

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA

WEDNESDAY, JULY 7, 1909.

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OUR COMMON CITIZENSHIP

Who counts on the roll of our nation to rouse our citizen pride,
Like the patriot, sure of his soul-girths, enlisting the right for his guide—
While holding the reins of his statecraft whose cunning's the nation's renown.

The well-being of all, relieved from the thrall
Of ambitions professional grown?
The nation is first, as race seeketh blend
With race, in pursuit of a one common end:
Next to God is it first, and the plea is accurst
That whetteth a bias, the claim to obtend.

And what in the State is there greater than virtue, the heirloom of all?
Or the culture that seeks to beget it, within or beyond prison-wall?
'Twas the Master who said to the culprit: There's room for you, yea, with
the best;

And Gentle or Jew may rightly renew
Such claim as a birthright-bequest,
From brother to brother. The nation is ours;
Together we labor enhancing its powers:
With duties apace, with race aiding race,
'Tis a commonwealth's shrine we would garland with flowers.

Alas, for our blood-written annals! What ideal is nobler than this?
The communal crowning the human, all heedless of use-and-wont's hiss.
Defiant of sectary-strivings to compass the freedom of man,

E'er tainting the right with malignity's blight,
To be gleaned by the poor partizan,
Who first framed the laws of a nationhood's boast?
Who first preached recall for a brotherhood lost?
Shall we preach, shall we pray, then foully betray
The counsels of God as we turn from our post?

Divine cometh ever the message to frown on the crime of the Cross;
But ne'er be it said of our justice, that its substance is ethical dross,
In which we would plant high reprisal to crucify rightness anew.

For the sake of the narrow whose zeal is to harrow
The insight beyond its purview,
The fiat's gone forth a nation we'd be,
The land, as we sing, of a people born free,
With duty apace, with race aiding race,
'Tis a one from the many our country would be.

—J. M. HARPER, Author of "Champlain."

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BIRTHS.

On June 26, 1909, to Mr. and Mrs. C. W. McDiarmid, of 407 Brunswick avenue, Toronto, a son.

At Beaverton, on June 17, 1909, to Mr. and Mrs. J. R. Hopkins, a daughter.

At Colombo, Ceylon, on May 23, 1909, to Mr. and Mrs. Reginald T. M. Scott of Ottawa, a son.

At 19 Garland street, Ottawa, on June 27, 1909, to Mr. and Mrs. J. Alexander, a son. Both well.

On June 21, to Mr. and Mrs. James Gibb, 132 Pritchard avenue, Winnipeg, a daughter.

MARRIAGES.

At Orillia, on June 22, 1909, by the Rev. D. C. MacGregor, David Genno to Sarah Jane Powell, both of Washago.

At Galt, Ontario, on June 21, 1909, by the Rev. R. E. Knowles, Mary Blackwood Mortimer to William Morrison, of Westmount.

On June 16, 1909, Robert C. Allan to Francis Helen Gray, by Rev. W. A. McLean, at 106 Austin street, Winnipeg.

At Toronto, June 23, 1909, by Rev. Robt. Herbinson, Mary Edith Smith, second daughter of John Smith, of Virginia, to Daniel McPhadyen, of Pefferlaw, Ont.

At 967 Bathurst street, Toronto, on June 23, 1909, by the Rev. H. Sinclair, Toronto, assisted by the Rev. J. D. Morrow, pastor of St. Mark's church, Toronto, brother of the bride, Miss Sarah McClure Morrow, daughter of Mr. and Mrs. Hugh Morrow, to Mr. David Scott Humphrey, of Sudbury, Ontario.

At Cambridge, Wednesday, June 23, 1909, by Rev. D. W. Best, Beaverton, Elizabeth, third daughter of Mr. and Mrs. Geo. Bruce, to Mr. J. J. Fisher, of Lorneville.

At Montreal, on June 23, 1909, by Rev. K. J. McDonald, Duncan Gibson, formerly of Avonmore, to Annie, eldest daughter of Alexander McRae, of Avonmore.

At 1515 Simard avenue, Farmount, Montreal, on June 23, 1909, by Rev. K. J. McDonald, Chas. F. W. Singer, of Montreal, to Miss Hessel Cheesman, formerly of Cornwall.

DEATHS.

Very suddenly, at her residence, 267 Assiniboine avenue, Winnipeg, on Thursday, June 8, Mary E., widow of the late Donald L. Mackay, in her 66th year.

At Hamilton, Ont., on June 19, 1909, Eleanor Jeanette, only and beloved daughter of Mr. F. etwick J. Rutherford, aged 2 years and 15 months.

In Kingston, Ont., on June 19, 1909, Mary A. McCammon, relict of the late Dr. James McCammon, in her 70th year.

At the General Hospital, Guelph, June 22, Allan Patterson, son of President and Mrs. Cressman, Agricultural College, Guelph, aged 2 years, 1 month.

On June 23, 1909, at his late residence, Main street, Weston Ont., Peter Ward law, aged 88 years.

At his late residence, Walkerton, on June 21, 1909, Malcolm MacLean, postmaster of Walkerton, in his 90th year.

At Belleville, June 27, 1909, at the residence of her brother, Neil McLean, Elizabeth, youngest daughter of the late Hon. Archibald McLean, Chief Justice of Upper Canada.

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NOTE AND COMMENT

The law prohibiting the advertising of intoxicating liquors in any newspaper in Maine has just been declared unconstitutional by the Supreme Court of that State.

France, Great Britain, Russia and Italy, comprising the four protecting powers of Crete, reached an agreement in regard to the future of the island.

Bishop McPaul, the Roman Catholic who assailed the moral atmosphere of leading universities in the United States was denounced a slanderer by secretary of Chicago University.

Rev. John McNeill, for nine months acting pastor of Christ Church, London, succeeding Rev. F. B. Meyer, has refused to become permanent pastor of that church. He expects to return to evangelistic work in which he was so successful in Great Britain.

The Roman Catholics of Ireland are opening their hearts to the gospel. A spirit of independence has been manifested by the will in which some of the people have attended mission services, notwithstanding the warnings of the priests. They also purchase and read the Scriptures.

Statistics would indicate that Roman Catholicism is losing ground in France. One priest states that while in some villages a number still attend mass, in others the church is so deserted that on Sunday morning the attendance consists only of the priests, his servants and the sexton.

We are of the opinion, says the N.Y. Christian Advocate, that divers of the press are showing a spirit of exaggeration and comprehensive denunciation in order to utilize the hatred to the Chinese which the worst of them have created and the agitations on the Pacific Coast have intensified.

Queen's University trustees have chosen the Union Street campus as a site for the two new science buildings to be erected, one for chemistry and the other for mining and metallurgy. When the two buildings are completed, Queen's University will consist of fourteen buildings. The extra campus ground will be bought alongside the present university athletic grounds, and a clubhouse erected.

There is a Hindu proverb which runs:—"A hundred men make an encampment, and one woman makes a home." India is not famous for pure and happy homes, but the truth of this proverb abides, nevertheless. The deft hand of woman can bring order out of almost any sort of confusion, and the sympathetic hearts of the mothers in Israel convey a ministry of solace which is as balm of Gilead.

Talking of progress in Western civilization—the race-track problem is in the acute stage in Japan. An exchange announces that the race-track element in Japan has of late been making a tremendous effort to get the government again to permit betting upon the tracks, but the effort has been in vain. The Japanese took to racing with somewhat the same enthusiasm that they took to baseball. The first track was started by foreigners in Yokohama years ago, but the Russian war showed the Japanese the value of horses and since then at least half a dozen tracks have been built by the Japanese themselves. The gambling at the tracks became very bad, accompanied by flagrant cases of fraud; and last year the government stepped in and absolutely stopped public gambling. Without gambling, they tell us, horse-racing is likely to cease in Japan.

It is estimated at the Census Bureau that the population of the prairie provinces, which was only 800,000 in 1906, has increased to 1,100,000 within the past three years. The estimate is as follows: Manitoba, 484,519; Saskatchewan, 349,645; Alberta, 273,412. Of the increase, at least 110,000 is estimated to have come from the United States, as only 148,700 of the Over-seas immigrants have gone west, 233,000 of them having settled in the older provinces.

Here comes another man with an idea that school life as it is now is too heavy a burden upon children. Rev. Dr. Lytle of Hamilton, believes that our children would be better off mentally and physically if they were allowed to live in the open without school room restrictions until they reach the age of ten. On this subject it is difficult to lay down a hard and fast rule; but the probability is that the majority of children are sent to school too young.

The Synod of the Diocese of Saskatchewan met June 18, at Prince Albert. The venerable Archbishop McKeay said he wished to correct the impression that the Indians are dying out in Canada. In reality they are increasing. He proved the statement by Government statistics for the past ten years, showing an increase of 10,000. Similar figures are made of several tribes of Indians in the United States, and some believe there were never more Indians on this continent than there are now.

An interesting case, the celebrated Okla Indian case, is now on trial before the Canadian Supreme Court. The Seminary of St. Sulpice claims absolute proprietorship of the seignior of the Lake of the Two Mountains, which is better known as the Seignior of Oka. The Indians contest this claim. The difficulty arose when the Indians turned Protestants. Until that time there seems to have been peace, but when the Indians left the Church of Rome the Seminary desired them to leave the seignior. This the Indians refused to do, and the matter has for a long time been in the courts.

A publishers' controversy has been provoked by the incorporation of generous excerpts from another author into one of Mark Twain's latest books. The larger portion of a chapter from "The Shakespeare Problem Restated," written by Geo. M. Greenwood, of London, appears in Mark Twain's book filling about twenty-two of the one hundred and fifty pages. Mr. Greenwood's book is mentioned but the humorist failed to give the author's name. The London publishers declare that no copy of Mark Twain's book shall be circulated in England until the plates are altered; they cannot prevent the sale elsewhere.

A correspondent of the Herald and Presbyterian asks how it would do to have the Messianic prophecies and their fulfillment printed in parallel columns. Such a presentation of the fact that Jesus of Nazareth is, indeed, the long-promised Messiah and Savior of the world could scarcely fail to prove of assistance to many who are laboring in the cause of Christianity, especially those among the Jews. Years ago I heard Dr. Moody Stuart give a stirring address before the General Assembly of the Free Church of Scotland, in which he declared that one of the most remarkable circumstances in connection with the work of the missionaries on the continent was the large number of Jews who were converted by the reading and study of their own Old Testament Scripture. Might not the truth of the gospel make itself known to still larger numbers could it be seen in the compact form alluded to, how completely the ancient predictions have been verified by the Divine Man, whose influence has revolutionized the world.

The new Government of Cuba, says the Herald and Presbyterian, is having numerous troubles. The most serious seems to be financial. Imports have fallen off, and consequently, the revenue from duties. Merchants import only what is absolutely needed, fearing to accumulate stocks. The real trouble is with the members of the two factions of the Liberal party, which want the offices; and with the character of the people. Cuba is not yet fit for self-government. If American occupation could have continued for ten years longer, until better political habits had been established, Cuba would have been more prosperous.

It seems like a hopeless task to wage a war of extermination against the common house fly. It is, however, being undertaken in some parts of the South, on the ground that the fly is one of the means by which typhoid fever is carried. Doubtless the theory is correct, just as it has been established by science that the mosquito is responsible for malaria. The rat is another creature by which disease is undoubtedly carried. To be effective a war of extermination against these pests would have to be carried on by international co-operation. Science has a task before it.

Robert E. Speer says that the best way and practically the only way to keep the church immune from heresy is to keep it occupied with the task of bringing the world to Christ. Dr. French, our student pastor at Ann Arbor, says the Michigan Presbyterian, makes this idea practical and believes that the best way to help young Christians to solve their intellectual doubt is to give them something to do. He has his young people organized into bands who visit the jails and hospitals, conduct Sunday schools and hold preaching services in the country districts. As running water will purify itself, so he who is eagerly doing the Lord's work will have clear ideas of truth.

Some people are apt to forget that animals have rights as well as men. We are not, as we write, unmindful of Darwin's theory. To one who loves a horse it stirs the blood to see some brutal carter wreck his rag in spiteful blows on his over-ladened, splintered, and it may be ill-fed beast. The treatment of dogs, birds and other living things by boys is at times cruel and indefensible. Then when some harmless beast turns on its persecutors and in self-defence uses the weapons Nature has given it for his protection, it is at once a hue and cry for its destruction. We believe that if children as a rule were wisely and humanely brought up the instances of their being attacked by animals would be rare indeed.

T. G. Hom, President of the N. Y. Chinese Young Men's Christian Association, writes: "As a race we are no less law-abiding than are other nationalities, and never before have we known or heard of a crime of this character having been committed by a Chinese. * * * On Monday we held a meeting to find out where the persons implicated attend Sunday school and to what Chinese Mission they belong, but thus far we have been unable to locate them. * * * This is not the first 'trunk mystery' we have read of, and it is more than likely that Leon Ling got the idea of concealing his crime from lessons printed in the newspapers regarding like crimes committed by those who were born and educated in this Christian land." He asks, "Why should an entire race be condemned because it has produced one or two murderers?" and adds: "The far-reaching and excellent work of the Chinese missions should not be curtailed or allowed to lapse because one man departs from the teachings of both the Christian and his native moral codes."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS**"HONOR THY MOTHER."**

(By A. W. Lewis, B.D.)

Suffragettes are clamoring for their rights; the mothers have them. Some people honor the woman that claims the right to vote; all men and women honor the mother. Children especially should honor their own mother; but a Nation gladly responds to the appeal to commemorate the virtues and graces of mothers, and wear the white carnation in honor of motherhood.

In the Ten Commandments God claimed for man honor to Himself and to parentage. The foundations of the nation and of character must be laid in reverence for the pure sources of life. "Thou shalt have no other gods before me; and honor thy father and thy mother." And next in the names of God is the name of Mother.

The world is superficial. It is like the bark of the tree; but the life of the leaves and the fruit courses in the unseen depths, the great mass of human beings are intensely worldly in their views and in their life. They applaud the outward display and ignore true worth, unless it is spectacular. They go wild over great generals and over those only seemingly great; but the plodding genius upon which our society rests goes unrecognized. Once in a generation perhaps the world needs a military genius and the man of the hour is idolized; but every day tens of thousands of the heroic brave are living and dying for the good of humanity, and the newspaper scarcely think anything of all this worthy of notice. The noblest of the noble are found among the mothers in the seclusion of the Christian home.

"The bravest battle that ever was fought;
Shall I tell you where and when?
On the maps of the world you will find
It not;

'Twas fought by the mothers of men.

"But deep in a walled-up woman's heart—

Of women that would not yield;
But, bravely silent, bore her part,—
Lo, there is that battle field.

"O spotless woman in a world of shame,

With a splendid and silent scorn,
Go back to God as white as your name,
The kindest warrior born."

Nearly all great men acknowledge with gratitude that they owe the most under God, to their mother. The world sees the great fruits of life and labor of love, and it fails to think of the sources unseen. Napoleon once uttered this momentous truth, "The greatest need of the French nation is mothers." In a Convention of Christian mothers in Cincinnati different ones gave their views of when to begin training the children. At last an elderly mother, widely known and highly esteemed, rose and said, "My sisters, you are all wrong. The time to begin is the generation before the children are raised in the fear of God; and the future is safe." It is certainly safe with such mothers.

"Home is a shrine where all have part;
Not the hills that protect our head,
Not the roof where we lay our head,
But the place where we lay our heart."

More and more the great need of America is mothers. Kate Ipsen Clark found three ruined young men within a narrow circuit in the West; and they all blamed their mothers, because they had not been trained by them for the things of worth in human life. Some mothers let their children get their training on the street, while they gossip or play bridge whilst. Others eagerly give their time to their children,

but train them for society and business, rather than for true manhood and womanhood. Those that trifle with the sacred bonds of holy matrimony make a mock of Christ's teaching and they will reap in their children what their example sows. The great majority of true Americans honor matrimony and exemplify God-given motherhood; and to such human mothers the nation feels proud to do honor.

We must recognize the fact that sometimes outside influence outweighs that of a good home; but mothers must ponder the great opportunity of their life, if they are to hope to exert any influence for the welfare of their children. Evil tendencies may be inherited from the father; but the good life of a devoted mother, imparted to the child and lived daily for the child in the home, will enable the child to rise above heritage and triumph over the most hostile outside environment. Many a wayward son has been brought back to manhood by the memory of home and mother. The mother is responsible for the "ministry of the fire-side"; and the hand that rocks the cradle makes or mars the nation.

A Telegu mother in India said: "My Christian son's home is heaven; but my Hindu son's home is hell itself!" Christ is the source of the true home. Motherhood has always been dishonored where the influence of Christ has not been felt. Let Christian mothers feast upon this fact, and draw heavily and constantly from the source of their strength. The mothers brought their children to Jesus and He blessed them, though His disciples demurred; and He is still as willing and able to bless both the mothers and the men and women of the future.

"O happy home, where Thou art loved
The dearest,

Thou loving Friend and Saviour of
Our race;

And where among the guests there
never cometh

One Who can hold such high and
honored place."
Millinocket, Maine.

COME NOW.

By George W. Armstrong.

Come now, accept the great offer.

The offer of pardon from God;
He kindly delayeth His vengeance,Withholding His frown and His rod.
Come now, God wills your redemption.

Let your will and His be as one;

Submit to His offer of mercy.

Of mercy through Christ, His dear
Son.

Chorus—

Come now, come now, despise not the
offer of grace.Come now, come now, and seek the
Redeemer's sweet face.

Come now, step into Salvation.

For this is the reason Christ came;

For Jesus is waiting to give you.

Deliverance from sin and from shame.

Come now, accept the great offer.

Let all your rebellion now cease;

Take God at his word and receive Him.

Gain purity, pardon and peace.

Chorus—Come now, come now, etc.

Come now accept the great offer.

Let grace do its work in your soul;

Be absolved from the sin of transgression.

Come now and by faith be made
whole.

Come now, God urges, entreats you,

He knows your desires and your
needs;His voice and his heart are most ten-
der,

To-day God most graciously pleads.

Chorus—Come now, come now, etc.

London, Ontario.

NOTES FROM ILLINOIS.

By Rev. W. H. Jordan.

Much interest is awakened in Illinois over the effort of the Synod's Foreign Missions Committee to make a thorough canvass of the church that every member shall be a contributor to the world-wide work. Alton Presbytery, one of the twelve presbyteries in this synod, has the work well in hand. We have visited four churches this week, and have met with much encouragement. Wideawake committees have been secured and each church will be well canvassed. This work has been made possible in this synod by a gift of \$7,500 by Mr. Crowell, of Chicago, who said to the synodical committee, "What you need is personally to touch every member of the church in Illinois, first with a sense of individual obligation and then give a business-like opportunity to meet that obligation. If your committee will develop a plan to do this, and undertake it, I will finance it."

Elder T. H. Perrin, one of the best men gained through the Cumberland union, is giving addresses on the use of printer's ink to advertise the work of the church. He declares that space purchased in local papers is a splendid investment. We have just published through the local weeklies a pastoral letter addressed especially to our people, before the mid-summer communion service. The editor is often very willing to give space if material is furnished early.

The Presbyterian Training School of Chicago closed its first year's work recently, having enrolled 18 students, all young ladies. The work for which they are needed is church visiting, strangers in the neighborhood, looking up lapsed church members, the needy, visiting hospitals, asylums, jails, teaching, meeting the perplexing boy problem, institutional and settlement work, among the working girls, nursing, pastors' assistants, country district work, home and foreign mission work. Chicago offers exceptional facilities for this varied preparation. Broad plans are laid for next year's work. Dr. Alexander Patterson is demonstrating that the school is able to do this work.

This synod is supporting a student pastor at the State University at Champaign. Four thousand nine hundred and sixty-five students were enrolled, 700 of whom are from Presbyterian homes. We have excellent Presbyterian colleges in the state, such as Lake Forest, James Milliken University, with over 1,000 students, Illinois College and Blackburn College. But we dare not ignore the 700 in the state institution, who have no Christian instruction. Our church was the first to undertake this work, and has maintained it for the past three years. We now worship in a hall loaned by the university. The present forward movement of the Christian Education Committee is to secure \$100,000. We now have nearly \$25,000. Plans for a church building have been drawn. The annual expense is \$3,000. Rev. Martin C. Anderson, a recent graduate of McCormick Seminary, has just entered upon the work as student pastor.

The Jerseyville Presbyterian Church which recently celebrated the seventy-fifth anniversary of its organization has published a 76 page history, which is of great interest to those of the 1,375 members who survive. The Carlinville, Ill., Presbyterian Church, founded by the celebrated Dr. Blackburn, celebrates its 75th anniversary this week.

Jerseyville, Ill.

SHOULD EXERCISE CAUTION.

By C. H. Wetherbe.

Every orthodox Christian church needs to exercise special caution in regard to selecting a man for its pastor. It is apparent that quite a large number of theological schools in our land have teachers in them who instill dangerous theories in the minds of their pupils. Those institutions which do have such teachers ought to be publicly named, and churches should be on their guard against them.

In an editorial in a recent issue of the Western Recorder it is stated that "a prominent Baptist pulpit in a certain large city was vacant, and a professor in the University of Chicago urged one of the Divinity school graduates for the position." It is also said that the chairman of the Pulpit committee of that church is a lawyer, and that he decidedly objected to having a graduate of that school as the pastor, because there was ground for fearing that his theology is badly tainted. That editorial further says: "The churches cannot be too careful, and the only safe course is for the churches to refuse to call preachers trained in institutions where unsound professors are retained in the faculty.

While in individual cases the preachers may be untainted, yet the probabilities are that they are more or less tainted, and the churches should take no chances in such a vital matter. And the very fact that a preacher selects a tainted school in which to receive his training is a confession on his own part that he does not regard "the faith once for all delivered unto the saints" worth epi-agonizing for."

I am constantly seeing evidences on every hand of the fact that a large number of young ministers are corrupted by the craze of evolution and rationalism. Ordination councils have a vast responsibility upon them. Let all churches be closely on their guard.

NOT EASTER, BUT PASSOVER.

By "Ister Pat.

The Rev. W. R. Wilson, of Dollar, Scotland, tells this in the British Messenger for June:—The Rev. Josias Wilson, a Presbyterian minister in London, having occasion to read the twelfth chapter of Acts to his people one Lord's Day morning, paused for a time after repeating the words, "Intending after Easter to bring him forth to the people." Instantly all eyes were fixed on the preacher, and every ear pricked. Then, in a commanding and impressive tone, he burst forth with the following striking apostrophe: "You Presbyterians say that you observe no saints' days, feasts, or festivals, just because they are not sanctioned in your Bibles; but here I find that Easter is mentioned, and apparent reverence shown to it. Now, then, how readest thou, or what sayest thou to this? Brethren, be not deceived, for from the Book of Genesis to the Book of Revelation no such word ever occurs. It is a false and infamous translation of the Word of God, and it ought to have been expunged long ago." And with that he hit the Bible with his foot, and gave a stamp with his foot, adding, "The original Greek word here translated Easter is Pascha, which signifies the Passover, and ought to have been so rendered; but King James, who was half a Pope, told the translators that they must retain as many of the old ecclesiastical terms as possible, and hence we have this word disgracing these venerable pages in the 20th century."

This error has been corrected in the Revised Version, where the clause reads: "intending after the Passover," etc.

THE STUDY OF PHYSIOLOGY.

By Sylvanus Hall, D.D.

To young people the study of physiology is very important. No education is complete without it. As it is taught in our schools and colleges it is good as far as it goes, but it does not go far enough. It is important for young people to know the form, size, location, and functions of the lungs, heart and stomach; but when the study of physiology is wholly divested of all reference to the reproductive nature it is, to say the least, defective to a prominent degree.

So far as self-knowledge and self-government are concerned the student could with less loss be deprived of all knowledge of either his lungs or his heart, rather than to be left in ignorance of the sacred purpose and right government of his reproductive nature. The offices of his lungs and heart would go on regularly and normally even if he were wholly ignorant of the fact that he had either lungs or heart. But with the organs of reproduction it is not so. Their purpose and functions do not place them among those organs of the body whose functions are involuntary, but they are quite under the direction of the mind and largely under the control of the will. Intelligence at this point is surely vital, and ignorance criminal and often fatal. Ignorance here is destructive not only of the happiness and well-being of the individual, but affects the community and the State. Not to understand the many vital questions which relate to the exercise of those sacred duties—manhood, womanhood, and parenthood—is to defraud the young of that knowledge which will enable them to think purely, live cleanly, and discharge in the right way, and in the right spirit, the most sacred duties which the Creator assigned to the creature when he made him pro-creator—or creator in God's stead.

Take out of the physiologies of to-day the study of the great organ that pumps the life current into all parts of the body and brain, obliterate every artery and vein, make no allusion to the existence or office of the heart, and you would not have rendered the study of physiology as incomplete and defective, or have deprived the student of information one half as important and vital, as to omit all reference and even allusion to the reproductive nature and life, for about the reproductive nature center the most important interests of the individual, the family, the community and the State. On the intelligence of the student concerning these matters will depend his physical, intellectual and moral well-being. The reproductive nature touches every relation in life and influences destiny, and yet this subject is omitted not only from the physiologies, but from the private instruction of the student, because many of those to whom the young people look for instruction upon this subject shrink from their duty, simply because they have not themselves learned how to think purely and reverently of one of the most sacred subjects in the realm of human thought.

When the Creator constituted man as He did there was no impurity in His thought, and there should be none in the mind of the parent or teacher. When the instructor teaches this subject as God intended it should be taught, all impurity of thought will give place to intelligence and pure thinking.

The conservation of the natural resources of the country will be helped by a step to be taken in Georgia in the manufacture of paper. In recent years spruce pulp has been the principal raw material for paper, the consumption of which is increasing at a very rapid rate. Now cotton stalks, good for no other industrial purpose, are to be used, and can probably be had for little more than the cost of hauling. That \$150,000 is to be spent on the mill shows that the promoters have made careful investigation. Of course, this raw material cannot be had in Canada.

A SABBATH IN EDINBURGH.

It was my pleasure to be in Edinburgh on Sabbath, April 18. In the morning I attended service in St. Cuthbert Parish Church, whose pastor is chaplain to the King for Scotland, the Rev. Dr. MacGregor. The building is large and imposing. The interior is rich and substantial. The audience was made up apparently of leading families in Edinburgh, the well-to-do class. The service was very devotional and the sermon preached by Dr. MacGregor was solid food, as through He is advanced in years, but he is full of fire, like our own Dr. Cuyler of blessed memory. Indeed I do not recall ever hearing two men more alike, both in respect to the message delivered and also the spirited manner of delivering it.

It is plain that those who wait on that ministry in St. Cuthbert are fed. May Scotland long have such a ministry.

A custom peculiar to an American obtains in this church. As the services approach the members of the large choir march through the middle aisle and take their places in the chancel. When the time came for the "announcement," for the first time in my life I heard the "proclamation of the bans." The old custom is still in force, and now that I have seen it observed I can appreciate better its worth. Possibly if it were imported to America it might help to throw about the marriage relation a little more of the atmosphere of sanctity. Still I have to confess that while in Scotland I was told that divorcees are frequent as they are in America, and that over here this evil custom is ruining society and is a growing curse.

In his prayer Dr. MacGregor referred to the death of Dr. Scott, of St. George's Parish Church, Edinburgh, as the loss of "Scotland's greatest preacher"; and at the close of the service I witnessed something that was most impressive and beautiful. The organist played the "dead march" out of respect to the departed minister and the people stood reverently in their pews to the end. The Church's tribute of respect to her leading divine.

In the evening I attended service in "St. George's United Free Church," of which Hugh Black, whom we met in our over to America, was formerly the assistant minister. The two ministers, Dr. Whyte and his assistant, were not present. A Dr. Purves, of Belfast, Ireland, was in charge. The building is large, but is not so elegant on the inside as is St. Cuthbert. The audience was made up of the plainer people. Dr. Purves preached a most helpful sermon on "Prayer." He is a clear and practical expounder of the Bible, if one can judge by one sermon. His message was preached with good common sense. What Dr. Howard Cody used to call "sanctified common sense."

The organist of the church is blind, but, oh! what a musician! Such expression and such interpretation of church music by an organist is rare to hear. He hopes to be in America next November, so he told me, and all who can hear him will have a great treat. Here again, at the close of the evening service, the organist played with much feeling the "dead march," while the people remained standing in the pews in respectful silence as a tribute to the departed Dr. Scott. If this is one of Scotland's customs when a minister falls asleep, it is certainly a beautiful one, and it teaches a lesson. Scotland and Ireland are evidently having the old Gospel preached to them, and this is good to know. The Cross is not lowered over here, and if the people did not see it, the fault is plainly not in the pulpit.—Rev. A. Allen in Philadelphia Westminster.

The Bible should be studied as a guide book for evangelism. Personal evangelism is one of the most effective of God's ways to win the world to himself. Too often the Bible is studied solely for our own personal comfort or help. It should be studied with the purpose of making it a power for evangelizing others.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

PAUL'S SECOND MISSIONARY JOURNEY—THE PHILIPPIAN JAILER.*

(By Rev. C. McKinnon, D.D.)

Suddenly, a great earthquake, v. 26. The minister's text in the prison that morning was, "Call upon Me in the day of trouble; I will deliver thee." The convict's term was just up; and as he put on his citizen's clothes and walked out into the city without a friend, without a dollar and without a character, he bethought himself of the text and offered this peculiar prayer, "O God, if you will help me for two days so I won't do anything wrong, I will be a Christian man forever." Down the street came a runaway horse hitched to a phaeton. Everybody ran but the released convict, who seized a piece of plank, knocked the horse down with a blow on the head, and saved a little three-year-old boy who was alone in the carriage. The breathless father arrived a moment later to ask, "Who saved my boy?" and slipped a twenty-dollar gold piece into the convict's hand. A Christian bystander took him home to dinner, and secured employment for him. The released man was as good as his promise, and is today one of the most respected Christian merchants of a large city on this continent. He believed in Jesus after his own rough fashion, and the Lord did not disappoint him. In the ordinary affairs of life, people do not take the Saviour sufficiently at His word. If we believe in Him, we shall find that He will save us.

Doors were opened, v. 26. A man stepped off the train at a city where a great religious movement was in progress. He had heard about it, and as soon as he touched the soil of that place something strange took possession of him. He retired to his room in the hotel, but the feeling of uneasiness pursued him. Next morning he was still perturbed, and he walked across the street and listened to the sermon. His very appetite became affected. He said, "I must know what this is." He knelt down and prayed, and found it was the Saviour knocking at the door of his heart. The old rusty hinges had been closed so long, the door would hardly open. He prayed the Lord to pour His oil on those hinges. The resistance was overcome, and the man became a Christian. How often do people feel undefined unrest, a weariness and longing of the soul, and they fail to recognize that it is Jesus striving to find an entrance through the door of their hearts. If, at such a time, they will but turn to Him, the oil of heavenly grace will be poured upon them, and though the hinges of the heart door be covered ever so deeply with the rust of neglect and sin, it will open to admit the Christ.

Came trembling, v. 29. He dangled an empty sleeve at his side and turning to his friend, said, "These fingers have been hurting me all day." "What fingers?" "The fingers of my right hand." "But there is no right hand." "They tell me this arm was buried on the battlefield, but, sir, that hand is as truly there today as it ever was, and the pains and twinges of this hour are almost unbearable in those fingers." Yes, that deed of sin may have been done long since, its record may seem safely buried in some far distant town, but conscience is an immortal part of our being, and the stings and arrows

*S. S. Lesson, July 11, 1909—Paul's Second Missionary Journey—The Philippian Jailer. Acts 16:25-40. Commit to memory vs. 29-31. Study Acts 16:16-40. Golden Text—Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts 16:31.

of remorse are felt as keenly as if the deed had just been done. Would we avoid these? Then let us shun the sin that surely produces them.

Believe on the Lord Jesus Christ, v. 31. The authorities of a Canadian city have spent hundreds of thousands of dollars on a tunnel under a bay, to an island over against the city. On the island itself, they are planning to construct a filtration plant, in which water from the lake outside may be purified and then conveyed through the tunnel to the city. Like the pure, filtered water is the grace that is in Jesus Christ. It is sufficient to save us from the guilt and the power of sin. Our faith, like the tunnel, brings the grace that saves.

Comforted them, v. 40. What is it that the engineer is doing, as he goes carefully around the huge engine with the long-spouted oil can? Without that oil, neither the big driving wheel nor the little truck wheel or the strong steam chest would be of much use. The comfort of God's grace is the oil of human life. We all need it whatever our place or work may be, whether we be the big driving wheel, or a little wheel under the truck.

"GO YE THEREFORE."

His lamps are we,

To shine where He shall say,

And lamps are not for sunny rooms,

Nor for the light of day.

But for the dark places of the earth,
Where shame and wrong and crime

have birth;

Or for the murky twilight gray,

Where wandering sheep have gone astray;

Or where the light of faith grows dim,
And souls are groping after Him;

And as sometimes a flame we find,
Clear shining through the night—

So bright we do not see the lamp,
But only see the light.

So we may shine—His light the flame,
That men may glorify His name.

PRAYER.

O Lord of grace, we plead the name of Jesus, who was full of grace and truth, and plead it knowing it is enough for Thee. We love him, but how poorly we show it. There is so much in our surroundings that makes us forget. Care is great. Weariness breaks us down. Losses annoy us. Failure discourages. Success elates us. All these things make us forget Christ. Quicken our spiritual powers, O God. We would live like Jesus. May his words become our law. May his gentleness be reproduced in us and make us great. Forgive us, Lord, for all our sins and help us to live even as we pray. For Christ's sake. Amen.

LONG-DISTANCE HEROISM.

It calls for more real heroism to be true to Christ and his standards in our ordinary, everyday life, than to stand the test of physical martyrdom for Christ in a foreign missionary field. To be confronted with the opportunity of dying for our faith is a challenge that usually calls out the best in us. Merely to face the opportunity of living for our faith, and that in what seem to us the commonplace, uninteresting circumstances of a humdrum home or business life, year after year with no great change in prospect, does not seem like a challenge to heroism at all. For this very reason it is the more of a challenge. Endurance is more heroic than a spirit; it takes endurance to live the Christ-life for thirty, forty, sixty years of uneventful service. Such a life honors Christ, and he honors such a life, as the most convincing evidence of the power of Christ that the world can know.

LIGHT FROM THE EAST.

Magistrates—These were praetors, as they were called by courtesy in the provincial towns, who presided over the affairs of the city and administered local justice. In their prejudice against the Jews, amongst whom they reckoned Paul and Silas, and in their readiness to do a favor to prominent citizens, they had violated two Roman laws, they had condemned two Roman citizens without giving them their chartered rights to a fair trial, and the opportunity of appeal; and they had committed a glaring breach of the Porcian law, in binding and scourging Roman citizens, who by special legislation, were exempt from such indignities under all circumstances whatsoever. Such an outrage reported to Rome might cause very serious trouble.

Serjeants—Were lictors, or policemen who attended the magistrates and inflicted punishment on those who had been condemned. The sign of their office was a bundle of rods, cut from the elm or birch tree, and bound together with red straps, carried on the left shoulder, and called fasces. In the early republic an ax was carried bound into the bundle of rods, with the iron part projecting, but later that was reserved for the dictator and the consuls at the head of the army. The beating of criminals was done with these rods, except, when they were condemned to the still more fearful scourge.

BEECHER ON THE VIRTUE OF SONG.

We can sing away our cares easier that we can reason them away. The birds are the earliest to sing in the morning; the birds are more without care than anything else I know of. Sing in the evening. Singing is the last thing that robins do. When they have done their daily work, when they have flown their last flight, and picked up their last morsel of food, and cleansed their bills on a napkin of a bough, then on a top twig they sing one song of praise. I know they sleep sweeter for it. They dream music, for sometimes in the night they break forth in singing, and stop suddenly after the first note, startled by their own voice. Oh that we might sing evening and morning, and let song touch song all the way through! Oh that we could put songs under our burdens! Oh that we could extract the sense of sorrow by song! These things would not poison so much. Sing in the house—teach your children to sing. When troubles come, go at them with songs. When griefs arise, sing them down. Lift the voice of praise against cares. Praise God by singing; that will lift you above trials of every sort. Attempt it. They sing in heaven, and among God's people on earth song is the appropriate language of Christian feeling.

IN THE NEW HOME.

When a Christian moves into a new community it is neither kind nor Christ-like to hold aloof from the church in that place, and put the members of that church on trial to see whether or not they are a cordial set. Most likely they are unaware of your unkind scrutiny of them. It is probable that you will know more quickly the location of the church of your faith than the members of that church will learn of your coming. The right, the kind, the Christian way is to attend the church at once, make yourself known to pastor and officers, and arrange for the transfer of your church membership without delay. Such action on your part will invite and stimulate cordiality even if it were lacking before.

OPPORTUNITY.

(By Rev. J. H. Turnbull, B.A.)

Opportunity comes to us all, and is therefore of interest to us all. Some lives are in this, as in other respects, more richly endowed than others, but no life is entirely destitute. Literally, the word refers to what is just opposite the harbor, and suggests the vessel coming in from the deep sea. For a long time she has been on her monotonous and uncertain way, but now the object of her voyage is near. The harbor entrance is sighted, and yonder, within its peaceful shelter, lies the city with its wharves and storehouses. Success is not quite attained, but the way to it seems clear and open. The difficulties and uncertainties of the voyage are practically past.

In life, to carry out the figure, we may say that we cruise before many a harbor. There may be seasons of monotony and uncertainty, but one day we shall surely lift up our eyes and see the harbor straight before us. Indeed we shall probably come within sight of many ports, and perhaps will wisely choose to pass some by, since we have more important business to transact farther on.

Life is prodigal of her gifts in every department. For the one plant or animal that survives, the hundreds or thousands are called into existence. The development and maturity of one must come through the sacrifice of many. So with opportunity. To attempt to preserve and perpetuate every opportunity is to lose all. If the traveler on a journey attempts to follow, even for a little, every way that opens into his, he will never get ahead. If the vessel having any special mission, attempts to enter into every harbor, the special business will surely suffer.

There are, therefore, many opportunities that must be neglected by the life that would succeed. This is only another way of saying that our way must be purposely narrowed and pent-up. Leaving out of account the thousand ways of death, which open from the life-course of every person, there are countless ways leading to desirable ends which certain persons with propriety may pursue which must be sedulously shunned by us. A successful merchant remarked, that in all his business career, in his ventures outside, he had never made a dollar to the good. The ventures were all legitimate and most of them had eventually brought gain to some one, but he had been foolish to meddle with them. Experience teaches the wise man, that there are plenty of opportunities of making money to which he must purposely be blind. And the same truth holds in every department of life.

But if many opportunities must be neglected, some must be embraced. We must learn to recognize our suitable opportunities and to improve them to the fullest extent.

Paul says, "As we have therefore opportunity, let us do good unto all men." In connection with every opportunity, there is the possibility of doing good. Do not act as though the admonition were, "As we have therefore opportunity, let us secure our own advantage in favors or benefits for our friends." The Christian ideal is the unselfish ideal—always. There is no limit to what any of us may accomplish if we take the apostle's words as our motto.

Ottawa.

ALTITUDES OF FAITH.

By J. Marvin Nichols.

"To faith's enlightened sight,
All the mountains flame with light;
Hill is high—but God is higher,
"Circling us with hosts of fire."

The eye would suffer pain were it not that it looks upon one vast panorama. Vision is restful because of its ever-changing view. It is not one weary expanse. Heights and valleys, rolling prairies and wooded hills, barren wastes and fruitful fields, clouds big with refreshing showers and the skies

that look like brass—all this mighty sweep of vision is saved from weariness by things that are near and different. Far-off horizons suddenly draw near. Monotony is an evil and the source of life's unrest. That which breaks the even tenor is always a blessing.

I shall never forget how that once I was startled by the ocean itself. Beneath me were its fathomless depths. Above me a cloudless dome of blue, unbroken only when the stars stole out to keep their vigils. To my right and to my left, stretched a weary waste whose distant rim seemed all but to touch the sky. A dead calm is always unendurable. In the grip of the storm the ocean is sublime. There's a charm in the wild witchery of the waves. The whispering winds tell their story. The pounding sea throbs on. We listen to the restless sighings of the ocean. It thrills us in its effort to break away from eternal confinement. Sometimes, in the distance, fringed heights lift their heads from the depths below. It is restful to mark the headlands that fret the tides as they come and go. Vision never tires of watching the crested waves as they dance and gleam. We love to gaze on the thick-plumed squadrons of the sea. So it always is. At last, that which serves to break the monotony of life is always a blessing. It may be the tempest—it may be the storm; no matter which.

The life of faith has its long level stretches. Because there are valleys, there are the high and holy hills. Long distances are gone over in the earthly pilgrimage. These plains would always be desolate were it not that here and there are the heights that loom into view.

Faith's broad experience has its common stretches. There are plains that border along earth's low-grounds. Here the air is laden with the deadly miasma that rises from the bogs not far away. Thank God! Beyond us are the hills. These are the altitudes where the air is pure and fragrant. These are not the common places.

Right in the midst of life's toilsome journey, we come to fastnesses among whose heights we can shut out the world's loud roar. The years of wandering in the desert are forgotten when we reach the crest of some radiant Neb. Sinai's wilderness is lost to view when we sit down on some Pisgah's height. Into such experiences God sometimes suddenly lifts us. We shall not always abide in the valley. From these enrapturing summits we survey, with unrestricted vision, the land of promise. The outlook cannot be had in the vales that are so long and deep. The very hills restrict our vision and we cannot see beyond. Only from the hilltops comes the over-expanding vision. The higher the summits the more distant the horizon.

Some day, thank God, we shall come to heights so lofty that there will be no more horizon—we shall find the undimmed vision. God will invite us to sit down in faith's awful altitudes. Life's horizon will fade away—the mountains will flame with light. The very air will be populous with the ransomed and the blood-washed. Faith's enlarged sight will survey undreamed realms. We shall find ourselves in company with all our loved and lost in the years gone by. The holy hush will be broken only by redemption's song. The very discords of life will be gathered up into one vast symphony. And we shall see that far down the river of God lies all our richer inheritance.

Thank God for these holy heights! They do not lead back to the valleys whence we came. They lead out upon the high plateaus and bring us again to heights yet far more lofty. In life's pilgrimage there are vast and tire-some stretches. Some sweet day we shall be lost amid the hills of God. Oh, yes—it is a pilgrimage—but from faith to faith, from glory to glory. Some day the altitudes will be so high that the tumult of earth will never reach us. The jars and jargon of the earth will be swallowed up in the music of the spheres.

LESSONS FROM JOHN'S GOSPEL.*

By Robert E. Speer.

We believe in the deity of Christ on satisfactory evidence. That is one lesson of this Gospel of John. It was for the purpose of setting forth such evidence, with a view to producing such belief, that the Gospel was written (John 20: 30, 31). Many men who doubted have been converted and convinced as they read in this Gospel. Louis Harms, the founder of the Hermsburg Mission was converted thus.

Jesus Christ is more than any words describing him can indicate to us. In metaphor after metaphor he presents himself but each one only hints at his glory. Language has to be broken open to let in the real meanings which he came to give to it, so that it might preserve them for others and carry them throughout the world. Consider his claim, "I am the light of the world," "I am the way, and the truth, and the life." If any man thirst, let him come unto me and drink." None of these words define Christ. He cannot be confined in any set of words. He is God in the flesh. John's Gospel shows him to be that.

We learn from him here the lesson of the loftiness of lowly service. On the last evening, we read that Jesus "knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself." In the full realization of his divine character, his origin and his destiny, he rose and stooped and served. So we see that the life of God is the serving life, the life of love and care. That is a lesson above all others. If our Lord and God considered this to be life, when shall we begin to live?

The Gospel of John records for us the new commandment of Jesus. He gave few commandments. He was ever revealing principles. But this one principle he put in the form of a commandment and he told them it was new. "Love." But was that new? The Old Testament had ever bidden men to love. Yes, but this was a new love. The old love had been "as yourself." The new love was to be "better than yourself." Now men were to love with a love like Christ's, unselfish, everlasting, and only by such love would men accredit themselves as his disciples and subdue the world. Are we loving any one with such love? It was to be no rare and exceptional thing. All Christians were thus to love.

Here we see Jesus praying. His prayers elsewhere are just bits, but here we have a great, full prayer. It is in the seventeenth chapter. It begins "Father" and it nowhere addresses God otherwise. Indeed, Jesus always addressed God thus "Father." Why do we not always do so? Instead of that we often begin our prayers in the chill of the divine attributes instead of in the warmth of a Father's love. And in the prayer observe how little Jesus asked for himself and how much for others. There is just one petition for himself, in verse 1, repeated in verse 5. All the other requests are for others, for his disciples and for those who were to believe.

John saw what is seen only by the eyes of love. The world and life and God are all different to the eyes of love and faith. We need the vision which pierces beyond the outer shell and discerns the inward reality. Then we shall find love, and life, and God everywhere.

DAILY BIBLE READINGS.

Mon.—Life and Light (John 1: 1-13).

Tues.—How Jesus found me (John 1: 40-51).

Wed.—Heavenly things (John 3: 12, 13, 16-21).

Thurs.—The living Fount (John 4: 10, 14: 7-37).

Fri.—The living Bread (John 6: 52-59.)

Sat.—The pledge of life (John 20: 1-18).

*Y. P. Tople—Sunday, July 11, 1909. Life Lessons for me from the Gospel of John. (John 14: 1-2.)

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OTTAWA, WEDNESDAY, JULY 7, 1909.

The Scotch and Presbyterians seem to have in full control at the recent meeting of the Grand Camp Sons of Scotland. Dr. Gilchrist, of Orillia, was elected to the chair; Rev. Dr. McCrae, Westminster, became Grand Chieftain; and Rev. M. MacKinnon, M.A., of Woodbridge, Grand Chaplain, Dr. Wylie, Medical Examiner; and Col. Robertson, Grand Treasurer. The affairs of the Grand Camp are in a very flourishing condition.

Admiral Charles Boreford (and he should know if anyone does) is again calling attention to the condition of the British navy, which he declares is more serious than is generally known. To put the empire in a condition of safety by March 1914, he says she will have to build 19 battleships, 18 second class cruisers, 18 cruisers for the protection of commerce, 24 vessels of a new type larger than torpedo boat destroyers, and 4 floating docks, as well as replenish stores, and add in addition 16,000 men to the navy. This means an expenditure of from \$275,000,000 to \$300,000,000. How much good that sum would accomplish if devoted to the arts of peace instead of war equipment.

One of the disadvantages which attend a state church has recently cropped up in England. Canon Thompson, Church of England minister at Norwich, refused to administer the sacrament to a Mr. and Mrs. Bannister, whose marriage he alleged was contrary to the laws of the church, though not contrary to the law of the Land. Mr. Bannister brought the case before the Court of Arches, which ordered Canon Thompson to admit Mr. and Mrs. Bannister to the communion. The Canon appealed to the Court of King's Bench, which however, confirmed the order of the lower court. It appears to us an out of the way condition that a civil court should have the power to decide as to a person's fitness to receive the sacrament in defiance of the church's regulations. But it seems the concomitant of a state church. It is interesting to conjecture how the courts can enforce their decision should the minister still refuse to administer the sacrament. We presume the only course would be imprisonment for contempt of court.

A PRACTICAL FORM OF UNION.

John R. Mott, so well known to Canadians, though a resident of the United States, in connection with the Students' Volunteer Movement, has been offered the position of executive secretary of the Federal Council of the Churches of Christ in America, an office for which his executive ability well fits him. This council is the most recent union movement and is composed of more than thirty Protestant bodies, in which as members or adherents are comprised a third of the population of the country, who, laying aside denominational differences, seek to act together in procuring and enforcing uniform divorce, temperance and religious education laws, the influencing of immigrants and, in short, bringing about political and moral reform generally. Some time ago an aggressive campaign, involving an expenditure of about \$30,000 a year, was decided on, and the entire country mapped into districts. Over these Mr. Mott is to exercise general supervision.

This is a very practical form of union in their right direction, and to this work the churches in Canada, falling organic union, might direct their united energies. They are already doing something in that direction through their committees on moral and social reform, but there is room for still more aggressive work; and it is one of the forms in which a federal union of the Churches might make itself felt.

TWO CANADIANS HONORED.

At the commencement exercises of Harvard University, Boston, on June 29, President Eliot, with whose distinguished career our readers are familiar, and whose opinions we have frequently had occasion to quote, formally retired from the position he has so long graced, and President Lowell, formally took over the guidance of this great institution, the greatest seat of learning, and if we mistake not, the oldest university in the United States. In retiring President Eliot received the honorary degrees of doctor of medicine and doctor of laws, and, it was announced, would still remain emeritus president. The occasion was, however, of special interest to us from the fact that degrees were conferred upon two well-known Canadians—Hon. W. L. M. King, Minister of Labor and Dr. Grenfell, the former receiving the degree of doctor of philosophy, conferred at Harvard only as the result of work done not honoris causa; and the latter the honorary degree of Master of Arts.

President Eliot in introducing Mr. King, spoke of the Canadian law providing for the settlement of labor disputes as the wisest piece of legislation for securing industrial peace which the world had ever seen. Mr. King, in his remarks spoke of the near approach of the close of a century of peace between Canada—or Great Britain—and the United States, and suggested that the occasion should be celebrated by the erection of an international monument, showing that peace has her victories as well as war.

A century of peace. Surely such an occasion is worth commemorating. Why should there not be a glorious celebration on, as Mr. King proposes, the Niagara frontier to celebrate the fact that the sword has not been drawn between the two great Anglo-Saxon Nations for a whole century?

A VALID CHRISTIANITY FOR TODAY.*

We are just in receipt of a goodly volume bearing this title. The author tells us that it is made up of "a number of discourses delivered on various occasions and now published by request. A common title has been given the collection, for although the discourses deal with different themes, yet in them all the preacher had in mind a single purpose, viz., to present a Christianity that is valid for today." And we think he has succeeded admirably in his purpose. There are 18 chapters altogether, in which such subjects as "Men of Vision," "The Legal Conscience," "The Value of a Man," "The Meaning of Sacrifice," "The Uses of Life," "The Divine Companionship," "The Universal Christ," etc., are treated in a clear and comprehensive manner. We give our readers an extract from the last chapter, on "The Supreme Value," as a taste of the good things to be found in this book.

"Any occupation whose sole inspiring motive is making money is essentially an immoral occupation. The lawyer who is always after fees will not do much to establish justice and equity among men. The day-laborer who thinks only of wages will not do square work. We can do any work well only in the degree that we seek in it not merely food and drink and raiment, or their equivalent, money, but first the kingdom of God and the righteousness thereof.

Do you say the ideal is impossible and therefore the philosophy impracticable? I admit that in our present stage of social and industrial development it is difficult, perhaps exceedingly difficult, to live up to such an ideal. In a day when the common wealth of all is so largely appropriated by a small number of individuals, and when the earnings of the many are diverted by special and class privileges into the coffers of the few, so that three per cent. of the population control ninety per cent. of the necessities of life, or the sources of them—one does not always feel sure of a basis of material existence unless he pleases the possessors thereof and bends to mercenary considerations. The pressure of necessity upon certain classes in the community is so terrific, the strife of competition, the game of grab, for all is so intense, that it is hard to have a single thought above meat and drink and raiment. . . . But the day is coming, in God's good time, when, under the reign of justice and equity, men will have to worry as little about the material basis of existence, food, and drink and raiment as the children in a well-ordered family worry about where their dinner or their beds are to come from. It is only our maladjustments and greed, our laziness and incapacity, that make want anywhere. When that day comes we shall have a literal fulfilment of the great promise, 'Seek ye first the Kingdom of God and the righteousness thereof and all these things shall be added unto you.'

* A Valid Christianity for Today, by Charles D. Williams, D.D., Bishop of Michigan. Toronto: The Macmillan Co. \$1.50 net.

But even now, in our present society, it is possible, though sometimes difficult, to live literally according to Christ's philosophy of life. You and I know men and women who have the courage and faith to do it. There are scholars in the fields of learning and science, missionaries and philanthropists, physicians and social settlement workers, common friends of men in the fields of human need, who have turned their backs deliberately on every mercenary motive, who literally "take no thought, saying what shall we eat or what shall we drink, or wherewithal shall we be clothed," but who just give themselves wholly to the service of God and their fellows; and they do not always starve. . . . And what has been proved possible for them is also possible for every one of us in his degree and in his appointed field of service. Any life, any work, may be lifted to that high plane and be fitted into the great scheme of the Kingdom of God, if the man has the courage and faith to say, "It is not primarily necessary that I succeed here as the world counts success; it is not even primarily necessary that I make a living; but it is necessary, above all, that I render the best and most efficient service possible to God and humanity, and that I be absolutely faithful to my ideals of truth and honor, of justice and integrity."

THE REASON WHY.

By A. E. Camp.

There had lived a widow for some years in the northern part of one of the rougher, poorer counties of Eastern Ontario. One bright, promising child blessed her life, who, as the years went by, grew to the full stature of a beautiful young woman—beautiful in outer appearance, and beautiful within.

In time there came to the older woman in her poverty and prospective loneliness—for she was wise enough to foresee that she could not always keep the youthful joy of her life with her—another suitor; rough in exterior, uncouth, but sober and industrious.

Years came and years went. Others came into the home and grew to bright girlhood and boyhood, and other scenes and experiences came to the new family, for to the distant north, like many another, was the father attracted, and the family must follow. Through the children of this united family was the minister attracted to the home. A quiet, patient demeanor always characterized the mother, and that demeanor seemed to speak of an inner longing suppressed. The parents were urged kindly to attend Divine worship, but the father "always had to work on Sunday," and the mother evaded the subject.

From a meeting of the General Assembly the minister had just returned, and was informed of the serious illness of this retired, patient one. She was promptly visited, and it was found that, tender and lovingly the daughter of her youth had forsaken her situation and returned after a long absence from home just to nurse her mother through.

"I didn't send for her," said the grateful mother, "she just would come."

"I think," said the daughter, herself a church member, "that we shall have mother at church soon now."

And then it was that, though not in a spirit of fault-finding, the mother revealed her secret.

"He's not a church-going man or things might have been different; but I must go."

The minister could only reflect upon the sad thought that the godless, Sabbath-breaking institution to which the man was a slave is responsible for more than human being can estimate.

Sault Ste. Marie, Ont.

SIR SANFORD FLEMING.

(An Appreciation by H. J. M.)

What a life of fruitful endeavor,—beneficial and far-reaching! Its effects—has been the life of our venerable, and still vigorous townsman, Sir Sanford Fleming? Take away the things with which he has had nothing to do, since he came to Canada, when a young man, and what have we left? Not long ago, his children, as an evidence of their admiration for his splendid character, and of pride in his many public achievements, presented him with an address of congratulation on the anniversary of his birth. In this document were recounted, with loving care, many of the principal events in his noble and strenuous life; the mere enumeration of which, here, would fill a column. To the list could not then be added, because not yet accomplished, or perhaps thought of, what many have come to regard as one of Sir Sanford Fleming's finest and most patriotic works. We refer to the foundation by him of the National Tower, at Halifax, to mark the establishment of British constitutional government, not only on the American continent, but throughout England's vast colonial empire. It is only when one stops to consider the far-reaching and tremendous importance of the event sought to be commemorated by the erection of this memorial, that we can take in its full significance, and at the same time fully appreciate the debt which lovers of liberty, order and good government, the world over, owe to our distinguished fellow citizen for being the first to move in the matter. Would that there were a few more Sir Sandfords Flemings existing in our midst. Not only has he been a large subscriber to the fund for the erection of this distinctive historical landmark, but he has also presented the city of Halifax with a park, as a place of public resort, contiguous thereto. It is by such unselfish and worthy deeds that the character of a nation becomes marked; and that men like Macdonald, Fleming and Strathearn not only find a place in history, but become enshrined in the hearts of a people. Here is Sir Sanford's proposed inscription for the Fleming Tower:

"This edifice was founded in 1908, on October 2nd,—the 150th anniversary of that memorable day when, under the auspices of the British government, the first elected assembly within the limits of what is now Canada, met in Halifax.

"A grateful people offer this memorial as a tribute of affection, which they owe to the parent land, and as an incentive to mutual attachment between every member of the British family of nations.

"This national monument is erected in the interests of peace and civilization by the sons and daughters of Canada, aided and strengthened by the sympathy and support of the friends of justice and freedom."

Few agencies for the Evangelization of the world are so effective as the Bible Society, which circulates the pure word of God. The work of the British and Foreign Bible Society throughout the world is well known, and only secondary to it is the American Bible Society, whose operations are largely within the United States, though foreign work is also engaged in. This society has reached its ninety-third year. Mrs. Russell Sage has offered to contribute \$500,000 towards its fund, provided the society can secure a like amount by Dec. 31 the present year. It is probable this condition will be met. The fourth of July, the great United States national day, falling on Sunday this year, a special appeal was made for a patriotic gift towards this fund.

JUNE BRITISH MAGAZINES.

Cassels and Company continue to furnish attractive and wholesome reading for the masses. Then Cassels' Magazine and The Quiver are deservedly and widely known. Two new candidates for public favor are The New Magazine and the Saturday Journal, both of which should find a large constituency in Canada. Fifteen cents per copy.

The following articles in the June fortnightly will claim the attention of Canadian readers: Imperial and Foreign Affairs; A Review of Events; Our Duty to Our Neighbors; The Defence of France; British and American Ambassadors; Two Makers of Ireland; French Culture and Tudor England; British Finance and the Budget. "The Woman and the Dagger" is a short drama by Arthur Schnitzler; and there is a poem, The Island Hawk, by Alfred Noyes.

The June Nineteenth Century contains much to interest the general reader. Among other good things will be found "A Tribute to Swinburne," by Ernest Rhys; Personal Recollections of Abdul Hamid and His Court, by Prof. A. Vambury; A Glance at a War Horizon, by Major-Gen. Sir W. G. Knox; Mr. Birrell's Irish Land Bill, by the Right Hon. Sir Horace Plunkett; The Nature of the Public House, by Edwin Barclay; The Vindicators of Shakespeare, by George G. Greenwood, M.P.; Copyright at Home and Abroad, by W. Morris Cobb; Henry VIII and the Religious House of London.

Blackwood's Magazine for June is in every respect well up to the mark, and affords a lot of delightful reading for a summer evening. "A Man's a Man," Ian Hay's story, is continued, and becomes increasingly interesting. Then there are "Characters," by Charles Whitley; "A Sacred River Head," by Prof. James Sully; "The Prisoner of War," a Jaunt to Janina, by Orlo Williams; Diary of Recent Events in Constantinople; and "Musings Without Method," which deal with current topics from an inside point of view in a very illuminating manner. "Old Ebony" never grows old, and is never dull.

The Studio for June presents an inviting table of contents. To prove this we shall merely give a few items from its rich bill of fare. The Royal Academy Exhibition, 1909, is a prominent feature, and the descriptive letterpress is accompanied by fifteen illustrations; Leon Laermite, painter of French peasant life, ten illustrations; Some New American Etchings, by Joseph Pennell, by Dr. Hans A. Singer, six illustrations. "Studio Talk" gives special correspondence from London, Manchester, Glasgow, Paris, Berlin, etc., with numerous illustrations. "Reviews and Notices" are bright and suggestive. Address: 44 Leicester Square, London, W.C.

The suffragettes in England have again been making would-be martyrs of themselves. They made another raid on the House of Commons, their thirteenth attempt to reach Premier Asquith, and only succeeded in having 112 of their number arrested for obstructing and assaulting the police and for willful damage. It is not by such means that reforms are brought about, and not till saner methods are employed will public opinion assist them in attaining their object.

The heart knoweth its own bitterness; God knows it, too; and though a stranger can not intermeddle with its joy, he whose temple and dwelling place is the soul that loves him, is no stranger, but the soul's most intimate and only friend.—R. W. Dale.

STORIES
POETRY

The Inglebrook

SKETCHES
TRAVEL

PAUL LINDSAY'S MARATHON.

By Lizzie Reid.

"What an ordeal it must be to preach a trial sermon before all those learned professors!"

Alice Barnett's voice was sympathetic, so were the clear hazel eyes raised to Paul Lindsay's face.

"Yes," he acknowledged, "it is something of an ordeal, but one tries to forget one's audience in one's subject."

"Tries, but does not succeed," she laughed. "At least, so Mr. Marr says." "Marr has no reason to fear the ordeal," he said. "He has always been a favorite with the professors, and he has a fluent style."

"Do you think he will get placed soon?"

Paul knew little of woman's ways. It was plain to him that Alice Barnett had an interest in Marr, else why should she talk of him?

"Yes, I should think it probable."

The tone, in spite of himself, was stiff. Why should she spoil the beauty of the spring morning by this unwelcome note? Why should he be called upon to answer for Marr's prospects?

They had been talking college talk, as befitted two students in a literary city. They were walking in one of the side paths of Prince's Gardens. Above them the Castle heights loomed through a silver haze. A dash of scarlet flamed out of the grey as a soldier paced the ramparts with a swing of his gay tartan. Down below the winds of spring shrilled through the daffodils in the brown borders. Outside there was the stir and movement of the wide street; but here they were in an isolation of two, shut into a world of their own. To Paul Lindsay it had been a world of dreams and hopes till the name of Marr crept in.

"You"—she hesitated a moment, and her cheeks reddened nervously—"you are thinking of going out on the mission, are you not, Mr. Lindsay?"

"Who told you so?" he asked sharply.

"Mr. Marr. He said that you had been urged to a decision by hearing Dr. Marshall's address. He did make a strong appeal for helpers, and it does seem the very noblest work. Mr. Marr says there are plenty of men for the home churches."

Mr. Marr! Always Mr. Marr! And she was commending him, Paul Lindsay, to the mission—and exile! How unwittingly cruel a girl could be!

"Yes," he said drily. "No doubt there is more room in the colonies. But there are sinners at home."

A sudden gloom had obscured the beauty of the afternoon. The silver glamor of the Castle heights had changed to a dank veil of grey, corded by bare branches; the gallant scarlet of the tartan had vanished from the ramparts; the daffodils shivered in the east wind; the hurrying tread of the thoroughfare broke in on their solitude. A word or two had changed the whole environment to Paul.

Two paths lay before Paul Lindsay when he became a probationer of the Scottish Church. One of them was thick set with thorns for a man of his sensitive temperament. He was full of the ardor of his work, and this way meant a disheartening course of preaching in vacancies, ignoble competition for popular favor, a galling fire of criticism and blunt comment, a heart-sickening of hope deferred. The other way was to escape all this, and offer himself as a missionary to the colonies.

He had listened to an address from a missionary from Western Australia, a fine specimen of Christian manhood. Dr. Marshall had pleaded for the sons of the homeland, exiled in churchless lands, in the fierce glare of

strange temptations, far from the sound of Sabbath bells; and Paul's heart took fire as he listened. It seemed the noblest call—to bear the banner of the Man of Calvary into the wilds.

Douglas Marr and Paul shared a flat in Frederick Street; they were probationers of the same year, but it was more the accident of proximity than any bond of friendship that held them together. Douglas Marr had popular gifts and a firm faith in his own abilities, while Paul was reticent and self-distrustful.

They had both met Alice Barnett at social functions in the houses of the professors. She was a governess in a ladies' college at Morningside. Paul did not shine at social functions; he was shy, and out of his element. He was at first grateful to the girl who, by her simple frankness, set him at his ease, and he ended by falling in love with her.

Then he began to ask himself could he ask Alice Barnett to share the vicissitudes of Colonial life—a log cabin, perhaps, certainly none of the refinements of home. The call of the mission grew fainter in his ear. After all, there were souls to be saved at home.

The church of Orraburn, in the West Highlands, was a vacancy. Paul preached on trial. His style was not brilliant, but the members of Orraburn were for the most part men of the soil, deep thinkers if slow in conclusions. Paul's sermon, in its philosophy of life, its earnest piety, pleased them. His name was placed on the short list.

Paul had a letter from one of the elders telling him that he was likely to be chosen. Visions of a home for Alice began to shape themselves to his hopes; like himself, she had no near ties. He would speak to her as soon as the call was actually in his hands.

Paul was waiting for the summons to preach again, seeing himself the minister of the Highland parish, with Alice in the pretty manse on the hill. A bald paragraph in the daily paper dashed the cup from his lips with one fell swoop. The congregation of Orraburn had decided to moderate in a call to the Rev. Douglas Marr.

It was a crushing blow. He had been so sanguine in his single-minded simplicity, trusting the elder's word. So many sweet, intangible hopes had linked themselves to that manse of Orraburn. Now he had nothing to offer Alice; it was all over. He could only brace himself in the faith that all was for the best.

A week later a letter reached him from a college friend.

"I suppose you saw the news that Marr is called to Orraburn?" he wrote. "We all made sure you were first in the running there, but they say Marr got it by a fluke. They changed their minds at the last moment, as often happens. Well, perhaps there's better in store for you. Marr's very proud of his luck. He thinks it wiser to go to Orraburn as a married man, and so avoid complications. I hear the girl is that Miss Barnett that we met at the professor's spreads. Rather a nice little girl, but no money. She is governess in a college in Morningside—"

The letter slipped from Paul's slack hand. He never finished the reading of it. He had been robbed of everything—a sphere of work, a home, love, and—no, not faith in God; he clung desperately to that. It was all that was left him.

Again the missionary's words echoed in his ear. There was nothing to bind him now. He offered himself as a volunteer for the Colonial mission.

Douglas Marr had given up his rooms when Paul returned to Edinburgh; he was staying in the neighborhood of his future charge, and they did not meet again.

On the eve of taking ship for Australia he came suddenly upon Alice, in Prince's Gardens. She stopped, and, flushing scarlet, gave him her hand. Her eyes had a wistful question in them, but, after one involuntary glance, he looked over her head. He could not trust himself to look his last into the eyes of the girl he had lost.

"You are going out on the mission. Mr. Marr told me so, and I saw the appointment in the papers," she said faintly. "It is a great work. I wish you all success in it."

He gripped her hand, crushing the slender fingers.

"Thank you," he said. "And—I wish that your life may be all sunshine."

There was surprise in her eyes.

"It is a kind wish," she said gravely. "But it comes to few."

He hardly knew what she was saying, nor what he answered. He could not bring himself to speak more definitely of her approaching marriage. He saw only the lonely years of exile, the future bereft of golden hope. And, wringing her hand, he left her with a brief "God be with you."

Paul's log cabin and the mission-house which it adjoined were central points in the life of the growing settlement of Warralong. The young missionary had won the hearts of the people by his unassuming goodness that revealed itself more in deeds than in words. They had given their money freely to everything but religious movements before he came; now they were planning the building of a church and a larger house for the minister. Now and again a letter reached him from a college friend. One of them brought the news of Douglas Marr's marriage.

"The wedding was at Professor Rennie's. The Professor gave the bride away. Then there was the reception at Orraburn. Hughes and I were down for speeches in praise of Marr. It went off swimmingly. Marr was in his element, and the bride looked not so bad in a white satin wedding frock. The ladies of the congregation robbed Marr in a new pulpit gown, and presented the bride with a silver tea service. Speeches and tea ad libitum. You know the sort of thing."

"Marr's in a piece of luck again," the letter went on. "It seems his wife had an Australian uncle, a sheep farmer in some obscure region. She did not know of his existence, but news has come of his death. He has left her heiress to twenty thousand odd. So Marr has not done so badly in his marriage. He set sail for Australia as soon as the news came. He will have landed before now. Funny if you and he should meet! But I suppose our ideas of distances don't fit out there. The man's name was Wilson. His station was called Penwhell."

Wilson? Penwhell? Yes; Paul had heard of the man's death. His station was only a few miles from where he was riding that day. So he was Alice's uncle! And Alice was a rich woman through his death! No, he would not meet Douglas Marr. He would leave the place before he reached it.

He mounted his impatient horse and rode off along the track. But, thrust it from him as he would, that sweet, intangible presence went by his side—the presence of his lost love. Through shadowy tangle of riotous growth and the hot glare of the clearings, it was there at his saddle bow; the hazel eyes were looking into his with that wistful question.

When he had covered some miles he dismounted, and lay down in a shady spot to rest, hitching his horse's bridle to a stake. He fell into the sound sleep of sheer weariness, and dreamt of Alice. It was a dream of perfect

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Dr. Ramsay and family are summering at Norway Bay.

Rev. John McNichol, of the Toronto Bible Training Institute, was the preacher in St. Andrew's Church last Sunday.

At the evening sermon in Stewarton church last Sunday, Rev. McElroy incidentally discussed the Chinese question. He expressed surprise and horror at recent revelations about Chinese denials of vice, and urged the necessity for Canadians to take a strong stand against such evils which threatened to do material harm to the national life of the Dominion.

The regular June meeting of the Daughters of Canada Auxiliary of the Home Missionary Society was held in the Glebe church on Thursday evening. A paper on "The Mormon" was read by Mrs. E. Hampson, and one on "Hospitals of the West" by Miss Grant. The papers proved both interesting and instructive. The greater part of the evening, however, was devoted to a towel shower, when donations of towels were received for the hospital of the home mission field at Sifton. It was decided to hold the next regular meeting on the fourth Thursday in September.

Last Sunday morning and afternoon were devoted to Children's services at Stewarton Church. The church was prettily decorated with flowers, and in various places canaries in cages were hung up. They sang frequently during the services, and the effect was very pretty. The pastor, Rev. W. A. McElroy, gave an address on the Message of the Flowers, teaching the children the lessons they might learn from the daisy, violet and other blooms. In the afternoon the children again occupied the church. A sacred cantata was presented by 35 children, some of whom represented flowers, while others took the parts of the rain, the dew and other things of nature. Sacred solos were given by Master Ira Parker and Master Kirby Bangs. The Flower Sunday was such a success that it will be held annually.

The new Y.M.C.A. building, on the corner of Metcalfe street and Laurier avenue, was last week formally dedicated to the use and uplifting of the boys and young men of the Capital. The Ottawa branch is now definitely settled in its new home, one of the finest and best equipped Y.M.C.A. buildings in the country. A large and inter-denominational audience assembled for the dedicatory ceremony which took place in the assembly hall. Many of the city's clergymen were there. Mr. Gordon C. Edwards, president of the board of directors, occupied the chair. A feature of the occasion was the handing over of the key of the building to the president by Mr. John R. Reid, chairman of the building committee. In doing this, he spoke of how long they had been waiting patiently and expectantly to set aside the building for its heaven-sanctioned uses. The Y.M.C.A. was becoming day by day a greater power and no other institution bore a greater share of the world's character-building. The way in which people had contributed to the building fund was, he said, an evidence of the spirit of human brotherhood. "On behalf of the directors, I wish to thank you," said Mr. Edwards, taking the key. "The building was needed, and the work of the association will advance at a greater rate through our having it." He gave great credit to the general secretary and all those who had aided in the campaign for their untiring efforts, modestly disclaiming any credit for the success of the enterprise. An elo-

quent dedicatory address was given by Rev. Dr. Wm. T. Herridge. Others who took part in the ceremony were: Rev. A. W. Mackay, who gave the opening invocation; Rev. Dr. J. E. Mavety, who read from the scriptures; Rev. Dr. A. A. Cameron, who led in prayer, and Rev. Wm. McIntosh, who closed the meeting with the benediction. Mr. Percy McGregor accompanied the hymns sung, on the piano. Mr. Patton, secretary, received a telegram from the Montreal branch of the association as follows: The Montreal association sends congratulations on the opening of your new building and wishes the Ottawa association God's richest blessings in its larger opportunity to reach the young men and boys of your city.—John W. Ross, president, and D. A. Budge, secretary, Montreal association. Personal congratulations to Mr. Patton were received from secretaries of the Toronto, Toronto West and Kingston associations and the Provincial secretary.

TORONTO.

Rev. John Gray, D. D., Toronto spent several days at Keene.

Rev. E. Cockburn, of Toronto, visited relatives at Drumbo last week.

Rev. Dr. Murray, Toronto, is spending a couple of months at Cobourg.

The Rev. Robert Knowles of this city left for the Old Country last Tuesday.

Prior to leaving for Vancouver, B.C., Rev. Dr. Pidgeon was made the recipient of a gold watch, and Mrs. Pidgeon was presented with two silver dishes from the ladies of Victoria Church West Toronto.

At a meeting of Bonar congregation the building committee reported that the cost of the new site on St. Clarens Avenue, amounting to \$5,000, was nearly all provided for. The new church will seat 1,000 people. The salary of the pastor, Rev. Alex. MacGillivray, was increased to \$2,000.

The Winnipeg Tribune has the following about the movements of local ministers:—Rev. Dr. Duval, of Knox, will spend the summer in Switzerland and Asia Minor. Rev. W. A. McLean, of St. Giles', will go to Brockville about the end of July. He has not as yet arranged for his supply. Rev. C. Stewart, of St. Paul's, will spend a month at Montreal. Rev. K. Wylie Clark, of Quebec, and Rev. Walker Melam, of Detroit, will relieve him. Rev. C. W. Gordon, of St. Stephen's, has already had a trip to New York this year. The management of Knox Church gave their pastor on the eve of his departure to the east a cheque for \$900 to pay his expenses, the gift of members of the congregation.

Says the Winnipeg Tribune: Rev. J. Hill Woodside, LL.D., of Franklin, Man., conducted the services in St. Andrew's Presbyterian Church on Sunday. Dr. Woodside was one of the western commissioners to the Presbyterian General Assembly at Hamilton, Ont., from which he is at present returning. Speaking of the proceedings of the Assembly, the Doctor says the two most marked features were the discussions which took place on the Church Union and the Queen's College. In the former a clearer understanding of the problems it involved had, without doubt, been arrived at, and a greater sympathetic interest was evident in the project, though it was somewhat significant that the vote recorded against it was larger than previously.

WESTERN ONTARIO.

Rev. T. D. McCullough, of Harrington, is called to Atwood.

The Rev. G. J. Mackay, M.A., of Elmvale, and wife and family have left on a trip to Europe.

Rev. H. W. Reade, M.A., of St. Thomas, is called to Pittsburg, Kingston Presbyterian.

Rev. Dr. Dickie of Chalmers' church, Woodstock, is called to the First church, Chatham.

Rev. D. G. MacPhail, of Cayuga, will spend his holidays at Picton, the Thousand Islands and Perth.

Prior to his leaving Ballinafad Rev. George Milne was presented with a purse and a complimentary address.

Rev. Dr. Dickie of Woodstock was the very acceptable preacher at the preparatory services in Drumbo church last Friday morning.

Rev. Mr. Mahaffy, of St. Andrew's church, Parry Sound, preached a patriotic sermon to his people last Sunday week, which was greatly enjoyed by all who were present.

Rev. James E. Munro, of Gladstone, Man., is called to Oakville, rendered vacant by the recent resignation of Rev. Dr. McNair. The salary promised is \$1,200 per year with a manse.

Rev. Stevenson, of Lucan, preached preparatory to communion in First church, St. Mary's, last Friday week. Twenty-six new names were added to the roll.

On Sunday last the Rev. Mr. Craw, of Melville Church, Fergus, exchanged pulpits with the Rev. Mr. Richardson, of Arthur Church. Both congregations enjoyed the change.

Owing to the illness of Rev. J. A. Stewart the pulpit of the Hospital Church was occupied on Sunday morning by Dr. Dickson of Galt, and in the evening by Rev. Pritchard of the First Church, Galt.

The engagement is announced of the Rev. Donald C. MacGregor, B.A., pastor of the Orillia Presbyterian church, and Miss Esther Miller (Marian Keith). The wedding will take place on July 28th.

The Durham Presbyterian Church celebrated its jubilee on Sunday and Monday last. Prof. Robertson, of Knox College, and the Rev. Dr. Fletcher, of Hamilton, preached. Saugenee Presbytery was represented by a number of ministers.

A farewell social was given Rev. A. W. McIntosh, by the Bellwood and Miamosa congregations on his leaving for Saskatoon, Saskatchewan, when he was presented with an address which gave expression to the love and esteem of the people. Mr. McIntosh had spent nine happy years in this charge, and he leaves amid the regrets of the whole community.

At a meeting of the Wallace Presbytery, held lately, the Rev. Dr. Sedgewick, who for the past fifty years has been the esteemed pastor of the Tatamagouche Church, applied to be put on the aged and infirm list of ministers. Tatamagouche is the first and only church over which the venerable Dr. Sedgewick has presided as pastor. This might be regarded as a striking object lesson of the harmonious relations which have prevailed between the spiritual adviser and his people during his unusually long tenure of office. As an illustration of the great hold he had on the hearts of his people and their desire for his services he was not allowed to resign when he became too feeble to overtake all the work of the congregation. Instead he was provided with an assistant pastor, a young man who could supply the enthusiasm and vigor of youth.

EASTERN ONTARIO.

The Douglas church building has been greatly improved by a fresh coat of paint.

The recent social of the Ladies' Aid of Calvin Church, Pembroke, was a most enjoyable affair, realizing the handsome sum of \$30.00.

The sacrament of the Lord's Supper was dispensed in Knox church, Beverton, last Sunday week. A large congregation was present, and Rev. W. W. McRae delivered a most instructive sermon.

At the recent meeting of Lanark and Renfrew Presbytery the desire of Wolf-town to have a Sabbath service was granted. They were detached from Barr's congregation; and Osceola detached from Colden and united with Scotland and Micksburg.

Upwards of seventy members of the Masonic Order attended the annual service at Lancaster on Sunday, including several members from Cornwall, Alexandria and Martintown. Rev. Brother John Pate preached an appropriate sermon for the occasion, for which he was formally awarded the hearty thanks of the brethren.

At the recent induction of Rev. A. L. McFadyen into the pastorate of Dumbarton Church, Rev. Mr. Wood, of Clarendon, preached the induction sermon, the address to the minister was given by Rev. Dr. Abraham, of Whitby, and the address to the people by Rev. Mr. Moore, of Pickering. A reception followed, and the ladies hospitably served refreshments.

A very enjoyable lawn social was held on Wednesday evening, under the auspices of the ladies of St. Matthew's church, Woodlands. The weather was all that could be desired and there was a large attendance. A good programme was successfully carried out. The chair was occupied by Col. J. H. Brodin, and interesting addresses were delivered by Rev. Mr. McIntyre, of Ogdensburg, N. Y., a former pastor of St. Matthew's; Col. R. Smith, K.C., M.P., and Mr. R. A. Pringle, K.C.

The twenty-first anniversary of the induction of Rev. A. Govan as minister of St. Andrew's church, Williamstown, was celebrated by a lawn social on the manse grounds, at which there was a large attendance, when the pastor was made the recipient of an appreciative address along with a handsome pulpit gown. To Mrs. Govan was given a beautiful and comfortable chair. Mr. Govan made grateful acknowledgement of the kindness of his people; and Rev. Messrs. Pate and Tanner of Lancaster gave congratulatory addresses. Music by the choir added to the enjoyment of the occasion.

Columns of space in the papers have been devoted during the past two or three weeks to details of the scandalous careers of members of two wealthy New York families. These have appeared under sensational headings. There have also appeared records of noble, generous and unselfish work and giving by members of other families, and by one member of one of the families implicated in the scandal. But they do not get large front page headings. We fear the public taste runs to scandal rather than philanthropy.

No knowledge of God is complete that leaves out of consideration his love. To question his dealings with us, or to rebel against them, is to forget that love lies back of all his other attributes. Justice is love in relation to law. Punishment proceeds from and is made necessary by love. Afflictions afford the vision of love. Love assures that God may smite as well as smile, that he may lead under the shadow as well as into the sunshine. Love is as large in God's dealings with men.

Blessed he who, following Christ into Gethsemane, follows him out of it by the same door; the door of a supreme consecration to his Father's will; the door of a prayer which seeks not to change the divine will to the human, but the human to the divine will.

MONTREAL AND QUEBEC.

Rev. Dr. J. Edgar Hill, who has been indisposed, is very much better.

Rev. J. B. McLean, of Huntingdon, has been preaching in the First Presbyterian Church, Truro, N.S., to the great delight of the people.

Collectors for subscriptions towards the re-modelling of Knox church, Howick, are meeting with a great deal of liberality.

The Rev. R. W. Dickie, B.A., minister of Crescent Street Church, left last week with his family for Bayfield, Ont., where they will reside during the months of July and August.

Sir Wm. Macdonald has made another handsome gift to McGill College. It is composed of a piece of property, adjoining the college grounds, which he bought for \$50,000 and handed over to the college authorities.

The Rev. Dr. Amaron preached his farewell sermon, at Longueuil, to a large audience on Sunday evening. General regret is felt in the Presbyterian church and community that he is so soon called away to another field of labor.

During the months of July and August the congregation of Knox and Stanley Street churches will be united for church services. For the month of July Knox Church is closed, and all services will be held in Stanley Street Church, and during August Knox Church will be re-opened and the two congregations will worship there.

The annual thank-offering meeting of the English River and Howick Auxiliary of the W.M.S. was held on the 20th ultimo in the church, English River. There was a large gathering to hear the Rev. W. D. Reid of Taylor church, Montreal, who held his audience spell-bound for one hour and a quarter, while he told of the recent Kootenay campaign. The pastor, the Rev. R. L. Ballantyne, presided, and appropriate music was given by the young people of English River. The collection amounted to \$27.45.

The French Protestants of the province held a union picnic on Dominion Day at Pointe aux Trembles. The spacious grounds of the Mission schools presented a pleasing aspect. Various booths could be seen here and there, and one of these was devoted to "Our French Protestant publication." A large number of mission fields were represented by their pastors and people. The Ottawa valley was represented by Dr. H. Ami, of the Geological Survey; the Rev. A. F. Cruchon, of Angers; Dr. Sicard, of Buckingham, and others. Others present were the Rev. Messrs. L. Massicotte, M. B. Parent, H. E. Benoit, B. Lewis, D. Danthey, A. Delporte, S. Rondeau, P. E. St. Germain, R. P. Ducloux, Dr. Amaron, J. Joliat, A. Abram, S. Bourgois, Dr. Masse, E. H. Brandt, and many others came from fields north and south of the St. Lawrence. The Rev. J. Provost, of Torrington, Ct., represented the French Congregationalists of New England. In the afternoon the principal addresses were given by the Rev. H. E. Benoit, who spoke for the Episcopalians; the Rev. M. B. Parent, who represented the Baptists; the Rev. R. P. Ducloux, the Presbyterians, and the Rev. A. Delporte, the Methodists. The Rev. J. Provost brought the greetings of the French Protestants of a large one; it brought together the different branches of the French Protestant Church, and strengthened the tie which already unites them; it also demonstrated the strength of French Protestantism in Canada.

The venerable Rev. Dr. Wardrop is spending the summer with friends at Little Metis, Que.

Sir E. Maunde Thompson has resigned the appointment of director and principal librarian at the British Museum, after service in the Museum extending over forty-eight years.

BRITISH AND FOREIGN.

The historic U. E. church at Hardgate, Dalbeattie, recently destroyed by fire, is to be rebuilt.

More than 130 applications have been received for the vacant living of St. Andrew's, Norwich.

A meeting held recently in favor of Presbyterian reunion was one of the largest of the kind ever held in Edinburgh.

The National Gallery, London, was visited by 637,304 persons and the Tate gallery by 244,683 persons on free days last year.

It is claimed that Greenock is the only town in Scotland which has no branch of the Society for the Prevention of Tuberculosis.

During the holidays at Eaton College a bird has built its nest and laid several eggs in a boy's silk hat left behind in a room.

Emigrants from Britain in March numbered 25,080 of whom 13,221 were of British origin, against 6,601 in March last year.

Plans have been submitted to the King for the erection of a chapel of the Order of the Thistle, at the south-east corner of St. Giles, Edinburgh.

Belfast house property is at present at a discount. Sixteen houses in a populous working class district were put up for public auction on May 8, and fetched \$25.

At the monthly meeting of the National Bible society, held in the Goad hall, Edinburgh, on Monday, tables were submitted showing that since 1861 the society has issued 31,472,430 editions.

It is feared that the American millionaire, Mr. Holland Bennett, has fallen a victim to the infamous Neapolitan Camorra, and been murdered or kidnapped for the sake of his ready cash and jewellery.

The Grand Orange Lodge of Belfast have forwarded for presentation to Parliament a petition bound in purple leather, tied with orange ribbon and inscribed in gold, against any alteration in the King's ascension oath.

In a case at Lambeth County Court a woman stated that she received 4 cents each for making blouses and had to find her own cotton and pay another woman 24 cents a dozen for making the sleeves. It took two days to make a dozen.

The Right Rev. the Hon. Adelbert J. R. Anson, son of the first Earl of Lichfield, who was formerly Bishop of Qu'Appelle, Canada, and since 1901 assistant bishop to the bishop of Lichfield, died recently at the Close, Lichfield, aged sixty-nine.

Most prolific new fishing-grounds, extending for thousands of miles in area, with an enormous abundance of plaice of the finest quality and condition, have been discovered by the Hull steam trawlers off the north coast of Lapland.

A good deal of speculation is being indulged in as to the new principal of Aberdeen University. The names most freely mentioned as "probables" are Sir William Ramsay, Aberdeen; Dr. Matthew Hay, Aberdeen; Professor George Adam Smith, Glasgow; and Professor Morrison, London.

Miss Edith Campbell Walker, who has just given £1,000 to the Australian Bread-nought fund, is supposed to be the richest woman in the Commonwealth. She is of Scottish parentage. Her father emigrated from his native Leith, and acquired extensive lands in the early years of Australian colonization. From these lands, largely through the operation of unearned increment, Miss Walker derives a vast annual income. She has been a munificent benefactor of the Sydney hospitals and charitable institutions, and she serves on the committees of some of them.

HEALTH AND HOME HINTS.

Baked Banana Batter—Three bananas, half a pint of milk, four ounces of flour, one egg, sugar to taste. Peel and slice the bananas; sift the flour and sugar into a basin, break in the eggs, and stir in half the milk. When mixed in and well beaten, add remainder of milk, and let the batter stand. Grease a pie-dish, put in the slices of bananas, pour over batter, and bake in quick oven for about half an hour. Dredge over with castor sugar and serve hot.

Stuffed Tomatoes—Take large tomatoes, cut a small slice from the blossom end and scrape out all the soft part. Mix stale bread, butter, small onion, pepper, salt and parsley. Fill the tomatoes and bake in hot oven one-half hour.

Rhubarb Sherbet—Cook rhubarb without peeling, sweeten it well, add orange juice to taste and a little gelatin in the proportion of one teaspoonful to three cups of sherbet. Strain, add one beaten egg white to two cups of the mixture and freeze. Serve in glasses.

Vienna Coffee—One heaping tablespoonful of coffee to each person and two extra to make strong. Mix one egg with grounds, pour on coffee one-half as much boiling water as will be needed. Let coffee froth, then stir down grounds and let boil five minutes, then let stand where it will keep hot but not boil for five minutes. Add the rest of the water, serve with whipped cream. You may add the white of an egg to the cream while whipping. Crackers and cheese.

Nest Eggs—Take a nice fresh egg and separate the white and the yolk, so that the yolk will not be broken. Put the white into a bowl, add a pinch of salt and beat it until it is very stiff. Have ready some little bowl that is pretty enough to put on the table, but that will not break in the oven. Pour into this the stiff-beaten white and make a little hole in the middle of it with a spoon. In this little hollow place the yolk, still unbroken. Set the dish in a hot oven and cook for three or four minutes, or until the white has browned a little and the yolk is firm. There must be a separate dish for each egg that you cook in this way. Serve right away.

A Preventive Against Moths—If you are troubled with moths in the house, try putting blotting-paper well saturated with turpentine in the drawers among the furs and bedclothes, or wherever there is any danger of the moths working their depredations; it can even be put along the edges of carpets.

THE USE OF SALT.

Common salt is useful as a tonic, an internal antiseptic, an external stimulant, etc., beside possessing other medicinal virtues too little known and appreciated. A bag of hot salt is very soothing in neuralgia, toothache, earache and similar affections. In cramp it is a reliable and harmless remedy, the dose being a teaspoonful mixed with a tablespoonful of honey, frequently and freely. For a sprain nothing will give relief more quickly than cold salt water; swellings may often be reduced very quickly by frequent bathing of the part affected in strong brine; and, taken moderately, it is an antidote for alcoholic poison. It is an excellent hair tonic. Salt and water will remove tartar from the teeth, and mixed in equal proportions with soda salt makes an excellent dentifrice. In cases of dysentery, salt, taken in vinegar and hot water, usually gives great relief; and for cholera morbus add a teaspoonful of the strongest pepper to the dose. For dyspepsia and many other disorders of the stomach, salt and water will prove an effective remedy; and for colic, a teaspoonful in half a cupful of cold water, taken as soon as possible, is a speedy cure. The same quantity taken before breakfast is very good.

SPARKLES.

"What is an impulse?" asked the teacher. No answer. It's something that comes to you suddenly. Can you form a sentence containing the word? Anyone may answer. "A snowball is an impulse," ventured the timid little girl with the curly hair.

Maud—"She is a woman who has suffered a good deal for her belief."

Ethel—"Dear me! What is her belief?"

Maud—"She believes that she can wear a No. 3 shoe on a No. 6 foot."

A well-to-do Scottish lady one day said to her gardener: "Man, Tammas, I wonder you don't get married. You've a nice house, and all you want to complete it is a wife. You know, the first gardener that ever lived had a wife."

"Quite right, missus, quite right," said Tammas, "but he didna keep his job long after he got the wife."

"It's hard to lose a beautiful daughter," said the wedding guest, sympathetically.

"It's a blame sight harder to lose the homely ones," replied the old man, who had several yet to go.

"What subject have you taken for your address at the Civic club?"

"Woman's moral obligations as a citizen."

"What a lovely subject. And what are you going to wear?"

"That new gown I brought home with me from Paris. And just think; I had it so cleverly packed in with my old clothes that the custom house inspector never discovered it was there."

Mother (at lunch)—Yes, darling, these little sardines are sometimes eaten by the larger fish.

Mabel (aged five)—But, mamma, how do they get the cans open?

While Auntie arranged the pantry shelves, her little niece handled the spiceboxes and called each spice by name. Presently she said, "Auntie, I can read."

"Can you, dear?" answered Auntie.

"Yes, Auntie," came the reply, "but I don't read like you do. I read by the smell."

Menzies—Whaur's Bulgaria. An'ner-son? Anderson—"It's awa' doon somewhere ahint the Eastern Question. D'ye no' min', that's whaur auld Gledstone used to get his atrocities frae?"

A NEIGHBOR.

Full many a heedless fellow-man

Had passed him on the way;

But Night, the Good Samaritan,

Beholding where he lay,

Uphore him to the Inn of Sleep;

And there I heard him say:

"Whate'er the charges of his keep,

O landlord, I'll repay."

FATHER TABB.

OLD PROBLEMS.

When King Alfred the Great was reigning over England a thousand years ago, school children pondered over problems in arithmetic much as our boys and girls do now.

Here are two taken word for word from the lesson book of that day:

"The swallow once invited the snail to dinner. He lived just one league from the spot, and the snail travelled at the rate of only one inch a day.

"An old man met a child. 'Good-day, my son,' said he. 'May you live as long as you have lived, and as much more, and thrice as much as all this; and if God give you one year in addition to the others, you will be a century old.' What was the boy's age?"

LINGERING WEAKNESS
FOLLOWING DISEASE

Can be Banished by the Wonderful
Tonic Powers of Dr. Williams'
Pink Pills.

How often it is that the victims of disease—fevers, measles, influenza, grippe—or any other contagious troubles are weak and ailing, even after the disease itself has disappeared. They do not pick up strength as they ought; remain listless, tired and discouraged. The reason for this is that the blood has been impoverished by the ravages of the disease through which the victim has passed. Strength will not return until the blood is enriched. The blood can be enriched by no other medicine as quickly and as surely as by Dr. Williams' Pink Pills for Pale People—to enrich the blood and strengthen the nerves is the whole duty of these pills—thousands have found them beneficial in bringing strength after disease had left them weak and run down. Among those who owe good health to these Pills is Miss Laura Hisco, New Ross, N.B., who says: "Following an attack of measles I was left greatly run down and suffered from a bad cough. I was advised to use Dr. Williams' Pink Pills and procured half a dozen boxes. Before they were all gone I had regained my strength; my cough had disappeared and I was once more enjoying perfect health."

The experience of Miss Hisco is that of many others. Dr. Williams' Pink Pills make new, rich, red blood. This new blood strengthens the nerves and banishes such ailments as rheumatism, neuralgia, lumbago, dyspepsia, etc., and brings the glow of health to pale cheeks. The Pills are sold by all medicine dealers or at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

THE RULE OF THE KHYBER.

A contributor to the "Cornhill" points out a curious rule of the road which prevails from the Indian frontier to Landi Kotal:—"The Government pays a large sum to the Afridi tribes for the latter to guard the pass two days in the week, in the form of the Kyber Rifles, and, of course, to let troops go up the pass at any time. So the Government says to the Afridis, 'You must not shoot each other on my road, or I shall take you into Peshawar and hang you for murder, for the road is English territory.' But off the road you can shoot each other as much as you like. So there is the anomaly of a narrow strip of British territory, some fifteen feet wide, winding its way for twenty-five miles through foreign land. The rule of the road is kept with remarkable obedience by the lawless Pathan; for, whatever else he may be, he is no fool, and if anybody on the road is shot, payment of the annuity is stopped by Government until reparation has been made." The pax Britannica is kept by power of the purse as well as by the drawn sword.

TALKING ON PAPER.

A prejudice still exists in some quarters against sermons that are read as distinguished from those delivered without notes.

A woman once read an address to an audience, among whom were a large number of schoolchildren.

She had spent a week writing the speech, and she read it, as she hoped, with great success.

The next day, however, she heard that a boy, on being asked by his mother what had happened at the school, replied carelessly:—

"Oh, nothing much, except a lady talked to herself on a piece of paper."

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12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
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9.30 p.m.	Buffalo	8.35 a.m.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Refinery Building, Royal Mint, Ottawa," will be received at this office until 6.00 p.m. on Friday, July 23, 1909, for the construction of a Building for Refinery, Royal Mint.

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

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

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

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

By order,
NAPOLEON TESSIER,
 Secretary,
 Department of Public Works,
 Ottawa, July 2, 1909.

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



MAIL CONTRACT

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

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

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

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POCKET MONEY

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

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



Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

A NY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 1 and 2, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

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

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

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

W. W. CORY,
 Deputy of the Minister of the Interior.

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

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