

# Dominion Presbyterian

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OTTAWA

WEDNESDAY, JULY 22, 1908.

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## I PRAY FOR YOU

BY EMILY STUART LAWRENCE

I know not what the pain that lies—  
The hidden pain so hard to bear—  
Deep in your heart and through your  
eyes  
Asks me for sympathy and prayer;  
But deepest sympathy I feel  
In answer to its mute appeal.

It may be God has given you  
Some task that to the utmost tries  
Strength, courage, patience, true love,  
too,  
Until your fainting spirit cries  
Beneath its load, and One draws near  
Who waits the feeblest prayer to hear.

Perhaps the friend that most you loved  
and trusted as a friend indeed,  
In time of sorest stress has proved  
Untrue, a wind-tossed, broken reed  
And all the confidence of years  
Has passed away in burning tears.

I do not pray that God will take  
This sorrow from your life; ah, no!  
I only pray that he will make  
It work for good to you, and so  
Bring you rich gain in coming years  
For all your losses, griefs and tears.

It may be Death has passed your door  
On cruel mission bent, and left  
A loneliness that evermore  
Remains with those by him bereft.  
The shadows of a grave may lie  
Upon your heart, across your sky.

Some living trouble, worse to bear  
Than those with dead forms laid  
away,  
May dwell with you, and ever share  
Your sweetest hour, your brightest  
day;  
Laying its hand on every joy,  
Touching all gladness, to destroy.

Whate'er it be, this grief that lies  
Deep in your heart, its presence  
there  
Cannot be hid, but through your eyes  
It asks for sympathy and prayer;  
And so this one thing, dear, I do,  
With earnest heart I pray for you.

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**BIRTHS.**

At Nananee, Ont., June 24th, 1908, to Mr. and Mrs. Willis J. Campbell, a son.

At St. Andrew's Manse, Bendale, to Rev. and Mrs. Malcolm McArthur, a son, Neil Murray.

At Monknetto, on June 19, 1908, the wife of George Miller, of a son.

On July 6, 1908, a daughter to Mr. and Mrs. J. P. Copland.

On July 12, 1908, to Mr. and Mrs. Tom Wilson, of Cannington, Ont., a daughter.

**MARRIAGES.**

At Toronto, on June 25, by the Rev. A. Logan Geggie, William Lorne Judge, of Goderich, to Frank Beatrice Irvine, daughter of the late Andrew Irvine, of West Toronto.

On June 17, 1908, at Mount Pleasant Presbyterian Church, Vancouver, B.C., by J. W. Woodside, Helen Miller, only daughter of Mr. and Mrs. Thos. Laing, Toronto, to Emil Hallman, of Vancouver, B.C.

At St. Andrew's Church, Montreal, on June 24, 1908, by the Rev. J. Edgar Hill, B.D., D.D., Kate Kay, daughter of David Seath, to Joseph Hodge Copeman.

At the Manse, Rosseau, Ont., on June 17, 1908, by Rev. R. Drinnan, George Henry Stoneman, of Latchford, Ont., to Catherine Jane (Kate), daughter of Mrs. MacMillan, of Maple Lake Station, Ont.

At the residence of the bride's parents, on July 8, 1908, by the Rev. J. M. Kellock, M.A., Annie Janet Craig, to Chester Wylie Orr, both of Riverfield, Quebec.

On June 24, 1908, at the residence of the bride's mother, Toronto, by the Rev. John Neil, D.D., Marion, daughter of the late Alexander McGill, of St. Thomas, and of Mrs. McGill, to John Adair, of Walkerville, Ontario.

At Lunenburg, on July 7, 1908, by Rev. G. W. Mingie, M.A., Cory Elburn Weryly, of North Lunenburg, to Florence M., daughter of James P. Coughler.

At the residence of the bride's uncle, Victoria Avenue, Chatham, on June 17, 1908, by Rev. A. H. McGillivray, M.A., of Chatham, assisted by Rev. R. J. Wilson, M.A., of Vancouver, B.C., Miss Lucy Mary McKellar to Arthur Garfield Northway.

On June 24, 1908, at Erskine Church, Montreal, by the Rev. Dr. Mowatt, Ruth Marguerite, daughter of Mr. and Mrs. Peter Laing, to Ross H. Macmaster, son of Mr. Wm. McMaster, Montreal.

**DEATHS.**

At the home of her son, Peter McNaughton, Alexandria, on June 19, 1908, Isabella Cameron, a native of Scotland, and widow of Donald McNaughton, aged 77 years.

At Cornwall, on July 7, 1908, Samuel Cline, in his 83rd year.

Suddenly, at Toronto, on June 22, 1908, J. T. Johnson, in his 57th year.

At Lochiel, on June 28, 1908, Harriet Maclean, daughter of Duncan Maclean, of Charlottenburg, and widow of Alex. McGillis, aged 88 years.

On July 3, 1908, at his brother's home, in Tunbridge Wells, England, Rev. Archibald Grace, of Alia Lebad, India, son-in-law of Mrs. Anna Ross.

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## NOTE AND COMMENT

A British fleet of 301 vessels, the largest ever assembled in the world, was mobilized for the annual manoeuvres in home waters.

Australian Endeavorers have recently sent \$1,000 to the fund for the erection of a Christian Endeavor building in Boston. The fund now amounts to \$40,000, and legacies to the society amounting to more than \$100,000 have been promised.

The greatest temperance society in the world is the Sunday School. It has contributed more than any other organization to the education of the public conscience in reference to the monster wrongs of the liquor traffic and the sin of drunkenness.

Sunday School scholars of Great Britain support twenty missionaries on the foreign fields. The enormous importance of the Sunday School may be seen from the fact that on the continent of Europe there are 23,000 schools, 100,000 teachers, and more than 2,000,000 scholars.

McClure's Magazine has concluded its series of articles on Christian Science. The closing number dealt with Mrs. Eddy's strange method of interpreting the Bible. She practically reconstructs it, adding sentences and words to suit her own purpose. It is, of course, the crudest and absurddest of Bible expositions.

Suffragettes tried to storm the British House of Commons, but were repulsed; despite many ruses, and twenty-nine demonstrators were arrested by London police after several hours of rioting. Twenty-seven suffragettes were sent to jail in London for obstructing the police at the Parliament Buildings on Tuesday.

The Pan-Anglican Congress in London, which concluded on June 24, was a wonderful gathering. From every corner of the empire, from every quarter of the civilized world, and from parts of the earth still peopled with heathen, went a host of delegates, representative of the English Church and its large family of daughter churches. At the closing service \$600,000 was laid on the altar as a thank offering.

At the great Sunday School Convention in Louisville, Ky., the following figures were reported for the United States and Canada: Number of Sunday schools, 170,023; officers and teachers, 1,594,674; number of scholars, 13,515,498. Over 19,000 cradle rolls are in existence. Nearly one million Sunday school scholars have united with the Church during the past three years in the United States and Canada.

Whiskey is getting a bit uneasy in the west, says the Christian Guardian; the Western Canadian Wine and Spirit Trade Review has made its appearance, volume one, number one being dated Winnipeg, June 1908. Evidently one purpose of this interesting journal is to get ready for the local option fight that is sure to be on in the provinces of Manitoba and Saskatchewan. The tone of the Review may be judged from the heading of one of its leading articles: "Are the Presbyterian General Assembly a Set of Self-Righteous Pharisees and Canting Humbugs!"

One trouble with the Russian Government is shown by the recent sentence of only three years in prison for criminals found guilty of actually killing eighty-four persons, seventy-three Jews and eleven Christians, in the massacre at Bialystock. This, notwithstanding the fact that the government is executing eight persons a day for political offenses, many of the "offenses" being acts that would be permitted in Germany.

Although the Government of Russia seems to have obtained control of the situation, and has no fear of immediate revolution, a state of siege is practically proclaimed over most districts of the empire. Eight persons, on an average, are executed every day, and thousands are imprisoned and sent to Siberia for political offenses, without form of trial. The prisons are overcrowded and in horrible condition.

It is not always victory for local option in the United States, as the following will show: Forty-five saloons were opened in some of the most prominent residential districts of Philadelphia, June 1, by order of the license court, despite the most earnest protests of thousands of Philadelphia citizens whose homes are menaced by the invasion of King Booze. The patrons of the new gin mills drank toasts to the judges who had betrayed their duty and responsibility in granting these licenses.

The Westminster, of Philadelphia, very truthfully remarks: "The church in the house" finds the religious paper a constant benediction. It elicits the interest of the children and helps guide their thoughts. Religious journalism is the only kind that is free from offence. It sifts out the evil and shows us the world at its best. Character is the result of many forces, and none more so than a journal whose trend and purpose lifts the mind into the clearer atmosphere of truth.

A few outstanding statistics relating to the Presbyterian Church in Canada will be interesting: The church has 7 synods, 64 presbyteries, and upwards of 2,000 ministers and missionaries at work in Canada. There are 145,375 families, 264,999 communicants, and about 200,000 teachers and scholars in the Sabbath schools. The church contributed during the year \$646,102 for missions, and for all purposes \$5,619,749. Of these sums \$184,360 was raised by the Sabbath schools and young people, and \$135,095 by the Woman's Home and Foreign Missionary Societies.

"The wakening of China, which now seems to be near, may be traced in no small measure to the hand of the missionary," said Tuan-fang, Viceroy of Hunan. "For this service you will find China not ungrateful." Less than 70 years ago the Protestant missionaries in China had only six converts. To-day they have over one hundred and fifty thousand communicants, which means not far short of seven hundred thousand adherents. In Japan, effective missionary work has been going on for a little over twenty years, and to-day there are fifty-five thousand converts. In Korea, Christianity is spreading at an amazing rate, especially in the northern provinces.

There will always be a wide difference in the conduct of a reputable and a disreputable lawyer. Take the case of a barrister who has just made a deliberate statement of what he called facts to the court. A statement that his opponent in turn positively denied to be true, and as deliberately pronounced to be untrue. Let us turn from this revolting picture and consider for a moment the character and conduct of such an advocate as the late Christopher Robinson—a man whose statement of fact, or of law, was regarded with confidence and respect by the bench, the bar and the public. Whenever a dishonest, scheming, unprincipled man becomes a barrister we may rest assured that his conduct at the Bar will be in keeping with his ill reputation. And on the contrary, whenever a man studious, upright and honorable is chosen all who have to do with him will realize that the law is indeed what it is claimed to be—a noble and learned profession.

The visit of King Edward to the Czar, says the Herald and Presbyter, may have a good effect in Russian internal affairs. The advice of the Czar's ministers is often bad, and that of most of the grand dukes of his family worse. King Edward is a man of the world, who understands pretty well the principles of modern government, and who, without straining his prerogative, or exciting any opposition, has vastly strengthened his power. He is able to give the Czar some valuable lessons in statecraft, and it is not impossible that his visit and influence will contribute to the cause of Russian liberty and good government. If the matter were discussed he would be able to show the Czar the necessity of a parliamentary government, and how a king's position can really be made more important by concessions to modern ideas. Many of the English have looked with coolness on the king's visit because it seemed an approval to Russian oppression. Hardly so! The visit was mainly social, but the influence of the King on the Czar is likely to be for good.

Trinity church, New York, is a very rich corporation. It owns city property worth, according to various estimates, from \$39,000,000 to \$100,000,000, the larger figure being, probably, nearer the real value. The property yields an enormous revenue, just how much is never stated. Those who make inquiry secure only the assurance that it is used for good purposes, and are referred to the church's year book in which it is stated that Trinity maintains trade-schools, parochial schools, missions and sundry kinds of philanthropy. All these things are good in themselves, but their goodness is sadly discounted if half is true of what is said of the character of Trinity's property. In the current number of Everybody's Magazine there is a description of the tenement houses and their property from which the church derives its great revenue which causes more than wonder. They are said to be far the worst tenements in New York, breeders of disease and immorality. Other managers of tenement houses are constantly making improvements for the comfort and benefit of the occupants, while Trinity's management seems only concerned to get large rents at no matter what cost to the physical and moral health of their tenants. Charities from such a source are a mockery.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWSTRUE RELIGION THE BASIS OF  
FREEDOM.\*

By Rev. Professor Jordan, D.D.

This day is set apart by a certain section of the Protestant world to do honor to a great leader. Those of us who are not "Orangemen" are prepared to do justice and render grateful homage to the memory of a great man. We are prepared, also, to admit that it would be well if the Protestant pulpit paid a little more attention to history and biography as two of God's great books. We are not ready to accept a Church calendar: our fathers cast that off in their fight for freedom. When it comes to fighting for freedom, there may be loss, the small things have to be sacrificed in the supreme effort to hold fast the essentials. But this truth we must hold fast, which the calendar in its own way tries to express, viz.: that our religion and our social privileges have come to us, not through centuries of silent space, but through the lives of men and women like ourselves, through the toils of heroes and the tears of martyrs. We must place in the centre the life of our Master; but there are many lives which embody His teaching and reflect His glory, and through these we may find suggestions as to the varied meaning of divine revelation.

If we wish to deal with the history of our own race in a sermon, why do we take a text from the Bible which comes to us from a different race? Because we find in it the great principles of personal liberty and social progress. When we survey briefly the position to which our text relates we find suggestions of permanent and universal significance. Here is Judaism, a perfected system claiming finality and beginning to crush the souls it was meant to guide. The deliverance comes not through scepticism, not through mere discounted rebellion, but through a new revelation in Jesus. Freedom and joy came to these Galatians through Paul's enthusiastic preaching of this new gospel. The power of living purely was exemplified in Paul. He preached out of a deep experience: he had thrown off a tremendous burden and entered into a larger life. They caught something of his spirit, and, in a measure, tasted the same life. But when the first enthusiasm had passed they were attacked by fierce supporters of Judaism and found that it was difficult to be free. To enjoy liberty you must have clear, intelligent principles; after the hour of enthusiasm there must come the calm personal faith that can meet the attacks of the stern traditionalist.

Now we can take this situation and apply every point in it to the history of our race and our own life with its varied problems.

The Christian Church of the middle ages had become similar in spirit and method to that ancient Judaism. It claimed finality and perfection, yet there was much corruption and much noble life was hampered and crushed. The efforts to reform gently from within failed, and the great movement that we call "The Reformation" became absolutely necessary. Taken in its broad features the Reformation is a movement in which we glory and of which there is no need to be ashamed. Every young man should read Motley's History of the Dutch Republic; he would learn that William of Orange came of noble ancestry, and that a small country may play a great part. The political history

we cannot now discuss; but as we look back we must acknowledge that it was good for the nation to have done with the Stuarts, and by a drastic constitutional change to lay the foundation of real constitutional government and religious toleration. We may feel sympathy for Irish Roman Catholics who suffered for their loyalty to King and church; but if freedom was to be won there was no other way possible.

Who were the men who fought these battles? When we give due honor to men of science and philosophy for their contribution we can claim that the supreme battles were fought by men who were inspired by personal loyalty to Jesus Christ. In France the Roman Church succeeded largely in casting out the Protestants, and she has paid a terrible penalty. First, in becoming corrupt and time-serving, and, second, in being rejected by the mass of the nation. We ought to thank God that in Britain nonconformity was not crushed; but through powerful processes, that are not yet ended, men of different forms of faith learned to live together.

In this great movement "the foolishness of preaching" has been honored of God and has played a great part in bringing comfort, inspiration and guidance to struggling men. Behind preaching there is this grand assumption that in every soul, in every hearer, there is a capacity of hearing the voice of God.

We can have sympathy with those Galatians. To maintain true liberty is a difficult task. Not by scepticism can it be maintained, but only by a pure, positive faith. Men cannot live on mere negation. A great historic church, with elaborate machinery, will always be stronger than the sceptical, indifferent crowd. But the attempt to force all Christians into one fold has had its trial and failed. In this land there must be liberty for all who obey the common law. The best way to protect our religion is by making it more intelligent and pure; a real service to God our Father and our fellowmen.

## THE UNFAIRNESS OF STATISTICS.

(By Ulster Pat.)

I read that at a Toronto gathering a Rev. Isaac Hess said that the kids the women of North America wear "between their waists- and their elbows" costs \$20,000,000; that they spend \$13,000,000 on poodle dogs; that the people spend \$14,000,000 on chewing gum, \$170,000,000 on confectionery, \$700,000,000 on jewellery and silver plate, \$300,000,000 on millinery and dress goods, an equal sum on tobacco, and \$1,200,000,000 on whiskey and beer, while the highest amount given in one year in Canada and the United States for missions has been \$8,000,000—price of a hair-cut for each Christian. It is right and proper to condemn extravagance and costly silliness, such as keeping poodle dogs and using chewing gum. But the expenditure on confectionery and jewellery, millinery and dress goods is not all waste, and since the speaker did not tell us, and we have not the means of knowing, how much of it was necessary, he would have done well to omit them altogether. As to beer and strong drink, both are not only unnecessary but pernicious, so the full amount of that expenditure is worse than wasted; and the figure indicates but a small part of the waste that evil entails.

It is, however, to the latter part of this statement that we stake the strongest objection. It assumes that every man, woman and child in this Dominion and the neighboring Republic is a Christian and therefore is, or ought to be, a supporter of missions. Now this has only to be stated to show its absurdity.

A large proportion of the money so raised is for "home missions" to the very people who are included in order, one might suppose, to belittle what the churches are really doing—though, of course, Mr. Hess was not conscious of this. It is a popular fallacy that to become a Christian, a teetotaler, or to give up smoking or any other bad habit, tends to render a man stingy or selfish. The reverse is true. The drinker or smoker spends money freely upon himself or his boon companions, which the transformed or reformed man spends upon his family, with something over to aid others and support good works. But here such statisticians as Mr. Hess come in and help the scoffers in propagation of their fallacy, and many a Christian who is not a public speaker or writer does his little to spread the evil report. There are stingy Christians; but they are a small number, and they lose spiritually out of all proportion to what they gain materially. Instead of telling their neighbors of such, the brotherly part would be to pray in secret that they may see their folly, cease to be losers, and become gainers. This is a case in which the fervent love of brethren should cover faults.

It may surprise you, Mr. Editor, that I should believe anything so manifestly absurd; but it does appear to me that the average Christian—real, not nominal—gives more for what he regards as "God's work" than the average unbeliever spends for the wasteful things mentioned. Here again the statistics work unfairly. In each branch of "church work" the proportion per member is quoted as if that were the whole. And while ALL that is spent on drink and tobacco, etc., is included, the Christian does much that cannot be tabulated, in helping the poor, assisting those in difficulty, aiding the unfortunate, relieving the distressed, and a thousand and one ways the world never hears of.

Another mistake of the Church is calling what is done for men's comfort, or even what ministers to pride, "God's work." It may be necessary to have a place of meeting; but the luxurious temples, the grand organs, the chimes, the choirs—all these things, while they may be lawful, are as little connected with the service of God as are our ceiled dwellings, expensive furniture and lawns. Giving to them is not even "liberality" in the true sense of the word. One great evil in calling them so is that we thereby take from the sacredness of home. That was the plan established by God for His service. There Adam trained Abel and Seth. In the home Abraham ruled for God's glory. Isaac and Jacob brought up their families in the nurture and admonition of the Lord. The people of God had their stated assemblies, but it was at home that the true Israelite was to teach his children and "talk" of the things of God.

As Ruskin points out, our church architecture is the sign and the outcome of the severance of our religion from our daily life. And the result has been, is, and must continue to be, disastrous to the family and to the Church.

Orillia, Ont.

The choir of Knox Church presented their leader, Mr. J. A. Aridge, with a mahogany music cabinet and a beautiful chair on the eve of his marriage.

Rev. D. C. Hossack, of Deer Park Church, has definitely resigned his pastorate, and will sever his connection with the ministry at the end of this month. Rev. G. R. Fasken, of St. Paul's Church, will act as Moderator until the vacancy is filled.

\*Notes of sermon preached in St. Andrew's church, Ottawa, 12th July, 1908, from the words "Stand fast therefore in the liberty, etc." Gal. 5:1.

## THE CAMPAIGN AND THE CONGREGATION.

By "Ralph Connor"—Dr. C. W. Gordon.

The congregation is the first consideration of the Church, and its interests first and last must at all costs be preserved. It is from the standpoint of the congregation that I, a pastor, wish to estimate the permanent value of the Simultaneous Evangelistic Movement. My observation of the workings and effects of this movement has not been as widely extended as I should have liked, but it has been as close and careful as I could make it, and the results of this observation I venture to offer to my brethren the pastors, and to the congregations under their charge.

At the outset let me say very frankly that I have no confidence in the Simultaneous Movement as a substitute for the congregation and the minister. Considered as such, it is at once a delusion and a peril. The minister who hopes to build up his congregation by a series of evangelistic campaigns, simultaneous or other, is doomed to disappointment and heartbreak. The building up and the extending of the Kingdom of Heaven in this world of ours by any such means is much too easy and too cheap a business. Upon the congregation and its steady influence in the life of a people, upon the minister and his unflinching and unwearied fidelity day in and day out, backed up by the loyal cooperation of his people, it is that the Church has learned to rely for permanent and vitalizing power.

A few obvious considerations may serve to emphasize this fundamental position.

The congregation is organized out of the people of the community for the promotion of godliness among its members for their edification in the faith, and for the upbuilding of character.

The congregation is the religious home of the people, the center of their social life, the place of their recreating, the spiritual nursery of their children and growing youth.

The congregation is the training-ground for service in the extension of the Kingdom of Heaven; the ground where men are disciplined, instructed, outfitted for the enterprise of world conquest.

The congregation, in short, is the permanent, the vital and vitalizing unit in the grand army of the church militant. For these and other reasons it is that I say that the test of value for any institution, association, scheme, or movement sever, is its final effect upon the congregation.

As a minister of the congregation it is my God-given charge to guard against anything that tends to impair the efficiency, lower the vitality, or disintegrate the spiritual fiber of my congregation.

The question for us ministers therefore to answer is reduced to this: "How will the Simultaneous Evangelistic movement affect my people and myself? Shall we together be left fitter for the fight when the campaign is over, or not?"

Let us look at this Simultaneous Movement as a method of evangelism. Its differentiating features are mainly these three: first, decentralization, many centers being occupied instead of one; second, federation of existing organisms as integral units; third, the variety of appeal, all classes and conditions being reached.

The value of the campaign must be determined by the effect of these three features upon a congregation's life. First, decentralization. The special advantage of this method is at once apparent. The evangelism is carried

on by districts in which the individual congregations are co-operating units. Hence the immediate effect here is the stimulation of these congregations.

Second, the federation of existing organizations. This is the strongest feature of the movement. The congregation with its organization intact under the leadership of its minister and its subordinate officers goes into the campaign, passes through it, and emerges with its cohesion unimpaired and its organic unity unbroken, vastly fitter for its work. Incidentally it has learned the great lesson that for the best results enthusiasm and consecration must be organized.

Third, the variety of appeal. The immediate effect of this feature upon the congregation is not at once apparent, but a little thought and this will appear. By the many-sidedness of its approach to the life of the community the campaign suggests to the congregation at once the possibility and the scope of its work.

Looking at the Simultaneous Evangelistic Movement broadly, we discover certain very important and far-reaching effects. The very magnitude of the movement, its powers to unify the various denominations, its impact upon the life of the people at so many different points,—these, with other features, arrest attention, shatter the settled indifference into which the unchurched have been allowed to fall, remove the preoccupation in the cares of this life which has proved so deadly a foe to the spirituality of church members, and concentrate the minds of people of all classes steadily upon the great facts of our holy religion. The marvelous effect of this steady, continuous concentration we can hardly estimate. The primary fact in our religion is God. From the dim obscurity of forgetfulness as the mind is turned fixedly in his direction God begins to emerge, his infinite spiritual resources of the church are discovered anew, and men are moved to prayer.

Further, under the impulse of this movement the attention of the church is turned upon the field of its great enterprise, and with wide open eyes she stares upon a whole new world lying round about. The searchlight is flashed upon the enemy and the startling discovery is made that all unawares he has made entrance to fortresses and within lines of defense hitherto considered impregnable. Into the social life, into the business life, ye, and into the very home life of the people, he is discovered to have made his deadly way. Then, too, in the new and clearer atmosphere that gathers about the Simultaneous Movement the church discovers fields of conquest vaster and more magnificent than she has ever imagined.

Thus by the vision of God and the vision of the world needing God, the church stands better equipped and more eager to essay her great attempt.

As the movement progresses, also the church becomes aware that before her very eyes there is going on a demonstration of the possibilities of achievement hitherto forgotten or never known. Sinners are actually being saved, the lost sinner of the slum and the saloon, and the respectable sinner of the select circles of an unsmelted society. Homes that have been broken and hearts that have been impaired by sin are made whole and sweet again. This demonstration of achievement stirs like a bugle call minister and people to heroic endeavor. At this point may be suggested a result of almost infinite importance. The congregation, led into this fight by its minister and office-bearers, realize, the

rank and file of them, that this business of evangelism belongs to the congregation equally with its leaders. Men and women line up in the front rank who formerly were content to follow far and safe in the rear. The new joy of doing thrills their hearts and calls them out into the open.

But now the question is being asked by very earnest ministers and church members: Do these results in any large degree actually follow the Simultaneous Movement? The answer is assuredly in the affirmative, provided two conditions are fulfilled. First, the congregation must go into the campaign thoroughly prepared and thoroughly organized for the business of life saving under the direct leadership of minister and officers; and second, when evangelists have left the field the same organized body under the same leaders must follow up till results are conserved. These two conditions being fulfilled, the Simultaneous Evangelistic campaign will undoubtedly leave the congregation organized, disciplined, invigorated, and eager to advance under the banner of the Son of God as he goes forth to war.

## GIVE GOD HIS DUE.

By C. H. Wetherbe.

There is not a person in all of our land at does not constantly owe something to God. In a great sense all people are His debtors, and yet there are but comparatively few of them who recognize their obligation to Him. Very many, who are very particular to render their dues to their fellow-men, are letting their debts to God go unpaid and unheeded. They are far more just to human beings than they are to God, the superlatively greatest of all beings. The late Dr. Horace Bushnell, a mighty minister and notable author, said:

"All that can be said for the moralist, all that he will say for himself, is that he has had it for his law to speak the truth, fulfil his promises and deal fairly by his fellow-men. Still it is not, and has never been, his aim or object to do what is right to God; and that is a matter of much higher consequence and more necessary to his real integrity. God is a person, as truly as men are, more closely related to us than they, a better friend, one who has more feeling to be injured than they all, claims of right more sacred. What, then, does it signify that a man gives up their due, and will not give God His?"

It signifies that a mere moralist is far away from God. It signifies that such a person has no just appreciation of the fact that if there were no true God he himself would have no morals; of any worth, either to himself or to society. The moralist, in our land, owes all of his best qualities to the fact and force of Christianity. The man who despises Christianity and Christian churches shows contempt for the very things which make him respectable in the best society. All property in Christian communities is worth more to its possessors than the same amount would be worth in a country where there is no Christianity.

Unconverted, reader, you are largely in debt to God. Why do you withhold from Him His dues? You say that you are honest, and that you pay all of your debts; but the truth is, you make no effort to pay God His dues.

Next meeting of Barrie Presbytery will be held at Barrie on 15th September, 1908.

Barrie Presbytery has agreed to establish a fund for the payment of the expenses of the commissioners to the General Assembly, and appointed a committee consisting of Rev. Dr. McLeod, Rev. G. I. Crow, Rev. A. A. Amos and Mr. J. J. Brown to work out the details and to report at the September meeting of the Presbytery.

SUNDAY  
SCHOOL

# The Quiet Hour

YOUNG  
PEOPLE

## SAMUEL REJECTED BY THE LORD.\*

### Receiving Orders.

Saul's orders were explicit enough. He might or might not wish to obey them; he could not fail to understand them. Samuel brought them himself. He recited them with an almost horrible plainness and minuteness. He added the most impressive sanctions. He was the veritable voice of God; and he appealed to the memory of a bitter and hated national experience. In the days when Israel was in sore straits Amalek had been a treacherous and cruel enemy. She had not fought fair. She had fallen upon the rear of the camp, where were the women and children, the aged and infirm; she had brutally put the helpless to the sword and butchered the defenseless without pity.

Samuel, to whom the story was familiar and the vow sacred, called upon Saul to redeem what he sincerely regarded as a duty laid upon the nation by God; and Saul, in summoning his army together at Telaim, virtually accepted the responsibility of the vow. Samuel's orders and Saul's conduct cannot be rightly judged from the standpoint of twentieth century morality. What might be all wrong in us may have been all right in them; which does not at all relieve us from the even more pertinent conclusion that what we deem wrong in them is much worse in us. It is the conduct and character of Saul, not of Samuel, in relation to this particular event which call for consideration and study.

### Saul's Pledge.

What then was Saul's notion of his duty? One may judge something from his action. He raised no question as to the justness of the campaign. The campaign was conducted with Saul's characteristic precision and despatch. Stopping only to advise the Kenites, as a friendly tribe, to remain neutral, he swept swiftly upon the very citadel of the enemy, captured it, and put to the sword every member of the tribe except such as he made prisoners or those who had found safety in flight. In other words, the whole temper of his campaign indicates that Saul had accepted Samuel's orders in good faith as a veritable commission from God. The sacred character of the campaign was emphasized by Samuel and accepted by Saul. Amalek was "under the ban." Every Amalekite and everything pertaining to Amalek was solemnly set aside as "devoted to the Lord." According to the ideas sacredly held by Saul and Samuel alike, not one solitary item of things "devoted" could be used for any purpose whatsoever.

How did Saul discharge his duty? "He smote the Amalekites throughout all their holdings and utterly destroyed all the people with the edge of the sword" (vs. 7, 8). "But"—and notice the reserve—"but Saul and the people spared Agag, king of Amalek, and the best of the sheep and of the oxen, and of the fatlings and the lambs, and all that was good, and would not utterly destroy them; but everything that was vile and refuse—that they destroyed utterly" (v. 9). Why these exemp-

tions? This was what Samuel asked Saul. And this is what Saul answered Samuel.

The rebuke of Samuel is one of the noblest utterances in recorded speech. The heart of it is the heart of true religion. There is no true religion apart from the word and will of God. "To obey is better than sacrifice; to hearken than the fat of rams" (v. 22). Saul's success had turned his head; alas! it had also changed his heart. His pride overflowed. To commemorate the victory he "set him up" a "place," or memorial arch, at Carmel (v. 12); and there can be no doubt that Agag was spared only that he might be brought back in chains to grace the triumph of the army. This, then, was the sin of Saul—that under pretense of serving God fully he used the commission of God to promote personal ends and to minister to personal vanity. The act itself was unworthy; but more than that it showed the man himself to be unworthy. God was not affronted by Saul's want of reverence. He was jealous for the good of the people. A man who could not obey could not lead. Saul might claim that outwardly he had done substantially all that was necessary in the premises; but God's test was not in the act itself so much as in Saul's temper. Saul in this issue, as in an earlier issue of obedience when he disregarded Samuel's orders in the matter of offering sacrifice, disclosed his real thought about loyalty to God. He would be loyal only so far as his own interests were not imperiled; when they were threatened he would look out for himself. Religion of that kind is but a refined form of selfishness. It means, when the truth is told, that Saul was disloyal at heart. His obedience was in the interest of self; and the assertion of self is the root of all disloyalty and irreligion.

I will govern my life and my thoughts as if the whole world were to see the one and to read the other; for what does it signify, to make anything a secret to my neighbor, when to God all our privacies are open?

Now to the end that we each one shine in his measure, we must learn to turn ourselves often toward Him from whom our light is derived. Were we more in the mount with God, our faces would shine more with mercy.—Robert Leighton.

"What are you doing to make the gospel known to others?" is the question regularly asked of applicants for membership in a Korean church. In one instance an unsatisfactory answer was taken to indicate that the applicant was not yet truly converted. Could every church member in America today give a satisfactory answer to this question? What are you doing to make the gospel known to others?

Be true to your own church. Give it a hearty and loyal support by word and deed. Remember that it belongs to you; that it is a part of your religious life; that in it and by it you are being trained for usefulness here and immortality hereafter; that its honor is much in your keeping; that its growth and purity are affected to the extent of your influence by what you say and do; that the people who have faith in your word will look upon it largely according to representation, and that with its good name and prosperity, are bound up the glory of the blessed Jesus. Then do nothing to injure its reputation, or to weaken its power for good or to mar its fellowship.—Dr. Thomas Parry.

## CRITICAL MOMENTS.

Every now and then come critical moments, when we have to make a deliberate choice, when we have to give our thought and our will to what is to be done, when there is no longer room for mere impulse, but the circumstances compel us to know fully, as fully as our capacities will enable us, what it is that we are doing.

Such times may no doubt vary very greatly in importance. They may be supreme moments in our lives, and on our decisions may depend the whole current of the rest of our days. One road may lead us straight to nobleness of soul, to truth of character, to purity of heart; the other may lower us permanently to a different rank in the spiritual estimate. Or again, the decision may have no more importance than it gets by being deliberate and expressing the real act of the will.

But in either case, what is the light that shines upon our path, what is the aim at which our eye is gazing? At these crises, when, if ever, the whole soul is called forth, what is the determining question in our minds? Is it the question of duty and of duty only? Then surely, if ever, we ought to be able to rise to the dignity of self-sacrifice. Then surely, if ever, we ought to be able to rise to the dignity of self-will, and above every attraction that can draw the soul, ought to stand that one desire to do what is really right which God has set before the conscience as the image of his very self.

Compel yourself to recognize that all else will certainly perish, all that you can enjoy, all that you can win, all that you can do, but that the one eternal thing on earth is the duty that has been done in it, or the duty that has been left undone; and when you have done that, you will have for your own the single eye that lights up all the nature; and till you have done that, you will find the sentence true to the letter of yourself and of all your life: "The light that is in thee is darkness, and how great is that darkness!"—From "Helps to Godly Living," by Frederick Temple, D.D.

## MY BIBLE.

My Bible is all the dearer to me, not only because it has pillowed the dying heads of my father and mother, but because it has been the sure guide of a hundred generations of Christians before them. When the bountiful innovators offer me a new system of belief (which is really a congeries of unbeliefs) I say to them: "The old is better." Twenty centuries of experience shared by such intellects as Augustine, Luther, Pascal, Calvin, Newton, Chalmers, Edwards, Wesley, and Spurgeon are not to be shaken by the assaults of men who often contradict each other while contradicting God's truth.—Dr. T. L. Cuyler.

## A RESOLUTION FOR EVERY MORNING.

"I will this day try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking, cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and childlike faith in God."

\*S.S. Lesson, 26th July. 1. Sam. 15.73-28. Golden Text.—Jehovah our God will we serve, and unto his voice will we harken. Josh. 24.24.

**"THE MORNING LIGHT IS BREAKING."**

By Abbott E. Kittredge, D.D.

The hymn which begins with this cry of triumph, we have sung very many times, but we can sing it to-day with an assurance never known before. In the closer union of the mission boards of our own country and Canada, and in the grand result of the conferences of the past two years, which looks to the complete evangelization of the fields now occupied, we see that the day of small things has passed, and the great army is preparing for a united and determined forward movement. God is giving to His church the faith, which is the very substance of the final triumph, so that it is no longer merely possible, or probable, but certain, and this is arousing an enthusiasm in all believing hearts.

We see this in the largely increased gifts of the past year. It has been a year of financial anxiety, one of the "panic" years in our national history, and yet the contributions for Foreign Missions in our own church are larger than ever before, and the same is true of the other branches of the Christian Church.

Then with this increasing interest and growing enthusiasm at home, there are many signs of promise in heathen lands, which strengthen our faith that "God's time to favor Zion, yea, the set time, is come." In China, the national inertia of ages is being thrown off, steps are in progress towards a Constitutional monarchy, and in one section of the Empire the Christian's Bible has been adopted as a text book in the secular schools, because the official mind regards that book as the explanation of our higher civilization.

In Japan, there is, among the educated classes, a dissatisfaction with the Buddhist religion, and the native Christian Church has grown so strong that its pastors and officers are claiming to be able to care for their churches, a large portion of which are now self-supporting.

In India, there is a widespread religious restlessness, a longing after a soul peace, which Hinduism does not give, and a growing eagerness to know about Jesus Christ. In my recent visit I found in Bombay, Madras, Lahore, and in our own Aroet Mission, the same wonderful fact, that villages which only a few years ago were hostile to Christianity were now sending requests for Bible readers to come and teach them the truth. But all these pleas had to be refused, because there was not money enough in the treasuries of the boards to permit of any enlargement of the work.

Thus God is throwing wide open the doors of the world for the entrance of the Gospel, and by His spirit He is making hearts eager for the glad tidings, and it is for us to prove our loyalty to our glorious Leader by gifts so liberal that our missionaries may enter every open door, lifting up Jesus the Crucified One, who gives rest to the weary and heavy laden, and is the Bread of Life to starving souls.

An intelligent Hindu said to me, "If the religion of Jesus is from God, and His words are the words of God, then that is what I with thousands of others want. For our religions are the speculations of man about God, but man is finite and cannot know the infinite." Now because we know that God was in Christ, know that He is the light of the world, know that the infinite love embraced all sinners, and that He would not that any perish, let us keep step with the Providence of our covenant-keeping God, and count all things as loss, that Christ may be glorified in the speedy redemption of the whole world.

"The morning light is breaking." May the baptism of entire consecration to the will of God fall upon the members

of our General Synod, kindling an enthusiasm for service, which will reach to all our churches, and making the coming year glorious in the history of the kingdom of our Lord and Saviour.—N. Y. Christian Intelligencer.

**THE CONFESSION OF SELF-DEFENCE.**

When a Christian does something that he has to defend before a fellow Christian, he is pretty sure to be in the wrong. To be on the defensive, as to our personal practises, is to proclaim openly that we have doubts of their rightfulness whether any one else has or not. The apologetic look or word of the Christian worker, whether layman or minister, who makes for the smoking car as he boards a train with fellow Christians, is pitiable evidence of his own uneasiness and self-condemnation. To go through life indulging in any practise of which we instinctively say, "I know this seems wrong, but I assure you it is not," is to be cumbered with a burden of self-defence that God never intended any man to carry. We ought not to have to defend our actions; they ought to defend us. And they will, when they are clean away from any border-line of uncertainty.

**IT IS BETTER.**

Keep a smile on your lips; it is better  
To joyfully, hopefully cry  
For the end you would gain than to  
fetter  
Your life with a moan and a sigh.  
There are clouds in the firmament ever  
The beauty of heaven to mar,  
Yet night so profound there is never  
But somewhere is shining a star.  
Keep a song in your heart; it will  
lighten  
The duty you hold in your hand;  
Its music will graciously brighten  
The work your high purpose has  
planned.  
Your notes to the lives that are sad  
denied  
May make them to hopefully yearn,  
And earth shall be wondrously glad  
denied  
By songs they shall sing in return.  
Keep a task in your hands, you must  
labor;  
By toil is true happiness won;  
For foe and for friend and for neighbor,  
Rejoice there is much to be done,  
E endeavor, by crowning life's duty  
With joy-giving song and with smile,  
To make the world fuller of beauty  
Because you were in it a while.

**PRAYER.**

We beseech Thee, O God, to save us from empty profession and mere lip service in the Christian life. We thank Thee for the assurance that Jesus Christ is indeed the way the truth and the life. Help us to accept Him sincerely, to trust Him fully and to serve Him faithfully. Thus may our lives be strong and calm, unshaken by life's tempests, and unmoved by the waves of loss and sorrow. Built upon the eternal rock, may we be a refuge and a help for others in distress. Grant that the evidence of Christ's power to save may be so manifested in us that we may be His witnesses continually, and everywhere may men be persuaded that in Him alone can true security and perfect peace be found. Amen.

To see that by being holy, you bring to their true depth and lustre those qualities which, faded and dull, they honor still among themselves—that is the strongest influence which can go forth from you to make your brethren rise up and go with you to God.—Phillips Brooks.

**SERVING THE CHURCH.\*****Some Bible Hints.**

"Amiable," "lovable," must be the adjective of all things connected with religion; if not, they are not yet connected with religion (v. 1).

"The thing you long for, that you are." Test your religion by the extent of your desire for the church (v. 2).

You are dwelling in God's house if your spirit is there, though sickness keep your body at home (v. 4).

All lowliest service for the church is glorious. Who would not rather wash Christ's feet than place a crown on the head of an earthly king? (v. 10).

**Suggestive Thoughts.**

All service of men serves the true church, for her interests are as broad as mankind.

At bottom, we serve the church not by doing but by being.

Let Christ choose for you your service in the church, and accept it, whether it is high or low in men's eyes.

Service of the church, if it is genuine, will be put first, far above the service of self.

**A Few Illustrations.**

Servants of a household must be in the house; you cannot serve the church and stay at home.

Employers like workmen who identify themselves with the establishment, and make its honors theirs. So let us identify ourselves with the church.

We often long to see Christ. But we can see Him in the church, which is His body.

Is a soldier only for battles? No, but for hard marches, dull camps, and monotonous drills. So a Christian must sometimes expect dull routine in his church work.

**To Think About.**

Do I live for the church?  
Has the church always the first claim upon my time?  
Am I proud of the church's success as of my own?

**A Cluster of Quotations.**

We are the members of the "body of Christ"; He is the head. Be careful, then, for the head suffers with the body.—J. Wilbur Chapman.

We are members of one another because we are members of the same head.—F. B. Meyer.

There is no such thing as a church of God in which the spirit of God does not reside.—Arthur T. Pierson.

Only Christ can influence the world; but all that the world sees of Christ is what it sees of Him in the life of His followers.—Henry Drummond.

**DAILY BIBLE READINGS.**

M., July 27.—Grace given to each. Eph. 4: 1-7.  
T., July 28.—Serving in worship. Acts 2: 39-42.  
W., July 29.—By endurance. Acts 8: 1-3.  
T., July 30.—By obeying. 1 Sam. 15: 19-22.  
T., July 31.—By shining. Matt. 5: 13-16.  
S., Aug. 1.—By praise. Ps 100.  
Sun., Aug. 2.—Topic—Songs of the Heart. VIII. How can we serve the Church? Ps. 84. (Consecration meeting.)

Do not allow clouds to get 'nto your soul. The clouds came upon John, the Beloved, but he gave us nevertheless apocalyptic visions of transcendent glory. They came upon John Bunyan, but in the very midst of them he dreamed an immortal dream.

\* Y. P. Topic, Aug. 2.—How can we serve the church? Ps. 84.

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

Rev. Alfred Thompson, a Unitarian minister at Dudley, England has renounced that Body, and returned to the Evangelical faith. Giving his reasons, he said inter alia:—"As to modern Unitarian theology, I find it lacks the splendid breadth and charity, the humanity and intensiveness of Theodore Parker, Channing and Martineau. In spite of official protestations to the contrary it is in practice narrow, negative and rigid. But what most condemns it is that it does not issue in a deep, warm, strong spiritual life. It lacks a dynamic, a driving force. And so I turn my back not on the breadth of its few choice souls, but on the narrowness of its rank and file, not on its great teachers, but on its weak disciples; not on its past, but on its present and its future, for I am convinced, with Martineau, that Unitarians are not to have a share in the future of English Christendom. Most of all, I turn from the Unitarian Church because it does not take that high Christian view of religion which finds its culminating point in Jesus Christ. To me, Christianity without Christ as centre is as meaningless as the solar system without the sun. But the Christocentric position is not agreeable to modern Unitarianism. For these reasons, as well as for others, I turn again to the warmer, clearer, and, as I now think, more liberal atmosphere of Evangelicalism."

**THE EVANGELICAL ALLIANCE.**

The Evangelical Alliance was organized in 1846 to enable Christians of both British and foreign nations to realize in themselves, and to manifest to others, that living and essential union which binds true believers together in the fellowship of Christ; and also to co-operate in the cause of religious liberty, to relieve persecuted Christians, promote united prayer, the observance of the Lord's Day, the defence of Protestant and Evangelical Truth, and to initiate various enterprises of direct Gospel work. Branches of the Evangelical Alliance exist not only in many parts of the United Kingdom, but also in the principal countries throughout the world. The sixty-first Annual Conference of the British section of the Evangelical Alliance was held at Tunbridge Wells, near London, two weeks ago, with a representative attendance. The letter of invitation, signed by the President, the Right Hon. Lord Polworth, and other officials, was in part as follows:

Amid all the changing forms of human thought and action, there are some things which abide the same, and which can never yield to the fitful spirit of the age. God is changeless, both in His nature and in the purposes of His grace. With Him there is "no variableness, neither shadow of turning." His Word is the same "forever, O Lord, Thy Word is settled in heaven." His promises in Christ are still in force, "All yea and in Him Amen, unto the glory of God by us." His Spirit remains amongst us, gracious as ever to guide, to teach, and to sanctify all who surrender to His holy influence and claim, even as He said, "He shall abide with you forever." The Master's name, His presence "in the midst," and His loving relations to those who look to Him as their Saviour and Head are all unaltered. He is "Jesus Christ, the same yesterday, and to day, and forever."

It is fitting, therefore, that those who hold the truth as the truth is in Jesus should come together; to manifest the true unity underlying our diversity, to encourage one another, and to prepare ourselves for future witness and warfare "until He come."

On the first day at the Welcome meeting the Rt. Hon. Lord Kinnaird presided. On the following days some of the subjects presented and discussed were: "The Church of Christ." Its True Definition. Its Divine Unity. The Present-Day Call to Its Members. The Church and the Holy Scriptures. The Church in the World. The Church's Duty in Home Evangelization. The Church's Hope. Foreign Missions and the Foreign Work of the Evangelical Alliance. Among the speakers were the Dean of Canterbury, Professor James Orr, Prebendary H. W. Webb-Peplow, and Canon Barnes-Lawrence.

Rev. J. D. Morrow has resigned the pastorate of St. Mark's Church, because the Presbytery of Toronto refused to allow St. Mark's congregation to build a new church on a site which another congregation considered an invasion of its field. It is hoped that Mr. Morrow was see his way to reconsider his decision as he has been doing excellent work in St. Mark's.

The congregation of Kew Beach has extended a call to Mr. B. G. Black, M.A., who is a distinguished graduate in Arts of Queen's and of Knox in Theology.

**THE QUEEN OF SUMMER RESORTS**

By Knoxonian.

Men may come and men may go, but Muskoka remains as beautiful as ever. The air is as balmy and the islands as lovely as they were when the late Mr. Cockburn launched his first boat, and the pioneer tourists camped on islands hitherto known only to the Indians. One of the peculiar things about Muskoka is that the impression it makes is often permanent. People have been coming here for 30 years and they like the place now more than they ever liked it before. Rival resorts have sprung up in every direction, but the genuine Muskoka man usually finds himself back in his old quarters when the dog days come round.

All that nature ever did to beautify Muskoka remains practically unchanged, but the work done by the animal called man has been greatly enlarged and improved. The leading hotels have been enlarged—at least most of them have. Little buildings that accommodated in a primitive kind of fashion nine or ten guests, now accommodate much more comfortably between one and two hundred. The big summer hotel with its immense dining room and spacious verandah had for its germ a primitive shack. The shack grew and the rate per week for board grew along with it. Well that was all right. No reasonable man expects to live in a comfortable, sometimes elegant summer hotel, for the rates he paid in a shack thirty or forty years ago. And still you can find old Muskoka tourists who recall the shack days as the best holidays they ever had. In these good old times tourists dined in their shirt-sleeves and wore out their old clothes lying on the rocks. Tourists in some hotels dress for dinner or the evening meal now, and "roughing it" is not popular.

The Muskoka Navigation Company has kept at the head of the procession. Thirty or forty years ago the fleet consisted of one steamer. I forget her name, but I distinctly remember she was not a noted triumph of marine architecture. However, she did the business and that was the main thing. The company now owns and sails eleven or twelve steamers, and some of them are beauties. As the ladies say, they are just "perfectly lovely." The "Segamo," the flag ship of the fleet, is a grand boat, and is so constructed that from her spacious decks a passenger can see all round, and that is just what any Muskoka tourist wants to do. The flag ship leaves Muskoka wharf early in the morning, and after making many calls, arrives at Port Cockburn, the head of Lake Joseph, about noon, and returns to Muskoka wharf in the evening. The man who takes that sail has taken the sail of his life.

The "Cherokee" is the newest boat of the company. She meets the C. P. R. trains at Bala and distributes the Muskoka tourists among the islands. A few years ago, when the C. P. R. and the C. N. R. were building their lines through Muskoka it was said there would be new lines of steamers to work in con-

nection with these railways. But when the C. P. R. brings tourists to Bala, the "Cherokee" is there waiting for them; and the "Segamo" meets the C. N. R. trains at Barnesdale, on Lake Joseph, and takes charge of Muskoka passengers and freight. The old company was equal to the emergency and nothing is now heard about new lines of steamers.

Some philosopher has said "there is nothing the world misses so little as a man." Some cynical bachelor has added "unless it be a woman." After all some men are missed. O. J. Muskoka tourists still miss the late Mr. A. P. Cockburn. He was nearly always on the wharf when the Muskoka G. T. express came in, and had a kindly welcome for everybody. "A. P.," as his friends called him, was a marvel of good nature. Not even a tourist tearing around after baggage supposed to be lost could ruffle him. His place is well filled by Mr. W. F. Wasley, a young man trained in his own office.

People who want to be on the run all the time during their holidays often ask: "What do you do in Muskoka for a whole month? How do you put in the time?"

The right thing to do is to do nothing. Sleeping is a very important part of the programme. The man who cannot sleep in Muskoka has no capacity for using "tired nature's sweet restorer, banish sleep." The air quiets the nerves and is as soporific as a dull sermon. Eating is a considerable item, as the hotelmen know to their cost. For the rest of the time the right thing to do is nothing. One feels drowsy and wants to be quiet. If about a dozen of those politicians who make midnight hideous in Ottawa would take a long holiday in Muskoka, parliamentary government would be a great gainer.

There is plenty of preaching in Muskoka during the holiday season, and the Presbyterian church does its full share. The Presbytery of Barrie, through its Home Mission Committee, holds service in most of the large hotels. As a rule the services are well attended and the collections liberal. In any of these summer congregations you find representative people of all creeds from all parts of the continent. For the time being they unite with the aid of any union committee.

Our esteemed contributor writes in fitting terms of the steamboat service on the lakes, contributing as it does in so large measure to the enjoyment of the tourist. We may be permitted to add a word as to the excellent facilities afforded by the Grand Trunk and C. N. Railways for reaching this summer resort. The service provided by both companies leaves nothing to be desired, and, as a result the rush of visitors into the Muskoka Lake regions promises to be as large, notwithstanding the financial depression in the United States, as in any previous year. Muskoka has by no means lost its power to attract and charm! As the writer of these lines was present by invitation at the laying of the keel of the first steamer to ply the Muskoka waters, he can supply the name, forgotten by our contributor. She was appropriately named the "Wenonah" (eldest daughter), by Mrs. Cockburn, after one of the characters in Longfellow's "Hiawatha."

#### GOD'S NEED OF MEN.

When God would do anything among men. He chooses and uses a man. When He wanted to grow a nation that would stand for the highest ideals of revealed religion, even as later Greece stood for letters, and Rome for the power of organization, He chose a man up in the Euphrates Valley. And about this man, Abraham, He began slowly to build up that strange people which has had the greatest influence of any upon the nations of the earth. When that nation, not yet fully born as a nation, was in sore danger of being throttled in its birth, He took a man, Moses, chosen from his birth, graduate in the highest learning of Earth's best schools, with a postgraduate course from the University of Arabia, and who has left the indelible marks of his native gifts and special training upon that people, and upon the life of the whole race.

With deepest reverence be it said, when God would redeem a world He sent a Man. That Man was as true a man as though not infinitely more. Yet his character clearly marks Him off from all other men. When He would awaken the life of the whole earth by awakening its head, He chose Luther, and cannot think of the vast moral and mental upheaval of Europe which took so long to reach its flood tide without having his vision filled by the figure of the German giant, and about him grouped, through the years of that movement of staggering regenerating power, such men as scholarly Wycliff in England, brave Huss in Bohemia, eloquent Savorola in Italy, the keen and logical statesman, Calvin, in Geneva, and rugged Knox in Scotland.

But one must never let the leaders make him forget the faithful common folk without whom no leader could do his work. The common every day life, not told by the history writer, is dependent even more than the individual man, whether it be the manning of a ship, or the running of a railroad, or the weaving of life's common web anywhere. Success and happiness depend upon the one man, in the thick of things, quietly doing the common place things, with an uncommon, faithful steadiness.

#### MACLEODS AND BONARS.

A contemporary states:—"The remarkable record, covering 352 years, of the Macleod family of preachers would appear after all to be eclipsed by that of the Bonar family. The history of the Bonars begins with the year 1693, when Rev. John Bonar, of Torpichen, was ordained. He was a minister for fifty-four years. His son, John Bonar, of Fellar, had a ministry of twenty-three. Two immediate descendants together cover a period of fifty-two years. Then we come to Dr. John Bonar, of Larbert, Aberdeen, and Glasgow, thirty-seven years; Dr. John James Bonar, of Greenock, fifty-six years; Dr. Horatius Bonar, of Kelso and Edinburgh, fifty-two years; Dr. Andrew Alexander Bonar, of Collace and Glasgow, fifty-four years; Rev. Andrew R. Bonar, of Fogo and Edinburgh, twenty-four years; Rev. Horatius Ninian Bonar, of Saibonn, twelve years, making a total of 364 years, and surpassing that of the Macleods by twelve years. The Macleod record, however, remains unique in the respect that that family laboured entirely within the Church of Scotland, while the Bonars served partly in the Church of Scotland, and partly in the Free Church."

The Quebec Tercentenary celebration is attracting large numbers of people, not only from Canada and the United States, but from Britain and the continent of Europe. It promises to be a great success.

#### GREATEST EVANGELIZING AGENCY.

In the Chicago Interior, Rev. Dr. Henry has been making an earnest plea for greater recognition of the Sabbath School. It is universally recognized that the greatest evangelizing agency of our day is the Sabbath School. The late Henry Clay Trumbull said that the United States had practically been saved to Christianity and the religion of the Bible by the Sabbath School. To day we might as truthfully say that North America's greatest hope for purity and honesty in public and private life, for the preservation of the Christian home, as well as her pure promise of a church of spiritual power, is in the Sabbath School. The Sabbath School of to-day is the church of to-morrow. The boys and girls of to-day must be brought to Christ and trained for Christian life and service if the church would enter more fully upon its high mission of saving the world. More truly can we say than ever before in our history that the American continent for Christ means the world for Christ. To-day a little less than one-half of our population are professed followers of Christ, and a little more than one-half of the boys and girls of our country are enrolled as members of the Sabbath School. What are we, as a church, doing to reach them?

#### BIG DECREASE IN LIQUOR PRODUCTION.

There was a greater decrease in the production of whiskey and beer the first three months of the present year than probably ever before in the same length of time in the history of the United States Government. The shrinkage is so unprecedented that the trade cannot mistake its significance.

According to Deputy Commissioner Wheeler, of the Treasury Department, the internal revenue receipts for January, 1908, compared with January, 1907, show a loss in liquor collections of \$502,114. February this year shows a shrinkage of \$1,322,157 compared with February, 1907. The liquor receipts for March of this year, compared with the same month last year, show a decrease of \$3,035,472. The average monthly decrease in liquor revenue for the past nine months is less than one-third of the shrinkage of the month of March alone. This enormous decline in liquor revenue means a tremendous decline in the production of whiskey and beer.

According to Government officials, more than 95 per cent. of this revenue decrease is in production.

Liquor periodicals and Government statisticians agree that during the first 90 days of 1908 there was a shrinkage of nearly \$25,000,000 worth in the quantity of liquor manufactured. Of this decrease 60 per cent. is in whiskey production and 40 per cent. in the making of beer.

This decrease of nearly \$10,000,000 worth of beer production in 90 days is a new record and one which the brewer has never before faced, for while the revenue receipts from whiskey have been decreasing for some time the receipts from beer have shown an increase until during the recent months.

At this rate of decrease the present fiscal year, ending the first of July, will show a reduction of liquor production to the value of nearly \$50,000,000.

The financial flurry has no doubt been a factor in this falling off in liquor production, but there is little doubt that the country-wide temperance movement has also been a contributing cause.—Toledo Blade.

Anniversary services were held in the Ospringe Church on a recent Sunday. They were conducted by Rev. Mr. Wilson, of Aoton.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

### PRISCILLA'S PROBLEM.

(By Miss Kate L. Rorer.)

The doctor had prescribed two months in the mountains for the invalid, but the dragon known as "Can't Afford" stood in the way. "I'd love to," said Mrs. Floyd, wistfully, "but July is over now and I guess I can stand August all right, and September will be cool. We haven't the money, and I can get strong without going."

When her sister Priscilla heard of the decision, she immediately descended upon the household, and her advent was like an exhilarating breeze to the depressed family.

"You say you can't afford, do you, Emily? Well, let me try my hand at figuring out. William, how much do you give my sister for running expenses?"

William meekly named the figure, and Priscilla opened her brown eyes in astonishment. "Why, you capitalists, do you have terrapin and quail on toast?"

Mrs. Floyd smiled. "Not every day," she replied, "but you know all the time I've been sick, I've let Delia do the ordering, and I suppose she isn't as saving as she might be."

Priscilla took up a pencil and a sheet of paper. "Let's see, how many are there of you?" she said, musingly. "William, Jack, Helen, Grace, Delia and myself. No, I'm not counting you, for you'll be up in the mountains, climbing cliffs and playing golf. Just wait till I figure out." She made a few calculations, and then looked up with satisfaction. "Here's a proposition: Will you give me half that allowance, and use the other half toward sending Emily away for August any way, and I guess we can manage September, too."

"I say amen to anything that will get Emily strong and well," was the hearty response. "I've been telling her all along that I could squeeze out enough to send her, but she seems to doubt it."

Mrs. Floyd looked dubious. "Will you give my poor husband and babies enough to eat?" she asked, in mock anxiety. "I wouldn't want to come back to a starving family. 'Til feel selfish enough as it is, going off all by myself."

"Don't you worry about that," replied her sister, earnestly. "We want you to get strong. You and Will figure out where you want to go, and I'll attend to the rest. I'll give your family enough to eat, and I'll see that they have a good time."

So it came about that a week later Mrs. Lloyd left for the mountains, and Aunt Priscilla took the helm of domestic affairs.

Her first step was to match the gingham of Helen and Grace's morning dresses, and make a pair of full bloomers to wear with each dress, for she had shrewdly guessed that the children's clothing formed a large part of the weekly washing. The bloomers were far more comfortable, saved the white underwear, and were preferable in appearance.

Then she took up the problem of providing for a hungry family at a minimum cost. She had carefully studied works on dietetics, so that she might know the comparative nutriment of various foods, and the amount required for daily nourishment. For summer, she decided that meat once a day was sufficient, and served this either at noon or night. The breakfast table was always especially attractive,

and a bouquet of flowers freshly gathered from the garden formed the centerpiece invariably. This meal consisted of cereal, eggs, fruit, a glass of milk for the children and a cup of coffee for the head of the family.

Frequently the fruit or berries were stewed with a little sugar, and while still hot were poured as a sauce over the cereal. This made it especially appetizing for those who ate cereal from a sense of duty, and for no other reason. When the fruit was served uncooked, a spray of flowers or a few geranium leaves garnished each plate, and Priscilla herself presided at the table, invariably neat and trim.

The noonday dinner was more perplexing, for the price of meat threatened to make serious inroads into Priscilla's weekly allowance. But her ingenuity came to her rescue, and with the assistance of the cook book she devised appetizing ways for the serving of the cheaper cuts of meat. Delia had previously fried Hamburg steak in hard round balls, poorly seasoned, and unappetizing. Priscilla converted it into a tasty beef loaf, by seasoning with salt and pepper, sweet marjoram, a little onion, bread crumbs, binding together with a beaten egg, and baking, serving with gravy made as for a roast. At other times she simmered it, thickening the gravy with browned flour, and serving on toast. Broiled it became a popular dish, the secret of which was that it was served the moment it was taken from the gridiron, and not allowed to dry in the oven.

Appetizing stews found their way to the dinner table. For these she purchased either the rack or neck of lamb, or the round of beef. As for desserts, Priscilla's artistic nature had free play, and was only held in restraint by the limitations of her pocketbook. Her first outlay was a good freezer, and her menus arranged so as to have ice cream once or twice a week. It was not difficult to persuade one of the children to officiate at the grinding, especially when "scraping the dasher" was the promised reward. Frozen fruits were found more inexpensive than ice cream, but the latter contained the more nutriment. A pitcher of lemonade almost invariably appeared on the table upon a warm day, while at supper time Mr. Floyd frequently found a tall glass of iced tea beside his plate. Tapioca had previously been despised, but when made by Priscilla's recipe and served in glasses thoroughly chilled and topped with whipped cream, was a favorite dessert. It was made with fruit or berries, or even as a custard, with eggs. These glasses were used in serving many other desserts, and were a very tempting way of setting forth cold pudding or gelatine.

In planning her menu she found it necessary to consider expenses as well as nutrition, so when the meat course was an expensive one, the dessert was simple, while ice cream was usually preceded by left-overs.

Daintiness was Priscilla's motto, and however plain the food, it was always temptingly set forth. The platter of cold meat was garnished with parsley, the dish of potato salad decorated with olives, the boiled fish served with slices of lemon, while the tablecloth was clean, and the glass and silver bright. Priscilla herself wore always a trim, becoming gown, and her cheerful face was an antidote for any depression.

Her account book was carefully kept, and the weekly bills regularly met. As the warm weather of August was

followed by the cooler days of September, she changed her menu to suit the different conditions, for she realized that the diet for warm weather was not the one for all the year round. As the children started for school their lunches were appetizingly prepared. The sandwiches were made with bread cut thin and the crust removed, while the meat for the filling was usually minced. Fresh fruit formed a part of the lunch, with plain cake, a couple of cookies, or a cupful of custard for dessert.

At length as September passed the invalid wrote that she could stay away no longer. "I can't even pretend to be delicate any more, so I want to return to my poor, emaciated family who have been living on fifty cents a week to keep their mother in the mountains."

The evening she returned she listened smilingly to the glowing accounts of Priscilla's management.

"I'm afraid you've hopelessly spoiled my family for my housekeeping," she exclaimed, in mock despair. "But if you ever think of getting married, Priscilla, I will certainly give you a recommendation as a good manager."

"Thank you," replied Priscilla, and after a moment she added, while the color deepened on her cheeks, "perhaps before long I shall ask you for it."—New York Observer.

### HER TICKET.

"I am about to start on a long journey; I have a ticket clear through, counter signed by the chief manager of the road, and I am just waiting to hear the conductor's call." Thus, not many days ago, to her physician spoke an aged saint who had passed ninety-seven milestones of the road of life. Ninety-seven beautiful years—nearly all of them filled with work pertaining to her heavenly Father's business. To her, death was but the gateway to a fuller life, and she longed to be on the way. She talked of her going as cheerfully as you or I would speak of returning home after a long absence.

Soon after this bidding good-bye to friends and kindred dear, she departed with that assurance of hope which only comes to those who, like Enoch of old, walk with God and hold intimate daily communion with their best earthly and heavenly friend. As a legacy she left to son and daughter and two grandchildren, who had long been permitted to minister to her wants and enjoy the privilege of her charming companionship, the precious memory of a life filled with generous deeds and kindly acts.

To look into her face was a pleasure, to talk with her an inspiration, and to witness the calm and perfect trust with which she awaited the Master's summons was a lesson in faith not soon to be forgotten by those who were privileged to be with her during the days immediately preceding that on which her gentle spirit burst the shackles of time and space, barriers and distance that had bound it here so long, to enjoy the blessed freedom which only immortals physically disenthralled can know.

"A ticket clear through!" Soon or late you and I, too, must journey over the same road so recently travelled by this aged one—even now the "special" may be on the way. Are we sure our tickets are properly certified? Can we express a like confidence in the genuineness of the passports with which we hope to gain an entrance into the house of many mansions—Exchange.

Character is like a brass name-plate on a metropolitan church, it must be kept rubbed up if it shines.

## NOEL'S MOVING DAY.

(By Hilda Richmond)

"If I could only live in a tent or the barn," grumbled Neal, "it would suit me lots better than here in the house." Neal had been sent from the table to wash his hands and came back pouting. "I just wish I was an Indian."

"It would be very nice in some ways to be an Indian or a tramp," remarked papa pleasantly. "I always enjoyed camping out when I was a boy."

"I wish I could do that now," said Neal, letting a little of the frown fade away. "The new corn-crib would be a dandy place."

"Why don't you try it?" asked papa, as if living in a corn-crib were an every day affair with small boys. "We won't put any corn in it till cold weather comes."

"Mama wouldn't let me," said Neal. "Please, please let me do it, mama. It would be such fun."

"Well, you might try it," said his mother easily. "When do you want to begin?"

"This very day," cried Neal hurrying down his food. "I'll have this for my moving day."

No one seemed to notice that he hurried through with his dinner nor that he left without saying, "Excuse me." He hurried to the play-room and began selecting things to move to his new home. It took only a little while to get all the things out that Neal wanted. By one o'clock all were in the corn-crib.

"I-I guess I'm hungry," said Neal to himself after he had tried the blanket in which he was to sleep, and had arranged his playthings to his liking. "I'll go and see if Mary has some cookies."

"So you are a tramp, are you?" asked Mary, looking him over as he rapped at the back door. "I never feed tramps unless they earn what they get. You carry in all those kindlings and I'll see about something to eat."

Neal had seen the real tramps splitting wood for Mary many a time before she gave them bread and meat and coffee, but he did not know how they felt doing the work before eating. Long before the woodbox was filled he thought he must take one of the nice fresh cookies, but when the last stick was nearly piled in the box, Mary was ready with a tin of milk and some bread and butter.

"Sit on the step," she said.

"Please, Mary, I'd like to have a cookie," said Neal timidly. "I'll wash my hands before I take it, if you'll only let me."

"Beggars musn't be choosers," said Mary grimly. "If I fed cookies to every tramp that comes this way, I wouldn't have any for my folks."

Neal was very glad for the bread and milk, but he could not forget the smell of the warm cakes. Mary always saved the big corner cakes for him when he washed his hands particularly clean, but to-day he scrubbed and soaped to no purpose. After the little lunch he wandered forlornly to the new corn-crib and wrapped himself in his blanket to cry. It was twilight when he awoke and he went to the house to find the family eating supper, just as if they had forgotten all about him. He could stand it no longer, but rushed in and sobbed out his troubles.

"I want to move back," he wept. "I don't like the new corn-crib a bit."

"All right!" said papa and mama together. "Come right up to the table now." But Neal would not come until he had washed his hands and brushed his hair, and from that very day there was no more pouting about being clean. Two movings in one day have been all Neal has ever wanted.

## HOUSE OF DICKENS' LITTLE NELL.

The announcement that the house in Bath, where, in 1840, Charles Dickens first conceived the idea of his immortal Little Nell, in *The Old Curiosity Shop*, is to be "let or sold," is a fact of considerable interest to all Dickens lovers.

At the time that the novelist was first attracted to his theme by the sight of a poor little girl at Bath, he and his wife, his (and Landor's) biographer, John Forster, and the painter Maclise were on a visit to Walter Savage Landor in that fair city, and the incident is thus referred to in Forster's *Life of Landor*:

"It was at a celebration of his birthday, in the first of his Bath lodgings, 35 Saint James' Square, that the fancy which took the form of Little Nell in *The Old Curiosity Shop* first dawned on the genius of its creator. No character in prose fiction was a greater favorite with Landor. He thought that upon her 'Juliet' might for a moment have turned her eyes from 'Romeo,' and that 'Desdemona' might have taken her hand. With escapes to heart, so interesting and pathetic did she seem to him; and when some years later the circumstances I have named were recalled to him, he broke into one of those whimsical bursts of ornate extravagance out of which arose the fancy of *Boylston*. With tremendous emphasis he confirmed the fact, and added that he had never in his life regretted anything so much as his having failed to carry out an intention he had formed concerning it, for he meant to have purchased that house, 35 Saint James' Square, and then and there to have burned it to the ground, to the end that no meaner a sensation should ever debase the birthday of Nell. Then he would pause a little, become conscious of our sense of his absurdity, and break into a thundering peal of laughter."

Thus, in his somewhat ponderous fashion, does John Forster tell the story. It is certainly a great pity that the novelist did not carry out his expressed wish to purchase the house in Bath, but at that time he did not think he could afford it. It seems Dickens had gone to America, meanwhile, and was sojourning there when Forster's *Life of Landor* reached him. In allusion to the fact that he (Dickens) had himself intended to tell the story in "cold print," he wrote to John Forster from America: "I see you have told, with what our friends would have called wonderful a curacy, the little Saint James' Square story which a certain faithless wretch (C. D.) was to have related."—(*Pall Mall Gazette*).

## TEA FOR THREE.

Once Bobby Bear and Bubby Bear and Baby Bear played tea.

They had a little tea-set that held just enough for three;

And Bobby tied on Baby's bib, while Bubby filled the pot

With just a spoon of tea apiece—and water boiling hot.

Now Bobby Bear and Bubby Bear were quite polite and fine;

They never hurried rudely when 'twas time to sup or dine.

So Bubby pouring the tea, took care that Bobby got the most—

But while they talked wee Baby Bear ate every bit of toast!

—Saint Nicholas.

Genleness without strength is not noble—it is weakness. Strength without genleness is not great—it is only brute force. But sweetness and strength combined yield heroic manhood.

## KEEP CHILDREN WELL DURING HOT WEATHER.

Every mother knows how fatal the summer months are to small children. Cholera infantum, diarrhoea, dysentery and stomach troubles are alarmingly frequent at this time and too often a precious little life is lost after a few hours illness. The mother who keeps Baby's Own Tablets in the house feels safe. The occasional use of Baby's Own Tablets prevent stomach and bowel troubles, or if the trouble comes suddenly—as it generally does—the Tablets will bring the little one through safely. Mrs. George Howell, Sandy Beach, Que., says:—My baby was suffering with colic, vomiting and diarrhoea, but after giving him Baby's Own Tablets the trouble disappeared. I would advise all mothers to keep a box of Tablets always at hand. Sold by medicine dealers or by mail at 25c a box from The Dr. Williams Medicine Co., Brockville, Ont.

## GRASSHOPPER.

"Take care there, Mr. Grasshopper! I'm afraid you don't see where you are going. You'll get caught in that spider's web the next you know."

But he kept on jumping as carelessly as ever a grasshopper could, and never minded a word I said. Up he would go, without any thought as to how or where he would come down. There was a spider's web in the tall grass just before him.

"Take care," said I, "or you will get into trouble. Don't you see that spider's web?"

He winked at me saucily, and said: "You just attend to your books!" (for I was getting a lesson in geometry). "I guess I know how to keep out of a spider's web!"

The words were hardly out of his mouth when up he went again as heedlessly as ever. A shiver in the web and a bending of the grass told the story. One of his hind feet had caught and with an awkward curve he had come around to hang with his head downward and his back to the web.

"There!" said I; "didn't I tell you?" But the grasshopper's pertness was not diminished.

"There's only one foot caught," said he; "there are five free yet. I'll show you. Just see here!" and he turned half way over and gave a push with his free hind foot, but instead of pushing his other foot free, the one he pushed with was caught, and he was worse off than ever.

"There!" said I again.

But he interrupted me, and said, in the midst of another convulsive struggle, "Wait a minute; I have four free feet yet."

But the only effect of his efforts was to get all his limbs entangled in the deceptive snare.

And now was the spider's opportunity. Out he came from his hiding-place and ran backward and forward over the body of his victim, spinning each time a thread that made more fruitless the desperate struggles of the grasshopper. It was but the work of a moment, and every limb of the headstrong, silly grasshopper was bound fast, and a web had been spread so thick over his head that I could not see it at all.

This is a true story children. I saw it with my own eyes. I am older now than I was then; that was a great many years ago. Since then I have seen children as reckless and foolish as this grasshopper, and have seen parents and teachers waste their advice, and to as little purpose as I did then.—Well Spring.

God is the light which, never seen itself, makes all things visible.—Richter.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## EASTERN ONTARIO.

Rev. H. S. Lee, of Apple Hill, preached in the Presbyterian Church, Dunvegan, on Tuesday evening of last week.

Rev. Mr. Lee of St. Elmo, preached at the morning and evening services in the Apple Hill Church on July 5.

Rev. James Hastie, and Mrs. Hastie, of Monkland, spent a few days with the latter's father, Mr. Samuel Moss, Moulinette.

During the absence of Rev. W. J. Knox, of Calvin Church, Pembroke, the pulpit will be supplied by Rev. R. C. McDermont, of Duart.

The Maxville Church, after being thoroughly renovated, was re-opened last Sunday with special services conducted by Rev. A. K. McLennan, of Boston, Mass.

The annual picnic of the Kenmore congregation was much enjoyed, and proved a great success in every way. A goodly amount was netted for the church treasury.

Rev. N. Campbell, of Oro, occupied the pulpit of Knox Church, Vankleek Hill, on Sabbath last, and Rev. Mr. McLennan, of Boston, is expected to preach in the same place in the near future.

The Sacrament of the Lord's Supper, was dispensed at Dalhousie Mills last Sabbath. The pastor was assisted by the Rev. A. K. McLennan, of Boston, the weather was ideal and the services very profitable. Six new members were received.

The lawn social in aid of the Presbyterian Church, St. Anne de Prescott, was a decided success. The weather cleared up nicely and a very enjoyable evening was spent. An excellent supper was provided by the ladies and music, instrumental and vocal, was rendered in a very charming way.

While the recent concert at Carp was in progress a lamp suspended from the ceiling fell and burst, and the oil was scattered over the adjoining seats and caught fire. A panic was imminent, but was prevented by the presence of mind of Miss Chubbick, of Ottawa, who stated that there was no danger and began a recitation, which calmed the audience. The chairman, Rev. P. F. Langill, also aided in preventing a panic.

The Oranngemen of Pembroke celebrated the Twelfth of July by assembling in their hall on Sunday evening and, to the number of over sixty, marched to Calvin Church, where Rev. W. J. Knox preached a sermon highly appropriate to the occasion from the words found in Mark ix, 38-40. The theme of the discourse was "Christian Tolerance," and the preacher drew lessons from the incidents recorded in portions of scripture which he had read.—Acts xviii, 7-17, I Kings xviii, 37-40, and the text, and urged his hearers to beware of, on the one hand, the religious indifference of the Gallois and the fiery zeal of Elijah on the other, and endeavor to walk in the way as laid down by Christ, which was governed by the law of love.

Among the items of business at the last meeting of Barrie Presbytery was a call from Midhurst to Rev. Alex. Sheppard, who was received from the Congregational Church by leave of the General Assembly. Mr. Sheppard accepted the call, and his induction is to take place at Midhurst on July 21. Rev. G. J. Mackay to preside, Rev. C. H. Cooke to preach, Rev. Dr. McLeod to address the minister, and Rev. W. M. Morris the people.

## WESTERN ONTARIO.

Rev. W. C. MacLeod, of Port Elgin, has been elected moderator of Bruce Presbytery.

Owen Sound Presbytery voted to pay the travelling expenses of its commissioners to the General Assembly.

Rev. J. R. Mann, of West Lorne, is the moderator of the session of Rodney and West Lorne.

The next meeting of London Presbytery will be held in First Church, London, on 8th September, 1908.

Rev. J. P. McInnis, Cedarville, and Rev. Geo. Kendall, Dromore, exchanged pulpits last Sabbath.

The sum of \$1,639 for Augmentation is needed from London Presbytery this year, being \$572 more than last year.

Rev. Neil MacPherson, of Indianapolis, formerly of St. Paul's Church, Hamilton, is the guest of Rev. John Young, at Red Bay, Bruce county.

Rev. W. J. Dey, of Simcoe, was the preacher in the Sundridge Church on the 12th inst., in the absence of the pastor, Rev. G. W. Thom.

Rev. James Gourlay, who has resigned the Dunnville charge, leaves shortly for Scotland. Dr. Wallis, of Caledonia, interim moderator.

Rev. N. A. Macdonald, of Dornoch, was appointed interim moderator at Keady, during the absence of Rev. Mr. Matheson of Chatsworth.

At the meeting of Owen Sound Presbytery, on the 7th inst., Rev. J. L. McCulloch, of Brooke, was enrolled and introduced to the Presbytery.

The Rev. J. Rollins, T. H. Mitchell, James Orr and J. Argo with their elders were appointed a committee by London Presbytery to strike standing committees for the Presbytery.

A nephew of Rev. Mr. Wilson, of Aton, has taken highest standing in the entrance examinations in the county of Peel. The lad is but 11 years old, says the Free Press, and his standing is remarkable.

Rev. R. Thynne, of Underwood, has tendered his resignation of his charge, feeling that he was no longer able to carry on the work. He preaches three times and teaches a Bible class every Sabbath, and conducts three weekly prayer meetings.

The matter of the appointment of Commissioners to the General Assembly has been before the London Presbytery and a committee consisting of Dr. Ross, Wm. Rollins, Dr. McDonald, Dr. Barnett and Moffat and Mr. Law and Mr. Jelley, elders, was appointed to consider and report on the subject.

The new church for St. James' congregation, Hamilton, is to be erected at once. On the 16th July the first sod was turned by Mr. James Medd, who is one of the oldest members of the church, and the oldest member of the session. In a few well chosen words he wished the congregation God's blessing and a bright and helpful future. The contract is for \$13,000.

At London Presbytery Rev. J. R. Mann presented the report of the committee on statistics. The Presbytery has lost a large number of families by removal to the West and elsewhere. In 1907 the loss in the bounds was 350 families and 758 members. The contributions were therefore \$14,297 less than the previous year to the regular work, and \$3,247 less to missions. Still the givings of the Presbytery should be three times as much as they are at present. Dr. McCrae, Mr. Rollins and A. Stuart, K. C., were added to the committee, and will report again at the next meeting.

At the recent meeting of Bruce Presbytery, during luncheon provided by the ladies, the highly esteemed clerk of Presbytery, Rev. John Johnston, of Paisley, who has for nearly twenty-one years most efficiently discharged the duties of Presbytery Clerk, and who, in May last was honored by being called to the moderatorship of the Synod, hence his brethren presented him with an illuminated address, and Mrs. Johnston with a similar testimonial and a handsomely bound Bible and Book of Praise.

The members of the Point Edward church most delightfully entertained Miss Dolena McKenzie last evening, at the residence of Captain Foot. Miss McKenzie, for the past three years has been an earnest worker in the Presbyterian church, and as an appreciation for her many kindnesses was presented with a handsome travelling bag, purse and an appreciatively worded address on her returning to her home in Hamilton.

At the recent meeting of Owen Sound Presbytery the subject of Systematic Giving was carefully considered and the following recommendations adopted. 1. The adoption of the Weekly Offering System of contributions for the whole work of the Church. 2. Where this is not considered practicable, monthly offerings at least, by envelope, for the Schemes of the Church. 3. The appointment in every congregation of a committee to give effect to the system. 4. That the Presbytery's Committee arrange as far as expedient to have the whole subject of giving fully presented to congregations. 5. That pastors inculcate principles of Christian Stewardship and keep their congregations informed regarding the Schemes of the Church, especially its Mission Work.

The following are the Committees of Owen Sound Presbytery for the ensuing year: Home Missions, Messrs. Matheson, Nicol and Penman; Augmentation, Messrs. Woodside and Black; Sabbath Schools Messrs. Shepherd and Woodside; Church Life and Work, Messrs. Barton and Eastman; Sabbath Observance, Messrs. Nicol and Rodger; Y. P. Societies, Messrs. Boyle and Rodger; Systematic Giving, Messrs. Lemon and Wilson; Remits, Messrs. Eastman and Fraser; Examinations, Messrs. McLaren and Matheson; Evangelistic Work, Messrs. Rodger and Shepherd; Vacant Charges, The Clerk and Interim Moderator; Temperance, Messrs. Woodside and Nicol; Statistics, The Clerk and Messrs. Woodside and Matheson; Auditors, Messrs. Black and McDonald, with the representative elders of each minister, respectively, in addition, on each committee.

During the absence of the Rev. Mr. Patterson, of St. Andrew's church, Sarnia, on his customary six weeks' vacation, the pulpit will be occupied on the first three Sabbaths by the Rev. Mr. MacGillivray, of Vancouver, B.C., and for the remainder of the time by the Rev. Mr. Rollins, of King Street Church, London. The Sunday school in connection with the church is enjoying a holiday also, the teachers deciding to close the school during the months of July and August, as was done last year. The Chinese class meets as usual. Doubtless the teachers and scholars will return to their work and studies with renewed zeal and energy when the school re-opens on the first Sabbath in September. In the interval the schoolroom is to be cleaned and redecorated.

Rev. Wm. Morris, of Bondhead, is called to Orangeville.

## PRESBYTERY OF SAUGEEN.

Presbytery met in Guthrie church, Harrison, on July 7th. The Presbyterial Y.P.S. met the same day and place. A resolution re Mr. Cameron's removal from Presbytery was adopted. Messrs. Farquharson and Kendall reported their attendance at the General Assembly. The call from Knox church, Harrison, to Mr. W. McD. McKay was sustained and arrangements were made for his ordination and induction on Tuesday the 21st inst. Mr. John R. Wilson was licensed to preach, and his ordination was appointed to take place at Midway on Tuesday, 21st inst. Mr. MacNamara gave in a carefully prepared report on Systematic Beneficence and Statistics. It was agreed to print a sufficient number of copies for the families within the bounds. The standing committees were appointed for the year. Mr. MacNamara was appointed leader for the annual Conference. The annual report of the Presbyterial W.F.M.S. was read. The Presbytery expressed gratitude to God for success, and commended the society and its work to the sympathy and support of the congregations. The Rev. Mr. Menzies addressed the Presbytery on the work of French evangelization. The object of his visit was commended to the liberality of the congregations. The Presbytery agreed to take up the work of Sabbath school visitation by an exchange of pulpits.

## WINNIPEG AND WEST.

Rev. Mr. Strachan of Ilay has resigned his charge and is returning to Manitoba.

Rev. Dr. DuVal, moderator of the General Assembly, is a busy man just now. No sooner does he return from Vancouver, after taking part in the induction of Principal Mackay, than he is called to Quebec, where he will represent Presbyterianism at the great historic gathering next week in the ancient capital.

The Rev. Dr. DuVal was completely taken by surprise at the close of the prayer meeting last week when he was presented with a handsome silk gown. It was a token of appreciation and congratulation upon his election to the moderatorship of the Assembly. Mrs. DuVal was at the same time given a magnificent bouquet of roses.

Mrs. C. W. Gordon was the recipient of an address from the ladies of St. Stephen's congregation upon her recent birthday. It was the work of an eastern artist, and is a beautiful production of the fourteenth century style. It was sent to the house by messenger upon the morning of her birthday, accompanied by a mass of half-opened June roses.

At the last meeting of Winnipeg Presbytery (Rev. Alexander Matheson, moderator pro tem) the following appointments were made to home mission fields: Revs. H. C. Sweet, Gretna; Alex. Riddell, Niverville; J. Carmichael, East Selkirk; E. Le, Clandeboye; Dr. Hart, Stony Mountain; W. J. Inglis, Salem; E. B. Chestnut, Stuartburn; Thos. McCord, Starbuck; Dr. Iverach, Clear Springs.

The garden party under the auspices of Knox Church, Georgetown, was a success in every way. An interesting programme was presented, and the proceeds amounted to nearly \$50.00.

In the New Glasgow (N.S.) Presbyterian church there were quite a number of additions to the membership of the mid-summer communions. In First church, twenty; in St. Andrew's, ten, and in United, seven.

Arrangements were made by Barrie Presbytery for the induction of the Rev. R. V. McKittrick at Severn Bridge, first week of September next. Rev. A. J. Fowlie to preside, Rev. W. H. Smith to preach, Rev. J. A. Dow to address the minister, and Rev. D. C. McGregor the people.

## INDUCTION OF PRINCIPAL MACKAY.

An event of great importance to Presbyterianism in Canada was consummated in St. Andrew's Church, Vancouver, on Thursday evening, the 2nd day of July, in the induction and installation of Rev. John Mackay, D.D., as Principal of the Western College to be known as Westminster Hall.

The ministers on the platform were Revs. Dr. Campbell of Victoria; Jno. Millar of Nanaimo; Dr. DuVal of Winnipeg; J. C. Reid of Vancouver, moderator of Presbytery, presiding; Principal McGill of Halifax; R. J. Wilson, pastor of the congregation. Besides these gentlemen, Drs. Talling and Gilray, both of Toronto, took part in the service.

The moderator of the General Assembly, Rev. Dr. DuVal, neat as ever in form and speech, he of the silver hair and resonant voice, figured largely in the proceedings. Taking for his text, "The life more abundant," he preached an impressive sermon on the glory of life, animal, human and divine. Not the life to come, but the life that is, received the emphasis; not "stocking heaven with human wrecks," but the bringing of the kingdom of heaven to earth is the work of the Son. He came to be the destruction of the destructive forces of life. This was the *raison d'être* of the B. C. Theological College, whose name, "Westminster Hall," was to be a word of renown in Canada, and especially the West.

Rev. A. J. McGillivray, of St. John's Vancouver, was called upon to narrate the steps leading up to the induction. He outlined the work done by the joint meetings of the Board of Management and Senate, of which the General Assembly had made him Convener, and voiced the gratification of all concerned that the nomination of the Principal-elect had received such hearty approval everywhere, and had just been confirmed by the Assembly.

Rev. I. C. Reid put the usual questions at an induction, Dr. Gilray offered the dedicatory prayer, and Dr. DuVal in the name of the General Assembly and by authority of the Presbytery of Westminster pronounced Dr. Mackay Principal of Westminster Hall.

After all had settled again in their respective places, Dr. DuVal rose to address the new Principal, called of God to the office. He spoke eulogistically of the work of Dr. Mackay as a student and as a pastor, emphasizing especially the grip he got of young men, and congratulated him he had been called not to an "old college that needs its aperitifs to be rubbed down with emery paper and sweet oil," but to a new cause whose mould had yet to be made. The need of sacrifice and its gain were urged, proof of which the Principal had already given, though the Dr. argued that the people would measure up to their responsibility both in money and sympathy. His last word would be, "Trust the people."

Rev. John Millar of Nanaimo, the moderator of Synod, was called upon to address the congregation. He besought for the College and its Principal encouragement, sympathy and support. He spoke of the need of a cultured ministry in a Church that believed in the culture of the people. Paying a noble tribute to the work of "unsophisticated enthusiasts," he yet maintained that the leaders of religious thought must to-day be acquainted with the best that has been said or thought in other days. Mr. Millar felt we are approaching a crisis, "standing on the edge of things," and the surest preventive of woe lay in a grasp of those ideas for which the College stood.

Principal Mackay was invited to say a few words, in which he gave expression to the sense of the honor done to him and his desire to meet the require-

## BRITISH AND FOREIGN.

The Princess of Wales makes it a rule to wear none other than British made costumes.

A Masonic temple is about to be erected at Wiehaw, Lanarkshire, at a cost of \$12,500.

A fresh commission is being organized to proceed to East Africa to study sleeping sickness.

The question of Sunday golf at Turnberry was recently again before Ayr United Free Presbytery.

Yetholm's chief interest is that from field on the Mains of Edzell were being threshed out, over 400 rats were killed.

The international golf match between English and Scottish professionals was abandoned, owing to bad weather.

"For permitting a terrier to be at large after sunset" was an offence which cost a man a sovereign at Abergeidie.

Thirty-seven children were "lost" in the London parks on Bank Holiday, but all have since been restored to their parents.

There is a plague of adders in Western Ardnarurchan, Scotland, and a three-year-old colt has died from the effects of a bite.

Mr. Donald McKenzie retires under the age limit this month from the Royal Bank of Scotland, after nearly half a century of service.

There are now 180,000 members of the Semi-Teetotal Association, all of which are pledged to take not intoxicant drinks except at meals.

No trace has yet been discovered of Francis Segar, aged seven, who vanished after leaving the Queen's Walk School at Nottingham on June 16.

Dr. Howie, of Govan, in the course of his active career, has taken part in starting more than forty new congregations with a combined membership of nearly 22,000.

Besides losing their copy of the first edition of the poet's works, Kilmarnock is threatened with the loss of its Burns statue due to the corrosive effects of the atmosphere.

Benjamin Bell Inrie, noted architect and civil engineer, Castle Douglas, is dead. He belonged to the old Annendale family, but was born at Falford, Tarbolton, Ayrshire, and received his early education at Mauchline school.

At South Africa customs conference, the ministers of Cape Colony and Orange River Colony strongly opposed the retention of the British preference. The Natal ministers made an ineffectual response and the preference seemed doomed when General Booth spoke in its favor. In the end the preference was retained.

A Texas mob hanged and shot nine negroes early last week in Hemphill, Sabine County, in retaliation for the alleged killing of two white men by negroes in a drunken row. None of the lynched negroes were guilty, but the superior race did not trouble itself about a minor matter like that. Two negroes were also lynched at Waycross, Ga., the same week.

ments of the situation. The throbs of forces, national and international, could be felt on the Pacific Coast, and he felt no greater contribution could be made to the Church than the fashioning of men alive to the needs of the hour, men of sane scholarship and seers with grasp of the unseen.

At the close of the service a pleasant was passed in congratulating Principal and Mrs. Mackay, and in such good fellowship as these gatherings engender.

## HEALTH AND HOME HINTS.

Keep flowers fresh by putting a pinch of soda in the water.

Pine tar is excellent burned in a sick-room as a disinfectant. It induces sleep.

The simplest thing to check bleeding at the nose is to lay a narrow strip of brown paper between the gums and the upper lip.

I was surprised one day to see my washerwoman rub her irons on cedar boughs—she said it made the clothes smooth and shiny—and you know they sho' do smell good!"—and they did.

I learned from a delightful English woman this way of keeping the air fresh and slightly perfumed: In my parlor, in an inconspicuous place, is a jar, in which black ammonia is placed and some ordinary cologne water poured over it. It makes a faint, pleasant odor, of which one is hardly conscious.

Graham Muffins.—Two cups sour milk, three cups graham meal, one cup flour, one-half cup molasses, one teaspoon soda, one egg.

Tomato Wine—To one gallon of the juice of ripe tomatoes, strained, put 3 lbs. of white sugar. Set aside in a demijohn to ferment. Tie over the mouth only a piece of muslin until fermentation ceases, when it should be bottled and corked tightly. Put a few raisins in each bottle, and, with the color of champagne, it will have some of its sparkling quality.

Old-fashioned Rhubarb Fritters.—Beat together two eggs, add one cupful of milk. Mix together three cupfuls of flour, one tablespoonful of sugar, one-half teaspoonful of salt and two teaspoonfuls of baking powder. Stir into this the egg mixture, one pint of chopped rhubarb, one tablespoonful of melted butter and more milk if necessary, to make a thick drop batter. Fry in small thin cakes in a frying pan, turning when one side is nicely browned. Serve with plenty of butter and grated maple sugar.

## WHOLE WHEAT BREAD.

Mrs. Rorer's recipe for making it is as follows:

Put one pint of milk to heat into a double boiler. When hot, remove from the fire, and when lukewarm, ninety-eight degrees add a pint of water. Add half a teaspoonful of salt, a small cup pressed yeast cake dissolved in a quarter of a cupful of cold water. Stir in sufficient whole wheat flour to make a batter that will drop from a spoon. Beat continuously for five minutes. Cover and stand in a warm place, seventy-five degrees, for two hours and a half. Then add slowly sufficient flour to make a dough. Take this out on a board and knead continuously for ten minutes. Add a little flour from time to time to prevent the sticking. When the dough is sufficiently elastic, springs back upon pressure, make it into four loaves. Put each loaf into a small square pan. Cover and stand in a warm place for three quarters of an hour, or until the dough has doubled its bulk and is light. Brush the top with water; this softens the crust, allowing the gases and moisture to escape. Bake ten minutes at a temperature of 360 degrees, then lower the temperature to 300 degrees, and bake thirty minutes.

A young woman in Toronto but recently married was enjoying the delightful novelty of marketing one morning shortly after the termination of the honeymoon.

"I wish to get some butter, please," said she to the dealer.

"Roll butter, mum?" asked the man.  
"No," promptly replied his customer, "we wish to eat it on toast. My husband doesn't care for rolls."

## SPARKLES.

"I have discovered one fact in natural history," said the smart hopeful of the family.

"What is that, my son?" inquired the proud father.

"That trees are about the only things which can leave and stay around at the same time."

"I suppose," observed the curious passenger, "you know the exact location of all the dangerous rocks along this coast."

"No, sir," answered the pilot, "but I know the exact location of all the safe channels."

The youth who was smoking a cigarette near the monkey's cage took another one from his pocket.

"Would it do any harm," he asked, "if I should offer him one of these?"

"Not a bit," responded the attendant. "He wouldn't touch it. A monkey isn't half as big a fool as it looks."

"Why is it," asked the curious guest, "that the poor men usually give larger tips than the rich men?"

"Well, sah," said the waiter, "de po' man don' want nobody to fin' out he's po', an' de rich man don't want nobody to fin' out he's rich, sah."

One of the passengers in the overcrowded bus of a Southern resort had his attention attracted by the odd behavior of its dusky driver. Every few minutes the latter would pull up his pair of boney mules, climb down from his seat and go to the rear of the bus, where he would open and shut the door with much show of force.

When the hotel was reached the passenger interrogated the ducky as to his queer actions.

"Well, you see, sah," responded the driver, "them air mules am powerful tired, and they has a big load to haul; but when I gets down and slams the bus door, they thinks some one done gettin' out, and that gives 'em courage to make a fresh start!"

Be cheerful. Give this lonesome world a smile;

We stay at longest but a little while. Hasten we must, or we shall lose the chance.

To give the gentle word, the kindly glance.

Be sweet and tender—that is doing good;

'Tis doing what no other good deed could.

## HOW LONG WILL YOU LIVE?

"There is one law of expectation of human life which governs all," says "Caesell's Saturday Journal," "and that is the law of the average. The man who lives till he is more than a century old, and the child who dies in infancy, are alike included in it; they balance each other's chances, as it were. Consider the simple example. Of 100,000 people living at the age of 10, only 95,614 will live to the age of 21, only 82,294 will be living at 40, only forty-nine will be living at 96, and only nine at 97. At 30, the average man will take it that he has under thirty-five years to live; at 40, under twenty-eight years; at 50, under twenty-one years; at 60, under fourteen years. In each and all of these cases, how he lives will determine whether he will have a longer life or a shorter life, but the average will infallibly work out within a space of ninety years."

It is when duty calls that we are apt to send word we are out.

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

Loving-kindness ever seeks the good of others. It longs to give, and desires no reward. For the needy it has help; for the sick, it has comfort; with the unfortunate it sympathizes; with the happy it rejoices. It gives strength to the weak; faith and trust to the doubting; and for all men it has the sweet smile of hope. Often it is nurtured in solitude, but it blossoms amid the stress and storm of life. Although a great power, its ways are the ways of gentleness, and like the soft breeze to the brow of the weary traveller, like the flowers that grow by the dusty roadside, its influence is full of tenderness, full of joy.

An Irishman who had started photography went into a shop to purchase a small bottle in which to mix some of his solutions. Seeing one he wanted, he asked how much it would be.

"Well," said the chemist, "it will be twopence, as it is, but if you want anything in it, I won't charge you for the bottle."

"Faith, sor," said Pat, then put a cork in it!

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*Herald and Presbyter.*

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165 Queen St., East,  
Tel. 478, TORONTO



**SEALED TENDERS**, addressed  
to the undersigned, and en-  
dorsed "Tender for Supplying  
Coal for the Dominion Buildings,"  
will be received at this office until  
4.30 p.m. on Monday, August 24,  
1908, for the supply of Coal for the  
Public Buildings throughout the  
Dominion.

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

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

Each tender must be accom-  
panied by an accepted cheque on  
a chartered bank, made payable  
to the order of the Honourable the  
Minister of Public Works, equal  
to ten per cent. (10 p.c.) of the  
amount of the tender, which will  
be forfeited if the person tendering  
decline to enter into a contract  
when called upon to do so, or if  
he fail to complete the work con-  
tracted for. If the tender be not  
accepted the cheque will be re-  
turned.

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

By Order,  
**R. C. DESROCHERS,**  
Asst. Secretary.  
Department of Public Works,  
Ottawa, July 15, 1908.

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

<b>4%</b>	Capital Paid Up, \$2,500,000 Reserve - - - 400,000	<b>4%</b>
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Money Deposited with us earns Four  
Per Cent. on your balances and is  
subject to cheque.

**THE INTEREST IS COMPOUNDED QUARTERLY**

**The Union Trust Co., Limited.**

TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.

<b>4%</b>	Money to Loan Safety Deposit Vaults For Rent	<b>4%</b>
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**SUMMER HEAT**

If we could take the fresh, pure air of a bright summer  
day, bottle it up and distribute it in the home during Winter,  
how enjoyable it would be.

People would not go to Florida in Winter for the Climate.

Kelsey Heat comes the nearest to a pure summerlike  
atmosphere.

Kelsey Heating is supplied by the Kelsey Warm Air  
Generator.

The Balm Breezes of Florida can be had in your homes  
if you choose a Kelsey.

We have hundreds of good words from users, proving  
its economy and good work.

Just one instance:—

Fergus, Ont., March 30th., 1908.

The James Smart Mfg. Co. Ltd.,  
Brockville, Ont.

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

A. Graves, M.D

We are mailing free of charge, a booklet de-  
scribing the Kelsey. Write for it.

**THE JAMES SMART  
MFG. CO. LIMITED.**

BROCKVILLE  
Western Branch WINNIPEG

**THE QUEBEC BANK**

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

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

BOARD OF DIRECTORS:

John Breakay, Esq. President. John T. Ross, Esq. Vice-Pres.  
Gaspard Lemoine, W. A. Marsh, Vesey Boswell Edson Fitch  
THOS. MCDUGALL, General Manager.

BRANCHES

Quebec St. Peter St. Theford Mine Que. St. George, Beauce  
Que. Quebec Upper Town Black Lake, Que. (Sub-agency  
Victoriaville, Que. Quebec St. Roch. Toronto Ont. St.  
Henry, Que. Montreal, St. James St. Three Rivers, Que.  
Shawenegan Falls, Que. Ottawa, Ont. Thorold, Ont. Stur-  
geon Falls, Ont.

AGENTS—London, England, Bank of Scotland. New  
York, U. S. A. Agents' Bank of British North America,  
Hanover National Bank of the Republic



**Synopsis of Canadian North-  
West.**

**HOMESTEAD REGULATIONS**

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

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

DUTIES.—(1) At least six  
months' residence upon and cul-  
tivation 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 owner-  
ship in land will not meet this re-  
quirement.

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

W. W. CORY,

Deputy of the Minister of the  
Interior.

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

**Ottawa River Navig'n Co.**

Mail Line Steamers.

OTTAWA AND MONTREAL.

Shooting Rapids.

Steamer leaves Queen's Wharf  
daily (Sundays excepted) at 7.30  
a.m., with passengers for Mont-  
real.

Excursions to Grenville Tues-  
days, Thursdays, and Saturdays,  
50 cents.

To Montebello every week day,  
50c.

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

Ticket offices:—Ottawa Desratch  
and Agency Co., 75 Sparks Street;  
Geo. Duncan, 42 Sparks Street; A.  
H. Jarvis, 157 Bank Street; Queen's  
Wharf (Telephone 242).

**WHY A TRUST COMPANY**

is the most desirable Executor, Admin-  
istrator, Guardian and Trustee:

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

**The Imperial Trusts**

COMPANY OF CANADA

Head Office 17 Richmond St. W.