

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA WEDNESDAY, SEPT. 1ST, 1909.

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## The Angel Watch And Ward.

BRITISH WEEKLY

From far, a voice, the sad Sea crying  
The dead are mine, and mine the dying.  
I rule o'er white and bleached bones  
Of those who sat on earthly thrones.  
The dead are mine and the dying.

Again, a voice, the Earth denying  
The burden of the sad Sea's crying  
The dead are mine, not thine, O Sea.  
Then each one clamours, wild and free,  
The dead are mine and the dying.

Behold, God's Angel slowly flying  
Above the dead, above the dying.  
Give up thy dead, for the dead are mine,  
Not thine, O Sea, O Land, not thine,  
Thy dead are mine and the dying.

In vain, the Sea is still defying,  
And Earth, in vain, is still replying.  
The Angel of the Lord doth keep  
True watch and ward where loved ones sleep,  
My dead are mine and the dying.

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## BIRTHS.

On Aug. 10, 1909, at Terrebonne, P.Q., a son to Mr. and Mrs. J. B. Alexander.

At 75 Somerset street, Ottawa, to Mr. and Mrs. Arthur Bruce, on Aug. 17, 1909, a son.

At Winchester, Ont., on Aug. 18, 1909, a son to Mr. and Mrs. David Barclay.

At Lloyminster Hospital, on Friday, Aug. 20, 1909, to Dr. and Mrs. D. W. Whillans, of Innescoty, Alta., a daughter.

At the manse, Inwood, Ont., on Aug. 15, 1909, to Rev. and Mrs. N. A. Campbell, a son—Neil Douglas.

At St. Lawrence Lodge, Glen Walter, on Aug. 6, 1909, the wife of R. J. Craig, of a son.

## MARRIAGES.

On Aug. 18, 1909, at Salem church, River John, Pictou, Nova Scotia, by Rev. G. Lawson Gordon, assisted by Rev. James Murray and Rev. G. E. Forbes, Charles Arthur Corrigan, D.D.S., of Toronto, and Lola, youngest daughter of the late Simon Chisholm, of River John.

On Aug. 19, 1909, at the residence of the bride's parents, The Firs, Avlmer, Que., by Rev. Geo. McGregor, H. G. Barber, of the Topographical Survey Branch, Department of Interior, to Bess Leggo, eldest daughter of Mr. and Mrs. H. B. Campbell.

At Cornwall, on Aug. 10, 1909, by Rev. Dr. Harkness, Reginald H. Dingwell, North Bay, to Grace Mellica, daughter of Mr. and Mrs. John K. Macdonald, Cornwall.

At Toronto, on Aug. 3, 1909, by the Rev. A. Logan Geggie, Alexis McDonnell, elder daughter of Mrs. Alexander Crouse, to William Beaudisley Raymond, barrister-at-law, of Osgoode Hall.

On Aug. 3, 1909, at the residence of the bride's brother, by the Rev. D. O. McArthur, B.D., of Iroquois, assisted by the Rev. T. A. Sadler and R. A. Lumby, Mary A. Bell to Thos. A. Woods, "Presbyterian Evangelist."

## DEATHS.

At Finch, on Aug. 13, 1909, Allan A. McLean, aged 33 years.

At 375 Dupont street, on Sabbath, Aug. 22, 1909, George Sinclair, aged 37.

At Bradford, on Sunday, Aug. 22, 1909, Donald Gunn, aged 75 years.

On Saturday, Aug. 21, 1909, at Stouffville, C. J. Begbie, aged 75 years.

At Montreal, on Aug. 6, 1909, Mrs. Donald Stewart, of the East River Road, Williamstown, aged 48 years.

At Cornwall, on Aug. 7, 1909, Viola Sylvia, infant daughter of Mr. and Mrs. James Wattle, aged one month and 23 days.

At her residence on the South Branch, on Aug. 10, 1909, Margaret McLean, widow of A. J. Grant, aged 83 years.

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## NOTE AND COMMENT

"Personality, blest with common sense, plus the power of the Spirit, is the divine agency in the twentieth century for saving men."

The great evangelist, D. L. Moody, was eager to get through with his sermon so that he could begin the work of pleading with individual souls in the inquiry meeting.

The Japanese Governor of Formosa has had one million of camphor trees planted. The felling of camphor trees is now only allowed when the trees are over fifty years old.

Mr. Herbert Booth, youngest son of General Booth, of the Salvation Army, is to make a tour of Canada, beginning early next year. His first mission will be held in Brunswick St. Methodist Church, Halifax.

An epidemic of smallpox has again broken out in Mexico. While the Mexican government has instituted a vigorous quarantine, there are said to be scores of deaths, and a horrible condition exists on the Guatemalan side.

It has been decided in the Philippine Assembly that in the year 1913, English shall become the official language of the Islands. This will sever the last tie that holds the Islands to Spain and will bind them closer to the civilization of progress.

The Methodist Church of the United States has received 85 per cent. of its church membership from its Sunday schools. It would be interesting to know just what percentage of membership in the Presbyterian Church in Canada is received direct from our Sunday Schools.

Complaints come of our American friends ruining the Atlantic fisheries by resort to steam trawlers. In this way the quantity of fish destroyed, wasted uselessly, is quite shocking. The Presbyterian Witness is sorry to record that the "harvest of the deep" along the Atlantic coast has thus far been extremely meagre. The same story comes from Labrador.

I would not omit humor from the evangelist's makeup, remarks Gipsy Smith. Sometimes a flash of humor acts like a gimlet and prepares the way for a nail, when the nail might have split the board. But humor must not be allowed to gain mastery. Patience, too, I would use, and do use. You can hold a man if you can make him both laugh and cry.

The International Congress on Alcoholism held its twelfth annual meeting in London, July 20, the first time the Congress has met in England and the first time the governments have appointed official delegates to it. Twenty-six governments were represented, including almost every country in Europe, the total number of delegates being 1,400. Twenty-three British national organizations sent representatives.

Here are two vacation experiences of pastors. One of them was summoned back by telegram to officiate at a wedding in his parish. It took considerable time from his days of rest and \$20 for travelling expenses. He received a wedding fee of \$5. Another pastor was called home to attend a funeral. The journey both way cost him \$40. He received the hearty thanks of the bereaved family for his kindness and nothing more, though they were able to pay his expenses. We take these instances from an exchange.

So far about 100 routes for rural delivery of mail have been established by the Post Office Department. These are mostly in Ontario and the West. Twelve or more farmers along a mail route may secure free delivery of mail by sending in a petition expressing their willingness to provide the official boxes.

Krishna Rao, for twenty years editor of The Christian Patriot of Madras, one of the leading weeklies of India, died recently. He came of a Brahman family, and received his education and first promptings toward Christianity in the Nellore boys high school, at that time under the Free Church of Scotland. He has devoted his life with single-heartedness to the elevation of the Indian Christian community and the development of the Christian churches, and was a sound and temperate leader.

An exchange tells this amusing story of the closing of a tavern at Sleepy Hollow, near Tarrytown, New York—the place made famous by Ichabod Crane. The place was near the estate of John D. Rockefeller, and after a number of vain attempts to purchase the hostelry, he did what few men would be able to do—put the tavern out of business by buying up all the country round about and renting only to total abstainers. The result has been surer by the tavern-keeper. His bar was idle because there was no one to buy his wares, and now he has sold out and the tavern is no more.

Rev. R. H. Lloyd, of London, who is coming to America this fall, says: "I have been criticized in England on the ground that I have mixed religion and politics. My idea is not to bring politics into religion but religion into politics. The politician watches religious feeling and, if that is so, should not the preacher keep advised of the happenings in the political world?" It would spoil sugar to put coffee into it, but to put sugar into coffee is all right. So it would spoil religion to put politics into it, but the more religion one can put into his politics the better.

The 50th anniversary of the organization of the French Presbyterian Church at Ste. Anne, Ill., and the 100th anniversary of the birth of the first pastor, Rev. C. Chiniquy, were celebrated on the last two days of July and the first of August. The celebrations were well carried out. The addresses were in French and English. A bronze statue of Father Chiniquy will be placed in the church grounds, and a manse will be built on the site of his house, which was burned some years ago. The present pastor is Rev. Pierre Beauchamp, a French-Canadian and a graduate of the Montreal Presbyterian College.

On August 4, the Catholic Total Abstinence Union of America, holding its annual convention in Chicago, made a public exhibit of its strength by parading the streets. Nearly 5,000 men, women and children were in line in order it was said to resent the assertion of the Mayor of Milwaukee that the Church of Rome is not opposed to drink. In the evening at a mass meeting in the Auditorium, Bishop Canevin, of Pittsburg, and others denounced the saloon in the strongest terms. "The Catholic Church," said the bishop, "is unalterably opposed to the liquor traffic industry, and the Sunday saloon looms up as one of the most menacing evils with which the American citizen is confronted." When the mighty power of the Catholic Church in this country, says the Michigan Presbyterian, moves into line against the liquor power it is easy to tell which will win the day. Then, if not before, "the saloon must go."

The Jews of Poland, Russia, Canada and the United States, the vast majority of whom speak and read the Yiddish dialect, have now had the entire Bible translated into Yiddish and bound in one volume. The New Testament was printed in Yiddish by the London Jews Society about one hundred years ago.

Markus Bergmann, a Hebrew Christian of Russian birth and a missionary to the Jews in the employ of the London City Mission, was the means of securing the translation of both the Old and New Testament into Yiddish. They were bound separately, the volumes were different sizes and were high priced. Now the British and Foreign Bible Society and the American Bible Society are negotiating with Mr. Bergmann to use his plates and print the entire Yiddish Bible in one volume at a moderate price.

Still we hear echoes of the fight in England over the legalizing of the marriage to a deceased wife's sister. By a vote of 224 to 24 the church council which was attended by the leading bishops, clergy, and laymen of the church of England, declared that the new law was contrary to the moral rules of the church and to the principles of the Scriptures. Furthermore, the use of the prayer-book in the service solemnizing such marriages was reprobated in the strongest terms. In all probability the end will be the popularizing of the disestablishment idea. Then the church would be free to exercise its will in the matter, and could enact such rules for its members as it might see fit.

The proper preparation of soup is of great importance in all households. It is at once an economical, wholesome and savory form of nourishing food. No soup should be used the same day it is made, on account of the impossibility of removing all the scum and fat. A shank bone of beef with a fair amount of meat left on should be put in cold water and left to simmer gently over a moderate fire all the preceding day, and the liquid allowed to get cold at night so that the layer of fat (which can be used for other purposes) may be easily removed. Now proceed in this way: To the clear, fat-free soup, add half a teacupful of well-washed pearl barley or rice; and the cheap kind of rice does just as well as the best for this. Now add also a few cut-up vegetables, pepper and salt, a sprig or two of herbs tied together, a little pea-meal, any cold potatoes left over, and let the whole simmer together, without removing the remains of the meat and bones. Great care should be taken not to let it boil away. The result of this simmering will be to supply the dinner-table with some nice, warm, comforting soup, very different to the weak, greasy liquid which so often goes under the name of soup. It is a very common mistake with all the cooks, except the very best, to put too much water to their materials for soup. The result is a plentiful supply of weak, tasteless liquid, instead of a smaller quantity of strong, good soup. While the addition of various kinds of vegetables, and of pea-meal, rice, or pearl barley is all very good, still, these various things are not absolutely necessary. A few thin slices of raw potatoes, or cold potatoes, and a few crusts of bread, will answer well enough, and a good, wholesome, relishing soup will be the result. All the cooks prefer beef to anything else for making soup. And there is a good deal of truth in the instinct which leads the sick person to prefer beef-tee, and the healthy labouring man to buy a couple of pounds of beef, instead of double the quantity of any other meat. Beef contains most iron, which in the state of oxide is one of the chief constituents of the blood.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## SUMMER MORNINGS.

W. W. Davis in Lutheran Observer.

"O, how beautiful is morning!  
How the sunbeams strike the daisies,  
And the kingcups fill the meadow  
Like a golden-shielded army  
Marching to the uplands fair."  
—Miss Mulock.

A sensible naturalist once said he was not going away for the summer, but would spend his vacation in the backyard, where he was sure of finding birds and plants enough for a month's study. With a garden and grove on the banks of Rock river, one does not feel a pressing call to Long Branch or the White Mountains. Let the panting city folk swell the gay crowd.

"Oh, they wander wide who roam  
For the joys of life from home."

To enjoy the morning, you must take it at its best. You must live according to the time-honored maxim of our grandfathers:

"Early to bed, early to rise,  
Makes one healthy, wealthy and  
wise."

People who go to bed do not get up early. We cannot burn the candle at both ends. Late parties, late suppers, late amusements, are injurious to mind and body. Midnight oil for students or ministers is more poetical than profitable.

Folks who refuse to desert their drowsy pillow till seven or eight, rightly miss the delights of the early day. The bird concert is over, the dew no longer sparkles on grass or flower, the air has lost its freshness, the solitude of your thought is broken, the sun is becoming hot, the rush and roar are on the streets. Milton knew better: "Sweet is the breath of morn, her ris- ing sweet

With charm of earliest birds."

There is one drawback to the early day in the crowded city. You open your eyes on roofs and chimneys instead of rose bushes and cherry trees. You set your feet upon sidewalks instead of a grassy lawn. This would not have suited Wordsworth who revelled in the lakes and hills.

"The sounding cataract  
Haunted me like a passion; the tall  
rock,  
The mountain, and the deep and  
glorious wood."

Early risers in the city has its temptations. As there is no lawn or garden to look after, there is a natural tendency to take a book and improve the mind. This is to miss the freshness and beauty of the time. Be out-doors, if only on the verandah. Throw open the windows of your soul, as Whittier says. Study is good, but health is better. Albert Barnes rose at four, and wrote his Notes before nine while his congregation were sleeping, but he ruined his eyes.

Our favorite resort in the early morning is the garden. That man is to be pitied who has no liking for the soil. An hour with the spade or hoe is much more exhilarating than golf or tennis, beats all the tonics of the drug store. A game, too, that has this merit: you can play it alone. Then the reward. Can you imagine a greater joy than in watching the cabbage grow that you have planted, or picking your own peas and strawberries? The flavor is so much finer than the stale article of the market. By their fruits ye shall know them.

"And add to these retired Leisure  
That in trim gardens takes his pleas-  
ure."

Few can afford a yacht or an automobile, some do not care to risk their fingers in a ball game, but all can have a plot of ground, large or small, for daily enjoyment. It is always there. Pope had his villa at Twickenham. Scott cherished Abbotsford. Gladstone found relaxation at Hawarden, George

Bancroft took pride in his rose beds at Washington. One of Charles Dudley Warner's most entertaining books is "My Summer in a Garden."

Let it be understood that early rising is not a penance or punishment, but pleasure and profit. We might make a long list of men and women who have followed the habit. Scott wrote his novels before nine, and was then ready for the entertainment of his visitors who had been lounging in bed. Napoleon, Franklin and Washington were up with the proverbial lark. When president, John Quincy Adams took his summer-morning plunge in the Potomac before reading a chapter in the Greek Testament.

Daniel Webster's appreciation of the morning is one of his noblest utterances: "Among all our good people, not one in a thousand sees the sun rise once a year. The first streak of light, the earliest purpling of the east, and the deeper coloring into orange and red, till at length the glorious sun is seen, this they never enjoy, for they never see it. . . . I know the morning, I am acquainted with it, and I love it. I love it, fresh and sweet as it is, a dally new creation, breaking forth, and calling all that have life and breath and being to new adoration, new enjoyments, and new gratitude." "There's the rosemary, that's for remembrance.

There is pansies, that's for thoughts."

Of course, on your grounds you will have a posy bed, and do not forget the old-fashioned flowers. We like to look at the bright marigolds, the climbing honeysuckle, the morning glories, the stately hollyhocks. They bring back mother and the old home in the east, when life was young, and the dear household was unbroken.

## INTERNAL BODILY PURITY.

By Sylvanus Stall, D.D.

Not only the exterior, but the interior of the body also is to be kept pure by being kept clean. The largest part of the impurity which is to be washed from the exterior of the body consists of the worn out and wasted fluids and solids which are passed out of the body through the pores of the skin, mostly in the form of perspiration. Frequent bathing is necessary to keep the pores open, so that the body may be kept in good health. But a large accumulation of waste matter, both in the form of fluids and solids, is also cast out of the body in bulk, or in considerable quantities, at a single time.

How we come to have these waste substances in the body, perhaps you will best understand by noticing the burning of the fire in the grate or stove. The burning of the wood and coal produces heat, and if the fire is to be kept burning, fuel must be added from time to time. As the fuel burns away, ashes accumulate. A small quantity of the fuel also passes up the chimney in the form of smoke, and that which remains in the form of ashes must be removed or the grate will be clogged up, the draught cut off, and the fire go out.

The same is true of our bodies. The warmth of our bodies is caused by the changes effected in the lungs, liver, and muscles by the processes of life, which in many ways closely resemble the burning of fuel in the stove. That part which passes off through the pores in perspiration resembles that portion of the ashes which passes up the chimney in the form of smoke, and that which accumulates as fluids and solids in those portions of our bodies which God has provided for their reception, correspond to the ashes which gather in the ash pan under the grate.

Now, if the ash pan is not emptied daily, the ashes will pile up until they clog the grate, cut off the draught, and

put out the fire. And in like manner, if those portions of our bodies which are designed to receive and for a brief time retain these waste substances are not emptied at proper intervals, the entire interior of the body will be stopped up, all the offices of the body will be hindered, these offensive substances will clog and will be retained in the blood, and consequently the brain and all portions of the body feel dull and heavy, and if long continued or often repeated, sickness and disease will surely follow.

If you desire to be strong and well, empty the waste pipes of the body regularly and faithfully. The waste fluid should always be wholly emptied out the last thing before getting into the bed at night, upon rising in the morning, and at intervals of from three to six hours during the day and sometimes often.

The waste solids should be emptied from the body with unfailing regularity each day, and the great mass of cleanly and careful people have found it best to make this the first duty each morning immediately after breakfast. Without care and regularity in performing these two duties, good health, a vigorous body, and a clean mind are altogether impossible. In order that the inhabitants of a house may be comfortable and happy, it is not enough that the outside of the house should be well painted, but the inside of the house must be clean and pure. To be healthy and happy, keep your body clean and pure, both without and within.

In very many respects the similarity between the fire in the grate and the fire in our bodies is more of a fact than a figure. In our bodies, the combustion, or oxidation, or burning, is slower, but none the less real. When such oxidation, or burning, is slow, as in the gradual destruction of iron which is exposed to the weather, we call it rusting; when it proceeds rapidly, as with coal and wood, it is called burning. The process in both instances, however, is the same. In the human body the burning is not so rapid as with wood, but much more rapid than the oxidation of iron. The Bible recognizes this scientific fact where it speaks of death as a light, a candle, or a lamp. In the book of Job (xviii, 5) it says, "The light of the wicked shall be put out," and in Proverbs (xxiv, 20), "The candle of the wicked shall be put out, and in another chapter (xlii, 9), "The lamp of the wicked shall be put out."

There are so many kinds of food that it will be impossible to speak of any of them separately. Never eat any but the most wholesome foods. These should be properly cooked, eaten in proper quantities, in sufficient varieties, and at regular intervals. Always observe carefully the effects of what you eat. If you have a headache, a fever, or even when you feel cross and irritable, inquire carefully into the character and quantity of what you ate from twelve to forty-eight hours previously, and in this way, by observation and thoughtfulness, you will make many valuable discoveries concerning your own well-being and health. Study thoughtfully the many rules of health prepared by others, always remembering, however, that any slight modification to suit your own best needs will be dependent upon your careful observation and your study of your own body. Never eat anything that disagrees with you simply because it tastes good. Do not live solely that you may eat, but eat so that you may be fitted to live a life of greater usefulness.

No good that has been truly meant, though in the midst of mistakes, shall in any upshot of life be utterly lost. In the end of things the angels always come and gather the wheat from among the tares.—A. D. T. Whitney.

## PROFESSIONALISM IN EVANGELISM.

By John Kennedy.

There is a deal to be said on both sides of the question. What question? The question of Evangelism. It is under fire just now. I suppose it has always been under fire. It is just like every good thing, subject to abuse. The finer and more celestial a good gift is, the deeper its degradation when it is degraded. It is a wonderful sermon that of Horace Bushnell on "The Dignity of Human Nature shown from its Ruins." Then Paul has some illuminating things to say about the perversion of the law. From our treatment of the law one would almost come to believe that the law is blasphemous. We hear so much about legalism, that in those of us who were brought up under the old fashioned doctrines. And there is reason for Paul's solicitude there in the seventh chapter of Romans rest somebody might misjudge the law itself. It is the means of death as things now stand. But it came from heaven with the stamp of God fresh on it and glorious with the features of truth and beauty. Then we need not imagine that the preaching of the gospel can escape this universal doom and blight of perversion.

But to the subject of Evangelism. We need to exercise care in criticism, but we are under bonds to criticise. We have no business to let anything go simply because we may make a mistake and judge harshly. Many a man in the ministry to-day who would now be a happy man, had Presbytery acted with ordinary gumption and common sense. Some dear brother thought it might be arresting a great career in God's mysterious providence, if we should vote against the ordination of this brother. So the truth, the plain truth known to the world if not to the church, is that there is a lot of humbug connected with evangelism. That there are counterfeits of good money does not in the slightest depreciate the value of good money. So of evangelism.

There are whirlwind campaigns, resulting in an extraordinary number of alleged conversions. There are campaigns of emotionalism and card signing and unnatural fervor which the harvests are not gathered in but burnt over. But recently we have seen such in which hand clapping was indulged in, nay encouraged every time one of the "converts" was dragged or led up or in some manner induced to go up to the altar. We have seen a sort of hypnotic influence used to compel people to go forward.

All this accompanied with much advertising of the great work the evangelist is doing in the town, carefully prepared advertising, as though the Holy Spirit could not be depended on to do the work apart from the shrewdness of a crafty manipulator. Only recently I received a letter from a well accredited worker in the evangelistic field, one who has done splendid work for many years; and from its reading it transpires that of 250 additions which an Eastern pastor received some three years ago, less than a dozen now attend church and most of them have just slid back into the world. No doubt this "revival" was duly advertised; and in consequence the revivalist was called elsewhere to build up some other church that needed 250 additions.

When evangelism becomes a matter of bureaus and tabulated figures; when a man dare not fall in any field lest he be cast out and trodden under foot and counted a back number; evangelism is being sadly abused. It is now a cause of asking the Holy Ghost to assist a man to make a live-ghost. It is a case of asking the celestial steeds to draw carts. The trouble with these artificial methods is that the natural religious feelings are stirred, but the truth never gets down into the conscience. Another trouble is that next time the fish are shy. They know the ways of getting all the Christians to stand and then all

who would like to be Christians to stand. People used to crowd into the revival meetings and stay during the whole season; now they simply stay away. When the Christians are asked to stand, they all stand and the meeting is closed with the benediction.

The abuse may be summed up in the one word "Professionalism." This leads to a word about a motive. We have nothing to say against extravagances. If God honors man's methods far be it from us to question His ways. As Augustine put it: "Since the Father delivered up the Son, Christ his own body, and Judas his Master, how in such a case is God just and man guilty, but simply because in the one act which they did, the reasons for which they did it are different?"

We believe in revivals and in evangelism, but we believe that the duty of self repression, the duty of incurring apparent failure was never so great as now. Aggressiveness is one thing; honesty is sometimes another. To return to the matter of motive. Pastors and sessions need not expect the doors of heaven to be opened by an expert evangelist for a consideration, when the church treasury is running down and some other church is getting ahead in the local race; they need not expect God to be a party to that kind of a revival.—Herald and Presbyterian.

## THE STRONGER IMPRESSION.

By C. H. Wetherbe.

There are people who, by the words of truth which they speak, make forcible impressions upon their hearers; but these same people oftentimes make stronger impressions upon the same persons by their conduct toward them. This is more positively true if the conduct be of an evil character. A professional Christian may earnestly speak in favor of Christ and salvation, and the hearers who have no knowledge of the man's temper and daily conduct may be considerably impressed by his words; but, later on, if that man meanly treats those persons, he makes a stronger impression upon them, and adverse to himself, than his words made in behalf of the good cause.

A young man in the place of my residence, who is not a Christian, recently told me of his experience with a minister who lived in a house adjoining his own for several years, and until a short time ago. This young man is a most honorable and peaceable person, whom I have long known. He had many times heard that minister preach. One day, while the young man was using a lawnmower in his yard, the minister spoke to him in an angry and abusive manner, saying that he was disturbing a member of his family by the noise which the machine made. It was in the morning, and the young man was obliged to soon go to another place where he was daily employed. He told me that if he had been kindly requested to postpone his work on the lawn he would have complied, and would have felt very differently toward the man; it was the mean and abusive conduct of the minister which not only provoked him but badly pained him.

It was this treatment which made a much stronger impression upon the young man, and against the other one, than all that he had said in the pulpit in favor of Christianity. And now, every time that he thinks of that man he at once remembers that abusiveness. Of course, the young man will no longer listen to the other one. This incident suggests its own lessons.

The setting of a great hope is like the setting of the sun. The brightness of our life is gone. Shadows of evening fall around us, and the world seems but a dim reflection—itsself a broader shadow. We look forward into the coming lonely night. The soul withdraws into itself. Then stars arise and the night is holy.—Longfellow.

## FREEDOM IN QUEBEC.

Huntingdon Gleaner).

The Toronto Globe of the 11th had for its leader an article headed "Canada's Chance and Peril," the opening paragraph reading thus:

"Canada has still a chance to give to the world an illustration on a large scale of what Democracy means. On the Canadian half of this American continent there might be worked out a reasonable solution the problem of free institutions and a free State. 'Governance' of the people, by the people, for the people, is still but an ideal and a dream. In Canada, as nowhere else in all the world, the chance is open to-day to make it a working reality. That chance makes the present a time of unexampled opportunity, and the possibility of missing it or losing it constitutes Canada's peril."

The entire article takes it for granted, and as not to be questioned, that Canada has still the shaping of its destiny in its own hands, and that there is no serious obstacle in the way of its so doing. Such talk as this is staggering. Does the Globe take no note of current events? Ten days before the article appeared a charge was read from the altar of a hundred churches forbidding those who sat in the pews from buying, selling, reading or keeping in their possession a newspaper named *La Semaine*. It might be supposed from the solemnity of the denunciation of that poor little paper, it must have offended atrociously against morality. Such was not the case. It was a clean paper, edited by a man who understood journalism and admitted nothing offensive to decency. What then was the crime of the editor? Simply this, that, deploring the illiteracy of his compatriots in the rural parishes, he had come to the conclusion that the only remedy was to take the schools from under the control of the priesthood. That was the head and front of his offending. When a journalist expresses his opinion as to the educational system of the country, a system supported by public taxation, is he not exercising a common right? Is it not monstrous that, in a land called British, a man for expressing his belief that confessional schools are not giving the children of Quebec the education they are entitled to, and which is necessary to enable them to hold their own in the race of life, should have his paper instantly put out of existence and himself, by being made a marked man, denied employment in his profession? If it be said Mr. Comte has his recourse in law against the Archbishop, those who say so are ignorant of conditions in Quebec, where the church is both court and state. This took place in the second province of the Dominion and the first in political influence, yet The Globe speaks of everything being lovely and that Canada is free to shape its destiny on the best lines of democracy. Are not free speech and a free press the very foundation-stones of democracy? Where they do not exist, what sense is there in speaking of "Canada as nowhere else in the world" being a fair field for working out the problems of democracy? There is no freedom of the press in Quebec. The grip upon its throat is as effective as that of the Czar on the press of Russia. The situation that confronts Canada is not government of the people and for the people, but government of the people by a church and for a church. While that continues to be true, The Globe, in its character as "Canada's national newspaper," will render great service by grappling with present evils instead of going afield to call for united effort against a possible aristocracy of millionaires. The truest patriotism is practical patriotism. How to deal with union of church and state does not give the same scope for fine writing as Drednoughts and an imperial army or the menace of plutocrats, but it is a living question, pressing on daily life. Silence regarding it is explained by subjection to party interests and consideration for commercial gains.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## PAUL'S THIRD MISSIONARY JOURNEY—FAREWELLS.\*

By Rev. Clarence Mackinnon, D.D.

Keep back nothing profitable, v. 20. Bishop Latimer preached one Sabbath before King Henry VIII., and said something displeasing to his Majesty. Being ordered to preach again the next Sabbath and make an apology, he began his sermon thus: "Hugh Latimer, dost thou know before whom thou art this day to speak? To the King's Most Excellent Majesty, who can take away thy life if thou offendest; but then consider well, Hugh, dost thou not know from whence thou comest, upon whose message thou art sent? Even by one great and mighty God, who is all present, and who is able to cast thy soul into hell."

Repentance toward God, v. 21. The sin of Judas drove him away from God. When he realized how great a crime he had committed, he was too overcome of remorse to live, and he went and hanged himself. Peter's sin drove him toward God. His tears were as bitter as those of Judas, but his heart went out in love toward that Saviour whom he had wronged, so that he never repeated the denial. The one was like ice broken, and the other was like ice melted. Judas' life was destroyed, Peter's heart was changed. True repentance is change of heart. It is getting out of one train and into another. It is leaving the road that leads away from God, and taking the road that brings one home to Him.

The Holy Ghost, v. 22. On the river Rhine, sometimes the villagers anchor a grist-mill in midstream, where the water is running very swiftly, and they use the force of the current to turn the millwheel and grind the grist. The Holy Spirit is the mighty river of life, that flows from God's throne. Wise Christians, who desire to do much in God's service, anchor themselves in the midst of that stream, and avail themselves of God's unfailing power. We are like anchor ourselves, when we believe in the Holy Spirit, open our hearts to His gracious influence, and yield our wills in obedience to His promptings.

Neither count I my life dear, v. 24. The history of Christian missions is a record of the most splendid valor, the noblest self-sacrifice. In the eighteenth century, the Moravians lost by death all the twelve missionaries sent by them, and lost sixty-three men in fifty years. The Basle Society in Germany lost in the same time twenty-nine men out of one hundred and seventy. The Central African Mission of the London Missionary Society was begun twenty-six years ago. Forty-one missionaries have been sent out. Of these, twenty-one died after a mission life of about two and a half years, and eight retired from fever. In the English Baptist Congo Mission thirty men died in the fifteen years between 1880 and 1895. It is over the bodies of valiant heroes like these missionaries, that the kingdom of our Lord is moving on to its triumph. And when the day of final victory comes, the greatest sacrifice will seem very small to those who share in the joy.

Purchased with his own blood, v. 28. A success man of business had amassed immense wealth; but the hand of death was upon him. "You can live but a few hours longer," was the verdict of the physician. The patient offered a large sum if the doctor would only keep him alive till next day, but though he had offered his whole fortune, it would not have purchased for him a single additional hour of life. That is God's gift alone. Still less is it possible for any one to purchase sal-

\*S.S. Lesson—Paul's Third Missionary Journey Farewells, September 5, 1909—Acts 20: 17-35. Commit to memory vs. 31, 32. Study Acts 20: 2-33. Golden Text—I can do all things through Christ which strengtheneth me.—Philippians 4: 13.

vation and the gift of eternal life by his money or his works. The cost of the soul's redemption is too great for human riches to buy. Its price was paid upon Calvary, and now salvation is offered to all without money and without price.

## PRAYER.

Almighty God, how near Thou art in Thy heaven, yet how far; near unto those whose trust is in Thee and whose life is hid with Christ in God, who are branches of the true vine; and far from those who do not know God nor love Him nor care for His Word and His law. Teach us that our life is in Thy hand and not in our own, that there is an appointed time to man upon the earth, that the very hairs of our head are all numbered, that not a sparrow falleth to the ground without Thee—teach us, therefore, that Thou are round about us always, understanding our thoughts, looking into our motives, considering our desires, listening to our sighs and prayers. Thus may we live and move and have our being in God; may God always be the nearest to us, always at hand and not afar off. Amen.

## "GIVING UP THE BIBLE."

The student of history is apt to conclude that the one business in which the Christian church has been unitedly and unceasingly engaged is the business of "giving up the Bible"; that is, if he judges the outcome by the prophecies which were made when opinions now held by Christian people were first expressed within the pale of the church. For instance, we are told that—John Wesley once said: "Infidels know, whether Christians know it or not, that the giving up of witchcraft is the giving up of the Bible." Within our own recollection good and great Christians have insisted that to express doubt that the world with all its inhabitants was created in six literal days was to give up the Bible. These are but samples of many doleful prophecies and lamentations; yet we no longer believe in witchcraft, or that the world was made in six days, or that the sun moves around the earth, or that the earth is flat, or any one of hundreds of things which our forefathers believed to be taught in the Bible. Have we given up the Bible? No; it has a place of greater power and esteem than ever before in the history of the world. What have we given up? Only what man have read into the Bible; only human theories, based upon or bolstered up by misinterpreted passages of Scripture. And it is well to remember that men are still reading their theories into the Bible and then sounding them abroad under the guise of truths which had been gotten out of the Bible. The old Book will stay an "impregnable rock"; but it is not at all improbable that the church must long continue in the business of "giving up the Bible" in the sense just referred to, for the prophecies have not yet learned to distinguish between their own dreams and the word of the Lord. However, of this we may be sure: No one ever gives up the Bible when he gives up falsehood. "Thy word is truth."—Cumberland Presbyterian.

The affirmation by our Jesus Christ of his omnipresence and the experience of his followers who find him present wherever they meet in his name fill their hearts with joy and make of all the world hallowed ground.

The older men grow in life, the more work becomes their real play, and suffering their real work.—J. B. Morley.

## LIGHT FROM THE EAST.

By Rev. James Ross, D.D., London.

Overseers—The Jewish synagogue was governed by elders chosen from those attending its services. They provided for conducting the worship, took care of the poor, and exercised discipline on offenders. When the converts to Christianity formed an organization of their own, it was natural that, being mostly Jews, they should govern their congregations by a body of elders chosen from the members. These primitive Christian pastors followed their former humble callings, and they divided the duties of the teaching and government of the congregation among themselves as they had gifts or capacity for the different parts of the service, some reading and expounding the word, some dealing with the lapsing, others devoting their lives to the sick and the poor. The same persons who are called elders in v. 17, are called overseers, that is bishops (Greek for "overseers"), in v. 28; therefore, at that period elder and bishop must have been one and the same person. In time, one of the elders was specially trained to preach, and he came to have special influence and honor, and towards the end of the second century the title of bishop was applied to him alone, and all the official government of the congregation was concentrated in his hands. Paul describes at length the qualifications of the elder-bishop in the Pastoral Epistles.

## THE NEW BIRTH.

What most remarkable change this produces! No wonder Paul says: "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 8:17).

Blessings of those who have received the new birth; Paul testifies of the new birth when he says: "We are all children of God by faith in Christ Jesus" (Gal. 3:26). In Gal. 4:6 we read: "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father." In the next verse he gives us another blessing: "If a son, then an heir of God through Christ." Since Christ has been appointed heir of "all things," we are "joint heirs with Him" (Rom. 8:17) by being children.

"Forgiveness of sins," the "robe of righteousness," "joy" and "peace" in believing, are all ours while here in the world; a place at the "marriage feast," "an inheritance among them which are sanctified," being made "like Him when He comes" shall all be ours in the future.

All praise "to Him who has loved us, and washed us from our sins in His own blood, and made us kings and priests unto God; to Him be glory and dominion, forever and ever. Amen."—John H. Moseman, in Gospel Herald.

## LEARNING BY DOING.

Many men say that when they know, they will act; Jesus says that if they act, they will know. He knows that light will come through doing, and not through dreaming. No one can have a true idea of right until he has done it, and reverence for a truth comes only when its meaning has been made definite in inexperience at some cost. In other words, experience makes both understanding and appreciation possible. It is vital, therefore, that we put present belief into action, in order that belief may grow; for in this way alone do we furnish ourselves with that deepening experience which can lead to greater truth. Mighty convictions are born from truth lived out.—D. J. Flemming, M.A.

## WALKING WITH GOD.

Walking with God implies a consciousness of His presence. We all believe that God is present everywhere. He is not far from any one of us. But does this mean anything to us? Do we live as though we believed it? Jesus said, "If any man love me, my Father will love him, and I will manifest myself to him." One person may manifest himself to his neighbor through the sense of sight, or the sense of hearing, or the sense of touch. Is it not possible for one person to manifest himself to another directly, without the aid of the bodily senses? Is not possible for God, who created with such wonderful physical powers, to manifest Himself to us directly without the aid of the senses? So Jesus thought. So the apostles taught. This is according to the experience of good men in all the ages. The poet believed it possible when he wrote these lines:

Speak to him, for he hears thee;  
Spirit with spirit may meet;  
Nearer is he than breathing,  
Closer than hands and feet.

Walking with God implies harmony with Him. "How can two walk together except they be agreed?" says the prophet. Many have tried it. Business men have tried to carry on business together as partners when they were not agreed on any important matter of the business; but it has always been a failure. A young man and a young woman have entered into a marriage covenant, and promised to walk together to the end of the journey when they were not agreed. They were not of one mind about religion and about the conduct of the home. They cannot succeed. They may live together outwardly, but they cannot walk together. They may live together in the same house and eat together at the same table, but they are as far apart as if the ocean rolled between them.

And no one can walk with God unless he is agreed with Him. But how can they ever come together? In the book of Isaiah God is represented as saying: "My thoughts are not your thoughts, neither are my ways your ways, saith the Lord. As high as the heavens are above the earth so high are my thoughts above your thoughts and my ways above your ways." How then can they come together? God cannot abandon His ways, for they are right. He cannot forsake His thoughts and come down to us, for His thoughts are right. Men must abandon their low ways and their selfish and evil thoughts and rise up to meet God. "Let the wicked forsake his way, and the unrighteous man his thoughts." "Be ye reconciled to God." Come to Him, and He will receive thee, and walk with thee.

One may walk with God in the midst of a crooked and perverse generation. Noah did, and Enoch did, and Jesus did, and all the holy men and women have done this. The struggles and cares of business will not hinder. They will discipline the soul for a closer walk with God.

Those who walk with God have nothing to fear. They walk through a world of dangers, but they are safe. Though they walk through the valley of the shadow of death they need fear no evil, for God is with them. Business may fail, banks may fail, health may fail, crops may fail, friends may fail, but God will never fail.

We have all heard of the man whose little child in its little crib began to cry in the night, and say, "Papa, hold my hand; it is so dark and I am afraid." The father took the tiny, trembling hand of the child in his big, strong hand, and held it till the little one fell asleep and lost its fears in the stillness of slumber and in the comfort and care of the father. Then the father, who was not a Christian, felt something strange tugging at his heart, and looked up to the face of God, and said, "O, Father, hold my hand as I have held the hand of my

child, for it is dark, and I am lonely and sad." And the good Lord put forth His great soothing hand, and took the hand of His weary child, and there was peace and rest.

My Saviour comes and walks with me,  
And sweet communion here have we;  
He gently leads me by the hand,  
For this is heaven's borderland.

N.Y. Christian Advocate.

## OUT OF THE DEPTHS.

From the very lowest there is always a path to the very highest. Lazarus passed easily from the street and the dogs to the angels and Abraham's bosom. Yet he was probably not more attractive or better than many a Lazarus in our streets. The geologist looks always in our valleys for the crests of ancient mountain chains, and he looks on mountain tops for the sediment of ancient seas. To him it does not seem strange that valleys have been exalted and that mountains have been brought low, nor does it seem strange to any of us. We look in the hovels of Cairo for the descendants of the Pharaohs, and we do not think it strange that the world's salvation has come from a race that the Pharaohs have persecuted and that the world's power is in the hands of a race whom the Pharaohs despised. These things do not seem strange to us because we are used to stranger things.

Christ was and is the world's greatest revolutionist. For judgment He came into the world; to reveal to babes the things that are hidden from the wise and prudent; to spread before the poor the riches of the kingdom of heaven; to exalt the humble and to abase the proud; and, above all, to bring righteousness and eternal salvation to sinners. It seems strange to us, as it did to the disciples, that it should be difficult to bring a rich man into the kingdom of heaven; but many of us have never known one rich man to be brought in, though we have all witnessed the conversion of many poor people. We are almost shocked when some sinner of the vile sort, some Matthew or Magdalene, comes up out of the filth of iniquity into the life of righteousness. We are offended at Magdalene's nard, and we would like to put on gloves before giving the converted publican the right hand of fellowship; but our Lord puts them before the best Pharisee of us all. He says: "They to whom much is forgiven love me much." He is well pleased with their love and zeal. Who knows whether they will not go into the kingdom before us?

This exaltation of the low and abasing of the lofty is "to the greater glory of God." "He hath put down the mighty from their seats, and exalted them of low degree." Mary's song of praise cannot be improved by making it read: "He hath made the mighty mightier, and hath taught the lowly to know their place." Nobody could be mean enough to sing that. It is the glory of Christ that he is the Lord of the world, and that he makes the partiality of fate, the injustice and cruelty of the world trivial things and things soon to be forgotten.

We thank thee, thou Lord of heaven and earth, that thy mercies are from everlasting unto everlasting. "Above all, we thank thee that thou art mighty. To thee be glory forever."—Nashville Advocate.

The author of the Nineteenth Psalm had an experience of the old-time religion which made him a joyful witness of its power. God as seen in nature excited his reverence and adoration. God as seen in his Word awakened his joy. It was no mere submission to the inevitable conditions of life that led him to say: "The statutes of the Lord are right, rejoicing the heart." He had tasted for himself that the Lord was good. Expressions of holy joy and enthusiasm flash like jewels in the songs he sang. The true religion always and everywhere exhibits this characteristic.

## TWO PRAYER LESSONS.\*

(By Robert E. Speer.)

Our Lord despised hypocrisy. No other sin is so constantly denounced by him. And especially in prayer did he abhor it. To make prayer and the act of prayer to God the mere occasion for display or self-exploitation was to him despicable. And he speaks out with stern condemnation in the Sermon on the Mount of the public prayers of hypocrites. "When you pray, pray alone to the Father in secret."

Secret prayer is the test of true, strong life. It was the constant practice of Jesus. We see him again and again going off alone to pray and often in the midst of the throng he was still alone in prayer. He knew what value such prayer has, and if he commends it and assures us as he does that the Father hears it, we may rely upon his word. We shall miss the joy and spring and steadfastness and strength of life if we do not have the habit of secret prayer.

Secret prayer saves us from loneliness. We can always have the company of God. We need only to close our outward eyes and open the eyes of the soul, or we can have both the inner and outward eyes open and be with God. "Father," we can say, "My Father." No more than that will be necessary often, and we shall know that we are with a friend. And such companionship, which can be maintained anywhere and at all times, makes life sweet and calm. Whatever is going on about us can not disturb us if we are in our hearts alone with God. The secret place of the soul is ever with us. Let us live there.

But denigrating hypocritical public prayer and urging private and secret prayer, Jesus did not mean that sincere public or social prayer was not right and good. Exactly the contrary. The other text assured, Matthew 18:19, 20, holds out special promise to those who pray together. Its best blessings require many sharers. We only come to them when we come with others.

Every father loves to have his children come to him together. Let the two, three, or four children in a home come in a body and stand before their father and say, "Father, we love you, and we have come, all of your children together, to ask you for something." Why, before the thing is asked for, the father's heart has overflowed and he has gathered those children into his arms. "My dear children," he is saying, "I love you, let us go and do just what you have come to ask." Well, the Heavenly Father loves His children more and not less than an earthly father.

It is a blessed thing to have the clear, firm assurance of Jesus, "Where two or three are gathered together in my name, there am I in the midst of them." That is better than a promise. Not, "There I will be," but "There I am." We do not need to do any asking for his presence. If we meet in his name there he is. Of course he is. His name is himself. If we meet in Christ in the spirit and love and character of Christ, there Christ must of necessity be. And so we can always find him. If we are lonely all we need to do is to find a friend and be with that friend in Christ and there Christ is.

How could we ask more than Christ has already given us. We know now where to find the Father and where to find the Saviour. That is enough for us.

## DAILY BIBLE READINGS.

- Mon.—Unanswered prayer (Deut. 3:23-29).  
Tues.—According to His will (John 14:13, 14; 15:7, 16; 16:23-27; 1 John 5:14).  
Wed.—Christ's definite way (Mark 11:20-26).  
Thurs.—A powerful prayer (Jas. 5:13-18).  
Fri.—When to pray (Eph. 6:18; Heb. 4:16).  
Sat.—A model prayer (Eph. 3:14-19).

\*Y. P. Topic, Sunday, Aug. 22, 1909.—Two prayer lessons (Matt. 6:5, 6; 18:19, 20).

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C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, SEPT., 1, 1909.

Rev. Dr. Shearer says that Col. Denison can only justify his judgment holding the Sunday sale of cigars in hotels and restaurants legal, on the ground that it is a work of necessity or mercy. Perhaps some smokers would put forward that contention.

Wet weather has, according to the Medical authorities, reduced the death rate in London for June and July, the falling off in the latter month being 209. The rain has kept down the dust, which causes throat and lung diseases. If dust causes an increase in the mortality what a long list of deaths the automobile drivers will be responsible for.

Three cases in three days in Toronto of a bicycle rider being run down by an automobile, two of which are likely to prove fatal, is too heavy a toll to pay for the privilege of speeding through the streets of a crowded city. The automobile will have to be kept under greater restraint, not so much on account of any inherent quality, but because of the recklessness of so many of those who use it. As evidence of the danger fifty-one persons were killed by autos in Chicago during the last seven months.

A grand old man is Lord Strathcona, high commissioner for Canada in London, who, in his ninetieth year, is on a flying visit to this country, to attend the meeting of the British Association at Winnipeg, thus keeping up his record of having been present at every meeting (this being the third) of that body in Canada. He still retains his youthful vigor to a marked degree. His generous gifts to philanthropic, educational and benevolent works have been numerous. That he may have years of usefulness still before him is the wish of his many friends.

## REVIVAL OF TRADE.

About a year ago there was a feeling of depression in Canada, not because there was any real occasion for it, for our resources are unbounded, but the crops were scarcely up to the average, and in business circles, which are particularly sensitive, there was a feeling of apprehension. The public revenue fell off, and certain works which were contemplated, such as the Georgian Bay Canal, had to be postponed. But trade is booming again, with every prospect of reaching, if not passing this high water mark of a couple of years ago. The total trade of the Dominion for the first four months of the present fiscal year—April to July inclusive—amounted to almost \$192,000,000. Imports and exports both show a large gain, and the duties collected amounted to nearly \$18,000,000, an increase of well on to \$4,000,000. There was a falling off in fishery and in mineral exports, the latter due no doubt to the strike among the coal miners at Sydney, but an increase in the exports of lumber, animals and their products, agricultural products and manufactures. The total trade for July amounted to \$56,250,000, an improvement of \$7,500,000. All this is very satisfactory and increases the wealth of the country.

But is there not a danger that we as a people may forget the author of all this prosperity, and that we may say to ourselves, my power and the might of my hand hath gotten me this wealth? Against such assumption the Israelites of old were warned. Do we not need the same warning? Let us see to it that out of our gains a liberal proportion, be it a tenth or otherwise, goes into the Lord's treasury.

## FOUNDER OF MISSIONS HONORED

Historical events are very properly commemorated by tablets, and no event is more worthy of record than that marked by a tablet recently unveiled at Kettering, in England, in honor of William Carey, the founder of the Modern Missionary Movement! now receiving such an impulse through the Layman's Missionary Movement. The tablet is placed on the outer wall of what is known as "The Mission House," being the house where the Movement originated. Reference is made to Carey's sermon at Nottingham, the two main divisions of which were, "Expect great things from God; attempt great things for God." That should still be the watchword for the Missionary enterprise.

In the presence of about 7,000 people at Old Orchard Beach, Me., Dr. A. B. Simpson, of New York, president of the Christian Missionary Alliance, raised by contribution \$53,500 in a little more than one hour. The audience was made up of people from all parts of the United States and from Canada, England and Wales, China and Japan. The first \$48,000 was pledged at the rate of a thousand a minute. Previous to the collection Dr. Simpson, who proposes to raise \$275,000 this year for foreign missions, preached a powerful sermon on missions.

A heart which cannot be touched with sympathy is insensible also to things that cause real happiness.

## SATURDAY NIGHT.

Among the multitude of suggestions for spending the Sabbath in a profitable way, we say that Saturday night has a close connection with it. Saturday night is one of the resting places in the journey of life, when it becomes every man to settle his accounts.

Settle with the world. The business of a single week is easily reviewed—its mistakes may be easily rectified and turned to good account. The man of business should some time on Saturday look over his books, examine his outstanding debts, and see that all is straight and safe. This is all the more important if his accounts are numerous. Great watchfulness is required if he would escape embarrassment and trouble. He who knows exactly how he stands every Saturday night will not be likely to live a poor man; or, if he likes, he will hardly ever be found in debt or in want.

Settle with conscience. Let him review his words and his actions, his motives and feelings during the past week. If anything is seen to be wrong or defective (and who is he without faults?) let the remembrance of it be carried into the next week, that a repetition of it may be avoided. Let him in prayer seek not only forgiveness for what has been amiss in the past, but grace to do better for the coming week.

Settle with the Lord's treasury. Every man owes constant returns of gratitude to the Giver of all good. It is not meet to finish the settlement of Saturday night, by reviewing all the mercies of the week, and setting apart a portion of its profits to serve some good cause that will promote the glory of Him "who gave Himself for us?" How much better and happier might life be with a downright honest settlement every Saturday night! How much brighter would Sunday morning be; how much more profitable the whole day!

## OBLIGATION OF THE SABBATH.

The obligation to observe the Sabbath is the same all the year round. The Fourth Commandment does not say, Remember the Sabbath day to keep it holy in winter, but in summer do as you please. Yet on how many the obligation seems to rest very lightly during vacation. The Sabbath at summer resorts, or in the country, or too frequently even in town, is made a day for outdoor recreation, or for idleness, forgetful of the duty of assembling together for worship on the first day of the week wherever we may be. And those who pledge themselves to contribute so much for the support of ordinances, or for missions, should not forget that expenses go on while they are absent, and that they are bound to make up, on their return to their places in their own church, what has been lost through their absence. Of course, the work of the church, so far as looking after the poor, and in some other ways, is not so insistent in summer as at other seasons, but that does not abate the claim of God to our obedience. Remember the Sabbath day to keep it holy—wherever you may be.

Happy the man who early learns the wide chasm that lies beneath his wishes and his powers.—Goethe.



## A PLUCKY IMMIGRANT.

The United States has a rule that immigrants are not allowed to enter the country unless they have a certain amount of money. No matter how well qualified they may be to become good citizens, unless they have \$25 in cash they must go back whence they came.

The story how a plucky young Russian girl got over the embargo is of interest. She was a woman and a graduate of the University of Moscow. When examined at Ellis Island, near New York, she showed letters of introduction to people in Chicago, where she purposed going to learn English and to teach. She was in perfect health, and of unblemished character, but she had not the \$25 and was deported. In four weeks she returned and on showing \$45 she was allowed to land. But there was a difference in her appearance. A beautiful mass of coal black tresses which hung to her waist was gone. She had sold them to get the money without which she could not become a citizen of Uncle Sam's land.

That girl is sure to make her way. Would we had more of them coming into Canada. The rule which would keep out such immigrants seems not only arbitrary but foolish.

## NOTE AND COMMENT.

Was it for her own sake, or on account of her age (91 years), or the interest of hearing a woman speak, or sympathy with the cause, that led 600 people to pay \$25 each to hear Mrs. Julia Ward Howe speak on female suffrage at Newport, R.I., the other day. Mrs. Howe told her audience she had been advocating the cause for fifty years. She does not appear to have made much progress.

Andrew Carnegie is said to be getting close-listed, but the report comes from persons who went to him for subscriptions and got less than they expected. One individual who wanted \$35,000 for some object in which Mr. Carnegie was thought to be interested was put off with only \$15,000—a handsome enough subscription surely. Mr. Carnegie should be the best judge of what he can afford to give to any object, without being called down.

The authorities of Fredericton, N.B., seem to have discovered a means to get back at outside labor organizers who interfere with industrial affairs. A strike was on among the boot and shoe makers of a large factory, and an organizer from outside who appeared on the scene was asked by the chief of police to pay a license fee of five dollars a week for the privilege of doing business in the city. He refused to pay and the matter will come before the courts.

When the price of wheat, and therefore flour goes up the bakers lose no time in advancing the price of bread, but when wheat and flour come down they conveniently shut their eyes to the fact. Wheat reached a record price when, early in the season, the weather conditions were unfavorable, but now that a bumper crop is assured the price has fallen, and the Lake of the Woods Milling Co., recently reduced the price of flour, forty cents a barrel. But bread still keeps up, and the Toronto bakers have resolved not to reduce it. Thus to keep up the price of the staff of life is unjust.

## DR. MENZIES ON CHINA.

In Winnipeg last week Dr. Menzies told a Tribune reporter that "the great cry in China now is for more men to take up missionary work." Dr. Menzies is visiting in the city the guest of E. H. Taaffe, and is on his way back to China after a year's visit in Canada. He is stationed at Hwalingku, a city of thirty thousand, in the Honan province. The doctor is a member of the Presbyterian church, and was sent to China by the missionary society of that church.

During his fourteen years in the missionary field he has passed through many striking scenes, especially during the China-Japan war, the Boxer trouble and the Japanese-Russian war. During the Boxer rebellion he was compelled to flee to the coast for protection and his buildings were all destroyed with the exception of his home, which was turned into a fort by the Imperial troops. They intended to make a stand there against the Allies, but when the foreign soldiers came along the Chinese troops left in a hurry.

The Presbyterian missionaries are making big strides in the province of Honan, and have now over three thousand converts. The Chinese field is now divided between the different churches and a central committee from the different churches look after the general work.

In speaking of conditions in China Dr. Menzies said, "The Boxer rebellion was the means of awakening China to a remarkable degree, and in the past few years great strides have been made. New schools modeled after western ideas are being established all over. The study of English is being encouraged and China is commencing to take pride in her advancement. Chinese engineers are supplanting foreigners on all the important work, and are doing good work. They are quick to learn and can adapt themselves very readily."

The doctor says all the churches are finding it difficult to secure men, but are meeting with great results with the small forces at their disposal.

While in the city the doctor is attending the Medical Convention and the meetings of British Society for the Advancement of Science. He will leave for China in September.

## RISING TIDE IN SOUTH AFRICA.

A well known South African minister writes:—"Like so many missionary societies, the Mission Board of the Dutch Reformed Church of South Africa has had to face growing deficits in its funds. In order to not merely wipe out the debt, but also gather a sufficient sum to undertake new responsibilities, a series of so-called 'Mission Crusades,' in which the veteran Dr. Andrew Murray has been the moving spirit, have been inaugurated. The third of these 'Crusades,' which covered the months of June and July, embraced visits by ministers, specially requested, to various towns which hitherto had not been distinguished for missionary zeal. The results have been unprecedented, and can be accounted for on no other supposition than that of a mighty working of the Spirit of God, by which barriers of ignorance and prejudice have been swept away. Some twenty congregations, averaging about 800 members each, have contributed an aggregate sum of over \$20,000."

## BRITISH MONTHLIES.

The greatest dog owner in the world is Gustav Jovanovitch, the cattle king of the Russian steppes. For the protection of his 1,500,000 sheep he employs no less than thirty-five thousand shepherd dogs of various breeds.

The cholera, which is raging at St. Petersburg with many fatal results, has spread among the inmates of the Jewish orphan asylum in the capital. Typhus has also reached several important Jewish centres in the Pale, where large numbers of people are daily succumbing to the disease.

The Quiver for August is full of articles of interest. Perhaps the one on "How I Prepare my Sermons," a remarkable symposium by leading clergymen, will first attract attention; then there is a richly illustrated paper by Howard J. Clark, which deals with "Tennyson the Word Painter" in an able, sympathetic manner; instalments of two continued stories are given; and "Home Religion" by the Bishop of Carlisle, furnishes food for reflection on a most important theme.

The August Contemporary contains The Lords and the Budget, by Hugh Spender; International and National Christian Literature, an address by Dr. Adolf Harnack; "A Chinese Solomon," by Sir George Scott, K.C.I.E. In Foreign Affairs Dr. E. J. Dillon deals with several timely subjects in his usual illuminative manner. The "Literary Supplement" has several articles of more than passing interest. New York: Leonard Scott Publication Company.

Cassell's for August, from the beautifully designed cover to the last page of letter press, is all that a mid-summer magazine should be. Several short stories, bright poems, an article descriptive of The Rise of the Krupps, Germany's war weapon makers, with numerous illustrations; "Some Canadian Women Artists"; and On the Plains, a stirring story of the West Indies, will serve to show that this number cannot fail to interest Canadian readers. Toronto: Cassell and Company, Limited, 42 Adelaide St. W.

The Cassells publish a number of well-known monthlies, but unless we are mistaken The New Magazine, a recent literary venture, is likely to prove the most popular of their many popular publications. In fiction, the magazine is up to the usual high standard of interest and literary quality. There are over 100 pages of it—and it is the pick of the good work of the best story tellers. We hope to see it take the place of less worthy periodicals coming to us in such large numbers from the United States. Other things being equal we should give the preference to literature from Great Britain.

Blackwood's for August furnishes an appetizing table of contents for its numerous readers. Among the principal items we may mention: "Lord Kitchener in India"; "Romance in Bird Life"; "A Voyage to South Africa"; and "The South African Union." Two chapters of the continued serial, "A Man's Man," by Iam Hay, are given; and Alfred Austin, the Poet Laureate, furnishes a short poem, without any special merit, entitled, "The Adamantine Mind." The department "Musings without Method," gives the usual live comment on current topics. New York: The Leonard Scott Publication Company.

"The Studio" is always "a thing of beauty," and the August number is full of fine illustrations and illuminative letter-press. The principle articles are "An East-Anglican Painter," by A. Lys Baldry, thirteen illustrations; The New English Art Clubs. Summer Exhibition, thirteen illustrations; The Exhibit of Swedish Applied Art at Stockholm, by George Brochner, twenty-six illustrations; Studio-Talk, being letters from Edinburgh, Paris, Berlin, Vienna and Moscow, with numerous illustrations; "Art School Notes" and "Reviews and Notices" complete an excellent number of this high-class publication. Address 44 Leicester Square, London, W. C.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## LOST AND WON!

(By David Lyall.)

Combermere had come over from Shanghai and had been detained at Vladivostok for three whole days. It was the month of February, and bitterly cold, the wind blowing from the north-east seemed to have the sting of the wintry steppes in it. Everybody was clothed in furs, and Combermere, though a strong and hardy person, was glad to tie something over his ears, which brought back to him a memory of his Scotch nurse and the "lappets" of his childhood. He was a mining expert, and his business in the dominion of the Czar was that fruitful and ever widening theme "concession." Probably there is no word in the English language embodying so much high comedy, so much grim tragedy, so many of the worst passions of humanity. It is the chimera pursued by thousands of greedy seekers after wealth and power; it is the lever which great nations have used without scruple to rob lesser ones, and its pursuit and manipulation have changed many an honest man into a rogue. Combermere was still, however, an honest man, and his mission was not much to his liking, now that he had arrived at close quarters with it. His business had not taken him to China, and finding he had to wait for what appeared to be an indefinite period at Vladivostok, on the coming of a powerful noble from the Interior, with whom rested the final decision regarding the concession, he had taken a run across to see an old school friend occupying an important Government post. He had greatly enjoyed that reunion, and had left Shanghai with regret; now he was kicking his heels in an agony of impatience, in the dulllest, dreariest hole on earth. He found no word of the Baron when he returned to Vladivostok, and was just pondering how much longer his syndicate would expect him to freeze in Russia, and incidentally envy Robert Hesselbine in his comfortable Government berth, with duties clearly defined, and adequate salary assured, when the Baron arrived in great style at the hotel, waking up the sleepy square into a semblance of life. Combermere squared his handsome shoulders, and from the deep embrasure of the window watched with keenest interest the unburdening of the sledge. The horses were magnificent, four sleek and noble black creatures, to whom the swift drawing of the heavily weighted sledge over the frozen snow had been but play. First alighted the Baron, an immense and awe-inspiring figure in sable robes. Combermere could see little of his face, but his eyes were terrifying enough, glaring out from under bushy brows, as he shouted his orders, not with the repose of a great noble, but as a bully might have sought to strike terror into the creatures of his will. Suddenly, however, Combermere saw his manner change, as he stepped differentially to the side of the sledge to help therefrom the slight figure of a woman, also heavily wrapped in furs. Combermere smiled. He had so often seen it in life, the coward and the bully held in thrall by the slender grip of a woman's hands. She appeared completely indifferent to him, and as she passed close by the window Combermere obtained a clear view of her face. It was sweet and tranquil rather than arresting, there was a lovely color in her cheeks, a very English color, Combermere thought, and her grey eyes were thoughtful and true. Yes, certainly it was a winning face, and he wondered whether, if the Baron proved amiable, he might beg for an introduction. He was summoned to the Baron's private sitting-room within the hour. Divested of his outward trappings, his figure now appeared lean

and hard, and his height enormous; his face was certainly handsome, but marred by its domineering, somewhat cruel expression. He greeted Combermere with a nice mixture of cordiality and patronage. "I am glad to meet your Excellency at last," said Combermere, civilly, but without gush. "It is three weeks today since I first arrived in Vladivostok."

The Baron merely shrugged his shoulders. Time was of small account with him; the time of another man of no account at all.

"I have received all the communications of yourself and your firm regarding the concession asked for on the western boundaries of my estates, and my answer to them all is—No."

The Englishman stood aghast. His disappointment was overwhelming, and for the moment he desired only to curse this autocratic Russian who had kept him waiting so long, only to insult him. Happily, he restrained himself, and observed with an icy and sarcastic politeness,

"If your Excellency intended such an answer from the first, surely it would have been only courteous to have acquainted me with it earlier. Thus both my time and my purse would have been spared."

The Baron merely smiled.

"It was not convenient for me to communicate earlier. And, besides, I wished to see you. You have my permission to propound your cause, though I warn you it will not make any difference to my decision."

Combermere expounded his cause with great deliberation and a modest eloquence which appeared to impress the Baron. But upon its conclusion he made a remark that had no bearing whatever on the case.

"When do you propose to leave Vladivostok? I have some one to put in your charge, an English lady, who has been an inmate of my house for the last eighteen months. She now wishes to return to her own country. Will you be introduced now? I leave the hotel in an hour's time."

Combermere was at once chagrined and angry, but reflecting that he was figuratively speaking against a dead wall, he replied civilly that he would be pleased to be of use to the lady, and was left kicking his heels once more while the Baron went to fetch her. The moment Combermere's eyes fell on the sweet face of May Latimer he realized that a fresh force had come into his life, and that his visit to the wilds of Russia in the dead of winter had not been in vain. They shook hands as old friends might have done, their eyes communicated a complete understanding, relief and appeal in hers were met by loyalty and assurance in his, and the deed was done. But Combermere's extraordinary interview with the Baron was not over yet. When they were once more alone, that strange personage fired a fresh bomb at the Englishman's composure.

"She is charming, your country-woman," he said, in his excellent French. "Very simple and quiet, but, look you, she has a great destiny in her little hands. She has been so good as to teach my motherless children for the last two years. If you can persuade her to return and mother them, indeed, to become Her Excellency the Baroness Alkoff, then Monsieur, the concessions you so much desire will be yours."

Having thus delivered himself, the Baron made his adieu.

"Doty," muttered Combermere to himself. "Quite doty, and, poor buffer, he doesn't know it."

Combermere and May Latimer were fellow-travellers next day, but a good many hours elapsed, and they were far across the vast snow-clad steppes before Combermere ventured to tell her of the Baron's extraordinary speech.

She smiled a little, but almost immediately grew pale.

"He is not mad at all. Generally, he is the kindest of men. I was happy there, and I loved the children dearly. All was well until—until—he began to wish to change things."

"It would be a great position," said Combermere quietly. "He is certainly one of the richest and most powerful nobles in Russia."

"Yes," she admitted. "I know that, but I would rather die."

Combermere said no more. The rest of the journey was a dream.

At Berlin he changed his route, so as to be able to accompany her, and it was on the Hamburg boat, in mid-Channel that Combermere spoke the words which finally sealed the fate of the Alkoff concession. But his syndicate never knew that he had held it in the hollow of his hand.

## DELIVERANCES.

By J. W. Dawson.

In that sore hour around thy bed there stood

A silent guard of shadows, each equipped

With dart or arrow aimed against thy life.

Thy breath came slowly all that awful night,

Outside I heard the wind and earth at strife,

And on the window's ledge incessant dripped

The pitiless rain. At last I left thy room,

And passing out, upon its threshold's edge,

Who should I meet but Death! A wan, clear light

Fell from his fathomless eyes, his brow was gloom,

His rustling raiment seemed to sigh like sedge.

When the salt marsh-winds wall and beat thereon.

He paused, he turned; and while I stood and wept,

Behold! a crimson signal waved and shone

On the door's lintel, even such an one

As he obeyed in Egypt, and I knew

Death heard some higher summons and withdrew:

When I returned, like a tired child you slept.

## HELPING EACH OTHER.

In mountain climbing the members of the party are fastened together with a long rope, with the guide at the head. If one slips, the others brace themselves and save him from a fall which might mean death. If one of the climbers tires and proves unequal to the harder places, the stronger ones can help him along, or even lift him bodily over the rough or dangerous spots. All unite to save the strength of the weakest, to keep him with them and enable him to reach the coveted heights when they do.

How like life it is! We are all trying for the heights in some way. We all want to amount to something, to do something worth while. For we know that we are not here to do nothing. Yet some of us are weak and some strong. And to the weaker ones the helping hand of the strong is like the saving, sustaining rope of the mountain climbers. Those who are strong can save the weak from many a fall and hurt, perhaps from destruction, by being watchful and kindly and ready to help them over the hard places.

At the head is a divine Guide, strong, alert, ready to draw us upward, to save us from harm and danger, to help us to do the best that is in us. With the tie of love and service binding us to each other, and to Him, we can be sure that our lives will all count for good, and that we will reach the mountain tops in safety.—(Corra S. Day, in the Interior.)

## THE LEGEND OF ST. CHRISTOPHER.

By Agnes W. Storer).

Long, long ago—more than a thousand years and several hundred besides—there lived a mighty giant whose name was Offerus. His great desire was to serve the bravest and the strongest man in the world so he set forth on his travels intent upon finding such a master and determined when he found him to follow him.

After riding through the forests for many days Offerus at last heard the blare of trumpets and saw a great company of knights approaching. A gallant appearance they made in the sombre wood, curbing their gallily caparisoned horses and all paying homage, sometimes singly, again in groups of two and three, to a man who rode a little ahead and who was evidently the leader. Offerus rode up to one of the knights and asked who the great lord might be who rode in such state and who was attended by so many followers. "That is the Emperor," was the reply, "and moreover the bravest and strongest knight in Christendom. He has just defeated all the champions who would ride against him in the lists and is returning to his castle in triumph." "Aha!" said Offerus, "if your lord is the bravest and the strongest knight in Christendom he is the very master I am looking for and I will straightway enter his service." And so it came to pass that the giant joined himself to the train of the victorious emperor and went with him on the way to his castle and as he rode he sang this song:

"If he hath fear of no man,

"Then no man is stronger than he; He is brave and strong and mighty,

So the Knight my master shall be.

Now it so happened that this great company had not gone far upon its way before a sound of shouting was heard far ahead, and word was passed from one to another to turn aside down a by-path that branched to the left and to go softly to avoid notice if possible. "How is this?" said Offerus and yonder he comes."

"If he master to turn aside for anyone?" "There is but one in the world that he fears," was the reply; "that is the ferus, 'what need is there for our great fears the Devil,"" quoth Offerus, "the Devil must be stronger than he and I can no longer call him master." So saying he left the gay company of knights, grown so strangely silent and alone and unafraid approached the host that accompanied the Devil, and as he rode he sang:

"If yonder Knight fears the Devil,

The Devil is stronger than he; So I'll leave his train forever

And the Devil my master shall be."

Offerus told the Devil very frankly that he had joined his train because he understood him to be stronger and braver than the mightiest knight in Christendom, and the Devil told him that he had done well and that he was glad to have him for servant and friend. Furthermore he made Offerus ride beside him and entertained him with wonderful tales of his powers.

Now as they rode on their way they were obliged to pass by a hill of some size on top of which stood a little chapel with a cross of gleaming gold over its door. As they turned a sharp corner and the cross became visible a wonderful change came over the Devil. His loud voice died away to a hoarse whisper, he began to shake and tremble and even to grow smaller as he cowered down in his saddle. "What is this?" cried Offerus, "surely you are afraid?" "You are right," muttered the Devil, "I am afraid. Yonder shining thing—do you see it?—it is the sign of the One Who is mightier than I. One Who has conquered me." "Then," quoth Offerus, "if you are afraid of One whose sign gleams on the hilltop, you are no master for me. I will leave you and seek a master who has no fear." So he turned aside from the trembling throng that hur-

ried past the hill and began to mount its steep side, and as he climbed he sang:—

"If there is One the Devil fears,  
That One is stronger than he;  
So I'll leave the host of the Devil,  
And that one my master shall be."  
Presently Offerus came to the top of the hill and when he reached the door of the chapel two good brothers who had heard the sound of his horse's hoofs came out to meet him and to give him their blessing. When they had heard the giant's story they told him that he must stay with them over night and accept rest and food for himself and his horse, and that they would tell him in the morning what he should do to find the Master whom he sought.

When the morning was come the good brothers had a long talk with Offerus, in which they told him that the great Master he sought was Jesus Christ the Son of God—that He lived no more on earth, but sometimes came to visit those who served Him faithfully, and that the only way in which Offerus could find Him was by obeying the directions they would give him—humble and lowly as the task assigned might be.

"You are strong and great of stature, Brother Offerus," said the elder of the good brothers, "and hard by there runs a mountain stream that is sometimes swollen to a mighty torrent so that travelers cannot pass over it. Take you a stout staff from the forest and make your home in a simple hut that you will find beside the stream. Be ever ready to carry those who would cross over the swollen waters on your back, and if you fulfil your duty patiently and faithfully our glorious Lord will visit you some day and you can then offer Him your service."

Offerus promised to do their bidding and taking leave of the good brothers made the best of his way to the mountain stream, and as he went he sang:—

"I seek the Christ who knows no fear;

The strong and mighty One He;

If lowly service can find Him,

His humble servant I'll be."

So Offerus lived by the mountain stream, and when the waters were swollen and angry he carried those who would cross safely over on his back. At first he worked eagerly, and each night thought that he would surely see Christ next day. But the days grew to weeks, the weeks lengthened out to months, and at last the months became a year. Offerus grew weary of waiting, and sometimes when the weather was bright and clear and the stream so shallow that travelers could cross it without his help, he was almost discouraged. Then he would sing his song:—

"I seek the Christ who knows no fear,

The strong and mighty One He;

This lowly service will find Him,

And so it is best for me."

So the year wore away, and after that more weeks and more months. At last there came a day that tired even Offerus' great strength. The stream was a rushing torrent, and there had been an unusual number of travelers to be carried over from early morning till the sun went down. Offerus was just about to enter his hut for the night when he heard above the noise of the torrent the crying of a child. Tired as he was he immediately seized his staff and plunged into the stream to find on the other side a little child who seemed lonely and frightened. With a tender word of encouragement the giant took the little one on his shoulder and plunged once more into the raging waters. Then a strange thing came to pass. The child who had been so light at first began to grow heavy. With every step that Offerus took his weight increased until the great, strong man was well nigh overcome. Stumbling, clinging desperately to his staff, sometimes falling to his knees, but always rising again and pushing on bravely, Offerus at last reached the bank on his own side of the stream and

## BABY'S GREAT DANGER DURING HOT WEATHER.

◆◆◆◆◆  
◆ More children die during the hot weather than at any other time of the year. Diarrhoea, dysentery, cholera infantum, and stomach troubles come without warning, and when a medicine is not at hand to give prompt relief, the delay may prove fatal to the child. Baby's Own Tablets should be kept in every home where there are children during the hot weather months. An occasional dose of the Tablets will prevent or cure them if they come unexpectedly. ◆◆◆◆◆  
◆ Mrs. O. Moreau, St. Title, Que. says:—"My baby suffered from a severe attack of cholera infantum, but after giving him Baby's Own Tablets the trouble disappeared, and he regained health splendidly." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont. ◆◆◆◆◆

fell exhausted. When he recovered sufficiently to lift his eyes, behold, instead of the little child there stood before him the Christ! And he heard a voice, the sound whereof he never forgot, saying: "Offerus, My servant. I have watched thee and have seen how faithfully and how patiently thou hast performed thy labor of love. Because thou hast been faithful in a small duty and hast carried my servants willingly over this stream, I have deemed thee worthy to carry Me, thy Lord and Master, on thy back. Thy name shall be henceforth Christopher—the Christ-bearer, and by this sign all men shall know that I have accepted thy service."

Christopher fell to the earth again, unable to bear the sweetness and majesty of the Christ, and when he came to himself he was alone. Alone for any visible presence, but never really alone again.

And the travelers who passed that way heard ever after a voice that was both strong and sweet saying:—

"I have found the Christ, and I know not fear,

For strong and mighty is He!

I will serve Him and love him with gladness,

His Christopher ever I'll be."

—N.Y. Christian Intelligencer.

## LOOK TO THE CHILDREN'S TEETH

The startling revelation is made that of 500 New York school children whose teeth have been examined, only fourteen sets were perfect.

The investigation has just been completed at the health department. The children examined were between the ages of fourteen and sixteen years, and had received their "mercantile papers."

Among the 486 children whose teeth were in imperfect condition, 2,808 unsound teeth were discovered, of which number 2,551 with proper treatment can be saved.

Only twenty-five of the 500 had ever had dental treatment other than extraction, and of these only forty-one teeth had been filled.

This investigation should cause all parents to pay prompt attention to the condition of the teeth of their children. The chances are, that the most of them need treatment of some kind, and the sooner it is given the better for the children, and the less expense to their parents.

When baking potatoes in their "jackets," it is a good plan on taking them from the oven to make a small incision in each. The steam will then escape, and the potatoes be beautifully flourey.

Celery and Sweetbreads.—Cut cold sweetbreads into dice and add an equal quantity of chopped celery. Pour over this a good French dressing, and garnish with parsley.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Rev. Dr. Ramsey has resumed his pulpit and pastoral labors after holidaying at Norway Bay and down the St. Lawrence.

Rev. Robert Gamble, B. A., of Wakefield, took the services in St. Paul's last Sunday. Rev. Dr. Armstrong preaching semi-jubilee anniversary sermons at Wakefield.

Rev. John Hay, B.D., of Renfrew, was the preacher in St. Andrew's on Sunday. He will again fill the pulpit next Sunday. Dr. Herridge is given a fine holiday season by his people, but he always manages to arrange for the best of pulpit supply in his absence.

## TORONTO.

Rev. J. G. Potter, M.A., of St. Andrew's Church, Peterboro, was the preacher in St. Giles Church last Sunday.

Rev. Dr. Milligan, pastor of Old St. Andrew's Church is at present staying on the Isle of Orkney, and reports that he is greatly improved in health. He expects to return to Toronto this month.

A Canadian, Rev. E. A. Wicher, D.D., of San Francisco Theological Square church last Sunday. Wonder if this influential congregation can induce Dr. Wicher to return to his native land?

The Ewart Missionary and Deacons Training Home has entered into possession of its new premises at 60 Grosvenor Street, Toronto, and everything is being got in readiness for the next session, which opens at the beginning of October. The new training home, which is a finely equipped building with spacious grounds, will accommodate thirty resident students.

The death is announced of Rev. J. B. Duncan, father of Rev. J. McD. Duncan, D.D., associate editor of our Sabbath school publications, aged 85 years. Mr. Duncan was one of the strong men in the Church some years ago, but latterly has been living in retirement. He held charges at Perth, Chicago, Forest, Paisley, and Parry Sound. He is survived by six sons and two daughters.

The members of the Woman's Foreign Missionary Society in connection with College Street Church held a pleasant meeting to bid farewell to Rev. Henry Anderson, who with his wife has been on furlough in Canada for a year. They have gone from here to Springfield, Mass., where they join other missionaries returning to India. Rev. Dr. Gilray presided at the meeting and delivered the farewell address.

Rev. Alexander Esler, formerly minister of Cooke's Church in this city, but now devoting himself to evangelistic work, "has just completed," says the Philadelphia Westminster, "two weeks of very successful meetings in the tent at Westmoreland and E Streets. The message from Mr. Esler and the gospel singing of Mr. Patterson have been the means of helping Kensington and Frankford very much."

It gives us pleasure to note that Rev. Dr. Pitblado, some time ago reported as dangerously ill, is now making satisfactory progress toward a complete recovery.

The first consignment of frozen pigs from China to London has just been unloaded from the steamship Palermo in the Albert docks. There were in all 4,463 frozen carcasses.

## EASTERN ONTARIO.

The Kinburn Sunday School picnic at Marshall's Bay was a decided success.

Rev. J. W. S. Lowry and family, of Fitzroy Harbor, have been visiting friends at Kinburn.

Rev. W. J. Knox, of Calvin Church, Pembroke, has returned to work, after a few weeks' holidays spent in Western Ontario.

Rev. Dr. McMillan, a former pastor, but now of St. Matthew's, Halifax, has been preaching in St. Andrew's, Lindsay, and renewing old friendships.

Rev. W. W. Peck, M.A., has resumed his pastoral duties at St. Andrew's, Arnprior, after a pleasant two weeks' cruise on Lake Ontario.

Rev. P. W. Anderson and family of McKay Presbyterian church, returned last week from their vacation at River Desert, Que. Mr. Anderson occupied his own pulpit on Sunday.

Rev. Mr. Brokenshire, who has been supplying the pulpit of Mill street church, Port Hope, has been invited to continue his services, which have proved most acceptable to the congregation.

Rev. W. C. McIntyre, pastor of the First Church, Ogdensburg, N.Y., and his mother, Mrs. W. D. McIntyre, of Newington, were recent visitors of the latter's sister, Mrs. (Dr.) McDalruid, of Maxville.

Says the Winnipeg Free Press:—Rev. R. W. Dickie, pastor of the Presbyterian church in West Selkirk, and one of the best known preachers in Manitoba, has received a call to Ross avenue church, North Toronto, and will accept. He is a graduate of Manitoba College, and was the first Presbyterian missionary to the Yukon.

## WESTERN ONTARIO.

Rev. W. H. Sedgewick, of Central church, Hamilton, has been preaching at Burlington.

Rev. Colin Fletcher of Thames Road occupied the pulpit of Knox church, Listowel, last Sunday.

Rev. R. Stewart, Motherwell, was the preacher in St. Andrew's church, Stratford, last Sunday.

Rev. T. H. Mitchell, pastor of New St. James' church, London, having returned from his vacation, occupied his own pulpit at both services last Sunday.

Rev. A. McVicar, B.A., of Atwood, is called by the congregations of Essex and Willis, Presbytery of Barrie. Mr. McVicar is also called to Rothsay and Cotswold, Presbytery of Sauguen. Stipend promised \$900, manse and three weeks' holidays. Provisional arrangements were made for the induction to take place on Thursday, the 9th of September at 2.30 p.m. at Rothsay. Rev. Mr. McNamara, moderator, to preside, Mr. McKay to preach, Mr. Currie to address the minister and Mr. Cranston the people.

Seldom has the little village of Weston seen so sad and impressive a funeral as that of John and James Hamilton, the two sons of Rev. R. M. Hamilton of Weston, who were drowned some days ago at Muskoka. The whole village was in mourning, and many were the floral tokens and expressions of kindest sympathy tendered to the parents. Rev. Dr. John Neill of Westminster church, Toronto, and an old friend of Rev. Mr. Hamilton, conducted the service, and the church was filled with friends of the drowned boys. Twelve classmates acted as pallbearers.

## MONTREAL.

Rev. W. D. Reid, B.D., of Taylor Church, has been spending a few days in camp at St. Andrew's East.

Rev. W. R. Cruickshank, D.D., was the preacher in Calvin Church last Sunday; and Rev. C. H. Stewart, of Winnipeg, in Crescent St. church.

St. Paul's Church, closed for the 29 August and 5th Sept. will be reopened 12th Sept. Rev. Dr. Barclay officiating at both services.

The Rev. Dr. Campbell has returned to town from Cap a l'Aigle. During the holidays he also visited New Brunswick, Nova Scotia and Prince Edward Island, investigating the fungi of these provinces.

'Park St. Louis Church' is the name selected for a new place of worship at the corner of Mance street and Atlantic avenue, in the north end of the town of St. Louis. Quite a large number of Presbyterians have moved into this locality from down town of late and it has been decided to build a church for their accommodation as soon as possible. Three lots have been secured, and it is hoped to have the building ready for occupation before Christmas. The land is about five thousand and six thousand dollars, and will be constructed so as to be enlarged conveniently when the necessity shall arise, as it is likely to do before many years. The Presbyterian Union has promised a liberal amount towards the building fund and Crescent Street Church is understood to have offered a thousand dollars to start the cause.

## YOUNG PEOPLE'S SOCIETIES.

Under date, July 30th, 1909, Rev. Dr. MacTavish, of Kingston, convener, has issued the following circular:

The General Assembly's Committee on Young People's Societies is hereby called to meet in the school room of St. James' Presbyterian church, Toronto, Wednesday, September 8th.

The following are some of the items which should receive attention: (1.) Report of Committee on Literary Studies, Rev. A. Shepherd, convener; (2.) Report of Committee on Bible Study, Rev. J. J. Monds, B.A., convener; (3.) Report of Committee on Programme on Young People's Day, Rev. R. G. MacBeth, M.A., convener; (4.) Report of Committee on Daily Readings, Rev. W. R. McIntosh, B.D., convener; (5.) Appointment of writers of Topics of Presbyterian Record; (6.) What action, if any, should be taken, in view of the decision of the Assembly, regarding amalgamation of committees on Sabbath Schools and Young People's Societies; (7.) How to give effect to the recommendations adopted by General Assembly; (8.) Shall the schedules be received; (9.) Appointment of Committee to attend to emergent business; (10.) Literature for 1910; (11.) Organization and further development.

It is important that you attend the meeting, but whether you can be present or not, you can greatly assist me by giving your views, in writing, regarding any features in our work, and especially regarding any of the items mentioned above.

N.B.—Special rates to Toronto at the time of the meeting, on account of the Exhibition there.

On Sept. 1 next the recently enacted Hungarian Immigration law will come into operation. The law contains several strong regulations for the protection of emigrants, and provides for the creation of an emigrants' fund. Worthy of note is the stipulation forbidding, under pain of severe punishment, emigration to Brazil and Canada.

**STORMONT W.C.T.U.**

The annual meeting of the Stormont County W.C.T.U. was held in Warner's Hall, Millie Roches, on August 20, beginning at 2 o'clock. The president, Mrs. Bigelow, called the meeting to order, and Mrs. (Rev.) Harkness, of Cornwall, gave a very helpful Bible reading, followed by a season of prayer, in which five of the members led.

In the absence of the recording secretary, Mrs. D. D. McIntyre, of Avonmore, Mrs. E. H. Brown, of Cornwall, was asked to take her place during the convention.

The following ladies were appointed a Committee on Resolutions: Mesdames Warner, Huff, McMillan, Jardine and Sheldon.

The reports of the different departments were given by the superintendents as follows: Mrs. (Rev.) Harkness, Cornwall, Evangelistic Work; Mrs. Jardine, Newington, Lumbermen's Missions; Mrs. Warner, Cornwall, Press Work; Mrs. McMillan, Finch, Anti-Narcotics; Mrs. Kirk, Finch, (read by Mrs. McMillan), Juvenile Work; Miss McLean, Finch, Flowers, Fruit and Delicacies; Mrs. Binnie, Cornwall, Systematic and Proportionate Giving; Mrs. Bigelow, Sheek Island, Scientific Temperance; Mrs. Cline, Cornwall, Railroad Work.

These reports were considered very satisfactory and were adopted.

The County Corresponding Secretary's Report, read by Mrs. Warner, showed that there were five unions in the county, with 104 regular and 27 honorary members, and four Bands of Hope, with 150 members. This report was adopted on motion of Mesdames Warner and Binnie.

The following unions reported: Cornwall, by Mrs. (Rev.) Sheldon; Cornwall, "Y," by Mrs. Sheets; Avonmore, by Mrs. Hough; Gravel Hill and Monkland, by Miss Robinson and Miss Coulter; Finch, by Mrs. McMillan.

A resolution of sympathy was ordered to be sent from the convention to Mrs. J. D. MacLennan, Cornwall, in this her time of sorrow and bereavement.

The President read a letter from Mrs. Stevens, Provincial Vice-President, showing the appalling condition of the white slave traffic in our land.

Shortly after 4 o'clock the children came in, filling the front seats. Miss Bigelow gave a fine recitation, and Master Marlin Manson delighted all by a sweet solo. Mrs. McMillan aroused the patriotic and manly spirit by her helpful talk, and Miss Robinson held them as under a spell while she taught some very important truths. Mrs. Binnie and Mrs. Harkness also said very encouraging words to the children. The singing of a spirited song brought a very nice children's meeting to a close.

The election of officers and superintendents of departments resulted in the re-election of all, viz:

President—Mrs. Bigelow, Sheek Island.

Vice-President—Mrs. Binnie, Cornwall.

Corresponding Secretary—Mrs. McDermid, Avonmore.

Recording Secretary—Mrs. D. D. McIntyre, Avonmore.

Treasurer—Mrs. J. J. McMillan, Finch.

Superintendents—Evangelistic Work, Mrs. (Rev.) Harkness; Scientific Temperance, Mrs. Bigelow; Temperance in Sunday Schools, Mrs. McGill, Cornwall; Mothers' Meetings, Mrs. J. D. MacLennan, Cornwall; Press Work, Mrs. A. E. Warner, Cornwall; Franchise, Mrs. Bigelow, Sheek Island; Systematic and Proportionate Giving, Mrs. Binnie, Cornwall; Lumbermen's Mission, Mrs. Jardine, Newington; Juvenile Work, Mrs. Kirk, Finch; Anti-Narcotics, Mrs. J. J. McMillan, Finch; Fruit, Flower and Delicacies, Miss McLean, Finch; Railroad, Mrs. J. H. Cline, Cornwall.

At the evening meeting an interesting paper on the late Frances Willard was read by Mrs. Fleming; and it was ordered that a letter be sent Sir Frederick Borden expressing appreciation of his stand regarding the matter of liquor in the militia camps.

**WESTERN INDIAN MISSIONS.**

At a meeting of the Indian Missions of the Presbyterian Church, held at Manitoba College, the work being done at the Jeffrey school, Swan Lake, Portage la Prairie and at Swan Lake was reported on favorably. Regret was expressed at the departure of Miss McIlvanie from Swan Lake (and Mr. and Mrs. Hendry from Portage).

Reverend Mr. Stephens reported good work at Pipestone. Missionary Coleman reported on Chinese work in this city, stating that there were 1,000 Chinamen here, of whom some 100 attended Sunday Schools.

The estimates for the schools of Pipestone, Rolling River, Okanes, Lizard Point, Birtle, Hurricane Hills, and other points were considered and passed. The general policy of the church in regard to missions was also considered and discussed.

The highly successful work done at the File Hills' reserve was a matter for special consideration. This year the 25 families of Indians, of whom the heads are ex-pupils of the school, are having marked success in their farming. It is expected they will harvest 90,000 bushels of grain as this season's crop.

During the sessions Rev. Dr. Hart occupied the chair, and Rev. Jas. Farquharson acted as secretary. Rev. Principal Patrick also attended and the following outside delegates: Rev. Mr. Strachan, Arcoia; Rev. M. McIvor, La Riviere; Rev. F. A. Clare, Balcarres; Rev. Mr. McLaren, Birtle; Rev. Thurlo Fraser, Portage la Prairie; Rev. M. Stephens, Reston.—Manitoba Free Press.

**U.S. RELIGIOUS CENSUS.**

Standing out as a conspicuous feature of a bulletin issued on 29th August by the census bureau entitled "census of religious bodies," is the fact that out of a church membership in the United States in 1906 of nearly 33,000,000, males formed considerably less than half of the total.

Of the total church membership reported by the various religious bodies, and classified by sex, 41.1 per cent. were males and 58.9 per cent. were females. Among the Protestants the difference was greater, only 39.3 per cent. being males, while in the Roman Catholic Church the males formed 49.3 per cent. of the total membership.

Fewer males than females were found among the Latter Day Saints, the Lutherans, Disciples, Methodists, Baptists, Presbyterians and Protestant Episcopalians, the percentage of male members decreasing in the order shown, and there being but 35.5 per cent. male among the Episcopalians. Among the Christian Scientists, only 27.6 per cent. were males, and of the Shakers, but 21.3 per cent., but in the Greek Orthodox Church, 93.9 per cent. were males.

Other salient features of the report show that there were a billion and a quarter dollar invested in church edifices, and that every day eight new churches sent their spires skyward.

Of the total estimated population of continental United States in 1906, the church members formed 39.1 per cent., as against 52.7 per cent. in 1890. Of this, 6.4 increase, the Roman Catholic Church is credited with 4.4 per cent., and the Protestants with 1.18; the remaining being divided among all other denominations.

The total church membership for 1906 was 29,936,445, of which number the Protestants were credited with 20,287,742 and the Roman Catholics with 12,079,142. Of the Protestant bodies the Methodists numbered 5,749,837; the Baptists, 5,662,234; the Lutherans, 2,112,494; the Presbyterians, 1,830,555, and the Disciples or Christians, 1,142,359. The rate of increase shown for the Roman Catholic Church is 93.5 per cent., which is more than twice that for all the Protestant bodies combined.

**BRITISH AND FOREIGN.**

The Zionists of Constantinople entered the name of Enver Bey, one of the most prominent of the Young Turks, in the Golden Book:

Sir Wm. Macgregor, late governor of Newfoundland, who is accompanied by Miss Macgregor, has been on a visit to Aberdeenshire.

The death is announced at Belfast, of the Rev. Dr. Petticrew, aged 78, one of the leading ministers of the Irish Presbyterian Church.

Rev. D. Mackintosh, St. Kentigern's Lanark, having translated the National Anthem into Gaelic, set to music, sent a special copy to the King, and received a reply.

Lord and Lady Aberdeen visited Lurgan and took part in the opening of a public park. The countess later in the day received and replied to an address from 2,500 school children.

The number of persons in receipt of poor law relief in London on July 17 was 116,877—527 fewer than at the corresponding date last year, and representing a rate of 24.2 per 1,000 of the population.

The city of Abesha in Central Africa now has the French flag hoisted over it, after some hard fighting. The population of this town is about 10,000, composed chiefly of Mohammedan negroes and Arabs.

Professor Robinson, Professor of Anatomy in Birmingham University, was recently appointed to the Chair of Anatomy in Edinburgh University in succession to the late Professor D. J. Cunningham.

Last month was so unusually wet, even for Ireland, that farmers were unable to spray their potato crops properly, with the result that blight has made its appearance. Fortunately, however, it has not proved general.

Lack of work in New Zealand is driving many to emigrate to Australia. The government has been spending \$12,000,000 a year on works for the unemployed; this year only \$7,000,000 is available. At present 130,000 persons, or nearly one-seventh of the population, depend on the state for their livelihood.

It is reported that Persia has now offered the ex-Shah Mohammed Ali an annual pension of \$75,000 on condition that he will release the jewels enumerated in the national inventory or inform the government how he disposed of the missing gems. It is believed that Mohammed Ali will accept this new offer and that he will go to Russia within a few weeks.

About 1,500 towns and villages in Germany still own, and have owned from the middle ages, so much common land that their inhabitants pay neither rates nor taxes. Five hundred of these towns and villages derive so great a rental from their lands that they are able on New Year's day to pay every citizen a bonus of from \$25 to \$100 as his share of the surplus revenues.

Pathetic indeed is the condition of the young Shah of Persia. His father, the late Shah, has been deposed, and the boy, who is only eleven years of age, weeps incessantly for his father. His advisers insist upon his immediate marriage, which he resists. A rumor that he had attempted suicide was put in circulation, but it is now stated that it was an attempt by his father to assassinate him. The boy ought to be at school instead of being the centre of reported intrigues. Such a condition can only arise in nations not governed on Christian principles.

He who catches the one great thought of purpose in life has heard the first syllable of God's message to him. And after the struggle by which he consents to God's will in him, renouncing selfish desire, welcoming trying conditions, accepting a stern commission, always the angels come and minister to him. You shall know you have seen yours; for he will have brought you heaven's sure token, a heart at rest.

## HEALTH AND HOME HINTS.

Peach leaves make a delicious flavoring for custards and milk puddings. Use them in summer when possible.

**Breakfast Rolls.**—At night take one pint sweet milk, lukewarm, two eggs—butter size of a walnut, three tablespoons yeast, flour enough to make it the consistency of biscuit-dough; let it stand until morning, then roll thin as for biscuit; cut in circles about four inches in diameter; butter the surface and fold together; when the rolls are quite light, bake them in a quick oven.

**Delicious Veal.**—Take a veal steak from the round bone, cut off all the fat and cut out the bone. Cut into pieces the desired size, then dip first in crumbs, then egg, crumbs again, and then into the egg again. Fry in an iron spider till a light brown, cover and turn a low flame for one hour. The milk will be all absorbed by the meat and the meat will be so tender only a fork will be needed in cutting it. I always season my bread crumbs before breadening any meat.

**Buckwheat Cakes.**—For a family of several persons, take four large coffee cups full of buckwheat flour, one of Indian meal, one large cooking spoon of molasses, one tablespoon of salt, good yeast sufficient to rise it; mix to batter, with warm water over night. In the morning dissolve one teaspoonful of saleratus, and add to the batter. Thin it properly, if too thick, and bake on a hot griddle, and you will have the most delicious cakes you can wish for. Have at least a pint of this batter left over in the fall. Set it away in a cool place, and the next evening mix your cakes to this as before without adding any yeast, and proceed in this manner all winter.

## MAKING SOUPS.

The proper preparation of soup is of great importance in all households. It is at once an economical, wholesome and savory form of nourishing food. No soup should be used the same day it is made, on account of the impossibility of removing all the scum and fat. A shank bone of beef with a fair amount of meat 't on should be put in cold water and left to simmer gently over a moderate fire all the preceding day, and the liquid allowed to get cold at night so that the layer of fat (which can be used for other purposes) may be easily removed. Now proceed in this way:—To the clear, fat-free soup, add half a teacupful of well-washed pearl barley or rice; and the cheap kind of rice does just as well as the best for this. Now add also a few cut-up vegetables, pepper and salt, a sprig or two of herbs tied together, a little pea-meal, any cold potatoes left over, and let the whole simmer together, without removing the remains of the meat and bones. Great care should be taken not to let it boil away. The result of this simmering will be to supply the dinner-table with some nice, warm, comforting soup, very different to the weak, greasy liquid which so often goes under the name of soup. It is a very common mistake with all the cooks, except the very best, to put too much water to their materials for soup. The result is a plentiful supply of weak, tasteless liquid, instead of a smaller quantity of strong, good soup. While the addition of various kinds of vegetables, and of pea-meal, rice, or pearl barley is all very good, still, these various things are not absolutely necessary. A few thin slices of raw potatoes, or cold potatoes, and a few crusts of bread will answer well enough, and a good, wholesome relishing soup will be the result. All the cooks prefer beef to anything else for making soup. And there is a good deal of truth in the instinct which leads the sick person to prefer beef-tea, and the healthy laboring man to buy a couple of pounds of beef instead of double the quantity of any other meat. Beef contains most iron, which in the state of oxide is one of the chief constituents of the blood.

## SPARKLES.

She—"Sometimes you appear really manly and sometimes you are quite effeminate. How do you account for it?"

He—"It's hereditary, I suppose. One half of my ancestors were men and the other half women."

Sapleigh—"Queer fellows, these poets. There's one, for instance, who speaks of 'an aching void.' Now, how can there be an aching void?"

Miss Blunt—"Have you never had a headache, Mr. Sapleigh?"

"I wonder if there isn't some way we can get our candidate to advocate good roads?"

"Give him a motorcar."

Bashful Youth—"Miss Bella, does—does your mother object to my coming here so much?"

Fair Charmer—"Oh, I think not. I heard her telling papa the other evening that you merely came to pass away the time—you didn't mean anything serious."

Ethel—"But why does your father object to him?"

Edith—"Oh, just so that he can say, 'I told you so' after we are married, I suppose."

He speaks of his immediate family." "Yes; he married a widow with seven children."

"Instantaneous would be a better word."

The truculent-looking tramp knocked boldly upon the door of Mrs. Skimpole's country cottage. He had heard that Skimpole was out of town.

"Well," said Mrs. Skimpole, appearing suddenly before him, "and what do you want?"

"I want a shilling," was the reply. "It's a 'ard life, an' work ain't what it used to be, an' what with a wife an'—"

"Very good!" cut in the housewife. "Here is a penny."

His lip curled as he regarded the coin haughtily.

"And what d'yer think I'm goin' to do with this?" he snarled.

"Well," said Mrs. Skimpole sweetly, "perhaps you had better give it to some poor beggar!"

Adversity, sage, useful guest,  
Severe instructor, but the best;  
It is from thee alone we know  
Justly to value things below.

The story-teller was telling stories. "It is a curious, but nevertheless absolute, fact," he said, "that, when I used to live in the sheep-rearing district in Derbyshire, I knew an old man who used to wander about picking up and selling the wool which the sheep scratched off their backs by rubbing against the hedges. The old fellow was somewhat of a butt in the neighborhood; but he stuck to his work, un-mindful of jeers, wandering miles over the hills every day, silent, absorbed, and untrifling. Well, now, how much do you suppose that old boy left when he died? Just guess, now."

"One thousand pounds?" opined one auditor.

"Five thousand?" said another.

The raconteur shook his head.

"Not a blessed ha'penny!" he replied.

## THY NEIGHBORLY STARS.

I have not studied up on stars;  
Know nothing of the Dipper's ways:  
Am ignorant of things on Mars,  
Or whether life on Saturn pays.  
Old Jupiter I know by sight,  
And brilliant Madame Venus, too,  
I recognize when in the night  
Her beauty looms up in the blue.

For Ursa Major, he may be,  
For aught I either know or care,  
A very bright and heavenly  
Sort of celestial Teddy-bear.  
But they know me when I pass by—  
At least that's what I like to think—  
For every time they catch my eye  
There isn't one that doesn't wink!

## THE LITTLE TREE.

In the middle of the wood stood a great pine tree, with many pine at its foot. The mother pine was so tall that she could look over the heads of all the other trees, but the little one was not larger than the ferns and yellow violets that grew around it. "Stand up straight, my dear," said the old tree.

"Yes, mamma," said the baby pine, "you always say that."

"Of course," said the mother pine. "How I should feel if you grew up with a crook in your stem! I knew a little tree once that was not careful to stand straight, and so all its life it bent to one side. One night there came a great wind, and the crooked tree went down with a dead-fall crash, and it carried with it an owl's nest that was built in its top, and broke all the eggs. Just think of that! Now if you will do as I say, you will grow up a tall, straight pine, and the jolly little sunbeams will call on you first in the morning and stay with you longest at night."

"I will try my best, mamma," said the good little tree, and it drew itself up. Now it happened to be Arbor Day, and the children were hunting for a tree to transplant.

"Oh, look here!" called Violet. "Here is a dear little pine, and it is just as straight as an arrow!"

"So it is!" said the other children. "This is just the one for us." Then they dug up the tiny tree and planted it beside the schoolhouse with due honors.—Selected.

## SNAP SHOTS BY A PASSING PREACHER.

In a certain Texas town I was introduced to "the secretary of the boosters." Over his desk I saw the motto of the boosters: "Don't Knock. Push!" Good, I like that. If local conditions are just to your liking, don't sit down and grumble. Get up and help bring about a better state of things. Don't be a sore-head finding fault with everybody and everything saying, "They ought to do better." "They ought" to do something to help the town.

You are a part of "them." Quit your kicking of them, and go out and kick yourself out of your soreheadedness and laziness, into respectable activity. Are "they" to pull you and your load of grumbles while you do nothing but "knock"? Quit it, for shame, and push, helping make things go.

All about the town I saw these sensible words: "E is a good town. We can make it better. Push!" That is sensible. Don't be satisfied with the good. Push on to the better, and from the better on to the very best that is possible.

And don't forget that bigger population and bigger business are not the biggest things for a town. They may be desirable. But take better care of the present population. Better walks, better streets, better houses, better schools, better churches, better morals, better religious life—these make a town fit to live in, these make it great, these mean true prosperity.

The church, as well as the towns, has its knockers, who ought to be pushers. There is badly needed a second blessing, a conversion of the lazy knockers into active, hopeful pushers. Mark Twain said the reason he allowed his boat companion to do all the rowing was not because he was lazy, but because it made him sick to ride backwards. If you can't row, be ashamed to knock those who are doing it. If you can't row and can't quit knocking, be ashamed of yourself and get off the "old ship of Zion."—By A. Passing Preacher in the Canadian Presbyterianian.

An ingenious woman protects her cookbook, while using, and at the same time keeps it open at the right page by laying over it a piece of window glass of the required size that is neatly passe-partouted and has a ring glued on to hang it up with.

**Grand Trunk  
Railway System**

**MONTREAL**

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

4.40 p.m. (daily)

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

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

**Pembroke, Renfrew,  
Arnprior**

and Intermediate Points.

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**Algonquin Park,  
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PERCY M. BUTTLER,  
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TRAIN SERVICE BETWEEN  
OTTAWA AND MONTREAL VIA  
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b 8.15 a.m.; b 6.20 p.m.  
VIA SHORT LINE FROM CENTRAL  
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b 4.00 p.m.; c 8.25 p.m.

BETWEEN O T T A W A, ALMONTE  
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BROKE FROM UNION STATION:

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Trains Leave Central Station 7.50 a.m.  
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12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 85 Sparks St., and Cen-  
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Compare our prices with the prices elsewhere  
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Fine quality. Tailor Made Shirts \$1.00.

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Write for our market card. Wire  
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Are in every respect a  
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Thoroughly Cured by the Fittz  
Treatment—nothing better  
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Clergymen and Doctors all over  
the Dominion order it for those  
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Successors to Walker's

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**"ST. AUGUSTINE"  
(REGISTERED)**

The Perfect Communion Wine.  
Cases, 12 Quarts, \$4.50  
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**J. S. HAMILTON & CO.,**  
BRANTFORD, ONT.  
Manufacturers and Proprietors.



## OTTAWA.

Sculptural Competition of Designs  
Two Monuments.

1. Competitive designs are invited for two monuments, one to the memory of the late Honorable George Brown and the other to the memory of the late Honorable Thomas D'Arcy McGee.

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

3. The competition is open only to artists resident in Canada, and artists of Canadian birth residing

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

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

6. The author of the best design will be awarded the commission of the work, the second best \$500.00 and the third best \$300.00.

7. The models and all communications regarding the matter shall be addressed to

Advisory Art Council,  
Care of Department of Public  
Works, Ottawa, Canada.

The designs must be delivered before the 1st day of February, 1910. They will be kept from elsewhere.

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

Notice of the award will be sent to each competitor.

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

By order,

NAPOLEON TESSIER,

Secretary.

Department of Public Works,  
Ottawa, August 17, 1909.

Newspapers will not be 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 8th October, 1909, for the conveyance of His Majesty's Mails, on a proposed Contract for four years—times per week each way between Cornwall and Warina, six times per week; Cornwall and Warina, three times per week; Bonville and Cornwall, six times per week; Monckland Stn. and Strathmore, six times per week; Monckland Stn. and Warina, six times per week, from the Postmaster General's pleasure.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Cornwall and offices en route and at the Office of the Post Office Inspector at Ottawa.

G. C. ANDERSON,  
Superintendent.

Post Office Department, Mail Service Branch, Ottawa, August 26th, 1909.

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Reserve . . . 400,000

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Per Cent. on your balances and is  
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Scotch Tweed Skirts

21/- IN STOCK SIZES CARRIAGE PAID IN THE U.K. 21/-

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its pleasant flavour and the  
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mouth, and, of course, you  
will soon see how splendidly,  
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Of all chemists, in tins, 6d., 1s., and 1s. 6d.  
New glass jar with sprinkler stopper, 1s. set

## POCKET MONEY

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

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

Synopsis of Canadian North-  
West.

## HOMESTEAD REGULATIONS

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

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

G. E. Kingsbury

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TELEPHONE 242.