

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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Single Copies, 5 cents.

## LIFE'S CONTRASTS

RICHARD CHEVENIX TRENCH, D.D.

Some murmur when their sky is clear  
And wholly bright to view,  
If one small speck of dark appear  
In their great heaven of blue.

And some with thankful love are filled,  
If but one streak of light,  
One ray of God's good mercy, gild  
The darkness of their night.

In palaces are hearts that ask,  
In discontent and pride,  
Why life is such a dreary task,  
And all good things denied!

And hearts in poorest huts admire  
How love has in their aid—  
Love that not ever seems to tire—  
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## MARRIAGES.

On Aug. 8, 1907, at the residence of the bride's brother-in-law, Mr. William Whyte, Ormstown, by the Rev. D. W. Morrison, D.D., Lawrence Fayram, of Denver, Col., to Mrs. Marion Cook-Cavers, of Ormstown.

At the residence of the bride's mother, Leskard, August 12th, by Rev. J. A. McKeen, B.A., Mr. Thomas James Allan of Cincinnati, Ohio, and Ethel H., daughter of the late Alfred Trull.

On Wednesday, Aug. 21, 1907, at the home of the bride's aunt, Niagara Falls, Ont., by the Rev. Wm. Shearer, of Picton, Ont., formerly of Sherbrooke, Que., Andrew Moreton, of Niagara Falls, Ont., to Annie Florence, younger daughter of John M. Morrison, of Sherbrooke, Que.

On Saturday, Aug. 31st, 1907, at the residence of the bride's parents, 59 Kendall Ave., Toronto, Ont., by the Rev. Dr. W. G. Wallace, Edith Hamilton, eldest daughter of Mr. and Mrs. Robert H. Mitchell, to Harold Sharwood Ireland of Medicine Hat, Alta., second son of Mr. and Mrs. Ireland, Portage la Prairie, Man.

On Monday evening, Sept. 2nd, 1907, by Rev. Jas. Murray of Eskdale church, at 105 Bellwoods avenue, Miss Lottie Clark to Norman Beattie.

On Tuesday, Sept. 3rd, 1907, by the Rev. Robert Heribson, B.A., assisted by Dr. Turnbull, at 62 Oak street, Frances J. Taggart, eldest daughter of John Taggart, to Robert A. Crichton, Toronto.

On August 17, 1907, Douglas Wilson Fraser, only son of the Rev. R. Douglas Fraser, D.D., to Marie Alida Louise, third daughter of Robert Junkin, Esq., all of Toronto.

On Saturday, 10th August, 1907, at 720 Spadina Ave., by the Rev. Geo. C. Pidgeon, John Rankin, junior, of Montreal, to Paule Yates of Parry Sound, Ont.

At Knox Church, Toronto, on Tuesday, the 27th day of August, 1907, by the Rev. A. E. Winchester, George Bradshaw Wicks, of Urbana, Ill., U.S.A., to Ella Bowman Wenger, of Grand Valley, Ont.

At Toronto, June 24, 1907, by Rev. Dr. Gilray, Mary M. Davidson, fourth daughter of Benjamin Davidson, Uxbridge, Ont., to George J. Scott of Toronto.

On Aug. 27, 1907, at the residence of Samuel Todd, brother of the bride, Ormstown, by the Rev. D. W. Morrison, D.D., Wilfred Bolam to Emma Louisa, daughter of the late Mr. James Todd.

At the residence of the bride's father, on Aug. 28, 1907, by the Rev. J. E. Duclos, B.A., David Kerr, of Cowansville Que., to Janet, eldest daughter of John Lowe, sr., Valleyfield, Que.

## DEATHS.

At the residence of his father, on Albertus Ave., Eglinton, Ont., on Aug. 25, 1907, Peter Henry, youngest son of Duncan and Elizabeth McCol, in his 39th year.

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## NOTE AND COMMENT

Great Britain and the United States have agreed to lay before The Hague Court of Arbitration the Newfoundland fisheries dispute, the colony meanwhile consenting to an extension of the *modus vivendi*.

The Argentine Republic, says Mr. R. W. Perks, is Canada's greatest competitor for British capital. £300,000,000 of English investments are there, and it might be considered a financial province of the British Empire.

The Jamestown Exposition was opened last spring. On the 10th of August the director general issued an "official statement," in which he says that the Exposition, "barring minor details, the be completed within ten days."

During his temperance campaign in Great Britain, Dr. C. M. Sheldon addressed nearly one hundred meetings, and generally had crowded and enthusiastic audiences. With Mrs. Sheldon he is now taking a rest in Norway, and will return to America the latter part of the month.

All advice from Morocco agree in describing the country as given up to anarchy. The actual Sultan, the newly proclaimed Sultan, Mulai Hafiz, the Pretender and Rais Uli each control sections of the empire. France is appalled at the task before her, and is seeking a new agreement with the Powers before taking further action.

The extent to which religious periodicals may and do influence the American people can be judged from the fact that, according to the Department of Commerce and Labor, the aggregate circulation per issue of weeklies, semi-weeklies and tri-weeklies in America is 39,965,685, and of all publications is 138,372,594.

The labor party in England is doing good work for temperance reform. The five officials of the labor party in Parliament are total abstainers. So also are the chairman and secretary of the Trades Union Congress, twenty-nine Labor members of Parliament, and forty-three general secretaries of trade unions. The trend of the Labor party seems to be away from the liquor traffic.

The case against Mrs. Eddy, the founder of the Christian Science religion, has been withdrawn by the counsel for the prosecution. This is practically a victory for Christian Science. It is suggested that the case may be revived in a new form, but for the present Mrs. Eddy is not proved insane nor incapable of managing her own affairs.

Our leper colony at Tracadie has been experimenting with a new remedy of late years, and there is now a strong hope that a cure for the fearful disease has been found. Dr. F. Montizambert, Director of Public Health, reports that since the use of the remedy one patient has been discharged as cured, and another woman is progressing so favorably that she will be set free in a short time. Others who have used the remedy claim that they feel better and stronger. That the remedy may prove to be a real cure will be the sincere wish of every sympathetic man and woman.

The Directors of the Standard Oil Company issue a pamphlet whose object is to assure all interested "of the company's absolute innocence of wrongdoing in any of the prosecutions lately instituted against it in the Federal Courts. Particularly is this so in the recent Chicago and Alton R. R. case, made notorious by the sensational fine of \$99,240,000 imposed on the Standard Oil Company of Indiana." It is singular that a reputable court could impose such a fine as that on absolutely innocent people.

Successful experiments in long distance photo telegraphy between Munich and Berlin, a distance of about three hundred and twenty miles, were carried out one day last week. The roads had loaned a direct wire, and the apparatus was operated without a hitch. Photographs of Emperor William and the Crown Prince and of Professor Stern were received in Berlin over the wire, faultlessly developed. The time will soon come when we shall not only hear the voice but see the face of the man at the other end of the wire.

It is announced from The Hague that the text of the American proposition for the establishment of a permanent court of arbitration has been completed in agreement with Germany and Great Britain and was to come up for discussion August 23. It consists of twenty-six articles. The first article records the desire of the signatory powers to organize an "international high court of justice, easily accessible and free of charge, with judges representing the various systems of the laws of the world, capable of insuring a continuation of arbitration by jurisprudence." The court should consist of seventeen judges, nine forming a quorum, who shall hold office twelve years. The fate of this scheme will be watched with interest.

The New York "Sun" contained quite an interesting interview with Captain E. J. Smith, of the new White Star Line steamship "Adriatic," one of the greatest ships ever floated. After relating in detail the duties of a sea captain, and stating particularly that in all his forty years at sea he had never had an accident and had seen but one vessel in distress, and all ended well then, that he was never in any predicament that suggested disaster in any way, the reporter bade him good-day and started off, when an officer touched his arm and said:—"Don't forget when you write of the captain's 'uneventful' life to put in that it is the great captain who doesn't let things happen." This was a new point of view.

A yellow book recently issued by the British Board of Agriculture gives some very suggestive figures in connection with Britain's food consumption. Last year over \$1,000,000,000 worth of food was imported from the British colonies and the United States. In less than twenty years the importation of meat per head of population has simply doubled. At the same time there is no evidence that the home supplies of meat have decreased in any degree. The importation of breadstuffs, however, has increased in a much less degree; while the home supply of breadstuffs has been considerably reduced. The figures seem to show that the average Briton is now able to secure a larger amount of meat in his diet than has hitherto been the case. This probably indicates more prosperous times for the working man, at which the nation should rejoice.

Under the title of "Murderous America" the Boston Journal says editorially in its issue of August 21 that "for every 1,000,000 inhabitants in the United States there are five times as many murders as in Australia, eight times as many as in Japan, ten times as many as in Canada, fourteen times as many as in England and Wales, and about twenty-five times as many as in Germany. Italy alone, in all Europe, has ever shown a worse record than America. Mexico alone now stands lower in the scale. And America is the one country in the world wherein the proportion of murderers to the million of population is increasing." The access of all classes of people into America may have something to do with this situation, but the evil is also promoted by the uncertainties of jury trial, the appeals that may be taken, and the juggling with law by attorneys who conduct cases on commission.

The Chicago Interior has the following interesting item:—Our missionaries in Korea protest against the common newspaper references to that country as "decadent." They pertinently inquire whether "militant" Japan or "literate" China can show such a record of Christian activity, intelligence, and success as that which has been given the world by the Presbyterian church at Pyeng Yang. This church, with a regular Sunday attendance of from 1,000 to 1,200, a membership of 1,435, and five suburban offshoots, each managed independently since February last, recently canvassed the large city in which it is located and carried a gospel invitation to every individual citizen. It is not only self-supporting, but it plants its numerous missions, and is but one of a presbytery in which twenty-seven out of fifty-two church buildings have been enlarged during the year; while in the same bounds eighteen wholly new edifices have been erected. For every dollar of Board money used in Korean work, the Koreans contributed over \$8 last year.

A Y.M.C.A. news item runs as follows:—"To a committee securing funds for a Young Men's Christian Association building at Lincoln, Neb., this was said: 'You gentlemen have no right to call on me,' said a non-resident of this city, 'for a subscription, and I see no reason why I should make it.' Then he thought a moment, and said, 'But I have a boy going to school in your city, and expect to send another.' It is worth at least \$250 to me to know that my boy can have a safe place to which to go' and he drew his check." That man had realized what many do not, that moral influences and moral atmosphere are worth spending money for. There are too many parents who take great pains to see that their children are well clothed and well fed and who are not niggardly in providing for a good education, who nevertheless do not appreciate the fact that all of these things are of little value unless the boy is taught to make the right use of them. Many a father who has sent thousands of dollars to feed and clothe and educate his boy has lived to see that boy throw away the proceeds of his father's expenditure. Perhaps if he had invested a few hundred dollars for the sake of surrounding his boy with the proper Christian influences, he would not have lost the thousands of dollars which were thrown away because of the lack of character in the boy upon whom they had been expended.



SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## BLUE DAYS.

By Knoxonian.

Most preachers have blue Mondays. On these days they have a feeling of "goneness." They don't know exactly what is the matter with them but feel that they are "all gone." They are unfit for hard work, are likely to be the least bit crusty. They account for the blueness by ascribing it to the labors of the Sabbath. In this they are at least partly mistaken. Blueness on Mondays more frequently arises from overwork on Saturday than from ordinary work on Sabbath. If a preacher rest on Saturday and takes plenty of exercise in the open air on that day, ordinary Sabbath work will be little more than healthy exhilaration for him. A preacher who works late on Saturday evenings and goes into his pulpit tired and weary on Sabbath morning must always have very blue Mondays. The manner in which Saturday is spent usually determines the degree of blueness to be endured on Monday.

Blue Saturdays are not unknown to preachers. Busy, overworked preachers see them occasionally; lazy procrastinating preachers see them every week. If on Saturday morning a man knows that he must say something to a congregation twice on Sabbath, and also knows that he has nothing to say, he usually feels blue. The feeling is a perfectly proper and natural one. Unless he has been prevented by Providence from preparing his message he ought to feel ashamed as well as blue. His congregation may feel both ways before Sabbath is over.

There are blue Sabbaths as well as blue Saturdays and blue Mondays. Too many people in this country are likely to look upon any Sabbath in which the congregation is small as a blue Sabbath. It has often been said that our neighbors across the lines judge everything by its size. In their judgment everything big is great. With them big and great are synonymous terms. They have a big country, big cities, big prairies, big rivers, big hotels, and they have learned to judge everything by its bigness. Canadians imitate their example to an extent that few would be willing to admit. Church going people are the greatest sinners in this regard. Almost the only question that many fairly good people ever ask about a meeting is: was it large? If large then all is well. How easy it is for people in this state of mind to jump to the conclusion that a wet Sabbath must be a blue Sabbath. And the good man who conducts the service is very likely to catch the contagion and come to the conclusion that "anything will do for a wet Sabbath." The rich, well-prepared sermon is perhaps laid aside on Sabbath morning and the good man resolves to make "a few remarks," and dismiss the few people who have braved the storm and come to their place of worship. That kind of an effort called "a few remarks" has a marvellous power for drawing itself out. It elongates like a telescope, and perhaps the effort on a wet Sabbath actually measures more by the clock than an ordinary sermon. Measured by homiletical standards it may have been a month long. The people may have thought it never-ending. The day was considered blue at the start and the good man intensified the blueness until he made it almost black. If there is one day more than another on which a wise preacher will do his best it is a Sabbath which promises to be blue. If there is one congregation

more than another that deserves the very best a preacher can give, it is the brave handful that face a howling storm. A numerically small congregation may not be small in any other way. It may be large in faith, in hope, in liberality, in good works. Some meetings numerically large are contemptibly small every other way.

One very wet evening some years ago, Kennedy, the king of Scottish song, was advertised to give a concert in Toronto. The night was dark, and the rain came down all the afternoon and evening in a steady pour. It was a cold, pitiless, pelting November rain. A few people, many of whom had free tickets, went to the hall. As the hour drew near the only question discussed was whether the Kennedy family would sing to such a small house. Prompt to a minute the old gentleman came out in full dress, blithe and cheery as a spring morning, and opened the proceedings with this little speech: "Friends, it is a wet, disagreeable evening outside, but that is no reason why we should not have an enjoyable evening here. If the night is unpleasant outside, all the more reason why we should enjoy ourselves." Then he went through the programme, sang his best songs, told his best stories in his own inimitable style, and the uniform testimony of those present was that the old gentleman fairly eclipsed himself. There was nothing blue about that meeting. "The children of this world," etc.

Great good may be done by preaching to a very small congregation. An Irish minister once preached to a congregation of three at Castlebar. One of the three was converted and became William Arthur, author of the "Tongue of Fire." Dr. Archibald Alexander once preached to two persons and both were converted. Were the days on which this work was done blue because the congregations were numerically small? As a matter of fact it is not the congregation alone that the preacher slights when he puts a few people off with a few remarks and goes home thinking he has had a blue day. He slights his own work and his Master's message. Jenny Lind was once asked why she sang so long and so well to an audience composed of a few ignorant colored people. Her answer was "I never slight my art." Away with the vulgar idea that a wet Sabbath spent in preaching to a few of God's children is necessarily a blue day, and a day spent in addressing a large number of people must necessarily be a good one. The Master may form a very different estimate of the day's work. Some days are blue to the preacher even when the weather is fine and the church full. He does not know the cause and the blueness is all the more distressing because he does not. As Spurgeon says, the chariot wheels drag heavily. Why they do so one cannot always tell. Perhaps the cause is largely physical. Indigestion, unstrung nerves, worry and want of sleep, have unmanned many a noble preacher at the critical moment and destroyed many a good sermon. One of the surest trials an earnest preacher ever endures is the failure of a sermon on Sabbath that he has spent a long time and a large amount of labor in preparing. And these are just the sermons that often seem to have very little effect. Blue days must occasionally come to the pulpit as well as to other departments of human activity, but there is always one consolation left to the man who has done his best—the Spirit may bless the bluest day to a congregation.

Hearers have their blue days as well as preachers. Some hearers think every Sabbath a blue day. But there are good earnest souls who really desire to enjoy the service and profit thereby and even to these blue Sabbaths occasionally come. They are not in a good frame of mind. They do not feel as they used to do and they cannot tell the reason why. It is a happy thing when one of God's children can say on Sabbath evening "I have enjoyed the day very much." One reason doubtless why many hearers have blue days is that they do not begin to prepare for Sabbath soon enough. If people work in their stores until midnight on Saturday, and have no good refreshing sleep; if they tumble out of bed at ten o'clock on Sabbath morning, dress hurriedly, pray hurriedly—if they pray at all—take breakfast hurriedly, and hurry to church; how in the name of common sense can they expect to have a good Sabbath?

Drummond in his wonderful book defines a living being as one who is "in correspondence with his environment;" at least he accepts that definition from Spencer. If a hearer is not "in correspondence with his environment" in church he cannot be happy. The environment is chiefly made up of the preacher, and the elders, and the trustees or the preceptor or choir, and his fellow worshippers. Drummond would say that if he has no correspondence with any part of the environment said hearer is dead. Well, if he has no correspondence with the greater part of his environment he must at least have blue Sabbaths. The best thing he can do is to put himself in correspondence with his environment and then perhaps the Sabbaths will not be so blue or the hearer either. Want of correspondence with environment in church is a bad thing.

## EVANGELISTIC ASSOCIATION.

Eleven Evangelists representing a number of denominations met on Friday night the 30th. ult. at the home of Messrs. Hunter & Crossly, Palmerston Ave., Toronto, and after a bountiful repast a conference was held when it was spontaneously and unanimously agreed to form an Evangelistic Association.

First, Name:—The Canadian Association of Evangelists (Interdenominational).

Second, Purpose:—The promotion of Evangelism throughout the Dominion of Canada, and the Mutual co-operation and fellowship of those engaged exclusively in evangelistic work.

Third, Members:—All accredited Evangelists.

Fourth, Officers:—President Rev. J. E. MC. D. Kerr; Secretary, Rev. W. Meikle; Treasurer, Rev. A. H. Ranton. Fifth, Executive Committee:—Messrs. Will Pugsley, J. E. MC. D. Kerr, and Walter Russell, with the officers, members, ex-officio.

These shall also be a committee on credentials. Besides the above evangelists there were present Messrs. Crossly, Turk, McHardy, and the McCombe Bros.

It is expected that all accredited Evangelists in Canada will join the association and that it will prove a great source of blessing not to the Evangelists themselves only, but to the important branch of the church's work in which they are engaged.

The promises of the gospel are sealed with a triple seal—the oath of God, the blood of his Son, and the witness of his Spirit.



## ROMAN CATHOLIC DECREASE.

There is a prevalent impression that the Roman Catholic Church is increasing in numbers in other countries as it is in the United States. This is erroneous. But for the vast immigration to that country from Roman Catholic countries the Roman Catholic Church would decrease in numbers in greater proportion than any other Church. It is declining in numbers even in England, despite reports to the contrary. The Protestant Alliance Magazine of London, in a recent article says:

"In 1879 the population of the United Kingdom was 33,444,419, of which number Rome claimed 6,000,000 as her adherents (R. C. 'Directory,' 1879, page 31). The population of the United Kingdom is 1906 stands at 42,940,000, of which number Rome claims 5,625,000 or a loss of 375,000 (R. C. 'Directory,' 1906, page 62). If, however, Rome's proportion of the population in 1906 had remained equal to that of 1879, and kept pace with the population, her numbers today should be about seventy-seven hundred thousand, therefore Rome's loss of adherents in the twenty-seven years is not merely 375,000, as given in the 1906 R. C. 'Directory,' but the difference between 5,625,000 and 7,700,000, which is a loss of 2,075,000; thus showing, notwithstanding all Rome's boast in of 'progress,' there is no possibility of her making headway in Britain's open Bible, freedom-loving land, except it be in the items of her paid officialism, as we show below. This is, therefore, nothing less than a dying out 'progress.'"

How far the Roman Catholic Church comes from holding its own in the United States is shown in the declaration made by Bishop McFaul and reported in the Catholic Mirror of Baltimore in 1904, that "if all the descendants of our Catholic forefathers had remained true to their faith, there would be more than forty million Catholics in the United States today."

## QUEBEC NOTES.

Rev. E. W. Watson, B.A., a minister of the Presbyterian Church of England, has been received by commission, as a Minister of the Church in Canada. Mr. Watson has been supplying Grand Mere with acceptance since June and will continue in the same field for the winter.

Mr. Wm. M. Hay, B. A., an advanced student of Queen's, has supplied Portneuf with acceptance for the summer.

Mr. Wm. Miller, catechist, who supplied various fields in the Presbytery of late years—and Sawyerville during the past year—has been offered a Congregation and ordination by Congregationalists in Vermont. Mr. Miller accepts.

Rev. H. P. S. Luttrell, ordained Minister of Mississippi, has resigned with a view to prosecuting further studies at Queen's or McGill. The resignation has been accepted.

Rev. A. Paterson, M. D., Immigration Chaplain at Quebec, in the course of a week, interviewed 700 Presbyterian immigrants, giving them guidance and encouragement, and put them in communication with Ministers in Quebec, Ontario, and the West at the points of their destination. This service, at the gate way to our country, is much appreciated by these strangers, and helpful to ministers in looking after them.

The Bible Society distributed 40,000 copies of the New Testament, or portions thereof to foreigners landing at Quebec, in the various languages which they use.

We pray that Jesus may be on our side, and we oftentimes wait in vain for the answer; but when we pray that we may be on His side the answer is always sure.

## DEATH OF REV. DR. CROMBIE.

Rev. Dr. Crombie, of Smith's Falls, died on Monday, the 19th Aug. On the 4th of March, 1869, he was inducted to the charge of what was then called the Union (Presbyterian) church, now St. Paul's, Smith's Falls, and for the 38 intervening years he had lived an active, useful life in the community and a singularly unselfish one. In 1887 he resigned the pastorate of St. Paul's church after 22 years of service as a minister, and building for himself a home in the west end he settled down to spend the remainder of his days among a people by whom he was greatly beloved. For years he was clerk of the presbytery of Lanark and Renfrew. On the 23rd of Aug., 1906, he celebrated his jubilee—the 60th anniversary of his ordination to the ministry.

Dr. Crombie was born in Aberdeen, Scotland, on the 13th of Nov., 1820. His father and all his mother's people belonged to the seafaring class. In 1838 he entered as a first year student of mercantile college, Aberdeen, and graduated four years later with the degree of A. A. In 1843 took place the memorable disruption and, contrary to the expectation and advice of friends and at the sacrifice of all his worldly prospects, young Crombie felt constrained to break his connection with the established church, and cast in his lot with the outgoing party and finish his studies in connection with the free church. As this involved the loss of home and the countenance of influential friends he had to take up the work of teaching for a living and internit for a time the completion of his preparation for the ministry and it was not till the 19th of June, 1849, that he received license from the free Presbytery of Kincardine.

Dr. Crombie came to Canada in April of 1854 and was first stationed in Inverness. He was called, ordained and settled on the 7th of August, 1855, at Laquerre, and then translated to Inverness again, where he remained 15 years.

## THE "TEMPERANCE" EXCUSE.

Sometimes you hear as an excuse for faults: "It is my temperament." Do you not know that the perversions of a temperament are not the temperament itself? There never was a temperament that had not its good as well as its evil possibilities. The truth is, that we inherit our temperament with its natural perversions, and it is our business in life to shake off the perversions, in order that we may find the veritable temperament itself, and that it may carry us on truly to the best work that such a temperament can do. If all who have excused themselves for selfishness and evil because of the "artistic temperament" had recognized that they were really excusing the perversions of their temperament, and not the temperament itself, much needless pain and sorrow might have been avoided.—Annie Rayson Call.

The August number of that beautiful magazine, The Studio, opens with a review of the work of Robert W. Little, R.W.S. Then follows Leaves from the Sketch-book of W. H. Charlton; The Mannheim Tercentary Exhibition; The Photo-Secession in America; Recent Designs in Domestic Architecture; Modern Stage Mounting in Germany; and the usual interesting Studio Talk.

The people are not cattle to be fed, groomed, stabled; they are children of the eternal; they have souls, and can never be fully content till they are one with God. To believe otherwise is to fall back into the heathenism of ancient Rome, where often the people were drunk with plenty but slaves all the same.—Rev. A. T. Guttery.

## LITERARY NOTES.

The opening article in the August Blackwood's is a most interesting one by H. Preston-Thomas on "The Alpine Club," which celebrates its jubilee this year. The account of the formation of the club and the noted men who have been members of it makes very good reading. The club started with a membership of 31, and has now nearly 700. The short story for the month, "A Lady of the Old Rebellion," by Lydia Miller McKay, is exceptionally good, being a tale of the time of the Pretender. Practically the whole of "Musings Without Method" is devoted to most adverse criticism of Mark Twain and his humor. "To be funny at all hours and in all places is as vile a sin against taste as it would be to dissolve in floods of tears before strangers. The great men who dared to laugh in an earlier age than ours laughed in moderation and with a wise purpose. Aristophanes and Lucian, Chaucer and Rabelais, Shakespeare and Fielding are the true humorists of the world. They did not jest and jibe out of season. They held up folly to ridicule, not to amuse the groundlings, but to reveal, in a sudden blaze of light, the eternal truths of wisdom and justice."

The most striking article in the September Current Literature is entitled "Do We Need to be Hypocrites?" being a review of "The Fraise of Hypocrisy," by Prof. G. T. Knight, of Tufts College, which is called "One of the most effective satires that has appeared for a long while." We quote a few sentences from the article: Most of the readers of this keen and apparently subversive little book will find it difficult to realize that its author is a Doctor of Divinity and has been for thirty years a teacher of Christian theology. But Dr. Knight is in deadly earnest, and has adopted an unusual vehicle for his views, simply because it seems best suited to his peculiar purpose. The hypocrisy he satirizes is religious hypocrisy, and its only logical conclusion, he asserts, is "Devil Worship!" Among the Persons in the Foreground described this month are the Presidents of the great American Universities—Chas. Wm. Eliot, of Harvard; Arthur Twining Hadley, of Yale; Nicholas Murray Butler, of Columbia; Benj. Ide Wheeler, of California; Harry Pratt Judson, of Chicago; Woodrow Wilson, of Princeton; David Starr Jordan, of Leland Stanford; and, lastly, Jacob Gould Schurman, of Cornell, who is a Canadian, born on Prince Edward Island, and educated in Nova Scotia. The portraits given of these men, well called "Molders of the American Ideal," show them to be fine representatives of the intellectual life of the United States.

The August Fortnightly has an attractive table of contents. "Calchas" writes of The Ebbing Tide of Liberalism; T. W. Forrest of The State of India; and Sidney Whitman of The Metamorphosis of England. Other subjects are:—Mars: Is It a Habitable World? Robert Burns and Charles Dickens; The Youngest Pretender; Society According to Maria Edgeworth; and The Disposal of Africa.

The World To-day (Chicago) is a monthly magazine that is always well: it has a broad outlook and its pages are bright and readable. The illustrations are first-class and add real interest to the timely articles. The "Events of the Month" are reviewed in an intelligent manner and in a hopeful spirit. "Women in Politics," "The Confederate Re-union," "The Arbitration Practicable?" "The West and the President's Land Policy," are some of the subjects treated in the August number.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## MOSES PLEADING WITH ISRAEL.\*

By Rev. Clarence Mackinnon, B.D.,  
Winnipeg.

Fear the Lord thy God, v. 2. The brightest intellects have been the readiest to bow reverently before the power and wisdom of God. Robert Boyle, son of the first Earl of Cork, who lived in the latter half of the seventeenth century, is famed for his knowledge of natural philosophy. He invented the compressed air pump, and the first hermetically sealed thermometer. By his careful experiments, he removed many false and foolish notions. He is known as the forerunner of the modern chemist. This high-born, distinguished, brilliant and severely scientific man never came to the name of God in his speaking or reading, but he pronounced it with deepest reverence.

That it may be well with thee, v. 3. How passing fair is the picture of life in Eden before the fall! Then, human hands wrought out in simple obedience the divine plan, human wills moved in sweet harmony with the will of God; and in the songs of praise that rose to heaven from human hearts and lips, there was no discord of sin. Happiness without alloy was the lot of those who dwelt in that blissful home. Sin robbed our race of that first blessedness. But it may be regained. We have but to come back to our gracious and merciful God, yielding ourselves to Him in lowly obedience, and once more it will be well with us.

The Lord our God is one Lord, v. 4. Five hundred years before Christ, there were in Egypt more gods than men. In India, there are to-day, not less than three hundred millions of these heathen deities. The Persian worshipped almost every form of fire and light. In the time of Paul, the graves and cities of classic Greece were crowded with idols. Over against this multitude of false gods, stands, in unique and unshared grandeur, the one living and true God, the God the Father of our Lord Jesus Christ. He is the one rightful Sovereign of our intellect and affections and will.

These words... in thine heart, v. 6. "Things are what they are; consequences will be what they will be; why, then, should we deceive ourselves?" These are golden words of Butler, the great English theologian of the eighteenth century. God's moral laws are not merely written on tables of stone, else we could destroy them; they are woven into the hearts and lives of men. They can no more be defeated or altered than the laws of the physical universe. Fire will burn, water will freeze, lead will sink, whatever we say. As certainly does obedience to God bring happiness, and disobedience, misery. There can be no true success, if His commands are ignored.

Teach them diligently unto thy children, v. 7. In the year 1507, an old man seventy-two years of age would sometimes walk through the streets of Gloucester, leaning on the arm of a younger friend. On reaching a certain spot they would stop, and the old man uncover and bow his head in silent prayer.

\*S. S. Lesson, Sept. 15, 1907.—Deuteronomy 6:1-15. Commit to memory vs. 4-7. Read Deuteronomy, chs. 5, 6. Golden Text—Beware lest thou forget the Lord.—Deuteronomy 6:12.

"This is the spot," he would say, "on which I stood, when I saw the sad condition of the children and the neglect of the Sabbath by the people of the city. I asked, 'Can nothing be done?' A voice said, 'Try.' I tried, and see what God has wrought." That venerable man was Robert Raikes, the founder of the Sunday school; and the thousands of Sunday schools, and millions of Sunday school scholars, all over the world, attest how wonderfully God will bless the efforts of those who try to teach His commandments diligently to the children.

## THE COUNTRY CHURCHES.

It is suicidal to neglect the country churches. If any denomination has a genius for the town and city but not for the country, that denomination will fail in a most important and essential department, and, in time, will be outstripped by wiser and more efficient bodies.

THE TALENTS OF BUSINESS are being recruited continually from the young men of the country, who come in, steady, steady, and of pure blood, to take the lead in almost every department of business and labor. If these young men have been religiously trained in their early country homes, they will become mentioned in the city with the caution of their childhood's faith. Woe to the denomination that loses this great opportunity to recruit its city churches from this element of young life that is constantly forging to the front.

People are coming into the towns and cities in great numbers every year, returning from their farms, with the intention of spending the evening of their lives in the comparative leisure of the life in town. If they and the Church with which they have been identified, they become attached to it, and come to be faithful attendants and reliable supporters. Woe to the denomination that has not been simple enough and fervent enough to plant its churches near the little red school-houses. It will lose the element that comes to the town in the afternoon of old age.

The country regions are to become increasingly attractive. We believe that the life of the farm is to become increasingly satisfying to young people. With good roads, improved machinery, close proximity to railroads and traction lines, telephones, free delivery of mail and daily papers, increased prosperity so that homes in the country may be made more beautiful and convenient and attractive, it is readily apparent that backward conditions are now matters of the past for great regions. This is to be so more and more. All over our land multitudes of our most intelligent, wholesome, and desirable people live outside of our towns and cities. It was long ago said to young pulpit candidates:—"If you are to preach in a city pulpit, take your best coat; if in the country, take your best sermon." However this may be, it is certain that there is woe ahead of the denomination that thinks to be enduringly strong without entrenching itself in the country neighborhoods of the land.

Some of the most desirable pastorates are to be found in these country regions. In some of these conditions are almost ideal. With a kind people, healthful and pure conditions, close to nature's heart, hand in hand with nature's God, close in touch with God's people, the tranquil and fruitful minister may go on undisturbed for a ripening lifetime.—"Herald and Presbyter."

## CHRISTIAN HOMES THE HOPE OF THE WORLD.

Everything that is good in the church or in society is first planted, shielded, nurtured in good homes. A thoroughly Christian home implies a great deal. The spirit of Christianity aims at the totality of our being, mind and heart, as well as conscience. There are many sides to our nature and all need to be duly cultivated. The science of life is the greatest of the sciences. The art of life is the chief of all the arts. And it would be nonsense to suppose that all this could come about by any sort of blind and idle chance. A home that is really good, that is radically and thoroughly Christian, is a centre of eager, incessant, manifold activities. It is full of animation. It is alive to itself and keenly sensitive to its surroundings. Everything that is human is of interest to it. Each true Christian home seems to itself to be the very centre of the world from which its lines of intelligent sympathy reach out everywhere. The home—no more than the individual—does not exist for itself. If it tries to, it will miserably fail. Every good family is conscious of being part of the whole family of which God is the Father, and its members are eager to keep in communication with the deepest longings, the worthiest actions, the noblest thoughts, the finest utterances of others everywhere, past and present, and so of striking into the swim and mid-current of all the best and mightiest life of the world. If Christian missions have any meaning, it is in the creation and multiplication of good homes. Good homes are the hope of the world.—Advance.

## WEAR YOUR TROUBLES INSIDE.

Many a man gets into the habit of carrying his troubles in his face. The eyes tell it, the droop of the lip speaks it, the bowed head declares it, the very grip of the hand reveals it, and the footfall is full of it. He has run up the flag at half-mast, and he carries it everywhere, so that his whole little world is compelled to know his sorrow. Is this natural? Possibly. Is it wise? Probably not. Is it fair? Surely not. Is it a sign of weakness? Undoubtedly it is. Is there a better way? Surely there is. First, a man must make up his mind to expect his share of trouble, and perhaps a little more. Then he should make up his mind to bear his trouble manfully, i.e., with patience, with courage, and with hope. The world has enough trouble of its own; let us not add to its burden! It should be the aim of every Christian man and woman to become strong, and when strength is won to use that strength in bearing the burdens of others. Every sorrow mastered, every burden borne inside instead of outside, makes us stronger, and leaves the world brighter. Learn to smile, get the habit of it; learn to sing, make it also a habit; and you will be surprised how much brighter it makes the world, not only to others, but to yourself! The smile and the song lessen the burden and light up the way.—Christian Guardian.

I try to increase the power God has given me to see the best in everything and every one, and make that Best a part of my life. To what is good I open the doors of my being, and jealously shut them against what is bad.—Helen Keller.

## NEGLECTED DUTY.

By W. S. Danley.

It is painful to note the number of professing Christians who abstain from observing the Sacrament of the Lord's Supper. Not a few appear to regard it as optional whether they observe this ordinance or not, and some seem to think it a sign of humility to absent themselves altogether from the Lord's table. The writer's attention was recently drawn to this subject by the spectacle of a whole pew of young church members rise in a body and retire from the house of God when the Lord's Supper was about to be celebrated.

Now this sacrament was instituted by our Lord for all of his people, not a part of them, and for the poorest and worst, as well as the best of them. None are so good that their piety entitles them to this privilege, and no Christian is so unworthy that he may not sit with his brethren at the Lord's Supper. The sacrament was made as a means of grace to aid in life's struggle all weak and imperfect, but sincere and earnest people who lament their imperfections and cherish an honest wish to make progress in the divine life. Any others should speedily get their names taken off the church books and cease to hurt the cause of the Master by their hollow pretensions.

The sacrament is called the Lord's Supper, probably because our Lord was its author, and because it was instituted at night. It may be wondered why it is not more frequently celebrated in the solemn stillness of the night, but one thing we know, and that is that the occasion was designed to bring God's own people more closely together in an act of Christian fellowship. Our presence at the Lord's table makes it more easy to love tenderly our communing brethren, and to forgive any of them against whom we may have held any ill feeling. No place is more appropriate for that hymn,

"Blest be the tie that binds  
Our hearts in Christian love."

and to sing the song without cherishing the appropriate sentiments of fraternal tenderness and sympathy is to make a mockery of the most sacred things. Two ministers were observing the communion together who had been estranged from one another for some time, and one of them approached the other with the wine and said, "My brother, let this cup be the cup of reconciliation between us," and amid many tears the offer was accepted, and old friends were reunited after a separation in a sweeter affection than they had ever known.

The Lord's Supper was specially ordained to quicken our memories regarding the great sacrifices that were made for us when Christ taught and suffered on the earth. His own command has been worded thus:

"Do this till time shall end  
In memory of your dying Friend."

This sacrament quickens the memory to recall many things of tenderest interest, but the life and death of Jesus Christ are the great memory. Truths recovered by an aroused memory are new discoveries that enrich the soul with untold spiritual wealth. The Lord's Supper not only has a finger to point back to the cross, but it throws the searchlight of the Holy Spirit over those sacred days when the Lord Jesus lived and suffered on the earth for our salvation.

Another important function of this sacrament is its use in exciting powerfully our gratitude for the infinite blessings of our Lord's sacrifice and the love of God in sending his dear Son into the world to save us from the evil consequences of our sins. The broken bread and the wine poured out suggest treasures of heavenly grace which we cannot fully estimate and appreciate. It has been said that Cleopatra dissolved a

jewel in a cup of wine worth millions of dollars, but in the cup of the communion is life represented given for us which the wealth of all worlds utterly fails to express.

If this and much more be true, how promptly and reverently we all should embrace the privilege of celebrating the Lord's death in observance of this ordinance, and how careful also we should all be to testify our love by a faithful discharge of every Christian duty for our Lord's dear sake! Perhaps most of our readers have already reflected that the very word "Sacrament" comes from a word denoting "a pledge," "a vow," and that it was intended to stir us up to watching and waiting and working till our Lord comes again.

It has a finger to point to the future too, and to such a time as that when we shall sit down with our Saviour and all our redeemed brethren and observe the communion of the Lord's Supper anew in our Father's Kingdom in heaven.—Philadelphia Westminster.

## THE HOUSE BEAUTIFUL.

A naked house, a naked moor,  
A shivering pool before the door,  
A garden bare of flowers and fruit,  
And poplars at the garden foot;  
Such is the place I live in,  
Bleak without and bare within.

Yet shall your ragged moor receive  
The incomparable pomg of eve,  
And the cold glories of the dawn  
Behind your shivering trees be drawn;  
And when the wind from place to  
place  
Doth the unmoored cloud galleons  
chase,

Your garden blooms and gleams again  
With leaping sun and glancing rain;  
Here shall the wizard moon ascend  
The heavens, the crimson end  
Of day's declining splendor; here,  
The army of the stars appear.  
The neighbor hollows, dry or wet,  
Spring shall with tender flowers beset;  
And oft the morning musser see  
Larks rising from the broomy lea,  
And every fairy wheel and thread  
Of cob-webs, dew-bediamonded.  
When daisies go shall winter time  
Silver the simple grass with rime;  
Autumnal frosts enchant the pool  
And make the cart ruts beautiful.  
And when snow bright the moor ex-  
pands,

How shall your children clap their  
hands!  
To make this earth our hermitage,  
A cheerful and a changeful page,  
God's intricate and bright device  
Of days and seasons doth suffice.

—R. L. Stevenson.

## PRAYER.

Almighty Creator, God of our life, in whom we live and move and have our being, we again lift up our souls unto Thee in prayer and praise. Our weaknesses and our needs so great are all known unto Thee. We thank Thee for the promise that like as a father pitieth his children, so the Lord pitieth them that fear Him. Father, help us to live the true life. Hold Thou us up and we shall be safe. Give us light to follow Thee, and strength to serve Thee. May it be ours to inherit the promise given to Thy people in olden days—"Satisfied with the favour, and filled with the blessing of the Lord." May we not take anxious thought about the meat that perisheth, but labor rather for that which endureth unto everlasting life. Amen.

Every morning God puts into our hands anew the mystery of our existence. The chance to do brave and kind deeds, to love him—these, the great chance of the soul, the "long life even forever and ever," he gives us each day when we ask for life.—Phillips Brooks.

## GOD'S OMNISCIENCE.

God who is everywhere knows everything. "All things are naked and opened," says the Epistle to the Hebrews, "to the eyes of Him with whom we have to do. Neither is there any creature that is not manifest in His sight." All outward things are under His sight. "Thou art a God who sees things," exclaimed Hagar. "The eyes of the Lord are in every place," says the Book of Proverbs. "His eyes are upon all the ways of the children of men," declares Jeremiah. And not only all our acts and ways, but our inner thoughts, are open to God. "For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discoverer of the thoughts and intents of the heart." "O Lord, thou hast searched me and known me," cries the Psalmist. "Thou knowest my down-sitting and my uprising. Thou knowest my thought afar off." And not our thought, only, but all our inner character, which indeed our secret thoughts betray, is open to God. "His eyes behold, His eyelids try the children of men." God knows all.

This is a part of the shame of sin. God sees it all. We think no one is looking, that so long as it is dark no one sees, or that so long as it is within our own imagination, we have it guarded securely. But God knows. No darkness hides from him, and from him no secrets are hid, and it is this which makes us ashamed. Because sin cannot look God in the eyes. It hides as far as it can from man's view, but its shame comes because it cannot hide from God. To escape from any chance of God's knowledge of our wrong-doing or wrong-thinking, we must refrain, by His grace, from what would make us ashamed.

God's knowledge of sin carries judgment. "The eyes of the Lord are upon the sinful kingdom to destroy it." "I will open my eyes and smite every house with blindness." "Mine eye will not spare." These are God's declarations through the prophets. He will not let any sin go without its consequence. However successfully it may appear to have escaped, God will prevail against it.

But the thought or God's knowledge is a thought of comfort and joy. He understands all our sorrows and struggles, and is ready with his sympathy and love. In our struggle we may say, "I am all alone. The world sees my failure and defeat, but it does not know how hard I tried, or the bitterness of my anguish. No one knows. The battle was all in vain." But God knew all the time. Christ's understanding is in God.

"Well I know thy trial.

O my servant true,  
Thou art very weary,  
I was weary, too."

He knows, and judges not by the result but by the effort and the trust we put in Him.

And He knows our need in order to help us with His great strength. "The eye of the Lord is upon them that fear Him to deliver their soul from death."

"The eyes of the Lord," said Hanani, the seer, to Asa of Judah, "ran to and fro throughout the earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." He is no mere spectator of our needs. He is our great helper, our strength, our redeemer. We may live in fear and joy and confidence in the new knowledge that he knows all our life, and is living it in us and with us.

"Thou God seeest me" ought to be to us a word of great joy.

**Daily Reading for Preceding Week.**  
MON.—The deep things (Job 12:22-25).  
TUES.—No hiding from Him (Job 34:18-20).  
WED.—Looketh from Heaven." (Psa. 34:12-22).  
THURS.—"In every place" (Prov. 15:1-3).  
FRI.—Gives wisdom (Dan. 2:19-22).  
SAT.—No escape (Amos 9:1-4).



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### UNITARIANISM.

The Unitarians are holding a large conference at Boston. Unitarianism has for long had a considerable hold on many persons of refinement and education, and its history can boast not a few men of high character and noble disposition. We bring no general railing reproach against Unitarians. But Unitarianism is not likely ever to take great hold of the heart of humanity. To deny that Jesus Christ is God is too cold a negation to satisfy the longings of the soul. We join with the Unitarians in their recognition of the perfect human example of Jesus Christ; the time must come when they will find that nothing less than the recognition of Jesus Christ as God can satisfy the inmost longings of their hearts.

### MUST DEAL GENEROUSLY.

Among the obstacles to Church Union must be counted not only opposition to any change from that to which we have become accustomed, but the fear natural to men that their personal interests may suffer. That fear delayed for a considerable time the union of the various Methodist bodies, and the union of the various Presbyterian bodies, but in each case Union prevailed finally. The proposed Union now again under consideration at Toronto is not something affecting the six or seven millions, more or less, at present occupying Canada. It is something affecting the fifty or one hundred millions yet to inhabit the broad domain of Canada. The point we wish to make just now is the importance of the laymen who are friends of Union reassuring the naturally timid that whether they be ministers, officials, or college professors, they shall not during their life time be placed in any worse financial position than that they now occupy.

### THE RECREATION OF SILENCE.

Speaking of the retirement of a friend (Miss Martineau) for illness, Carlyle writes: "This silence, I calculate, forced silence, will do her much good." Again his sharpened quill proclaims: "If I were a legislator I would order every man once a week or so to lock his lips together and utter no vocable at all for four and twenty hours. It would do him an immense benefit, poor fellow."

Although this wisdom was penned years ago the world has yet to put it into common experience. Noise of any kind is more wearing than most realize. One who has heard can never forget the cries and roar of London streets. Comparative silence broods like a benediction from one to three in the morning, but after that the air is broken and set quivering again. Piano practicing, street organs, and all the "nonsense noises of the world" must be endured, and may be, if taken intermittently, letting "silence like a poultice heal the blows of sound."

Preachers and teachers have learned the recreation there is among the hills and by the sea sands. Their minds, must have the refreshment the silences give. And even business men now snatch a few days to relieve the strain of rush and competition. The "bath of silence" is a paying investment. A question of great moment is how to get this recreation as we go along. All need "repair" from the friction of work and contact.

A dear little girl who had spasms of very disagreeable naughtiness was kept sweet by being put to bed for an hour after dinner each day. The forced rest alone with her dollies was a tonic not alone to her own nerves but those of the family as well. In every house the home-maker should have a "mother's hour" near mid-day sacred from intrusion. It may be given to books or sleep, only let it be a silent hour. If this oasis were discovered and enjoyed, there would be fewer nervous wrecks and motherless little ones. School girls, too, should be taught the benefit of being alone. High-strung, conscientious students who are crowded with work ought not to be with "the girls" every minute when unemployed. Neighborliness is good, but intimacy with nature is better. A spin on a wheel, a ride alone on the electric, a fad for gardening, a walk or drive by one's self will retrain and rebuild the gray brain matter better than any comradeship. And surely society women need the healing powers of silence. The winter's crusade of teas and receptions, the race with concert and lecture and charitable engagements must be stopped now and then, or they will cease from exhaustion.

The recreation cannot all be crowded into a summer vacation. Pick it up by the way. An hour in the silence of a church in mid-week alone with God, and one's self, is an accessible refuge in the city. Speed the day when all sanctuaries shall be open all the time as havens of rest in the rush of life's thoroughfares. A busy doctor said his canoe was his safety valve. When he for it he was getting unstrung from work he got out of sound of the professional door bell by putting off shore. A suburban business man who once just escaped "prostration" adopted a plan of staying at home a few days at a time. The change from city work to country life kept him reasonably well.

It is said that a crying need of the day is repose of manner. It can be cultivated at will. In the summer take now and then a day off and be a gypsy; live out of doors and alone, if possible. Refrain from talking. Silence need not be dreaded in social interviews or social meetings, provided one has re-

pose in his soul. How much better to sit silent than to talk idly or so unwisely that repentance must follow speech. It is, indeed, a test of friendship when two can sit together with enjoyment and each read without interruption.

Some one has spoken of the fine serenity of the Dutch pictures at the Chicago Exposition. It would be a great accomplishment if men and women could get this "serenity" into their lives so that the world should feel its peace and power.

### VACANCIES.

If the projected Church Union takes place, and whether it does or not, some effective plan must be adopted whereby a minister out of employ may obtain a field of labor, and whereby vacancies in pulpits may be filled without delay. Delays are dangerous, says the proverb; yes, and often disastrous. A congregation without a leader is apt to become dispirited and melt away. This ought not to be the case; when it is the case to a marked degree, it is a reflection on the lack of thoroughness of the retiring minister, who ought to have had his people educated to a higher idea of unselfish constancy and congregational loyalty.

In these democratic days, congregations are not likely to forego their right to a say as to their pulpit vacancies; but it ought to be possible to bring things to head a little more rapidly than is often the case with Presbyterian vacancies; or after a sufficient interval, for some central authority to arrange a temporary supply for a short fixed period.

The present system of procedure in the case of Presbyterian calls needs to be simplified, and modernized. To seek out a secure minister, with all the work and expense involved, is at present a rather formidable affair; and it often happens that when a congregation has fulfilled all righteousness in the way of details, the man they are after "turns them down" unexpectedly, at the last moment, after they have gone to considerable expense in the matter of Commissioners to the Presbytery, and the like. A man ought to search himself and find out his mind; and if he is to decline, the least he could properly be expected to do would be to notify in good time the expectant and disappointed congregation. To do otherwise, looks too much like willingness to use the pleadings and eulogies of an outside congregation's deputation to raise the local market value of the Minister who refuses the call.

### REPORTED SERMONS.

One wonders why the long-suffering occupants of the pulpit do not form a Sermon-Publishing Protective Association. Of all the sermon reports published in newspapers, how many give any clear, compact or intelligible idea of what the preacher is driving at? Principal Grant on one occasion gave humorously lugubrious expression to his dismay at what some very youthful reporter had made him say. It would pay the preacher better to take the trouble to make his own brief condensation of his sermon for the reporter. The reporter usually would be only too delighted to have this done for him. It is as absurd to assume that any mere tyro can properly report a sermon, as that the complete novice can efficiently preach one. Good reporting—the art of presenting correctly and briefly the main points of a sermon, with just a touch also of truthful local color—is a rare art. There are more persons who could write an effective editorial than there are of those capable of reporting in condensed form a sermon.

## RECEPTION OF MINISTERS FROM OTHER CHURCHES.

When applying for admission to the ministry of the Presbyterian Church in Canada a clergyman of another denomination is required to state "When, where and by whom he was ordained." (Rules and Forms of Procedure p. 53). If the General Assembly grants his application he "may be received on satisfactorily answering the questions appointed to be put to ministers and probationers and on signing the formula." No further ceremony is required. Re-ordination has never been suggested when not explicitly ordered by the supreme court. I think that I am correct in saying that if the certificate of ordination handed in with the application is in order, a minister of an evangelical non-presbyterian church is never re-ordained when received by us.

But what is considered a satisfactory answer to the question "When, where and by whom ordained?" What has the church usually accepted as a regular and valid ordination? What is considered as constituting a man a minister of Christ and a presbyter of His Church? Does the practice of the church agree with the doctrine of her standards? We shall first endeavor to ascertain the present usage of the church, and then we shall examine the doctrine of the standards and test it by Scripture and reason.

So far as the course pursued by presbyteries is concerned, I can speak from more than 30 years of experience, all the time noting the action of other courts as well as that of my own, for the subject has always interested me, and as far as my knowledge goes, anyone coming to us from an evangelical Protestant body, Baptist, Methodist or Congregational, has been accepted at once, as far as ordination is concerned, if he could show that he had been set apart in the recognized form and manner of his denomination. No person has ever raised a question as to the right possessed by the ministers of such churches to ordain other ministers! Their "de facto" standing has been recognized and their action homologated as being that of legitimate possessors of the authority they assumed. Leaving out the case of Romish priests, which raises questions of its own, I am not far astray when asserting that the "unwritten law" of Presbyteries has been that no evangelical minister requires to be re-ordained.

Let us consider next the action of the General Assembly. The application, endorsed by the Presbytery, and accompanied with the relative papers, including the certificate of ordination, is placed in the hands of a committee for examination. This committee is newly appointed at each Assembly and has no fixed membership or even permanent minute book. There are no standing rules nor record of precedents for its guidance. Absolute consistency of action is hardly to be expected under such circumstances. As far as I can ascertain, not a scrap of any of the documents left before it has been preserved. The only information to be obtained regarding its procedure is found in the exceedingly meagre reports contained in the Assembly minutes. For the last two years these do not give even the names of the churches from which the newly-received ministers came. It is impossible for one to ascertain authoritatively the principle on which the General As-

sembly and its committee have proceeded. I can only infer that it is not incorrectly expressed in the "unwritten law" already mentioned.

For a few years (1901-1904) a record of proceedings was kept. At first it is very full and circumstantial, but it gradually becomes extremely brief, and at last useless for practical purposes. I understand that it was forgotten and not brought to the Assembly in 1905, and no one has troubled himself about it since. I tried to get some of the subsequent manuscript minutes, but could not locate them. I believe they are destroyed. I have, however, gathered a little information from the brief record available. In no case do these minutes state that the committee had documentary evidence of ordination before it, but the date of ordination is generally recorded and the name of the church from which the applicant for admission came. During this period of five years 66 ministers were received, 44 were from Presbyterian churches, 15 Congregationalists, 5 Baptists, 1 Methodist, and 1 Church of England. Only in one instance do I find a Presbytery instructed to re-ordain, and that is in the case of a person who had received his ministerial status from the Christian and Missionary Alliance and had spent some years in the Soudan. The reason for this unusual course is not given. There does not appear to have been any doubt of the fact that the Alliance had ordained him. That the C. and M.A. is not a recognized "church" or denomination may have had something to do with the committee's action, but those who would take part in the designation of its missionaries would all be in good standing in their respective churches and constitute as permanent a body as any Congregational or Baptist council. The considerations influencing the committee were doubtless stated on the floor of the Assembly, but they are not recorded. All that we learn is that the Assembly once drew the line at the C. and M.A., but why we cannot tell. In the Synod rolls for 1905 the date of this gentleman's Presbyterian ordination is given, Nov. 22nd, 1904, but in 1906, April, 1898, is substituted. It would appear that, in contempt of the Assembly's action, the date of the earlier ordination, which had been refused recognition, was inserted in the records. I cannot find the name on the roll for 1907 and the charge which he served is vacant.

Another instance, of an entirely different character, seems to show that ordination was not considered by any one as a matter of much importance. Opposite the name of one applicant in 1904 stands the following: "Licensed by a Baptist church in T—, Nov. 30th, 1898." The committee reported him to the Assembly as "A Baptist minister in good standing, from the United States." But I learn from a Baptist brother that licensure by a congregation carries with it no denominational status whatever, not so much as an appointment as "local preacher" amongst Methodists. Yet we seem to have accepted it as equivalent to ordination. The clerk of the Presbytery which endorsed the application informs me that the entry in his minutes merely states that his credentials were approved and ordered to be forwarded in the usual way. Nothing whatever is said about his orders. Turning to the printed minutes of the Assembly, I find in 1905, opposite the name in question, under "Date of Ordination," this extraordinary entry, "Rec. by order of Gen. Ass. Aug. 1904," as if reception constituted ordination. This date is also given under "Date of induction to present charge." In the minutes for 1906 and 1907 the

space is blank under "ordination," but the same date is continued under "Induction." Am I not warranted in concluding, since these reports are usually filled up by the minister himself, that this brother found it impossible to give a date for an event which had never taken place?

In view of the facts that I have brought out, have I not good reason to ask, "Does the Church know where she stands in regard to ordination?" Surely I am not presuming on your space, or wearying the patience of your readers, if I venture to call the attention of the Church courts to this very serious laxity of principle and practice. During the coming winter we shall be called to discuss a proposed Basis of Union with other churches whose views on the subject of clerical orders differ materially from those of our standards. Is it not possible that in our ancient and Scriptural ministry we have something the value of which we have too lightly esteemed? If in the ordination we have received in unbroken succession from Reformation, nay, from pre-Reformation back to apostolic times, we have a sacred trust laid upon us which we must not betray, ought we not to weigh carefully the effect of organic union with a ministry which has no such historic continuity, rests upon no such scriptural basis and places a different value upon the ministerial office? The man who, without applying to it the common tests of its genuineness, throws a diamond into the sea declaring that "he doesn't believe" it to be more than a piece of glass, is a Solomon compared with those who renounce their Scriptural rank, break their ecclesiastical entail, and obliterate their historic name, without taking stock of the value of these before irrevocably parting with them, and declare that they do all "ad majorem Dei gloriam"!

That we are in danger of committing this egregious folly and unpardonable sin, I shall, with your permission, Mr. Editor, endeavor to show in my next article which will be on "The Doctrine of the Westminster Standards Regarding Ordination."

PACIFICUS.

## THE TRUE MAN AND CHRIST.

True living is true religion; the Christian life is the sound, sane, whole human life; the man who follows truth follows Christ, whether he knows Christ or not. Yet we preach Christ insistently to every man. For we dare to say to every man, if you are true, here is what you are looking for; the way of God in men, the way of life; more life, irrepresible, growing, victorious life—and that is the way of Jesus Christ. Have that mind in you which was in him who humbled himself and was obedient unto death; practice faith in an infinite spirit of love as he practiced it to the utmost limits, to the least details; above all, learn his spirit who came not to be served but to serve and to give his life for many, and you will prove that Christ's way is life in deed and life abounding.

The man who follows truth follows Christ, to be sure, but to follow and not know him is to walk in the dusk that precedes the day. Give to the man who follows truth to see Christ as he is; he will recognize his Master, he will recognize the life that is itself the truth. To him Christian discipleship comes as inevitably as day to "them that wait for the morning"—if Christ be presented as he is. But presented in the guise of outworn creeds, unreal liturgies, superstitious "schemes of salvation," the true Christ is not seen of the true man, the common man, and not on the common man rests the blame.—Laird Wingate Snell.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## A PINK STORY.

Everything looked dark gray to Claire. It was a gray day, in the first place, with a cloudy sky and frozen ground; the leaves all gone except a few on the oaks, and they were brown. And then Claire was sick with a cough and sore throat, and a miserable hot feeling coming on in the afternoon, when the whole world seemed tiresome and uncomfortable.

Worse than all, Margaret was in the hospital. That there was something very serious about this, Claire was certain, for more than once she had seen her mother crying, and even papa had had tears in his eyes. For several hours, the doing without mamma for herself and from that unknown hospital, had been harder to bear than any one knew. Yes, this was certainly a gray time for the usually jovial little Claire.

As she lay there in her mother's bed, while kind Mrs. Graham sat beside her, knitting, a queer, penitent feeling was in her heart. Something had happened three days before—the day that Miss Carter stayed with her. After what had seemed hours and hours, she heard, at last, her mother's step and voice "O Miss Carter!" she was saying, in the next room, "You ought to see the dear girl. She is so patient, and she looks so sweet with the flush in her cheeks just matching the pink ribbon running through the lace in her gown!"

And then—that sudden, unexpected sob that burst out before she could hide her head under the bedclothes; the surprise and trouble in mamma's face as she ran in and gathered her smallest girl into her arms, while Claire wailed; "You love Margaret best! She has pink ribbons in her nightgown, and I have only an old blue hair ribbon! And—O dear!—I'm sick, and I want you, mamma, so dreadfully!"

Miss Carter had heard it all, but she was lovely. She brought the thermometer, and the fever medicine; and they took off the blue hair ribbon, and put on an old pink one that she had forgotten, while mamma fed her an orange, and Miss Carter told her a story. And she had felt so ashamed to think that for the first time in her life she had been jealous.

Not once, since then, had Claire complained, or objected when her mother left her. But to-day there was no sunshine; it was a weary kind of afternoon. Mrs. Graham had read to her until she was tired. There seemed to be nothing further worth hearing except—well—there was the postman's ring, which she knew by the two quick pulls. A minute after, Ellen appeared, peeping in at the door.

"Three letters for Miss Claire Aldrich," she announced, with a broad smile. Claire sat up in bed and took them eagerly. Letters did not come to her so very often. These had an unusual lumpy look.

One of the envelopes was addressed, "Miss Claire Pink Aldrich." Claire opened her eyes wider at this, and a smile crept around the corners of her mouth. Mrs. Graham started a little opening, and Claire poked it wider with her fingers, when—out fell two rolls of beautiful, soft, pink ribbon. One was an inch wide, the other three, and there were six yards of each! The second envelope disclosed more ribbon, the same shade, but wider still, six yards. Claire looked inquiringly at Mrs. Graham's face, but saw only surprise and admiration.

The third letter! This time the little fingers did all the work. Three un-

ning handkerchiefs, each with a pink border!

"But there isn't any writing," complained Claire. "Where did everything come from?"

"I can't imagine, dear," said Mrs. Graham, sincerely. "It's very mysterious. There's the bell again. I'll go to the head of the stairs."

A minute later she reappeared, carrying a good-sized package.

"Miss Claire Aldrich. With care," she read, slowly. "Shall I untie it, dear?"

"No; I will," said Claire, with brightening eyes. "I love to untie bundles. Oh!" as she unwound quantities of tissue paper. "Oh, look! A cup—and a saucer—and a plate, all pink rosebuds, and gold on the edges. See, what an elegant shape! Who can it be, Mrs. Graham? Are they all for me?"

Another ring downstairs was followed closely by the entrance of Miss Carter. "How's the little girl to-day?" Then, as she saw the china and ribbon spread out on the bed, a queer look flitted across her face.

"Why, how funny!" she exclaimed, as Claire began pouring out the story. "Somebody got ahead of me. I thought a sick girl ought to have a pretty cup to drink from, so—I brought you a pink one. But mine is all pink," unwrapping and placing it on a broad, white space on the bedspread, "and the other is pink and white, so you can have a change."

Claire drew a long breath.

"Well, I never did!" she said, decidedly. "Thank you so much, Miss Carter, and—well, Ellen, what it it now?"

"I do know what it is," said Ellen, vaguely, "but it's a package a messenger boy brought for Miss Claire Aldrich. There's a note inside, he says. So I just brought it right up."

"Dear me!" murmured Mrs. Graham anxiously, noting the bright eyes and flushed cheeks of her little charge. "I wish her mother'd come. The child's had about all she can stand."

"Oh, I can stand it," observed Claire, sagely, as she untied the last knot. "A whole roll of paper napkins, all bordered with the sweetest little roses. And here's a letter. Now I'll know who sent them."

She opened the envelope, and pored earnestly over a typewritten note, then read aloud as follows:

"My Dear Friend—If I were you, and were to have an afternoon tea, I think I should call it pink afternoon tea—I mean afternoon pink tea. I should want a pink sash, on which would be hung a pink-bordered handkerchief. Then I should want in my hair a pink bow. I should want to serve pink orangeade in a pink cup; ice cream in a pink saucer, and cake in a pink plate. Then I should want pink napkins. Don't you think I am a?"—Claire coughed—"*C-o-n-n-o-i-s-s-e-u-r*—what's that, Miss Carter?"

The lady laughed a little. "Connoisseur? It means one who knows all about a thing," she said. "Go on, dear."

"A—conny-sewer—on afternoon teas?"

"Very truly yours.

"Peter Smith."

"Peter Smith!" mused Claire. "I don't seem to remember him. Do you know him, Mrs. Graham? Do you, Miss Carter?"

Miss Carter looked a little confused. There rose before her the picture of a certain business office, wherein was wont to sit a genial, great-hearted man, a friend of hers. She remembered a certain visit she had with him a day or two before.

"I don't think I know any one of that name," she answered, quietly.

"Now, dear, you are tired. You must not sit up or talk a bit more. We'll go out and let you rest till your mother comes. You can show her your presents after the gas is lighted."

They went out together, and Claire lay there alone in the gathering twilight, thinking over all her surprises, and wondering and guessing about Peter Smith. Summing up the evidence, she decided that he must be rich, and good, and generous; that he must understand little girls and be fond of them. "And that's just the kind of man I like," she concluded. "I do hope I'll see him sometime."

The front door opened and closed in the hall below. Claire turned involuntarily, her eyes fell upon the window opposite. What had happened to the gray day? Through the branches of the oaks, behind the few rustling, brown leaves, she could see the sky, all rosy and glorious with the most beautiful pink color she had ever imagined. She lay and drank it in delightedly. The door opened, and her mother came softly in. For an instant Claire thought of the pink ribbons, the china, the afternoon tea; but the spell of the sunset was upon her.

"Mamma, look!" she exclaimed. "Look at the sky!"

Her mother turned to the window and gazed with her hands clasped. Her eyes were full of joy and tears. She walked over to the bed, bent down, and laid her cheek against Claire's.

"God gave it to us," she said, "after so many dreary days. But they're gone now, for, O darling, listen! Margaret, our Margaret is out of danger. She is going to get well!"

"What a lovely day this has been, after all!" sighed Claire, as she was dropping to sleep. "I know one thing anyway. After this, as long as I live, pink shall be my favorite color!"—Congregationalist.

## WAITING FOR THE MOOD.

"Do you wait until you are just in the right mood for your work and find yourself full of your subjects?" inquired a curious lady of the author whose writings she had often read and admired. "Do you just write from inspiration?"

"No, it's from desperation chiefly," was the answer—a truthful answer, though given with smiling lips and twinkling eyes.

There is little of the world's work of any sort done by those who wait for "moods." Special moods and illuminations do come, indeed, but they are seldom vouchsafed to those who stand waiting for them; they come instead to the busy worker already pushing forward at his best pace the light and ability he has. It is wonderful, too, how many good things are born of desperation, of the urgent necessity that must find a way, that dare not fail. The inventions, the enterprises, the great movements that have blessed mankind have come not from waiting moods, but from some pressing need that would not wait. Desperation has had more to do with the march of human events than has any brilliant illumination of genius—at least it has been desperation on the earthward side, however it may have been spelled in heaven. "Must" is not a bad word for humanity. "It is not the worst thing in the world for a man to find himself hemmed in," says some one. With the Red Sea before, the enemy in the rear, and impassable rocks on either hand, the outlook becomes the uplook, and that is the only way to link desperation with inspiration.—Forward.



## NORA'S STONE BUTTERFLY.

Teddy and Nora ran into grandpa's study all out of breath.

"It is, isn't it, grandpa?" cried Nora.

"It isn't, is it?" cried Teddy.

"What are you talking about, child-  
ren?" asked grandpa, smiling.

"About my stone butterfly," said Nora, eagerly. "I found it down by the brook. It must have got caught in the stone some way. See here!"

Nora held out a stone in which was something that looked very much like a butterfly with its wings spread. Grandpa took it in his hand and looked at it carefully. "That is not a butterfly," said he.

"There, Nora!" said Teddy; "I told you it just happened so."

"No," grandpa went on, "it did not just happen so. Let me tell you a story."

"Oh, do, grandpa!" cried Teddy and Nora together.

"A long, long time ago—"

"When you were a little boy?" interrupted Nora.

"It was long before there were any little boys in the world," said grandpa, "and just where our farm is now, nothing was to be seen except the ocean. In the ocean lived a great many shell-fish. There was one little fellow who had a very pretty shell, though I can't tell you just now what color it was. He had a splendid time swimming about with his mates in the warm sea water as long as he lived, and when he died he left his little shell in the sand at the bottom of the ocean. The sea slowly drifted away, and the sand grew harder and harder, till at last it turned to stone, and the shell turned to stone, too. There it lay for thousands of years, till at last a little girl found it and called it a stone butterfly."

"Oh, grandpa, how funny!" said Nora. "And are there any more shells in the rocks?"

"There are so many," said grandpa, "that you could not write the number on your slate."

"Then see if I don't fill my cabinet with 'em!" cried Teddy. — Youth's Companion.

## THE LONG WAIT.

Bill Nye when a young man once made an engagement with a lady friend of his to take her driving. The appointed day came, but at the livery stable all the horses were taken nout save one old shabby, exceedingly bony horse.

Mr. Nye hired the nag and drove to his friend's residence. The lady let him wait nearly an hour before she was ready, and then, on viewing the disreputable outfit, flatly refused to accompany Mr. Nye.

"Why," she exclaimed, sneeringly, "that horse may die of age any moment."

"Madam," Mr. Nye replied, "when I arrived that horse was a prancing young steed."

## IMMUNE.

A certain women's club had a full meeting and an important discussion was on. In the midst of it one woman rose and asked the privilege of the floor for a moment. It was granted, and the interrupter, in a voice strained with emotion, said: "Is there a Christian Scientist present?" A woman, arrayed with laborious magnificence, arose on the other side of the room, and, in a stately tone of kindness, said: "I am a Christian Scientist." Then across the intervening space the first woman's sweet voice said: "Would you mind changing seats with me? I am sitting in a draft."

## THE ELEVATOR BOY.

There was a lean, freckle-faced boy who a year or two ago ran the elevator up and down in an old shabby office building in Philadelphia. I often went up in it, but certainly I never suspected "Billy" of any noble quality which raised him above other boys, high as was Saul among his brethren.

But one day the old house began to shudder and groan to its foundations, and then one outer wall after another fell, amid shouts of dismay from the crowds in the streets. And Billy, as these walls came crashing down, ran his old lift up to the topmost story and back again, crowded with terrified men and women. He did this nine times. Only one side of the building was now standing. The shaft of the elevator was left bare, and swayed to and fro. The police tried to drag the boy out of it, and the mass of spectators yelled with horror as he pulled the chain and began to rise again above their heads.

"There's two women up there yet," said Billy, stolidly, and he went on up to the top, facing a horrible death each minute, and knowing that he faced it. Presently through the cloud of dust the lift was seen coming jerkily down with three figures on it. As it touched the ground the whole building fell with a crash. The women and the boy came out on the street unhurt and a roar of triumph rose from the mob. Scores had been saved by the fidelity of the heroic elevator-boy.

But it was six o'clock, and Billy slipped quietly away in the dusk and went home to his supper. For your real hero does not care to remain for the shouts and clapping of hands.—Rebecca Harding Davis, in *The Interior*.

## THE BUSY CHILD.

I have so many things to do,  
I don't know when I shall be through.

To-day I had to watch the rain  
Come sliding down the window-pane;

And I was humming all the time,  
Around my head, a kind of rhyme;

And blowing softly on the glass  
To see the dimness come and pass.

I made a picture with my breath  
Rubbed out to show the underneath.

I built a city on the floor;  
And then I went and was a War.

And I escaped from square to square  
That's greenest on the carpet there,

Until at last I came to Us;  
But it was very dangerous;

Because if I had stepped outside,  
I made believe I should have died!

And now I have the boat to mend,  
And all our supper to pretend.

I am so busy, every day,  
I haven't any time to play.

—Josephine Preston Peabody.

## GOD'S REASON FOR BEING OBEYED.

God's laws are always guide-boards to blessings. The foundation-law is love; and upon that foundation are based all the rest, as instructions to us what to do and what to avoid in order to let God "crowd and crown" our lives with love. He never asks us to give up anything except for the purpose of replacing it with something better—something that we could not have unless we gave up that which blocks the way. He never asks us to do anything except as a means of laying hold of a blessing that far outweighs the effort demanded. God's laws are gifts, or stepping-stones to gifts. They never prohibit anything but trouble or disaster.

## MARS.

The recent observations on the planet Mars have increased the attention given its so-called "canals," which a few astronomers who have given most attention to the subject believe to be strips of verdure some thirty miles wide along canals, built for the purpose of irrigation. The winter ice cap covers the pole and extends half way down to the equator. The spring and summer sun readily melts it, until it disappears. These astronomers believe that practically all the water on the planet is accumulated and frozen at the poles and that straight canals are built for the purpose of conveying this over a level surface to the equator for irrigation. Most astronomers refuse to accept the theory. Prof. Simon Newcomb, in a recent lecture, rather ridiculed it. It should be noted, however, that his method was rather that of begging the question. He claims that Mars cannot be inhabited; therefore there is nobody to construct the "canals." On the other hand, the "canals" are used as an argument to prove that Mars is inhabited. Others claim that the lines are streaks of gases. Professor Newcomb believes that Mars is too cold to permit human beings to live.

## NOT YET.

Two gentlemen were travelling in one of the hilly countries of Kentucky not long ago, bound on an exploration for pitch pine. They had been driving for two hours without encountering a human being when they came in sight of a cabin in a clearing. It was very still. The hogs lay where they had fallen, the thin claybank mule grazed round and round in a neat circle, to save the trouble of walking, and one lean man, whose garments were the color of the claybank mule, leaned against a tree and let time roll by. "Wonder if he can speak," said one traveller to the other. The two approached the man, whose yellowish eyes regarded them without apparent curiosity. "How do you do?" said the Southerner. "Howdy?" remarked the Southerner, languidly. "Pleasant country." "Fur dem times likes it." "Lived here all your life?" The Southerner spat pensively in the dust. "Noot yit," he said.

## RIGHT TO USE NAME "CHARTREUSE."

After a long litigation in the English courts the Carthusian monks have lost their case in an action which they brought to restrain the use of the name "Chartreuse" in connection with the sale of liqueurs in England. The monks were expelled from France in 1903 and their business of La Grand Chartreuse was continued by a French government sequestrator, against whom the action was brought. Justice Sir William Joyce, in the High Court of Justice, in delivering judgment said that after the expulsion the sequestrator became entitled to the business of La Grand Chartreuse, including the distillery and its assets and good will. The business now conducted by the monks at Tarragona, in Spain, was not legally the old business or a continuation of it. The defendant had not made any misrepresentations regarding the liqueurs he manufactured. The monks' action was therefore dismissed, with costs.

Potato Salad—Cut up six boiled potatoes when cold; add a teaspoonful of finely minced onion and one of chopped parsley, a cup of nut meats and, if you have them, half a cup of chopped olives. Mix all lightly together, sprinkle with a teaspoonful of oil mixed with half as much vinegar and salt, and set away for an hour or more; then add the mayonnaise and serve very cold.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## WESTERN ONTARIO.

Rev. Mr. Simpson occupied the pulpit of the Smithville Church on September 1st.

Rev. D. Campbell, of Newmarket, preached last Sunday in Bradford Church.

Rev. Dr. Soanlon has returned to his charge at Bethesda after a few weeks in Muskoka.

Rev. W. J. Clark preached in his old Church in London on September 1st, and was warmly welcomed by his old parishioners.

Rev. Mr. Fisher, of Oakville, preached in Knox Church, Cayuga, on September 1st. The previous Sunday Rev. Mr. Hewitt, of Severn Bridge, preached at both services.

Rev. D. N. Snider, of Mt. Forest, has gone on a ten days' trip to Manitoulin, Manitowaning, and other points north of the Georgian Bay, in the interests of the Lord's Day Alliance.

The regular monthly meeting of the W. F. M. S. was held on Tuesday last in the school room of the Presbyterian Church, Bradford, at 4 o'clock. It took the form of a thank-offering meeting.

Rev. Neil Campbell, of Oro, occupied the pulpit of the Bradford Church on Sunday evening, September 1st. The subject chosen for his discourse was The Power of the Cross. Its uplifting influence in the world was clearly shown in a good gospel sermon.

At the meeting of the Presbytery of Bruce, held on the 3rd September at Paisley, Rev. Mr. Mahaffy stated that he had received intimation from St. Andrew's Church, Calgary, that steps were being taken to give him a call to that charge, in consequence of which he tendered his resignation of his present charge. A large deputation appeared from Port Elgin pleading strongly in favor of Mr. Mahaffy being retained and promising to increase the stipend to \$1,100 per annum. Mr. Mahaffy said he felt great difficulty in face of the action of the congregation in deciding with respect to his duty in the matter, and the Presbytery laid the resignation on the table and decided to hold an adjourned meeting at Port Elgin on Sept. 17th, at 11.30 a.m., in order to issue the case.

Hamilton Presbytery met in St. Catharines on the 3rd of September. The first business transacted was the report of Rev. J. D. Cunningham relative to the Port Colborne-Crowland reunion, the former being opposed to and the latter favoring the reunion. Some little discussion upon the subject resulted and those present were a little divided upon the question. It was finally decided to lay the matter on the table and to notify Port Colborne it is the opinion of the Presbytery that the two congregations should be united into a pastoral charge and to invite Port Colborne to attend the next meeting of the Presbytery and to show why such should not be the case. The resignation of Rev. J. Gourlay, of Dunnville, was the next question before the Presbytery. Rev. Mr. Gourlay stated his reasons for wishing to resign, but upon an urgent call from the congregation, Rev. Gourlay's resignation was laid upon the table, he agreeing to return to his pastorate. The congregation applied to the Presbytery for permission to mortgage the church to the extent of \$6,000, which was granted.

## EASTERN ONTARIO.

Rev. T. A. Wood, of Metcalfe, is conducting services in the Russell Church in the absence of the pastor, Rev. Mr. Sadler.

Rev. William McDonald, of Lanark village, conducted the services in Calvin Presbyterian church, Pembroke, on Sunday last.

Rev. A. T. Stirling has been preaching at Bethel and East Normanby, and has now gone to preach at Bethesda and Rosenearth.

Rev. N. A. MacLeod, of the First Presbyterian Church, Brockville, preached in the 2nd concession and Curry Hill Churches, Bainsville, on the 1st instant.

Rev. Mr. Brown, recently from Kootenay, B. C., preached in Knox Church, Lancaster, last Sunday, and will also occupy that pulpit next Sunday.

Rev. Binney Black, of Kingston, occupied the pulpit of Knox Church, Perth, on Sunday evening, September 1st, and spoke to a large congregation. Mr. Black is a talented young preacher.

Rev. Mr. McKay resumed his work in the Maxville Church the first Sunday of the month, after a month's vacation spent in the provinces of Quebec and Nova Scotia.

The Harvest Social which was to have been held under the auspices of the Metcalfe Presbyterian Church on September 6th, will be held on the 10th instead.

Rev. John McNaughton, of Fort William, conducted the morning service in Knox Church, Lancaster, on September 1st, and Rev. J. U. Tanner preached in the evening.

Rev. Mr. Inkster, financial agent for the Presbyterian College, Montreal, preached in Zion Church, Carleton Place, on Sunday morning, September 1st, and in St. Andrew's in the evening.

Rev. A. H. Scott, of St. Andrew's, Perth, occupied his own pulpit last Sunday, holding a communion service in the morning. Knox Church also held a communion service at the same time.

Rev. Frank Bush, formerly of Bush Glen, now of Chicago, took charge of the pulpit at the Presbyterian Church, Pleasant Valley, on Sunday, September 1st. His many friends were glad to see him again.

Anniversary services were held in the Presbyterian Church, North Gower, on Sunday, the 8th inst. Rev. Mr. Stewart, of Morewood, preached morning and evening and Rev. A. T. Jones, pastor of the Methodist Church, conducted the afternoon service.

Rev. D. J. Cornish, of St. Thomas, who is spending his holidays with his parents, Mr. and Mrs. Robt. Cornish, occupied the pulpit in St. Andrew's Church, Appleton, on Sunday evening, September 1st, and preached a very enjoyable sermon to a large congregation.

LANARK AND RENFREW AND THE  
QUEEN'S UNIVERSITY FUND.

The Presbytery's committee, under the energetic leadership of Rev. C. H. Daly of Almonte, and in consultation with Rev. Mr. Laird, are planning to begin the canvass for Queen's by the middle of September. Queen's has done much high service for this district and the generous gifts of past years show how truly it has been appreciated. Her many friends there can be depended upon to do their best.

## TORONTO.

The young people of Royce Avenue Presbyterian Church, Toronto Junction, have completed a fine tennis court on the church grounds, corner of Perth and Royce Avenues, for the benefit of the young people of the church.

At the meeting of Toronto Presbytery, held last week in St. James Square Church, the resignation of Rev. Wm. Morin, of Mimico, and that of Rev. N. A. Campbell, of Newmarket, were accepted, to take effect on the 30th and the 25th instant respectively. The resignation of Rev. Wm. Frizzell, Ph.B., of Queen Street East Church, was accepted. A call from Reid Avenue Mission to Mr. D. Wallace Christy to become their pastor was accepted by Mr. Christy and sustained by Presbytery. The call to Rev. Dr. Geo. C. Pidgeon, of Toronto Junction, from First Church, London, was supported by a strong deputation. Dr. Pidgeon, however, had come to a decision himself to decline the invitation and remain with his congregation in Toronto Junction. The call was therefore set aside. Two Knox graduates, Messrs. Wm. C. McLeod and John D. McRae, were granted licenses to preach.

## NORTHERN ONTARIO.

Rev. Dr. Grant, of Orillia, occupied his own pulpit on the first Sunday of the month.

During the absence of Rev. Mr. Best, Mr. Miller, treasurer of the Toronto Y.M.C.A., is occupying the pulpit of St. Andrew's Church, Beaverton.

Rev. Mr. Scott, of Burford, and Rev. Mr. Smith, of Bradford, have been supplying for the Craighurst Church during the absence of Rev. D. H. Currie, on his summer vacation.

The Rev. J. A. White, of Uptergrove, occupied the pulpit of Esson Presbyterian Church Sunday, August 25th, in the absence of the pastor, the Rev. Mr. McD. Haig.

Evidence of the esteem and respect in which Rev. Dr. McLeod and Mrs. McLeod are held by their congregation in St. Andrew's Church, Barrie, was seen in the very cordial reception tendered them last week on returning after an extended holiday. The school-room, which was crowded by members of the congregation, was beautifully decorated with red, white, and blue bunting, asparagus sprays, asters, golden glow and other autumn flowers.

Melville Church, Fergus, bade farewell to Rev. and Mrs. J. H. MacVicar on the evening of August 25. For some time back Mr. MacVicar had been under a severe mental strain, so much so that he felt a nervous collapse was near. A few weeks ago he placed his resignation in the hands of the Presbytery, which came as a shock to the congregation. The congregation met and decided to offer him six months' leave of absence, to pay his salary and a substitute during this time, but Mr. MacVicar decided to press his resignation, so that the Presbytery finally accepted it. Expressions of the kindest feelings were given by the other ministers of Fergus. Addresses breathing the deepest affection and respect were read to both Mr. and Mrs. MacVicar. Mr. MacVicar was presented with a purse of \$225 and Mrs. MacVicar with a handsome travelling case fully equipped and a \$10 gold piece. Both made suitable replies. They left for Montreal and thence they will go to Europe for a time.

## OWEN SOUND PRESBYTERY.

At the regular fall meeting of Owen Sound Presbytery, held September 3rd, the resignation of Mr. McNabb of Kilsyth was regretfully accepted and a very appreciative resolution recorded respecting his fifteen years' successful pastorate, during which the charge became self-sustaining and a handsome modern church was built at Kilsyth and paid for, while the congregations are among the foremost in the presbytery in support of the church schemes. It is understood that Mr. McNabb will take a well-earned and needed rest before taking another charge. Mr. Woodside of Owen Sound is interim moderator.

The salary of Dr. Fraser, pastor of Annan, etc., has been made \$1,000, with manse and the usual holidays. Action of congregations was commended. A call from Komble, etc., to Mr. D. H. Currie of Hillisdale, with salary of \$1,000 and holidays, was sanctioned.

The Sabbath Observance Committee was instructed to take measures to compel enforcement of law to prevent shunting cars, etc., on Sabbath. Sunday school institutes have been arranged for at Markdale, Keady and Shallow Lake, September 17-19, under direction of Rev. Dr. Robertson, general Sunday school secretary. A conference of young people's societies was decided on for evening preceding March meeting. Mr. Andrew Armstrong, assistant treasurer of Owen Sound, was appointed treasurer of presbytery in succession to Mr. McNabb.

Considerable time was spent discussing the report of the Union Committee and several "suggestions" were adopted and reported to the secretary—Dr. E. D. McLaren.

It was also agreed to suggest to the committee appointed by last Assembly to prepare a plan for the more satisfactory settlement of vacant charges, not only that improved arrangements should be made to facilitate the calling of ministers, but that an alternative system should be sanctioned, which should be optional with the congregations and ministers, under which all charges failing to call within a time to be agreed on, and all vacant charges so desiring should have a minister appointed, without a time limit, on condition that in all such cases a change could be asked for at the close of any synodical year by either charge or minister, and that there should be in each of the synods a settlement committee for this purpose. The Presbytery was unanimous in the suggestion. The feeling that some remedy should be found for the many objectionable features of the present unsatisfactory system is strong and widespread, though the problem is confessedly a very perplexing one. If all the presbyteries of the church will discuss it and send suggestions to the committee it should be possible to prepare a satisfactory plan.

The annual union picnic of the Bright Methodist and Presbyterian Sunday schools was held on Robson's Plains on Labor Day, and a very enjoyable time was spent. First among the sports was a game of football by all the young ladies and young men. After this the young ladies retired to another part of the grounds and enjoyed themselves in a game of baseball, while the men, old and young, chose sides for a game of football. These games were continued till the hour of running off the races. The races were well graded, from infants to old men, so that all had a chance of competing for a prize.

In the absence of Rev. Mr. Young, Rev. Mr. Eddy conducted union services last Sunday at Clifford—in the morning in the Presbyterian Church, and in the evening in the Methodist Church.

## RESIGNATION OF REV. WILLIAM FRIZZELL.

The resignation of Rev. Wm. Frizzell, Ph.B., from the pastorate of Queen Street East Presbyterian Church has been accepted. Mr. Frizzell has been obliged to take this step owing to continued ill health. About a year ago he had a severe sickness, which continued for months, and from which he has never fully recovered. He had hoped, however, to remain in charge of his congregation until the completion of his twenty-fifth year in that pastorate, which would be in October, and his congregation urged him to remain with them at least to celebrate that event, but his desire is to be allowed to vacate the charge now, lest there might be anything in the way of a satisfactory settlement being speedily made.

Mr. Frizzell's only reason for asking Presbytery to receive his resignation is that he feels physical and mental inability to do justice to the requirements of a large and growing congregation.

In laying down his work at this time, amid such prosperous prospects, Rev. Mr. Frizzell carries with him the esteem and confidence of a faithful and loyal people. Mr. Frizzell expects to spend the winter months with his son in Redlands, California.

Rev. Wm. Frizzell was born in 1844, in the county Tyrone, Ireland. He came to this country at an early age, and received his education in University College, Knox College, Toronto, and the Union Theological College, Bloomington, Ill., from which he obtained the degree of bachelor of philosophy.

Mr. Frizzell has seen the congregation of Queen Street East Presbyterian church grow from small proportions to a size sufficient to fill the present building, much larger than the original church. As a pastor he has been unwearied in his labors, and particularly as a Bible class teacher has been zealous and helpful to his people. His interests were not restricted to his own congregation or denomination, for he spent several years of service on the Executive of the Ontario Sunday School Association, of which he was for a while chairman, and was elected President of the association last year. He was a delegate to the world's Sunday School Convention at Denver, and also at Jerusalem. He was also for twelve years a vice-president of the Upper Canada Bible Society, and was a director of the House of Industry.

## DO YOU HAVE FAMILY PRAYERS.

A clergyman, occupying a prominent place as an educator, and who has opportunity to know something of the home life of many American families, declares the absence of the family altar in the majority of homes. In fact, he declares that in comparatively few is the usage of family worship continued.

At one time it was the rule in most Christian families to have prayers either morning or evening every day, but now you rarely find a family where this is done. How is it in your home? Another thing this clergyman says is that the absence of our nation's Church really does us in, as it ought to be unless we re-establish the custom of family worship. Children need it. Parents need it. The most needs it. God must be acknowledged and honored in the home.

The warmth of family life dies down unless there be this daily rendering of homage to the Lord of the family. What is there to hinder your reading a few verses from your Bible and giving a prayer with your family tonight? Think about it? Do not know just how to begin? There is a form of family prayer in the prayer book. You have your Bible. Begin with the Beatitudes, St. Matthew 5th. Only a few minutes and you have started your family altar.

—American Church S. S. Magazine

## THE MASTER'S CALL.

Every ear ought to be open to every call of God. The Indians learned to put their ears to the ground to hear sounds of approaching enemies, and all should acquire skill in listening to the voice of God.

God has His own way of calling, and calls in many ways. Elijah did not hear God in the fire, wind or earthquake, but in the still, small voice. It may be in a very small sermon by a very humble minister that God would speak to us. It was so with Mr. Spurgeon, who was led to consecrate himself to the service of Christ by a sermon of a poor Wesleyan minister in a plain country chapel.

Sometimes God calls men through a sharp Providence when a milder voice seems to be unable to wake a sleeping conscience. Some will not hear till the Lord comes very near to them and speaks dreadfully in their ears, as with the voice of thunder to wake the dead. The death of a child or other dear one sometimes appears to be the voice of God to call sleeping or resisting souls into his service. The Lord seems often to call persons by name, as He called Samuel, and many others who have received personal intimations of the Divine interest in them, and of call to the Master's service.

The patience of God in continuing these calls even till a late period in life, instead of steeling the heart with indifference, should make the heart tender with gratitude, and so far from begetting presumption, it ought to lead the soul to prompt acceptance of God's offer of mercy and salvation. A man who was not a Christian read that there was small hope of a man's conversion after he was forty; that was on his fortieth birthday, and he gave his heart to God.

The call of God has come to everyone, and the call is clothed with Divine authority, and no one is at liberty to neglect or decline the call in safety. No one can say how long God will stand calling and knocking at his door, or how long our ears will retain their power to hear God's call, if our ears are taught not to hear and heed the call of the Master. Even the alarm clock that is not obeyed in a few mornings will lose power to arouse the unresponding sleeper. It is a common experience that sounds that are not heeded all around us soon lose their power to disturb us or excite attention, so that multitudes learn to work or sleep amid roaring wheels, screeching whistles, and ringing bells with no more note of these discordant sounds than if they were passing their days and nights in the midst of rural stillness. In like manner a great number have so long turned a deaf ear to the call of the Master that the sound of that sweet voice no longer rings in the unwilling ear, and the soul learn to sleep amid the greatest efforts to arouse souls that are asleep to the danger of their situation and to the Lord's call to repentance, faith, service and salvation.—Cumberland Presbyterian.

What a good Master do we serve that allows us time for sleep and furnishes us with conveniences for it and makes it refreshing and reviving to us! By this it appears that the Lord is for the body, and it is a good reason why we should present our bodies to Him as living sacrifices and glorify Him with them.—Matthew Henry.

God has made you after his own plan, and he places you just where he wishes you to work with him to bring about the highest results for yourself. He has given you every opportunity. Make yourself what you will. Remember it lies with you. God can make no mistakes!—Alice Freeman Palmer.



### HEALTH AND HOME HINTS. WHAT SCHOOL-CHILDREN OUGHT TO EAT.

To the child in school, breakfast is a meal that is of the utmost importance, especially when there is to be nothing but a light lunch to help in tiding over the working hours of the day. In spite of this fact there are many homes in which little thought is given to the first meal. The mother may have no appetite for breakfast. The other adult members of the family may feel just as she does about it, so, if it should chance that the children are hungry, they are given just enough to stay the cravings of the appetite, and are sent to school entirely unprovided with grist to keep the physical and mental mills going.

In arranging a dietary for a child the mother should try to make some effort to discriminate between the foods that are merely filling and those that are nourishing. For example, it is not at all impossible that a child might eat so much as to be really uncomfortable, and yet actually be starved, for it is only the nourishing food, the food that is properly assimilated, that supplies the great force that is required to keep both the body and the mind growing.

Difficult as it is to prescribe a general dietary for children, it is still safe to say that a school-child's breakfast should comprise some such articles as the following: There should be some fresh, seasonable, and not over-ripe fruit; a thoroughly-cooked cereal, which should be served with unskimmed milk, or, better yet, with pure, fresh cream; eggs prepared in some easily-digestible form—never fried; a broiled lamb chop, or a piece of tender steak, with toasted bread or whole wheat muffins, and plenty of good, sweet milk. If the child does not like milk, a cup of cocoa will be found agreeable and nourishing as well as mildly stimulating.

If the child goes to school so far from home that a basket lunch is necessary, no less care should be taken in preparing this makeshift for a meal. It should be put up daintily, the various kinds of food being neatly wrapped in oiled paper. To send a child to school with a lunch composed of "any old thing" arranged in a haphazard manner is to invite all kinds of ills to take possession of the little stomach.

The first thing, of course, is to be sure that the lunch box or basket is absolutely clean. Then cut several pieces of oiled paper. In one you may put a number of small sandwiches. Thinly-sliced whole wheat bread, with some sensible filling, makes the best sandwiches, but there should be enough of them to assuage the cravings of hunger. In another packet place some tasty sweet. Avoid pie assiduously, but any cake that is not too rich, and that has only a plain icing, will answer the purpose nicely. Fruit, too, should be added, with some crisp cookies, or ginger wafers, but do not be tempted to insert any candy, unless you chance to have a supply of absolutely pure maple sugar.

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2. The Memorial, whether in a group or in separate statues, is not, when completed and in position, to cost more than twenty thousand dollars, including professional from the level of the ground.

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

4. The site will be at a point in the grounds of the Parliament buildings at Ottawa, to be hereafter decided.

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

6. The models and all communications regarding this matter shall be addressed to

Advisory Art Council,  
C/o, Department of Public Works,  
Ottawa, Canada.

The designs must be delivered before the 1st day of February, 1908. They will be kept from public view until the award has been made. All expenses of delivering the sketch-models and accompanying descriptions shall be paid by the competitors. Sketch-models will, after the award, be returned upon the request of competitors, but at their risk and expense.

7. Notice of the award will be sent to each competitor.

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

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### DO NOT ASK QUESTIONS.

"Do you know what I love you best for?" said a woman whose domestic burdens were almost beyond bearing, to the friend to whom she had been giving a partial confidence. "Because you never ask any questions." How many hearts might have the relief that comes from sympathy and expression if only this immunity from questioning could be assured! But few griefs and perplexities, and those not the most poignant, can fittingly be poured forth without reserve. The friendship that will respect one's reticences, that will not seek by word or gaze or guess, to overpass the line one's self-respect has drawn, is more rare than it should be. To betray a confidence is recognized as a breach of honor. To force one is almost as base.—Congregationalist.

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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	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
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*Herald and Presbyter.*

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**PRESBYTERY MEETINGS**

Synod of Montreal and Ottawa.

Quebec, Quebec, 5th Mar.  
Montreal, Montreal . . . . . 10 Sept.  
Glengarry, Lancaster, 5th Nov.  
Ottawa, Ottawa, 5th Mar. 10 a.m.  
Lan. and Renfrew, Arnprior, 2nd Sept. 8 p.m.

Brockville, Prescott, 6 Oct, 7.30 p.m.

Synod of Toronto and Kingston.

Kingston, Belleville, 17 Sept. 11 a.m.  
Peterboro', Peterboro', 24 Sept. 9 a.m.

Lindsay, Woodville, 5th Mar., at 11 a.m.

Toronto, Toronto, Monthly, 1st. Tues.

Whitby, Whitby, Oct. 15th, 10 a.m.  
Orangeville, Orangeville, 10th and 11th March at 10.30 a.m.

North Bay, Magnetawan, 9th July.  
Algoma, S. Richard's bldg., Sept. 2nd, July 10 a.m.

Owen Sound, O. Bd., 2nd, July, 10 a.m.

Saugeen, Drayton 5th Mar.  
Guelph, in Chalmers' church, Guelph.

17 Sept., 10.30 a.m.

Synod of Hamilton and London.

Hamilton, First Ch. St. Catharines, Sept. 3rd., 10 a.m.

Paris, Woodstock, 5th Mar. 11 a.m.  
London, St. Thomas 5th Mar. 10 a.m.

Chatham, Chatham, 9 July, 10 a.m.  
Huron, Clinton, 3 Sept. 10.30 a.m.

Maitland, Teeswater, 17 Sept.  
Bruce, Paisley, 3 Sept. 10.30 a.m. a.m.

Synod of the Maritime Provinces

Sydney, Sydney.  
Inverness.

P. E. Island, Charlottetown, Pictou, New Glasgow, Wallace.

Truro, Truro, 18th Dec. 10 a.m. Halifax.

Lun and Yar. St. John.  
Miramichi, Bathurst, 2 Sept. 3 p.m.

Bruce, Paisley 5th Mar. 10.30  
Sarnia, Sarnia, 11 Dec., 11 a.m.

Synod of Manitoba.

Superior.  
Winnipeg, College, 2nd Tues., 11.00.

Rock Lake, Glenboro', Cyprus River, 5th Mar. Portage-la P.

Dauphin. Brandon, 9 Sept. Melita, Minnedosa.

Synod of Saskatchewan.

Yorkton. Regina.

Qu'Appelle, Abernethy, Sept. Prince Albert, at Saskatoon, first Wed. of Feb. Battleford.

Synod of Alberta.

Arcole, Arcole, Sept. Calgary. Edmonton.

Red Deer. Macleod, March.

Synod of British Columbia.

Kamloops, Vernon, at call of Mod. Kootenay. Westminster.

Victoria, Victoria, in February.

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**Synopsis of Canadian North-  
West.**

**HOMESTEAD REGULATIONS**

**A**NY even numbered section of  
Dominion Lands in Manitoba,  
Saskatchewan and Alberta, ex-  
cepting 8 and 26, not reserved, may  
be homesteaded by any 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.

Entry must be made personally  
at the local land office for the dis-  
trict in which the lands situate.  
Entry by proxy may, however, be  
made on certain conditions by the  
father, mother, son, daughter,  
brother or sister of an intending  
homesteader.

The homesteader is required to  
perform the homestead conditions  
under one of the following plans:

(1) At least six months' re-  
sidence upon and cultivation of the  
land in each year for three years.

(2)—If the father (or mother, if  
the father is deceased) of the  
homesteader resides upon a farm  
in the vicinity of the land entered  
for, the requirements as to re-  
sidence may be satisfied by such  
person residing with the father or  
mother.

(3) If the settler has his per-  
manent residence upon farming  
land owned by him in the vicin-  
ity of his homestead, the require-  
ments as to residence may be sat-  
isfied by residence upon the said  
land.

Six months' notice in writing  
should be given to the Commis-  
sioner of Dominion Lands at Ot-  
tawa of intention to apply for  
patent.

**W. W. CORY,**  
Deputy of the Minister of the In-  
terior.

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

**NOTICE TO THE PUBLIC.**

**T**HE competitive drawings sub-  
mitted in connection with the  
proposed new departmental and  
justice buildings in this city, will  
be on exhibition in the railway  
committee room of the House of  
Commons, from September 4th to  
September 18th., inclusively, each  
day, except Saturday, and Sunday  
from 10 a.m. to 4 p.m., and on  
Wednesday and Friday evenings  
of each week, from 7 p.m. to 10  
p.m. On Saturdays the hours will  
be from 10 a.m. to 1 p.m.

By order,  
**FRED. GELINAS,**  
Secretary.

Department of Public Works,  
Ottawa, September 3rd., 1907.