile of rubbish or fill up a hole in the ground. The earth is the Lord's. Where now we have a fertile garden spot, some years ago I took teams and students to work upon a great wash into which a six-horse team and wagon could have been thrown and hid from view. A man passing by came down into town and inquired: 'What is that fool McAfee doing? What does he expect to make out of this place?' He could not see. The Lord could. By and by, beautiful for situation, Park College grounds will speak forth the praises of God's wondrous grace. Scores of preachers will go forth to preach the gospel with words, yes, but far more effectively by doing good, not for hire, nor for salary, nor for a living for themselves or for their families. Preaching in the doing I am blessed and money comes to enable me to do, and while I faithfully preach through the doing, I expect to be blessed."

God can make opals and diamonds out of London mud; and I know also that God can make men and women out of the dregs of humanity which come from the dives and saloons.

The secret of victory lies in self-mastery. "I will be lord of myself," wrote Geothe. "No one who can not master himself is worthy to rule, and only he can rule."

*Y. P. Topic, Sunday July 18, 1909—Pilgrim's Progress Series. The Palace Beautiful. (Eph. 4: 7-16; 6: 10-17).

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C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, JULY 14, 1909.

The article, How Old is Our Church, given elsewhere, from the Presbyterian Standard, will all repay perusal. It may, perhaps, help readers, young and old, to an apt and happy answer to the question.

It is suggested that the militia be called out to suppress profanity in the Toronto parks, says the Globe. This vice must be greatly on the increase in "Toronto the good" when such drastic measures are proposed. But why not try moral suasion?

The Boston Herald has done a wise act in abandoning the comic Sunday supplement which many daily newspapers have been sending out. We wonder that a newspaper of the standing of the Herald ever issued it. In Canada this supplement is issued on Saturday, Sunday newspapers not being allowed, and the sooner the silly production is suppressed the better.

The total number who have gone to the foreign field under the student volunteer movement is 3,861, of which 326 went in 1908. These volunteers are connected with 47 missionary agencies and are to be found working in Africa, China, India, Burma, Japan, Korea, South America, Turkey, Alaska, Philippines, West Indies, Mexico and Arabia. The movement is taking an ever-deepening hold.

If it is true that cock-fighting is openly engaged in on Sunday in the neighborhood of the Capital it does not say much for the vigilance of the police especially in Hull, where the so-called "amusement" is said most to flourish. This form of sport is very degrading under any circumstances, but what a way to spend the Sabbath. The authorities should see that the Lord's Day act is put in force, and the evil wiped out.

HAMPERING TRADE.

The ingenuity of the two neighboring nations—Canada and the United States—appears to be severely taxed to discover means whereby their trade with each other may be hampered. The United States Congress having imposed a duty on Canadian lumber, while admitting sawlogs cut in Canada free, the latter retaliated, and properly so, by passing a law that logs cut in Canada must be sawn into lumber in the country. This had the effect of compelling United States owners of timber limits in Canada to erect sawmills here. Now they get back at Canada by enacting that the output of Canadian sawmills owned by citizens of the United States shall be admitted free of duty, while lumber cut in mills owned by Canadians shall be taxed. It is now Canada's turn. But are not all these impositions contrary to the spirit of the golden rule? And should not neighboring nations, while recognizing a certain right of protection, seek to promote trade with each other instead of throwing every conceivable obstruction in its way?

A CRUEL SPORT.

Queen Victoria of Spain, daughter of the English Princess Beatrice, showed, many thought, at the time of her marriage, too great a willingness to conform to the ways of the country to which she was going as queen. For example, she renounced the Protestant religion and became a Roman Catholic. How far she was justified in doing so there was some room for difference of opinion. But she has also been in the habit since her marriage of attending bull fights, and we can well understand that such exhibitions were repugnant to one brought up as she had been. At the last one she attended the sights were so revolting that a desire to bring the horrors of the bull-fighting as a national sport to an end has become, we are told, a fixed purpose. She has caused to be revived the memory of the fact that Queen Isabella, when she returned from conquering the Moors, declared that it was her wish to abolish bull-fighting as a cruel sport, which she asserted, had been introduced by the Paynim Moors, and which was unworthy of a Christian race. If the Spandiards of today are reminded that the queen whose memory they adore was only prevented by her death from putting down the cruel sport, it is hoped that they may allow their present queen to make it at least unfashionable for ladies to attend on such sights.

Bull-fighting has so long been a national sport in Spain that it will be difficult to put a stop to it, but if the Spandiards have any regard for their queen they should respect her wishes. We trust that Queen Victoria will have firmness enough to persevere in her humanitarian desire till it is accomplished. She has already succeeded in putting an end to duelling.

In the leading article in The Living Age for July 10, reprinted from the Fortnightly Review, Sydney Brooks, one of the most competent of political observers, discourses appreciatively and intelligently upon "British and American Ambassadors." With one or two exceptions, England and the United States have been peculiarly fortunate in the men chosen to represent them, each at the other's capital.

HOW OLD IS OUR CHURCH?

The zest with which we are celebrating the four hundredth anniversary of Calvin's birth may tend to confirm an impression that John Calvin is the founder of our Church. There are many persons who think the Episcopal Church began with Henry VIII., the Methodist Church with John Wesley, the Lutheran Church with Luther, and the Presbyterian Church with John Calvin. The Roman Catholics are not slow to try to reap an advantage by claiming age for their church, and by asserting the recent origin of all Protestant churches.

If there was one thing that John Calvin insisted on it was that he was not founding a new church. That was precisely the charge that his Roman Catholic enemies were trying to fasten on him. He rebutted the charge by arguing with masterly force that the Church of Christ could not be identified with any particular form of organization, that it was not necessary to the existence of the Church of Christ that there should be a Pope and a College of Cardinals, and a great array of lordly bishops, that the church had existed through the earlier centuries in a purer form without these. Calvin resented, and rightly resented, the accusation that he was warring against the church. He claimed to be a reformer, not a schismatic, and the churches which grew out of his movement were called reformed churches. To reform an institution that has become corrupt is not to destroy it, not to change its identity.

When some one was asked, "Where was your church before the reformation?" his happy retort was "Where were you before you washed your face?" If one works in a coal mine and comes out so black with the grime of coal dust his best friend would not recognize him, does it destroy his identity to wash him up and restore his original features? No more did it destroy the identity of the church for Calvin to prune away the gross abuses, and restore the church to its Apostolic purity of doctrine and simplicity of worship.

How old is our church? Certainly as old as the age of the patriarchs. We are among those to whom our Saviour referred as coming from the East and the West, from the North and South, and sitting down, or reclining at the table with Abraham, Isaac and Jacob. We are guests at the same banquet of Redeeming Love with them. Our privilege is all the greater that we are sitting there not only with Abraham, Isaac and Jacob, but also with our Methodist, Baptist and Lutheran brethren, with all indeed who love the Lord Jesus Christ in sincerity and in truth. We all belong to the same church, and there is therefore no difference in the ages of our respective churches.

The Presbyterian Church once existed in the Patriarchal form, then in the form of a Jewish National Church, then in the form of an Apostolical Presbyterian Church. By and by the episcopate was evolved out of the presbyterate as the learned Bishop Lightfoot so clearly shows, and then for a time our church existed in the form of an Episcopal church; then

that part of it which had its seat in Western Europe developed into the Papacy and existed as the Roman Catholic Church, and finally at the Reformation so much of this Roman Catholic Church as could be made to see its errors, changed the form of its organization, in England, reclaiming Episcopacy, in Germany taking a Conistorial form, and in Geneva and afterwards in various other countries, assuming again the Apostolic, Presbyterian form. But it is everywhere and in all ages one and the same church. "This Scriptural doctrine of Presbytery is necessary to the perfection of the order of the visible church, but is not essential to its existence." Here is the authoritative definition of the church for Presbyterians: "The church which the Lord Jesus Christ has erected in this world for the gathering and perfecting of the saints, is his visible Kingdom of grace and is one and the same in all ages."

The congregation of St. James Cathedral, Toronto, are to be congratulated on having secured a successor to Canon Welch without the friction which characterized former appointments to the incumbency of that church. Under the regulations which govern, the appointment rests with the bishop, and he is not always disposed to consult the wishes of the congregation. Bishop Sweeney has consulted the congregation, and the result is an appointment which appears to be satisfactory to all. The new incumbent is Rev. H. P. Pheemtre, of England, who has, however, had some experience in Canada as professor in Wycliffe College and as assistant to the late Bishop Carmichael at St. George's, Montreal. He has a good record both as a preacher and organizer.

The librarian at McGill College, who has just been in attendance at the annual meeting of the American Library Association, tells us that the statement was there made, by one who ought to know, that scarcely three out of every thousand persons in the United States can be classed as intelligent readers. The opinion is based on the proportion who read the better class magazines. This is a rather remarkable statement in the face of the fact of the educational facilities of which the United States boasts. Mr. Gould, the librarian referred to, thinks Canada can make a better showing, and we believe it can. But fancy, only one out of every 334 persons an intelligent reader in an enlightened nation.

The new Sultan of Turkey is, in his domestic relations an improvement on his sensual predecessor, in that he has only two wives. This is double the number he should have according to the Christian standpoint, but extremely modest from a Mohammedan point of view. Monogamy and the abolishing of the harem may be a long way off at Constantinople, but an example of the present Sultan is certainly a step in the right direction.

The Presbyterian Church is more than holding its own in Toronto. At the last meeting of Presbytery, authority was given to organize several new congregations and to build several new churches. And the name of the old Central Church (Dr. McTavish's) is to disappear. The growth of the city westward has made the name inappropriate. It will henceforth be known as the Grosvenor street church.

Hamilton Presbytery nominates Rev. J. D. Cunningham, M.A., of Welland, for the chair of New Testament Exegesis in Knox College.

SATAN BUSY IN VACATION.

The work of the great adversary is by no means confined to vacation times. If it were we might hope to invent some way by which his activity could be circumvented. When the Almighty saw him mingling with the "sons of God" in the days of the patriarch, Job, it was not vacation day with them; and when Jehovah said to him: "Whence comest thou?" the devil very truthfully responded: "From going to and fro in the earth, and from walking up and down in it." And he has by no means given up his itinerary; Sabbath, week day, vacation time and all time he is hard at it. And he does not walk "up and down" in the world without a purpose. He does not travel empty handed. He is always on the hunt of new business, of new fields to explore, new experiences to control, new ventures to direct. But there is a possibility that during vacation times he finds special opportunities. It is his busy season.

There is a reason for this; indeed there are many reasons. Men and women leave their home for the springs, for the seashore, for the mountains. The city people wish to get out to the country, and the country people wish to see and enjoy the delights of other localities. It is the migratory season, when others than Satan are going to and fro in the earth and are walking up and down in it; but for a different purpose. Satan, however, takes advantage of this pleasure-seeking heira. He finds many opportunities to cause the surging peoples to forget the restrictions of the home. He teaches them that they need be so conventional in their attire or in their behavior. Young girls any young men at his suggestion forget themselves, and forget the proprieties of the home circle. The religious life to which they have been subject is held in abeyance, the freedom of the beach, the unconventionalities of surf bathing, the open fields and skies and the temptation of sports and games have their influence, not always of the best; and sometimes of the worst. Satan makes the most of all such occasions. He knows that vacation time is a rest time; a pleasure-seeking time; a time of relaxation, and he is insidious with his plea that when in Rome we should fall in with the manners and customs of the people, do as they do, act as they act. The result too often is that the pleasure-seeker comes back home after his outing with a lowered standard of manners and possibly of morals; with a disposition that is just a little more prayerless than when he went away. It takes some time, and considerable prayer and effort to get back into the channel of the former life, if, indeed, the same degree of faithfulness is ever attained. Satan has been hard at work with the convictions during the hours of frivolity and fast living, and he will not relinquish his hold without a struggle. We should all enter upon our vacation period with a determination not only to have a good time, but to see to it that our pleasures do not undermine the structure of our religion. A faith in God that is once tainted by the suggestions of Satan very rarely attains its former serenity, and if it does, it is like restoring a picture that has been damaged.

But the devil by no means restricts his activities to those who are away from home in the enjoyment of a few weeks' outing. He looks out for the old church, and sometimes takes care of the husband when his wife is absent. He reminds the elders that it is not necessary to have preaching while the pastor is away, and tells the superintendent of the Sabbath school that it will be a good thing

to intermit the school during the month of August, so many families away. He is always careful to suggest to the young people that it will be better to postpone the meetings until the first of September, when the pastor gets back, and the outing season is well over. If some pious elder suggests preaching, there is generally another pious elder, one degree removed, who has an argument on the other side, and the result is that too often Satan has his way in a closed house of worship. Of course people must go on vacation. Every one will be the better of an outing if rightly managed. But we need not all go at the same time. A business house does not shut down because of the hot season, although every person in it has the pleasure of a vacation. Their going is so timed that the business is not interfered with. There are sometimes difficult questions to be decided in connection with the vacation season, especially as they concern our city churches; but there does not seem to be any definite reason why Satan should supersede the janitor during the month of August.

NOTE AND COMMENT.

Dr. Grenfell is to have another assistant in his work on the Labrador coast, Mr. A. L. Fleming, a young Scotchman, and a student of Wycliffe College, Toronto, having gone to his aid. He will also take meteorological observations for the Dominion Government.

Edmund Gosse's "Personal Recollections of Swinburne," which have attracted attention by their intimate disclosures of the personal characteristics of the poet, are reprinted in *The Living Age* for July 3 from the *Fortnightly Review*, in which they first appeared.

The Canadian Methodist Mission is negotiating to take over the work of the London Missionary Society in one of the provinces of China. This will double their territory, and give them 14,000,000 people to evangelize. But they are willing to undertake the task, to their credit be it said.

We offer hearty congratulations to our good friend, Mr. H. P. Moore, upon having entered on his thirty-fifth year as editor and proprietor of that excellent paper, *The Acton Free Press*. It is the handsomest local paper that comes under our notice, and well deserves the prosperity to which it has attained under Mr. Moore's prudent management.

Perhaps the fact that the privileges of reading a copy of *The Times* at a local bookseller's had a far greater fascination for him than playing at football or cricket, may account to some extent for the place Premier Asquith has reached in the councils of the British nation. If some of our young men would devote a little more of their time to reading good literature, intelligently, and a little less to sport—the latter well enough in its way, but overdone in the present day,—they would take more commanding positions in the world. And surely the object is worth the effort.

This does not look much like union, or even co-operation, between Protestant denominations in Canada. The B. M. E. conference has decided to establish a congregation in Winnipeg and to occupy other centres as opportunity offers. This denomination has not been represented in Canada's great west, and its determination to occupy territory now pretty well covered by other churches does not, to our mind, show a good spirit. Why not go into "the regions beyond," where there is ample room without any danger of over-lapping.

Attention is directed to a timely article taken from our excellent contemporary, *The United Presbyterian*, of Pittsburg, Pa., entitled "Satan Busy in Vacation." It contains a number of very suggestive thoughts.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

MOTHER SILVER-NECK.

By Elizabeth Price.

They all insisted on sitting at once—Muff, and Fluff, and Silver-neck. Walter wasn't very well pleased about it, for he was trying to get ahead on his egg money, and of course a hen that insists on sitting can't be expected to bother with laying eggs. He tried to break Muff and Silver-neck up. He shut them in a coop for a while, and dipped them in the rain-barrel and did some other things, but whenever he'd let them alone, oack they'd strut to their nests saying, "Cluck, cluck," as if it was all settled. Willis had a great deal of sympathy for the hens, and privately thought Walter rather cruel to them, so he was glad when Walter gave it up and said, "If they will sit they might as well have something to sit on. Willis will go over to Mr. Rhodes' and engage three sittings of eggs? Tell him I'd like them to-night."

Mr. Rhodes had them ready on time, and next morning when Willis went down to the hen-house, there they all sat, as proud and happy as they could be. They stayed proud and happy all of the three weeks, till at last there came a day when Walter shut into a coop a whole crowd of downy yellow balls, and Fluff.

"Why, where is Muff's coop—and Silver-neck's?" asked Willis. "Oh my, Walter, these chickens don't all belong to Fluff. Why—" "I know," said Walter. "That is, she didn't hatch them all, but she going to be the mother to all of them, now."

"Why?" Willis plainly disapproved. "Because there's no use wasting the time of three hens when one will do as well. Fluff's big—she can brood them all and I want Muff and Silver-neck to go to laying. So I've given their babies to Fluff."

"Oh, poor chickens. Oh, Walter they are so disappointed. They sat on 'em so long." Willis' eyes looked as if it wouldn't take much more to bring the tears, but Walter only laughed and said, "That's all right, Kid. They'll forget in a day or two. 'I'll shut them up by themselves, and they'll be happy if they get enough to eat and drink. Hand me that chicken-feed, will you?" They got enough to eat. Willis saw to that. If food was going to console them, food they should have, so morning, noon and night, he piled their basin with goodies. Corn, wheat, and oats, and rye, table-scraps and buttermilk. His tender heart ached over their disappointment, and he tugged and pulled till he managed to prop an old door between their coop and Fluff's, "so they can't be reminded all the time that somebody else got their share," he said.

Muff soon made up her mind that "what can't be cured must be endured," so she stopped crying "Cluck, cluck," and began singing "Kwawk, Kwawk." So Walter let her out. But Silver-neck kept on looking sad, and after she was left alone she lost her appetite. Then Walter set her free, too, for he said he'd rather have a live hen that wouldn't lay eggs for a while, than a dead one that would never lay them at all. Silver-neck would go over near to Fluff's coop and call the babies to come under her soft feathers. She was a very motherly hen and it hurt her feelings when the wee chicks ran at Fluff's call instead of hers. She couldn't have much to do with any of the other chickens, for she walked alone and looked wistful.

By-and-by Fluff got out with her big brood and began teaching them all sorts of chicken-accomplishments. How to scratch gravel, how to brace their feet when a very long angle-worm had to be pulled out of its hole, how to take a sand bath, and how to prink their tiny new feathers. And then as if she thought her duty was done, she suddenly deserted them. They were

still very young to be left to the mercies of a cold world, when one night she marched off, hopped up on the roost beside the other hens, and let them take care of themselves.

They couldn't reach the roost—it was too high, but they stood about under it and peeped pitifully at mother's warm wings. But Fluff just cocked her eye at the ceiling and said "Kwawk."

They gave it up after a while, and cuddled against each other in the corner where Spangle's larger children were trying to keep warm. It was very chilly. Nobody had shut the hen-house door and the wind was blowing in sharply. The babies shivered, Spangle's children fairly shook in their very scanty feathers, and they all huddled together, wondering if there ever would be any warm sunshine again.

Just then Silver-neck came in. She had taken a long walk down through the orchard and was late getting back, but the minute she stood in that door she saw how things were. She spread her wings, gave one motherly "cluck," and every little cold orphan scampered.

Willis ran down to shut the door a few minutes later and there sat Silver-neck, crooning a hen-lullaby down in her throat, while from every feather—it seemed to Willis—a wee beak stuck out or a bright eye peeped.

"She was almost as big as a bushel basket," he said when he told about it up at the house. "If she'd stretched any farther she'd have burst herself. She had the whole batch—Spangle's and all—safe and warm, and Walter, she was almost laughing she was so happy."

So she had her reward for patient waiting, and she didn't desert her adopted brood till they were all big enough to perch beside her on the high roost. Even then they tried to push each other away to get close to Silver-neck, and never gave a glance at Fluff.

THERE IS NO RAINY SEASON.

General Ashton, of Tacoma, who accompanied Moreton Frewen to Prince Rupert, is a firm believer in the future of the town. "The present is his first trip here, and he predicts that with the sale of lots, there will be an influx of people who mean business, and who will stay by the proposition. "I believe," he said yesterday, "that in a great measure, the industrial and commercial history of Tacoma, Seattle and Vancouver will be duplicated here. Your harbor is a truly magnificent one. Prince Rupert is in the path of the growing Alaskan and trans-Pacific trade. The country between here and the prairies presents limitless opportunities for development, and whatever takes place. Prince Rupert must more or less directly benefit. This port is nearer the ports of the Orient than any shipping port to the South. The new railway has an exceptionally easy grade. These are matters to be considered by the great business establishments of the east and middle-west, whose operations extend across the Pacific. Sometimes you hear people talk about the rain. Why the whole coast, from Alaska to California, is in the rain belt. We have no rainy season. The weather doesn't enter into the calculations of the big business men, whatsoever. With them it's a matter of time—of dollars and cents. If they find it more to their advantage to do business through this port, they don't care whether it's hot or cold, cloudy or bright. And they will find it will be to their advantage to figure on Prince Rupert."Exchange.

Many times God answers our prayers, not by bringing down his will to ours, but by lifting us up to himself. We grow strong enough to no longer need to cry for relief.—Rev. J. R. Miller, D.D.

AN IMMENSE INDUSTRY.

The production of paper has become in modern days an immense industry; but while patents have been issued for the manufacture of paper from barley, oats, rice, Indian corn, peas, beans, alfalfa, ramie, pine needles sugar cane, refuse, jute, moss, seaweed, lincens, the bark of trees, and even beets and potatoes, nothing appears equal to linen for such manufacture. The great bulk of the paper now made, is manufactured from the wood of trees, the point that is of greatest importance to the paper makers being to choose vegetable fibers having the highest percentage of product in pulp. The maximum product, which is obtained from such woods as poplar, does not exceed sixty per cent. Most of the paper made to-day is inferior to the paper of old times, because it is so largely used for the purposes for which perishability is not objectionable, and cheapness is what is desired. Insufficient removal of the chemicals by washing is the cause of deterioration of most modern paper. Paper is now put to numberless uses, says an exchange, including its employment for wheels, rails, cannon, horseshoes, gem-polishers, asphalted tubes, and papier-mache substitutes for metal, stone and wood. Even hollow telegraph poles have been made of paper. The use of paper in Japan is very extensive, and on the Continent of Europe, barrels, bottles, thread, whole houses, and—in Norway—even a church holding one thousand persons, have been made of paper. The total quantity of paper made in the world during the current year would form a cube whose side would be more than thirty-one and seven-tenths miles.

A BUTTERFLY'S "UMBRELLA."

He was only a butterfly, one of those beautiful, large bluish-black ones that we so often see about the garden, but he knew enough to get in out of the wet.

It was during one of the heavy showers that so frequently, in the hot days of midsummer, come suddenly upon us, driving every one to the nearest cover. To escape the downpour, which meant great injury, if not destruction, to so delicate a creature, he quickly flew to a nearby Balm of Gilead tree, where, alighting on the under side of a large leaf, he clung with wings closely drawn together and hanging straight downward, using the big leaf as an umbrella to shield him from the great drops falling all round. High and dry, here he remained until the shower had passed, and the blue sky and warm sun called him once again to his favorite haunts.—St. Nicholas.

A BEETLE STORY.

A beetle weighing two grains is able to move a weight of five and one-half ounces, or 1,320 times its own weight. A man weighing 150 pounds, if proportionately strong, could thus move 198,000 pounds, or nearly a hundred tons. Some years ago I captured a very handsome beetle and placed it under a beaker—a thin tumbler used in chemical analysis—on a shelf of my laboratory. A few hours after the beetle had disappeared very mysteriously, the beaker remaining inverted. He was recaptured and again placed under the beaker. I watched the result, and presently found that the beetle walked the tumbler along the shelf till it reached the edge, then crept out and fell as soon as the overhang was sufficient to afford room for escape.—W. Mattieu Williams, in the Gentleman's Magazine.

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

TRILL'S EXCURSION.

By Emma C. Dowd.

Herman was going to Virginia with his father and mother, and he was talking about it to his friend, Karl.

"The only thing that makes me sorry to go is that I don't know what to do with Trill, my canary."

"Why can't he stay with me?" asked Karl. "I'd like to take care of him."

"Should you, really?" cried Herman. "He makes a good deal of trouble, you know. I don't mind, because I love him; but he has to have a bath every morning, and fresh seed and water. And it is quite a little job to clean his cage and do it all. I'm afraid you wouldn't like that part of it." He watched his friend's face anxiously.

"Oh, I'd just as lief!" answered Karl. "He is such a beautiful singer I'd love to have him here."

So Trill came over to live with Karl, and his cage hung up in the dining-room.

"One of these hooks that fastens the bottom of the cage on," explained Herman, "is a little loose; so you have to be very careful to twist it this way, or Trill might get out. You will be sure to remember; won't you?"

"Of course I will!" promised Karl. Karl felt quite important with his little charge; but he was not used to having the care of pets, and after a few days his mother had to remind him of his duties. Otherwise Trill might have gone hungry or thirsty. But Karl meant to be a good master, never allowing the other children to tease or annoy the bird by sticking their fingers into the cage for the fun of seeing him ruffle his feathers and fly at them with his sharp bill.

"Herman won't let anybody do it," Karl argued. "He says it isn't kind to him, and I'm going to take just as good care of him as Herman does."

But one morning Karl was in a great hurry when he gave Trill his bath and as soon as it was over he put the cage together, fastened on the bottom without heeding the warning which Herman had given him. Then he raced off, and did not return to the dining-room for half an hour or more. When he did go he glanced up at the cage and was dismayed to see the bottom hanging by one side—and Trill was gone! Looking wildly around the room, he discovered an open window, and his heart sank. The bird was lost! He rushed across the room, and spied a bit of yellow up in the maple tree near by—yes, it was Trill.

He set the empty cage in the window, calling to the bird in his most coaxing tones; but Trill did not come. Instead, he flew to the tree beyond.

"Oh, mama, mama!" screamed Karl. "Trill's lost! Come, help me catch him!" but mama was not within hearing, and snatching the cage he ran with it out on the street, under the tree where Trill was hopping about. He put the cage on the ground, and at a little distance watched the bird.

Several people joined him, and Trill lifted his wings and flew across the street to a maple tree.

Karl followed with the cage, and tried to keep track of him as he fluttered about in the thick foliage. But all at once the bird could not be seen, and although Karl watched and watched the trees he did not catch sight of him again. Karl went in to dinner, leaving the cage on the piazza, in hopes that Trill would get hungry and return to his home. But it was still empty when the meal was over, and Karl went out on the street again, calling the bird by name.

After a while he went into the house, and upstairs to his own room. As he opened the door he heard a soft whir of wings, and then—there was Trill perched on the top of the bureau!

The window went down with a thump, and it was not long before the bird was safe in his cage.

"I guess I'll be careful after this," cried Karl. "You won't get another excursion, Mr. Trill!"

GUEST CHAMBERS.

The modern apartment house has almost eliminated the guest chamber, but hearts are larger than houses. We must look to it lest these become self-limiting in the practice of the grace of hospitality. Dr. Jovett thus puts it: "May my heart be like a house with many mansions, with room for the entertainment of my brethren!" If we find our hearts rather cramped for such room, we would better begin the enlargement at once by building a prophet's chamber upon the wall, placing therein "a bed, a stool and a candlestick" for the wayfarers that go by, though they pass that way but once.

Life's thoroughfares are crowded with people. How can we entertain everybody? How can one heart be interested in multitudes who throng and press and touch our clothes, and surge past our doors? Can we provide friendship's "bite and sup" for such hordes? If we should ask their names we could not remember them all.

The impossible is not demanded, but the difficult may be. It may be hard to invite in those who come into casual contact with us, those whom we meet in business or when upon pleasure bent, those who make a passing appeal to our sympathy. But if the guest chambers in the heart are ready, and the very air laden with the remembered "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me," it will be possible to entertain many. There are some who naturally rejoice in meeting their kind, and there are others who shrink from sharing themselves with the many; but the hospitality of the heart can be cultivated and it has abundant recompense in the exercise.

There was a certain Daughter of the King who has left behind her in the city where she dwelt a radiant memory cherished by a multitude almost countless. It was said that she knew every one and saluted all who passed her upon the street. She was fond of journeying and of meeting new faces, saying ones: "I love people. They are all interesting and always interesting."

If it is true that "we are a part of all whom we have met," this Lady of Greatheart had always met delightful persons, though she labored much among the lowliest. The guest chambers to which she cordially invited them, simply because they were neighbor-people and therefore appealed to her, were so pure and sweet that none could bear to leave anything unseemly there.

"Where is the guest chamber?" asks our Lord.—Julia H. Johnston in *The Interior*.

THE SEASON'S LOVES.

Who loves the trees best?

"I," said the Spring.

"Their leaves so beautiful

To them I bring."

Who loves the trees best?

"I," Summer said.

"I give them blossoms,

White, yellow, red."

Who loves the trees best?

"I," said the Fall.

"I give luscious fruits,

Bright tints to all."

Who loves the trees best?

"I love them best,"

Harsh Winter answered,

"I give them rest."

A LITTLE GENTLEMAN.

A small boy was at a table where his mother was not near to take care of him, and a lady next to him volunteered her services.

"Let me cut your steak for you," she said; "if I can cut it the way you like it," she added, with some degree of doubt.

"Thank you," the boy responded, accepting her courtesy: "I shall like it, even if you do not cut it the way I like it."

Much business of more or less importance was transacted at the morning session.

MINISTERS AND AMUSEMENTS.

With regard to the attitude which ministers of religion should assume towards the amusements of the masses, Dean Stanley's description of the character of Charles Kingsley is well worth repeating. Kingsley, as most of his admirers know, was a great deal more popular among the wicked Esaus of this world than among the saintly Jacobs. Dean Stanley gives the reason for this popularity:—"He was, we might say, a layman in the guise or disguise of a clergyman, fishing with the fishermen, hunting with the huntsman, able to hold his own in tent and camp, with courtier or with soldier—an example that a genial companion may be a Christian gentleman, that a Christian clergyman need not be a member of a separate caste and a stranger to the common interests of his countrymen. Yet, human, genial layman as he was, he still was not the less—by, he was ten times more—a pastor than he would have been had he shut himself out from the haunts and walks of men. He was sent by Providence, as it were, far off to the Gentiles—far off, not to other lands or other races of mankind, but far off from the usual sphere of ministers or priests to fresh woods and pastures new, to find fresh worlds of thoughts and wild tracts of character, in which he found a response to himself, because he gave a response to them."

Surely, surely a minister of religion ought not to be looked upon, or spoken of, as pandering to vice simply because he takes a brotherly interest in the various amusements of young people. The toiling masses of the world stand in greater need of healthy recreations and amusements than did their forefathers. The pressure of modern industrial life increases rather than diminishes year by year. Everyday work gets more and more monotonous, the same routine is followed day after day, month after month, year after year with the increase of machinery until it seems that people are fairly driven into excesses of some kind through sheer want of change of occupation. The kind of feeling which too much monotonous labor calls to the surface, was understood by Ruskin—"To feel their souls withering within them, unthanked, to find their whole being sunk into an unrecognized abyss; to be counted off into a heap of mechanism, numbered with its wheels, and weighed with its hammer strokes—this Nature bade not, this God blesses not, this humanity for no long time is able to endure."

Truly, we have great need to take Dr. Johnson's advice in this matter, and to clear the mind of cant. If, as some very good people are in the habit of saying, our spiritual advisers should not associate themselves with amusements in any shape or form, they will be under the painful necessity of withdrawing from the world. "The trail of the serpent is over it all," and so long as this world remains, and men and women have to work hard for their living, just so long will amusements of some kind be needed. Let Mrs. Grundy shake her head and hold up her hands when ministers of religion dare to interest themselves in the amusements of the masses. What does it matter? If ministers need a reply they have it in the words of J. R. Lowell—

"New occasions teach new duties,
Times makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of truth."

—Pope's Journal.

Spirituality is the secret of power for God. But what is spirituality? It is the humble, sincere purpose to do God's will. Christ rebuked any other idea of spirituality when he said, "Why call ye me Lord, Lord, and do not the things which I command you."

How true it is that "the curse of your life and my life is its littleness!" Large views of life, large plans for God, large use of the means of grace, large faith in our heavenly Father, large love for the lost, will cure this curse of littleness.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. Dr. Cruickshank, of Montreal, was the preacher in St. Andrew's last Sabbath.

Rev. Mr. and Mrs. Turnbull will spend their holidays at their cottage, Meache's Lake.

Rev. Dr. Ramsay and family are again occupying their cottage, "Hill Crest," at Norway Bay.

Rev. Dr. Armstrong and family will spend a portion of their summer holidays in the breezy neighborhood of Owen Sound.

Rev. J. A. McFarlane, M.A., of Levis, Que., who "found" Norway Bay as a pleasant summer resort at Burnham Hall, is there just now with his family.

Rev. J. Blair Edmondson, of Belleville, N. J., was the preacher in St. Paul's last Sunday. Mr. Edmondson was the beloved minister of St. John's Church, Almonte, but for several years has been a resident of the United States, and still doing faithful service for the Master. He will again occupy the pulpit of St. Paul's next Lord's Day, and on the 25th will preach in St. James' Square Church, Toronto.

WINNIPEG AND WEST.

Dr. W. H. Hamilton has presented to St. Paul's Presbyterian Church, Fort William, a beautiful chime of bells, and on Dominion Day they pealed forth for the first time, the tune being "The Maple Leaf."

The managers of the Carberry church, are building a new solid stone and brick church. The plans call for the main part of the building to be 50 by 32 with a chancel and choir loft 20 by 17, the basement to be the full size of the building and to be divided into lecture rooms and Sunday school rooms. The whole will present a very attractive appearance. It will cost about \$9,000 when completed.

Some few months ago, Mrs. McRae, wife of the Rev. D. McRae, of St. Paul's church, Victoria, B.C., suffered the loss of her watch—a much prized heirloom — at the hands of a sneak thief. On the occasion of Mr. and Mrs. McRae's return home from their annual vacation, spent at Harrison Hot Springs, the latter was presented by the congregation with a valuable gold watch, and the former with a well filled purse.

MONTREAL.

The Chinese Christian Association at its meeting on Sunday evening voiced its deep regret at the recent murder in New York City, denouncing the guilty party and commending the order of Minister Wu, at Washington, that the Chinese exert themselves to bring Leung Ling, if he be guilty, to speedy justice, to which end the Chinese in New York have also offered a reward. Meantime they question any genuine relationship to mission work on the part of those concerned, and repeat their hearty appreciation of the excellent gospel influences in Montreal in their behalf. Changes for the summer were also announced, especially the union afternoon school at the American Presbyterian Church, and the evening service at Stanley St. Presbyterian Church, to which visitors as well as volunteer teachers are invited.

After much urging Rev. J. W. Macleod, of Thorold, who had presented his resignation, agreed to withhold it until the November meetings, and the congregation hopes in the meantime to be able to induce him to remain.

EASTERN ONTARIO.

Rev. D. M. MacLeod of Blakney was a guest at St. Andrew's manse Martintown.

The meeting of Glengarry Presbytery will be held at Lancaster early in November.

Rev. Chas. Tanner and Mrs. Tanner, of Dundee, P.Q., visited Mr. Tanner's brother, Rev. J. U. Tanner, Lancaster.

At the recent Communion service in St. Andrew's Church, Appleton, thirteen new members were added to the roll.

The vacancies of Avonmore and Dalhousie Mills were reported at Glengarry Presbytery meeting as not yet ready.

Rev. Robert Young, of Pakenham, conducted preparatory services in St. Andrew's Church, Arnprior, on Friday evening, 3rd. instant.

At the Sunday school picnic at North Lunenburg the ladies in behalf of the congregation presented Mr. and Mrs. Mingle with a well filled purse on their leaving for Montreal.

Rev. J. B. Mrs. MacLeod and children are spending a few weeks with friends and relatives in Prince Edward Island. During Mr. MacLeod's absence the local pulpit will be supplied by Rev. R. Stavert, of Harcourt, N.B.

Says the Alexandria News: Rev. Donald Stewart and his bride arrived in town on Tuesday morning and are now occupying the manse. Again we welcome Mrs. Stewart to our midst and trust that her sojourn in Alexandria may be a pleasant one.

Rev. Dr. Harkness and family left on Monday for Western Ontario points. During Dr. Harkness' absence Rev. N. H. McGillivray will look after the pastoral duties of Knox church, and union services each Sunday during the remainder of July will be held in St. John's church.

Under the ministry of Rev. W. W. Peck, St. Andrew's Church, Arnprior, continues to make progress. At the recent communion there were fourteen additions to the membership—nine on profession, and five by certificate. At an early date the session will be strengthened by the election of four additional elders.

Glengarry Presbytery sustains the complaint of Mr. P. McGregor against the action of St. Elmo session. Mr. J. J. McMillan, of St. Elmo, gave notice of appeal to the Synod of Montreal and Ottawa against the action of the Presbytery. The report of the committee appointed to visit the congregation of Moose Creek was unanimously adopted.

At the recent meeting of Glengarry Presbytery the resignation of Rev. G. W. Mingle of North Lunenburg was accepted. Mr. Mingle has been appointed secretary of the Lord's Day Alliance for the province of Quebec. Rev. Mr. Caldwell, of Woodlands, was appointed interim moderator for the vacant charge of North Lunenburg and associate stations.

Rev. Finlay McLennan, now of Lucknow, but at one time pastor of the Kenyon church, Dunvegan, after an interval of some twenty years, is visiting a number of his old friends in that section, and is receiving on all sides a hearty reception from his former parishioners. On Sunday last he assisted Rev. K. A. Gollan at the communion service.

Rev. R. J. Macdonald, for some time assistant minister in St. Andrew's Church, King St., Toronto, is called to Waterdown; and arrangements have been made for his induction on the 29th instant.

WESTERN ONTARIO.

Rev. D. H. Currie, of Hamilton, has been preaching at Onemee.

Rev. Mr. Craig, of Delhi, has been preaching at Avondale.

Rev. R. Martin and family, of Stratford, will spend their holidays at Pine River, Lake Huron.

Rev. J. L. Campbell, of St. David's, has been elected moderator of Hamilton Presbytery for ensuing six months.

Rev. W. G. and Mrs. Wilson, of Guelph, will summer on Prince Edward Island, that delightful resting place for wearied men and women.

The Rev. C. H. Cooke, of Bradford, intimated to his several congregations on Sunday last that he had placed his resignation of the charge in the hands of the Clerk of Presbytery.

A patriotic service was held in the Russell church last Sunday week; and the sermon on the theme, "Canada for Christ," had a most attentive hearing from a large congregation.

The Rev. Professor Jordan, of Queen's, Kingston, has been preaching in the Presbyterian church, Orillia. He is a great favorite as a preacher with the Presbyterians of that beautiful town.

Rev. T. D. McCullough, of Harriston, called to Atwood, has announced to his people that he will not leave them. The congregation was reluctant to lose their minister and added \$200 per year to his stipend.

Rev. W. G. Wilson, pastor of St. Andrew's Church, Guelph, has been appointed examiner in Hebrew and Old Testament Exegesis for Knox College by the Board of that institution.

The call from First Church, Chatham, to Rev. Dr. Dickie, of Woodstock, has been sustained by Chatham Presbytery. Chalmers' congregation will make a determined effort to retain their pastor.

The death is announced at the advanced age of 82 years of Alexander MacKay, an esteemed elder of St. Andrew's Church, Thamesford. A son, Rev. Wm. MacKay, is minister of Knox Church, Harriston.

Rev. Thomas McKee, M.A., Inspector of Public Schools for County of Simcoe, was taken suddenly ill, while presiding at the examinations at Bradford, and had to return to Barrie. He is now, however, again convalescent.

In the absence of Rev. Wm. MacKay, of Knox Church, Harriston, who was attending the funeral of his father at Thamesford, Rev. R. B. Stevenson, M.A., of Lucan, preached and conducted the usual quarterly communion service.

At the meeting of London Presbytery, Rev. H. W. Reede, of St. Thomas, accepted the call to Pittsburg, Presbytery of Kingston. His resignation takes effect on 12th August. The members expressed their great regret at the departure of Mr. Reede, and Mr. Pidgeon, Mr. Reede's neighbor in St. Thomas, expressed his highest appreciation of Mr. Reede and Mrs. Reede, and the loss sustained in their removal.

At the induction of Rev. Neil M. Leckie, B.A., B.D., as pastor of the Beverly Church, Kirkwall, Rev. S. W. Fisher, B.A., who acted as moderator during the vacancy presided. Rev. John Young, of Hamilton, preached the sermon, Rev. Dr. Dickson, of Central Church, Galt, addressed the new minister in kindly counsel, and Rev. D. M. Robertson, B.A., of Strabane, addressed the congregation.

Following the induction members of Presbytery and friends were invited to the beautiful grounds of Mr. Jno. Riddell where a sumptuous repast had been provided by the ladies of the congregation.

BARRIE W.F.M. PRESBYTERIAL.

The 23rd annual meeting of the Barrie Presbyterian Society was held in Orillia on Wednesday and Thursday, June 16th and 17th, with eighty-two delegates in attendance. Owing to change of time in holding annual meeting from October to June, Auxiliaries and Bands could only report seven months work, but all were most encouraging. The President, Mrs. Copeland of Collingwood, in her address gave a review of the year's work and urged that more time be given to prayer during the new year. Some special features of interest were, "A Model Mission Band Programme," by Mrs. Nettledale; "Crusade Week," by Mrs. Harvey, Orillia; and the presence and addresses of Mr. and Mrs. Goforth.

A very pleasant feature of the meeting was the social hour when tea was served on the beautiful lawn of Mrs. W. D. Harvey.

Officers for the ensuing year are: Honorary presidents, Mrs. R. N. Grant, Orillia; Mrs. Cameron, Allandale; Orillia; Mrs. Copeland, Collingwood; 1st vice-president, Mrs. Elliot, Midland; 2nd vice-president, Mrs. Cross, Gravenhurst; 3rd vice-president, Mrs. Campbell, Oro; 4th vice-president, Mrs. Bell, Stayner; 5th vice-president, Mrs. Boyes, Churchill; corresponding secretary, Mrs. Garret, Bradford; recording secretary, Miss Farris, Bradford; treasurer, Miss Thompson, Bradford; Mission Band secretary, Mrs. Stevenson, Barrie; Scattered Helpers' secretary, Mrs. Watt, Barrie; findings secretary, Miss Beaton, Orillia; secretary of supplies, Mrs. Galle, Barrie.

Foreign Mission Tidings for July gives the following list of new Life Members:—Mrs. J. McInnis, presented by the congregation, St. James' Church, Thamesville; Mrs. Brooks, Millard, W.F.M.S. Auxiliary, Orillia, Pasadena, Cal.; Mrs. C. V. Currie, W. F. M. S. Auxiliary, Port Perry; Mrs. N. McLaughlin, presented by Melville Church Auxiliary, Brussels, Toronto; Miss Margaret McKellar, Knox Church Auxiliary, Ottawa; Mrs. James Murray, W.F.M.S. Auxiliary, Glenora; Mrs. Hugh Hamilton, presented by a member of Kildonan Auxiliary, Inkster; Mrs. P. B. Martin, presented by College Street Auxiliary, Toronto; Mrs. Samuel Stokes, presented by W. F. M. S. Auxiliary, Petrolia; Miss Isabel Rolph, presented by W.F.M.S. Auxiliary, Goderich; Mrs. John McDonald, W.F.M.S. Auxiliary, Portage la Prairie; Miss Mary Hudson Grant presented by Mrs. Grant, Knox Church Auxiliary, St. Mary's, Wel Whel fu, Honan; Mrs. James Houston, presented by St. Andrew's Auxiliary, London; Mrs. Lally Hyndman, Hallville Auxiliary, Mountain; Mrs. J. Twiddle, St. Andrew's Auxiliary, Fergus; memory of her daughter, Mrs. Charles M. Beattie, Rapid City, Man.; Mrs. John Jolley, presented by McKay Auxiliary, Cowan Ave., Toronto; Mrs. Eljha Francis, presented by W.F.M.S. Auxiliary, Northcote; Mrs. K. A. Gollan, presented by Kenyon Auxiliary, Dunvegan; Mrs. Agnes Hossack Geggie, Bank St. Church Auxiliary, Ottawa.

Amrobes is the latest discovered form of dangerous contagious bacteria. They have their origin in sewage disposal systems. So the septic system, while it removes one danger may cause another. The question how to properly dispose of sewage seems to be best with difficulty on every hand.

The Archbishop of York has issued a warning regarding the spread of Socialism. Speaking at a church meeting near Huddersfield, he said it tended to place circumstances before character as the great essential of life. He appealed against the danger of being allowed to become real and divorcing real social reforms from the springs that made for strength and nobility of character.

BRITISH AND FOREIGN.

The Chilean government has paid nearly three million dollars for property appropriated for public uses in the reconstruction of the city of Valparaiso.

Mr. Learmonth Drysdale, the composer, died at Edinburgh last week.

The rumor that Lord Minto is suffering from stress of work, and has asked to be relieved of his duties, is without foundation.

The General Assembly of the Presbyterian Church in Ireland was accorded a civic welcome by the Lord Mayor of Belfast, the proceedings taking the form of breakfast.

The Scottish National Sabbath School Union has prepared an excellent series of summer lectures and demonstrations for teachers and others interested in the religious upbringing of the young.

At Simla a committee of inquiry has acquitted Dr. Abdul Chani, a native of India, and head of the Educational Department in Afghanistan, charged with fomenting a reform movement aiming at the establishment of a conditional Government.

It is estimated by the United States Agricultural Department that the rats' annual board bill costs the American people \$100,000,000, and an active campaign to rid the country of the pest is strongly urged.

Mr. A. Johnstone Douglas has, in co-operation with Sir James Crichton Browne, undertaken to initiate a movement to perpetuate, in some fitting manner, the memory of Thomas Carlyle in the land of his birth and the home of his early life and work.

Snow in Italy in the middle of June is a most unusual experience. It is reported from Vicenza, which lies forty miles west of Venice, that there have been falls of snow during the last three weeks. Lightning and thunder have accompanied the snowfalls.

In connection with the Calvin celebrations, the University of Halle has conferred the honorary degree of Doctor of Theology upon the Rev. Adam C. Welch, of Glasgow, convener of the College committee of the United Free Church. The only other British divine upon whom this distinction has previously been conferred is the Dean of Westminster, Dr. Robinson.

Speaking before the London Diocesan Home Mission, Lord Robert Cecil said that the sight at a great cricket match of thousands and thousands of people sitting looking on hour after hour argued a certain want of seriousness about Englishmen in present-day life.

"THE GOD-GUIDED CHRISTIAN."

One of the profoundest doctrines of the Bible is the doctrine of the "Providence of God." "All the hairs of our heads are numbered." The sparrow doth not fall to the ground without his notice. The everlasting arms of the Almighty are underneath us. He guides his children with his own eye. He instructs the Christian to discretion. He teaches him the plain path. He points out to him the difficulties in the way and shows him how to climb over them or through them. Hence we are instructed to "count it all joy when we fall into divers temptations." The trying of the faith worketh patience. If we are to profit by the instructions of a teacher we must place ourselves under his guidance, and do what he tells us to do. If we do this we will find ourselves making advances in the things which the teacher teaches. It is so with the Christian. If he looks up to his great Teacher and practices what he learns, he will find himself making progress in the Christian life.—Rev. J. P. Hicks in Cumberland Presbyterian.

WHY HE BECAME AN ABSTAINER.

Dr. Thomas Guthrie, the eloquent Scottish preacher, says:—I was able to use without abusing. But seeing to what monstrous abuse the use of stimulants had grown, seeming in what a multitude of cases the use was followed by the abuse, and seeing how the example of the upper classes the practices of ministers, and the habits of Church members were used to shield and sanction indulgences so often carried to excess, I saw the case to be one for the Apostle's warning:—"Take heed lest by any means that liberty of yours become a stumbling-block to them that are weak." Paul says of meat offered unto an idol:—"Meat commendeth us not to God; for neither if we eat are we the better, neither if we eat not are we the worse." And will any man deny, that, save in medical cases, I can with the most perfect truth adopt the words of inspiration, and say of these stimulants what Paul says of meat:—"Drink commendeth us not to God; for neither if we drink are we the better, and neither if we drink not are the worse?" On the contrary, the testimony of physicians, the experience of those who, in Arctic cold or Indian heat, have been exposed to influences the most trying to the constitution, the experience also to every one who has exchanged temperate indulgence for rigid abstinence, have demonstrated that, if we drink not, we are the better.

There is no greater delusion in this world than that health, strength, or joyousness is dependent on the use of such stimulants. So far as happiness is concerned, we can afford to leave such means to those who inhabit the doleful dens of sin. They cannot want them. They have to relieve the darkness with lurid gleams. They have to drown remorse in the bowl's oblivion. They have to bury the recollection of what they were, and the sense of what they are, and the foreboding of what they shall be.

AFRAID TO BELIEVE.

Disbelief does not alter facts, though we try our best to make it do so. It is a fact that sin brings an assured and terrible penalty; few of us like to believe this, and so we say that we do not believe it—as we let ourselves indulge in this or that variation from the highest standard. Evangelist Biederwolf struck home with many a listener when he asserted, "What a man is most afraid of he says he doesn't believe in." A thoughtful man once said to a friend, with vehemence, "If I had to believe in everlasting punishment I could not believe in God." Some time later he said to that same friend, "If ever you know of my being so sick that I am sure to die, I hope you will tell me that I cannot recover, so that I may have a chance to make my peace with God before I go." He did believe in future punishment; it was the thing he was most afraid of; therefore he tried to make himself think that he did not believe in it. But he was ready to minimize the possible danger by an eleventh hour peace-making with God, if he got the chance. The manly way is to face the facts and live by them in surrender to God. When God is our accepted master, there are no facts that we fear.

If I were a voice, an immortal voice, I would travel this wide world through. I would fly on the wings of the morning light.

And speak to men with a gentle might, And tell them to be true.

Every day that is born into the world comes like a burst of music, and rings itself all the day through; and thou shalt make it a dance, a dirge, or a life-march, as thou wilt.—Carlyle.

HEALTH AND HOME HINTS.

Tomatoes are an excellent thing for rousing a torpid liver.

Salt and soda in solution are excellent for bee stings and spider bites. If articles not too badly scorched in ironing are laid in the hot sun, the scorch will be removed.

Dissolve a tablespoonful of rock ammonia in the bath. This makes the water soft and invigorating.

Wheat bran placed in coarse flannel bags is excellent for cleaning dust from delicate wall papers.

To destroy flies in a room take half a teaspoonful of black pepper in powder, one teaspoonful of cream and mix well together. Put them on plate in room where flies are troublesome, and they will soon disappear.

Buttermilk Cakes.—Stir into a quart of fresh buttermilk two small teaspoonfuls of soda, salt and flour enough to make a batter. Stir thoroughly and bake quickly.

Every time you pick up something from the floor let the bending come absolutely from the hips and not the knees. This exercise will make the waist supple.

If when a tongue or salty ham is cooked, it is removed from the boiling water to a pan of cold water for a few seconds the skin may be easily peeled off.

Preserving Strawberries Raw.—Crush ripe berries to a pulp, measure and add as much sugar as berries. Let stand until the sugar has melted, then seal, using two rubbers if necessary. If airtight, the berries will retain their color and flavor.

The following is a simple but sure way to tell good from bad eggs. Fresh eggs should be more transparent in the centre than elsewhere. A fresh egg will sink in a brine solution made of one ounce of salt to a quart of water. A stale egg will swim about, and a really bad one float on the very top. The vessel used should have a smooth, level bottom.

Prepared Meats.—One cup minced meat (any kind), one cup bread crumbs, one egg, two tablespoons butter and gravy, one tablespoon chopped onion, salt, pepper, and parsley to taste. Butter a mould and steam twenty minutes. This is very nice for tea.

Chocolate Pudding.—One teaspoon butter, half cup sugar, one egg, half cup sweet milk, half teaspoon soda, one teaspoon cream of tartar, three tablespoons grated chocolate, one cup flour. Steam three-quarters of an hour. Eat with a boiled sauce flavored with vanilla.—Listwell.

To Cook Swiss Eggs.—Take two ounces of butter, four eggs, two tablespoonfuls of rich cream, and some thin slices of cheese. Spread the bottom of the baking pan with butter, cover this with the cheese. Break the eggs on the cheese without breaking the yolks. Season with salt and pepper, also a little red pepper. Pour over this the cream, then grate cheese over the top, and bake for ten minutes. Garnish with parsley and serve with fingers of dried toast. This recipe is from Australia.

SOME MEASUREMENTS.

In general, one cupful of sugar will sweeten a quart of any frozen mixture.

A level teaspoonful of salt will season a quart of soup.

One teaspoonful of water or milk should be added to each egg, to make an omelet.

One teaspoonful of extract, unless it is unusually strong or weak, will flavor a quart of any frozen dessert or of custard or pudding.

These proportions are all subject to slight alteration, according to circumstances. Some flavorings are stronger than others, eggs beat up lighter sometimes than others, and so on. They are given merely as a guide.

SPARKLES.

Wanted—A young man, to take care of a pair of mules of a Christian disposition.

"And of course," said the spinster in a tone redolent with sarcasm, "there isn't another baby like that in the world."

"Oh, yes, there is," replied the happy young mother. "I left the other one of the twins at home with mamma."

Little Harry, with his sister and brothers, was being taught natural history by the governess through the instrumentality of a game. The game was called "Barnyard." One child was a duck, another a turkey, and a third a calf, and so on—a noisy, delightful game.

But little Harry remained, in all the tumult, as still as death. Far off in a corner he crouched, silent and alone. The governess, spying him, approached, saying, indignantly:—

"Come, Harry, and play with us."
"Hush," answered Harry, "I'm laying an egg."

"Do you know," said the Sunday school teacher, addressing a new pupil in the infant class, "that you have a soul?"

"Course I do," said the little one, placing his hand over his heart. "I can feel it tick."

The Magistrate: "You seem to have committed a very grave assault on the defendant just because he differed from you in an argument."

The Defendant: "There was no help for it, your Worship. The man is a perfect idiot."

The Magistrate: "Well, you must pay a fine of 50 francs and costs, and in future you should try and understand that idiots are human beings, the same as you and I."

Teacher (angrily): "Why don't you answer the question, Bobby?" His Brother Tommy (answering for him): "Please, sir, he's got a peppermint in his speech."

"I guess my father must have been bad," said one youngster. "Why?" inquired the other. "Because he knows exactly what questions to ask when he wants to know what I've been doing."

Wiggles: "I hear Binks has been very ill. Is he out of danger yet?" Wiggles: "Well, he's convalescent; but he won't be out of danger until that pretty nurse who has been taking care of him has gone away."

There are two ways of doing most things, and the other way is always the best.—Alfred Stokes.

When a man considers how easy it is to lend money, he cannot help wondering sometimes that he finds it so hard to get anybody else to lend it to him.

A TRIFLING OMISSION.

After months of saving and eager anticipation the Smiths had started on their cycling tour of Normandy.

The steamer was dancing merrily over the waves when Mrs. Smith remarked to her lord:—

"Alfred, I suppose you got all the things on board safely?"

"Yes, m'dear."

"Did you bring the lamps and the foot-pump?"

"Certainly."

"And the can of oil and the stick of lubricant?"

"Of course."

"And the new adjustable spanner, and some spare spokes, and tyre-repairing outfit?"

"Oh, yes. But, goodness gracious, if I didn't—"

"Why, what's the matter?"

"Matter, woman? I forgot the blooming bicycles!"—R. L. Dunfermline.

HOW WEAK GIRLS
MAY GROW INTO
STRONG WOMEN

The Blood Supply Must Be Kept Rich,
Red and Pure—Good Blood Means
Good Health.

Healthy girlhood is the only path to healthy womanhood. The merging of girlhood into womanhood lays a new tax upon the blood. It is the over-taxing of the scanty blood supply that makes growing girls suffer from all those headaches, backaches and side-aches—all that paleness, weakness and weariness—all that languor, despondency and constant ill health.

Unhealthy girlhood is bound to lead to unhealthy womanhood and a life of misery. Nothing but the blood-building qualities of Dr. Williams' Pink Pills can save a girl when she undertakes the trials and tasks of womanhood. That is the time when nature makes new demands upon the blood supply. Dr. Williams' Pink Pills actually make new, rich blood which meets those new demands with ease. In this simple scientific way Dr. Williams' Pink Pills fill a girl with overflowing health and strength.

Miss Eva Dennis, Amherst, N.S., says: "Dr. Williams' Pink Pills have done me a world of good. I was completely run down, was very pale, easily tired and suffered from frequent severe headaches. Though I tried many medicines I got nothing to do me the least good until I began using Dr. Williams' Pink Pills. Even the first box of these seemed to help me, and after taking a half dozen boxes I was again a strong, healthy girl. I have not had any illness since, but should I again feel run down Dr. Williams' Pink Pills will be my only medicine, and I strongly recommend them to every weak and ailing girl.

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

CONCENTRATED ABILITY.

Getting started quickly is the secret of winning some races. A man who can run faster and better than his opponent after they are both in full action has more than once lost a race to that opponent because of the advantage the latter gained by starting like a shot from a cannon. Many a man loses much of the advantage that his general ability gives him, by taking so long to get into the thing that he would do. He comes up to it mentally, then backs off, plays with it a little, then thinks about something else, and finally, after having wasted precious minutes or hours that he can never regain, he settles down into his "stride" and does a good piece of work. It is the time regularly lost before he really gets going that helps to keep him only an average man. It is better to begin a piece of work before you are ready, than to take so long getting ready that, when you do begin, your time and energy are half gone. Bring together the ability to start quickly and the ability to run well "in the stretch," and you have an invincible combination. The man above the average gets sixty minutes of high pressure accomplishment out of every hour. He has learned to concentrate all his powers quickly, and he wins as much by good starting as by good running.—Sunday School Times.

The best thing to give your memory is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to a mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

**Grand Trunk
Railway System**

MONTREAL

8.30 a.m. (daily) 3.15 p.m. (Week days) 4.30 p.m. (daily).

4.30 p.m. (daily)

New York and Boston
Through Sleeping Cars.

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

**Pembroke, Renfrew,
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**Algonquin Park,
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TRAIN SERVICE BETWEEN
OTTAWA AND MONTREAL, VIA
NORTH SHORE FROM UNION
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b 8.15 a.m.; b 8.20 p.m.
VIA SHORT LINE FROM CENTRAL
STATION.

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

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

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

a Daily; b Daily except Sunday
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General Steamship Agency.

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Trains Leave Central Station 7.50 a.m.
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And arrive at the following St
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3.50 a.m.	Finch	5.47 p.m.
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.	Topper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00
a.m. and 6.25 p.m. Mixed train from Ann
and Nicholas Sts., daily except Sunday.
Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 85 Sparks St., and Cen-
tral Station. Phone 12 or 1180.

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A trial will convince.

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Treatment—nothing better
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The Perfect Communion Wine.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Refinery Building, Royal Mint, Ottawa," will be received at this office until 5.00 p.m. on Friday, July 23, 1909, for the construction of a Building for Refinery, Royal Mint.

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

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

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

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

By order,

NAPOLÉON TESSIER,
Secretary,
Department of Public Works,
Ottawa, July 2, 1909.

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



MAIL CONTRACT

SEALED TENDERS addressed to the Postmaster General will be received at Ottawa until Noon, on Friday, 20th August, 1909, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, six times per week each way between

JOCK VALE AND OTTAWA from the first October next. Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Jock Vale, City View, Harbord, Merivale, and residence of J. Blair, and at the Office of the Post Office Inspector at Ottawa.

G. C. ANDERSON,

Superintendent,
Post Office Department, Mail Service Branch, Ottawa, 2nd July, 1909.

OTTAWA RIVER NAVIGATION Co.

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Excursions to Grenville Tuesdays, Thursdays and Saturdays 50c.

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New glass jar with sprinkler stopper, 1s. net

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

DOMINION PRESBYTERIAN,

P.O. Drawer 563.

OTTAWA.



Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

ANY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 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.

G. E. Kingsbury

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