

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA WEDNESDAY, AUGUST 25, 1909.

Single Copies, 5 cents.

"SERVE ONE ANOTHER!"

BY EDWARD A. COLLIER, D.D.

"By love serve one another!"
Wrote one inspired of old,
And in our Elder Brother
The pattern fair behold!
He wiped the tear of sadness;
He cleansed the sin-defiled;
And had a word of gladness
For every little child.

His words and deeds of kindness
The peace of God distilled,
Removed the veil of blindness,
And hearts with comfort filled,
His gentle touch was healing;
The grave His power confessed;
And sweet His voice appealing—
"Come unto Me and rest!"

Lord let Thy mind within us
With service fill our days!
Let Thine example win us
From all our selfish ways!
We would, O Elder Brother,
Be patterned after Thee;
"By love serve one another,"
And Thy disciples be!

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BIRTHS.

At Saskatoon, Sask., on July 26, 1909, the wife of Angus McMillan, of a son.
 On Aug. 7, 1909, at 447 Sherbrooke street, Westmount, to the Rev. John and Mrs. Lochhead, a son.
 At the Manse Maclean, on August 9, 1909, to Rev. and Mrs. N. R. D. Sinclair, a daughter.
 At Curry Hill, on August 9, 1909, the wife of G. A. McRae, of a son.

MARRIAGES.

At St. John's church, Vancouver, B.C., on Aug. 5, 1909, by the Rev. Mr. McGillivray, Norman H. Hawkins, of Vancouver, son of the late Edward Jackson Hawkins, Bendigo, Victoria, Australia, to Alma A., youngest daughter of the late James Robson, Proof Lane road, Middlesex County, Ont.
 On Tuesday, August 10, 1909, at the home of the bride's parents, 16 Ray street north, by the Rev. A. E. Mitchell, B.A., Margaret, daughter of Mr. and Mrs. Wm. Pringle, to Hugh McKellar Donaldson.
 At the manse, Chesterville, on July 30, 1909, by Rev. Stuart A. Woods, B.A., Charles Baker, of Morewood, to Miss Mary B. Carson, of Metcalfe.
 At Knox church manse, Cornwall, on August 7, 1909, by Rev. Dr. Harkness, Bernard O. Moses, to Mrs. Rose W. Taylor, daughter of M. D. D. Wait, all of South Colton, N.Y.
 At Zion church manse, Carleton Place, August 3, 1909, by Rev. A. A. Scott, M. A., Wallace Hastings, of Carleton Place, and Mabel E. Thompson, of Almonte.

DEATHS.

Entered into rest on August 3, 1909, at the residence of his daughter, Mrs. J. H. Savage, Granby, Que., Mr. Thomas Craig, aged 82 years and 3 months.
 On Aug. 7, 1909, at the family residence, Byth, Ont., Donald Bruce McKinnon, in his 73rd year.
 At Longue Point, on Aug. 7, 1909, Hugh Allan, aged 76.
 In Carleton Place, July 13, Jennie Cameron, eldest daughter of Mr. Duncan Stewart, aged 21 years and 11 months.
 At the home of her daughter, Mrs. Wm. Allen, Carleton Place, July 10, Barbara Dewar, relict of the late A. C. Sinclair, aged 80 years.
 At Cornwall, on Aug. 6, 1909, John McCuaig, formerly of Laggan, Ont., aged 78 years.
 At Cornwall, on Aug. 10, 1909, Catherine A., widow of the late James A. McKee of Winchester, in her 67th year.
 At lot 25, Eighth Concession of Lochiel, Archie Donald McKinnon, youngest son of Donald McKinnon, aged 18 years and one month.
 At Glen Norman, Glengarry, on Aug. 2, 1909, Mrs. Alex. Cattinach, daughter of John J. McRae, of Glen Norman, aged 32 years.
 At the Hotel Dieu, Cornwall, on July 11, 1909, Catherine McLeellan, widow of John Chisholm, formerly of Lindsay, Ont., aged 78 years.

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OTTAWA

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NOTE AND COMMENT

Advices from Tokio said that the Japanese Government expected no serious opposition to the reconstruction of the An-Tung and Moukden Railway. It was reported that China had withdrawn objections.

An article on "The Reforms," which the Living Age for August 14 reprints from the Hindustan Review, throws light upon the native Indian view of recent English policy in the administration of India. It is written by Mr. Swinny, Editor of the Positivus Review, and it shows plainly that the native Indian regards the recent reforms merely as a first installment of larger privileges.

The claim has been made by some that kissing the Bible when taking an oath in court is dangerous because of microbes. An Australian paper says that a Bible with smooth ivory covers, which can be washed at the close of each day, has been presented to the Essex Quarter Session for the use of witnesses and others. It replaces a book which has been in use for many years, and had been kissed to pieces.

The Congregational Conference of Michigan recently declared that "in voluntary fellowship for the promotion of the Church of Christ through common consecration and co-operation, it makes confession of its devout faith in one God, our Father in heaven, who has manifested himself to the world in Jesus Christ, his Son, our Lord, and in loving fellowship abides in his children by faith through his Spirit our Guide and comforter." This is an admirable summary of things commonly believed by all evangelical Christians.

It is said that prohibition does not prohibit, and that as much whisky is shipped into local option districts as were formerly sold in the banished saloons. The United States Internal revenue bureau comes along now with its annual report and states that during the year ending June 30 there was a decrease in tax receipts from whisky of \$5,290,773, says the United Presbyterian. The report blames the decrease on the "prohibition wave." There was, however, an increase in tax received from tobacco of about half the loss on whisky. Is the one a result of the other?

Rev. Archibald L. Fleming, of the Church of England, with one other young man, will go this fall to open a mission in the new part of Baffinland. They will take with them two years' supplies. In addition to provisions they will carry with them coal and firewood, and lumber sufficient to build a mission house and furniture. Dr. Grenfell, of Labrador, will loan them a motor launch to use in case their ship should get amongst the icebergs. They will land at Ashe Inlet. From this point they hope to receive mail once a year. They will labor amongst the Eskimos.

Manchuria is being developed rapidly. The International year book gives the wheat crop of the country as 8,000,000 bushels in 1907, and 20,000,000 in 1908. Large flour mills have been established in Harbin and other places in Northern Manchuria by the Russians, while the Manchurian Milling Company, a Japanese concern, has built a small mill which is the first of a chain of four mills which the company intends to establish along the South Manchurian railway. Southern Manchuria also produces large crops of millet and beans, and considerable quantities of silk, the export trade being in the hands of the Japanese.

Dr. Cameron Lees, recently minister of St. Giles's, Edinburgh, has been knighted by the King—the first minister of the Gospel receiving such an honor.

Dr. Elliot's New Religion is receiving, says the Catholic Register, a terrible lambasting in the pages of the religious press. The doctor is now hedging and insisting that he is being misquoted and misunderstood. He probably fears—the effects which his words may have on Harvard University. There is enough of real religion left in the country to resent this attack on the fundamentals of belief.

Barcelona mobs, suppressed by severe military measures, are still incensed, it was reported, and there is danger of more outbreaks. Forty convents were razed by flames, and 7,000 children made homeless. The tombs of nuns were desecrated, it was said, but the living were spared. Madrid officials declared the crisis over and the country tranquil.

Says the Canadian Baptist:—The Presbyterian body lost a great and good man last week in the death of Rev. Dr. MacLaren, so many years prominent in the faculty of Knox College. Dr. MacLaren was strong as a preacher as well as a teacher, and he has been heard with great profit by many of the congregations of the church throughout Canada. A man of deep spirituality, sympathetic spirit, and kindly in all his ways, his influence upon the student-life of Knox was of the highest possible character.

The Canadian Committee of the International Congress on Tuberculosis reports that the death-rate in Canada from tuberculosis is 11,700 yearly. The average of deaths is something less than 200 per 100,000 of population. Unless some check is given to the rate of deaths that prevailed when the last reliable statistics were taken, 780,000 of our present population of six and a half millions will die of the white plague. The Christian Guardian asks: Are we giving this awful source of suffering and loss the attention that we should?

The strike in Sweden has brought about a famine. The bread supply at Stockholm is exhausted and meat and ice are held at such exorbitant prices as to be beyond the reach of any but the wealthy. The strikers are living practically on fish and thousands of them are camping out. The authorities have taken charge of the milk supply of Stockholm and are distributing milk in small quantities. Efforts have been made to destroy the gas and electric light plants of the city. The number of strikers grows daily and the leaders of the movement report, as this is written, a total of 300,000 about one-twentieth of the population of the country.

Sir Robert Hart retires from the Chinese Customs Service after forty-five years of service. Perhaps there is no other man in recent years who has had so much influence in the affairs of China, and in the world's commerce in the Orient. Sir Robert introduced system and modern business methods into the service, and secured an administration of the marine customs equal to that of most Western nations. He secured honesty in place of the Old Chinese methods, and greatly increased the revenues. This also made it much easier for importers from all parts of the world. By treaty with China, Great Britain provided that an Englishman shall fill this position so long as Great Britain's commerce with China exceeds that of any other nation.

In connection with the World's Christian Endeavor Convention, to be held at Agra, Northwest India, November 20-23, 1908, the unique suggestion has been made that the Christians living within a radius of fifty miles of Agra walk to the convention along certain indicated routes preaching as they go and come into the convention in one large army. If this can be properly carried out there can be no doubt of the stirring effect it will have on the non-Christian communities reached.

From Ireland the report comes that in the County Fermanagh some two thousand people in the expectation that the Millennium may be ushered in at any moment, are holding continuous prayer-meetings. The pilgrims have arrived from all parts of the country, and remarkable scenes, it is said, are being witnessed. Hundreds of persons are baptized publicly in the river every day, and the converts are sleeping out in the open air on the farm of one of the leaders. Things of this kind have happened so often, remarks the Canadian Baptist, that it is not difficult to predict the result. In our own country, in the eastern townships in the Province of Quebec, something similar happened some half century ago, and the evil results are felt by Christian workers to this day. The deserted church at which the excited crowds gathered is still to be seen, and the religious atmosphere of the Eastern Townships has not yet recovered from the evil effects. The materialistic views underlying the movement, and the reaction following on the disappointment of expectations, have "burned over" the whole surrounding country, and make it hard to press the real gospel. It seems that each new generation has to learn its lesson, but whether they are "Millerites" as in the Eastern Township, fifty years ago, or "Cooneyites" as in Ireland to-day, it all comes to the same thing. This is not Christ's way, and Christ's way is always the best way.

Two weeks ago, the Turkish government communicated to Greece an urgent note asking that the Greek government express disapproval of the annexation agitation to Crete and formally declared that Greece has no ambition regarding the Island. Turkey threatens to break off diplomatic relations if the demands are not complied with. Turkey has announced to the European powers that she intends to stand by what she considers her rights in Crete. This is understood to mean that she is determined that there shall be a restoration of the status which prevailed in Crete previous to the Turko-Grecian war of 1897. Since that war Crete has enjoyed an autonomous government under the joint protection of four of the great powers of Europe, and peace has been maintained by the presence of troops of these four powers. July 1, 1905, was the time set by Great Britain, France, Russia and Italy for the withdrawal of the International forces. The announcement was made a year ago last May, and immediately trouble began. The present action of Turkey precipitated by the threat of a large number of Albanians assembled at Monastir that unless effective measures were adopted to prevent the annexation of the whole Mussulman population of Macedonia would march against Greece. European governments now look upon the situation as serious, but hope to bring such pressure to bear as may preserve the peace. The difficulty in the situation is increased by the determined attitude of the new regime in Turkey as compared with the weakness and timidity of the government under Abdul Hamid.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

MAN AND SHEEP.

By A. W. Lewis, B.D.

The shrewd man looks after the sheep. If he has ten thousand, he does not neglect one of them, but strives to make every one worth as much as possible. This is a practical age, and common sense has an eye to the fleece. The Divine Teacher, with a master-mind, puts volumes of truth into these words: "How much is a man of more value than a sheep!"

In the South Seas the parents sell their daughters in marriage for so many pigs. It is not in that mercenary spirit that we are to consider the man and the sheep. Human life is so far above the mere animal that it is sacrilege to sell human flesh at any price; and all civilized lands are agreed upon this point. This emphasizes the worth of man, even when sheep are at a premium.

Sheep have their rights. Jesus taught this. If one falls into a deep ditch or into an old well, it is right for a man to lift it out as gently as possible, even if it is Sunday. When at large on its feet, in its proper pasture, the sheep has its rights. Man is in duty bound to protect it from dogs and wild animals; from the boy of practical jokes, and the robber of brutal ways. Whenever the sheep gets into circumstances too adverse for its powers it is the duty of man, who is stronger, to help it in its weakness to secure its rights. In proportion as a man is of more value than a sheep, he is responsible for kind treatment of this innocent creature of God. He must champion the rights of the defenceless sheep.

A child, being man, is of more value than a sheep. Man is the guardian of the child, whether it is his own child or the child of some other man, a brother man. If God holds man responsible for the care of the sheep, how much more does He hold man responsible for the care of little children! Man naturally takes good care of the sheep, that it may grow and fatten and bear wool. How much more should he take great care of the child, that he may become a valuable citizen. It does not matter whose child it is. Only a selfish man would distinguish, in case a service can be rendered. The investment of influence is infinitely better than the investment of a sheep's value in money. Besides all this, we are our brother's keeper, and God's entrusting of guardianship to us, with its unavoidable responsibility, is not arbitrary but benevolent.

The governments of Christian countries recognize the great worth of the citizen and of the child. They enact stringent laws against the murder of infants, against the abuse of children. Child labor laws are now the popular thing, as well as the right thing. They provide good schools, with proper playgrounds, and compel parents to send their children to school. All good men

uphold the governments in these things, and besides do all they can to help the child to grow up to healthy and clean manhood or womanhood. Jesus took a special interest in children, and encouraged the mothers to do their utmost in training them and in bringing them under ennobling influences.

The home is the school of the human race, and the garden of character. Yet some mothers so far forget their office and the worth of a human being that they neglect their children in their pursuit of pleasure or the approval of a frivolous society. Men, in a race for gold, neglect their own children, and wrong the children of others. They do not make their home what it ought to be. Some are more careful of the barns of their sheep than of the homes of their children. Expensive furnishings and lavish provisions do not make a home. The child's heart and mind and soul must be cared for as well as the body; and no home can be all it may be unless Jesus is the constant guest, His life the model and His spirit the inspiration of every member of the human flock.

Men and women are but children older grown; and we all have the privilege of helping them; and that help is worth as much more than help to a sheep, as they are better than the sheep. This help ranges from the cup of cold water up, through all the needs of man, to more perfect fellowship with the Father of our spirit.

All men try to remove perils from the sheep. They approve all reasonable measures to protect them from pitfalls and wolves and diseases. Every true citizen must then approve every effort to remove from the town or city perils to human life and pitfalls of sin, and the wolves of greed in men's clothing. How can some men obstruct the efforts of the temperance workers? Why do some scowl upon those that try to protect boys and men from the most subtle poison ever mixed? How can any self-respecting person associate with a rum-seller? Would any so associate with men that sold for food sheep saturated with a poison that would distress and torture and finally end in such agonies as the delirium tremens? How much is a man of more value than a sheep.

In what is a man of more value than a sheep? As we consider this, let us think how we can make our own life worth as much as possible. If a man is worth more than a sheep, then the less there is of the mere animal in us and the more of true manhood, the higher is our value to ourselves and to society. It pays to cultivate the higher values in human life.

Some men in body are worth less than a sheep. They lounge, and are worth nothing, living or dead. An industrious laborer is worth about \$1,000 to the State. Skilled labor sells at fictitious prices. Think of the artist. Who can rightly value his fine workmanship in oils, in marble, in music? Education should do marvels for the animal part of man, and raise him to the heights of dominion over the sheep. It is well to cultivate muscular strength, but there are higher values in man's physical nature, and in these we may excel. It is surprising that often colleges are ranked, not according to worth of teaching or the excellence of the graduates, but by prowess in the field of sports.

While man's body is distinctly animal, sharing the fate of animals, though longer lived, the mind of man merely touches the mind of a sheep, from which it rises into unknown

heights, for beauty and for worth. The animal has the five senses, memory, instincts, desires, and passions; and if a man lives by these he degrades his life to the animal. The man in us can reach out and learn from things and from the man in others. We can reason from particulars to general truths, and thus build up palaces in thought which we may realize in our life. It pays to think, if we think along the lines of truth and kindness.

Language is man's possession, his rightful monopoly. Literature testifies to its worth, from the letter of a friend to the immortal poem. And who can put a price upon the living words, flowing from head and heart through the lips? They awaken other souls and mould their future. The gift of tongues should not be prostituted to idle words or to what is worse. We should make the most of this asset of human life. The words of Jesus have echoed down the ages, and have brought life to millions.

Love is man's greatest gift, and we should covet most zealously this attribute of the divine life. There is even in the lower animals something of this impress of the Creator, as seen in the mother-love. In man, made in God's image, this love finds higher expression. In man as in no other creature on earth the life of God finds capacities through which the human character grows into the likeness of the divine, sharing the glory of the divine, and exercising the love of the divine. This unselfish love, rejoicing in making others happier and better, is now recognized, as never before, to be the pure Gospel of Jesus Christ, incarnated in human life. This makes man one with Christ, and links man's worth with the worth of the Son of God. God demands the most absolute loyalty to Christ, not as a despot, but because He knows that the measure of man's devotion to Him is the measure of his worth and his blessedness. Man's supreme value is found in his unconditional surrender to the will of God in Christ, by which he permits the Spirit of God to work out His plans of infinite wisdom in the attainment of the glorious end for which man was created. For worth as well as for happiness we should "seek first the kingdom of God and His righteous will."

Man finds his highest life in fellowship with God. There is no other way. Christ has opened this way, wide enough for all, but straight. "Hitherto ye have asked nothing in my name. Ask and ye shall receive." What a life of prayer Jesus lived! Constantly He was in close touch with the Father in spirit. In the worship of the sanctuary and in the communion of soul with the Father in some lonely nook, Jesus found his life while on earth. He is the Divine Leader of men. "As the Father hath sent me, so send I you. Abide in me and I in you. Herein is my Father glorified that ye bear much fruit. Thus shall ye be my disciples." "Worship the Father in spirit and in truth."

"For what are men better than sheep or goats,
That nourish a blind life within
The brain,
If, knowing God, they lift not hands
Of prayer
Both for themselves and those who
Call them friend?
For so the whole round world is
Every way
Bound by gold chains about the feet
Of God."
Millinocket, Maine.

THE COMING FAITH.*

By Dr. J. M. Harper, Quebec.

It has never been easy to get the world to pause for a moment amid the bustle of its use-and-wont excitements, to think of the deeper imports of its very existence. But the moment has surely come when society will have to call a halt in its "decline-and-fall" tendencies, as lately set forth by Lord Rosebery in his famous speech, if there be any saving grace in its philanthropies and ethical energies. The great main argument in favor of Church Union is knocking at the door of our civilization to save it from retrogression in any of its phases or elements. What we have of civilization is an evolution of what we have had, and there must be no going back to what was, through the discarding of any ethical force that has been making our civilization what it is. It is a mere truism to say that the civilization which has no religion for a mainstay is more or less a makeshift of despair; and it is a matter of history that whenever society has lost faith in its religion, from its having become tuberculed by self-seeking professionalism, that its tendency has always been towards ethical deterioration even to the point of degradation. The world is not worse to-day than it has been; but Lord Rosebery claims that it is in danger of becoming as bad as it has been; while Mr. Usher, in this new book of his, tries to convince us that the danger comes from the lack of faith in the stability of our religious affections. No civilization has ever attained to the glory of the Christian civilization; and yet this same Christian civilization is in the way of discerning the worm-eating that is going on in its wood-work; and unless it be convinced that the great foundation stone which has given it its name is as stable as ever, there is the threatening decay of an Augustine period staring us in the face, as a fate recurring in its own case. The ready acceptance of the Christian religion by the pagan world looks to us as having something of a miracle about it. The miracle, however, was in the turning of human despair away from the dissipations of the animal life—the life of physical exaltation and amphitheatrical excitements—which had been sought as a retreat from the exposed humbug of religious forms and ceremonies. "Give us an honest religion," exclaimed these mammon-worshippers, or give us none. In a word, the national reason would, then as now, have the truth and nothing but the truth in the methods of their approach to the truth. The superstitions of temple professionalism and pagan symbolism were not of the God of Truth, and, therefore, could have no place in search for truth or the salvation of society. And the pleading was but the ploughing of the field that was to bear its harvest in behalf of a Christian religion and a Christian civilization.

And no other is it with the demands and expectations of the universal mind in man that would guide our present-day civilization aright. Mr. Usher calls his new book an "Interpretation of the Coming Faith," and there are thousands, with no avenging theological brickbat in their hand, who will

want to know what this "coming faith" is to be, by a reading of the book. Mr. Usher tells us how he came to find relief to his soul while examining, during the forty years of his novitiate, the riddle of existence.

"In the forty years that have passed," he says, "I have constantly meditated about this religious problem as being the great enigma. I have sought the truth without any desire except to get at reality. To do this, I studied my own consciousness and my own experiences. I sought to discover a profound meaning in certain words, believing that, if I could clearly reach the true significance of these keywords, it would lead me towards the explanation of the life by which I was surrounded and part of which I was."

"I observed and studied man as he has been and now is, seeking in history and literature the reflected light which might illumine the dark places in my own consciousness. Everything became stimulating, suggestive and interesting. Having willed to know, I found that I had certain feelings and experiences rising from the things I consciously did. About these I thought seeking the explanation of the mysterious fact that I could thus will, feel, think, and consciously act. I came to accept the conception of an immanent God, and then working along, step by step, relying always on experience and observation, I have reached a solution which at least satisfies me. I have reached a most intimate sense of the constant presence of God as an indwelling force or influence. I am clearly conscious of the presence as power and light of this subtle force, which I call spirit. I do not mean to suggest or imply any trace of what is commonly called mysticism, for I do not move towards the disparagement, but towards the exaltation of the human intellect and the human self. I do not discover any ecstatic states, any incommunicable visions, any overwhelming and self-paralyzing conceptions of God. My personality is not extinguished, but is expanded and developed. I do not give up reason, but use it more and more, get more and more out of it as a spiritual force that links me with God and makes me all that I am. While I doubtless realize the same essential experiences as the veriest mystic, I give them a different interpretation—see them as a result for which my life has long been a preparation: as in part an intuition, in the true mystic sense, but as in a greater degree the product of conscious mental life. God is indeed immediately present through intuition, but the very intuition is essentially intellectual that is to say, it involves insight, use of developed faculties, and comes as the elimination of many experiences and reflections. All intellectual insight is spiritual, and it leads one to see more and more that which is divine in the ordinary life functions, to discover God and the divine presence in much of the life that before had been deemed commonplace. I did not secure any positively new life, but I awoke to the divine significance that had always been in my life while I had been blind to its presence. I awoke to a realizing sense of what had always been surrounding me without recognition from me. I saw how I had been using divine forces and had been under divine influences without knowing it. I merely woke up to the truth which had indeed been implicit in all my daily life during all the years. In a word, all has become alive and real, so that everything that has any value or interest is spiritual. Religion seems, indeed, to be the secret of the highest form of happy and contented living. I am troubled by no doubts or fears, but I am intensely interested in trying to apprehend more clearly and feel more deeply the spiritual forces that environ me, for these seem to be the only realities of life."

Now, in face of all this, the first impulse of some will be to place Mr.

Usher's honesty in a false light. If there be anyone who is ready to throw a noisome bomb at its originality of thought, as the Pharisees once did to the Master's sanctity of behaviour, the writer would advise such not to read Mr. Usher's book. Those who would seek to trace the Christian doctrine of man's co-heirship with Christ back to a rational basis—as well as the doctrine of the Trinity and other such fundamentals—cannot but find some solace from his presentation of the phenomena of the universal mind while dealing with such topics as Immortality, the Mission of Humanity, the Origin of Evil, Sacrifice and Renunciation, Cosmic Force, the Origin of Life, etc. The whole book is certainly a message to the world, proclaimed with a modesty that has learned with due solemnity to think of humanity and its needs in the matter of the Christian faith. The message comes from the village of Grafton, away up on the shady slopes overlooking the town of Worcester, and within an hour's ride or so from Boston. The world is certainly awaiting some such a message as this, even if it only be a further preparing of the way for the coming faith and saving grace of a Christian civilization that would eliminate from it all traces of an enervating paganism.

J. M. HARPER.

THE REV. JOHN McNEILL.

The Rev. John McNeill has relinquished the pastorate of Christ Church, Westminster, after a year's trial. The congregation earnestly desired him to remain, but Mr. McNeill has declined to do so, alleging difficulties partly specified, and partly unspecified. We regret his decision very much, for his own sake and for the sake especially of the Free Churches. Mr. McNeill is at the height of his powers, and these powers are very uncommon. He has great physical strength, a true gift of oratory, an immense intellectual fertility, and an unmistakable zeal for the Gospel. But these fine gifts have been largely neutralised by an indisposition to bear the yoke of hard work, continued year in and year out, through shine and rain, through better and worse, through success and failure. Twice Mr. McNeill has put his hand to the plough in London and twice he has looked back. First he undertook the pastorate of Regent-square Presbyterian Church, and after he had been some two years there he threw it up, leaving behind him no very definite mark. Then came a long period of miscellaneous evangelising, apparently less and less effective as he went on. Then came the invitation to Christ Church and the year's work now ended. Had the matter concerned Mr. McNeill himself merely, we should have said nothing, but for the sake of the Free Churches, and for the sake of Free Church ministers, we register an earnest protest against the abandonment of great tasks because they are difficult. It has been well observed that a difficulty is a thing to be overcome. One of Professor Blackie's favourite mottoes was, "All noble things are difficult." Those who have the true, heroic, and chivalrous spirit of Christianity will not be repelled but drawn by difficulties. They will not look out for what is vulgarly but expressively called a "soft job." Indeed, there are remarkably few of such in the pastorate. Our great London churches present formidable difficulties, but thank God men have been found to meet and confront them year after year without fainting. Mr. McNeill has had successors in Regent-square who have done the work he abandoned. He will have successors in Christ Church who will do the same thing. Dr. Campbell Morgan, when he had at his command the pulpits of the richest churches in England and America, deliberately chose Westminster Chapel without guarantee of any kind, and his example has heightened and brightened the ideals alike of ministers and of laymen.—British Weekly.

* The Greek Gospel, An Interpretation of the Coming Faith, by Edward P. Usher, A.M., LL.B., Grafton, Mass.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

PAUL ON CHRISTIAN LOVE.*

Tongues, not love (Rev. Ver.), v. 1. A few weeks ago one of the splendid palace steamers of the northern Canadian lakes was passing downward through the canal at Sault Ste. Marie. While she was in one of the locks, another vessel upward bound, owing to a mistaken signal, moved forward full against the gates of the lock on the lower side. These were burst open by the impact, and the water rushed out, so that the huge ship was carried resistlessly down to the lower level, with great damage to the lives of her passengers, while the gates were seriously damaged. Here was an instance of the harm that may be done by the use of power wrongly directed. There are in the world few more mighty instruments, for good or evil, than unhuman speech. Words that rush to the lips from hearts full of passion or selfishness or greed may, in a moment, work injury that can never be repaired. While words that flow, like some clear cool, refreshing stream, from an inner fountain of love may result in blessing that can never end.

Charity (Rev. Ver.) v. 2. Tehomi Jokoka was a Japanese colonel captured by the Russians, as he was preparing to wreck a railway bridge. He acknowledged his responsibility, and accepted his doom without a tremor. When asked his religion, he boldly confessed Christ, and declared that he had been converted when a boy. Just before the execution, he took a bundle of Chinese bank notes from his person, more than five hundred dollars, and asked that the money should be applied to the Russian Red Cross work among the Russian wounded. The Russians remonstrated, and said that the money should be applied to the Japanese Red Cross department for the benefit of his own fellow countrymen. But Jokoka remained inflexible in his purpose that the Russians should use it. He asked that the Sermon on the Mount be read, and when the chaplain had reached the words, "If ye love them which love you, what reward have you?" Jokoka closed his New Testament, joined his hands, and received the fatal bullets in his breast. He loved his enemies and the enemies of his country, not in word only, but in deed and in truth. His love was patterned after that of the blessed Lord Himself, who sought the good of those who hated Him and nailed Him to the cruel tree.

I am nothing, v. 2. A cipher standing by itself has no value or significance. But if one of the other digits is placed before it, the cipher at once gains great importance, and every additional cipher increases the sum tenfold. So we may have knowledge, powers and talents that are doing not the least good to any person in the world. No one about us is a whit the better for our possessing these. But, once there stands along with them, true and earnest love for our fellows, every ability we possess becomes a means of enriching their lives.

Kind, v. 4. "The greatest thing," says some one, "a man can do for his heavenly Father is to be kind to some of His other children." And old Quaker motto runs thus: "I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again." And Whittier, the Quaker poet, writes:

*S. S. Lesson—August 29, 1909. —1 Corinthians 13:1-13. Commit to memory v. 8. Golden Text.—And now abideth faith, hope, charity, these three; but the greatest of these is charity.—1 Corinthians 13:13.

"If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent.
Let me be the thing I meant;
Let me find in Thy employ,
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my nature's habitude."

Love never falleth, v. 8. It is said that if the force of a human heart, beating without cessation, could be directed against a granite pillar, it would wear the stone to dust in the course of man's lifetime. There are many strong fortresses of evil in our own land, while in heathen countries, wickedness seems so firmly entrenched that it can never be removed. But the power before which evil of every sort and all the world over will be destroyed, is the power of the love which was most fully revealed in the life and death of Jesus, and from Him flows out to the world, through the hearts and lives of His followers.

AN EPITAPH IN THE CATACOMBS.

By Robert Browning.
I was born sickly, poor and mean,
A slave; no misery could screen
The holders of the Pearl of price
From Caesar's envy; therefore twice
I fought with beasts, and three times
saw
My children suffer by his law.
At last my own release was earned:
I was some time in being burned,
But at the close a Hand came through
The fire above my head and drew
My soul to Christ, whom now I see.
Serjuss, a brother, writes for me
This testimony on the wall—
For me, I have forgot it all.

A PRAYER AT EVENINGTIDE.

Into thy hands, Oh, Father, we commit this day. With bodies wearied with the stress of toil and hearts burdened by the weight of cares, we feel the chill shadows of depression and regret fall on our spirits as the mists of evening darken.

Confused and trembling in the gathering gloom, we grope after Thee, for we have stumbled in the rough places where our erring feet have wandered. Gather us, Oh, Father, into the comfort and peace of Thy embrace. May Thy forgiveness heal the wounds our mistakes have made, and Thy compassion overcome the sharpness of our woes.

Rest us and all our dear ones, Father. The long day of labor is ended now, and our change-filled lives give promise of no earthly refuge from the carking cares. Oh, Father, give us rest this night and with the morn, if be Thy will, may we arise refreshed in body and eager for new service.

In Jesus' name we ask these things, and Thine shall be the glory evermore. Amen.

In Holy Scripture the hills are presented as symbols of strength, of longevity and repose. The reverent and responsive reader of the sacred volume gets a tranquilizing and tonic touch that helps for both worlds as he reads of "the everlasting hills," "strength of the hills," and of God's "holy all." This sacred literature of the hills has a charm and a blessing for elect souls everywhere.

All along in the New Testament runs the truth that the believer who is blessed in secret prayer is the one whose power is felt in every circle touched by him or her. There is no exception in the operation of this law of God's kingdom in this our day.

LIGHT FROM THE EAST.

Cymbal—Was a half globe of bronze, with a handle on the convex side. Sometimes it was shaped like a soup plate, and often it was a flat disk of metal, with holes through which a cord was passed for a handle. Two of them were held by the performer and were played by striking the edge of one in various ways on the edge of the other. The conductor of a chorus often used cymbals to beat time. The modern cymbals are saucer shaped, one of them is fixed to the big side drum, the other is welded by the drummer's left hand, while with the right he holds the drumstick. When the drum and the cymbals are struck simultaneously, a powerful and impressive marking of time is produced.

Glass—The mirrors of the ancients were small oval of circular and highly polished, disks of bronze, steel, or silver, rarely gold, with a handle attached. Glass mirrors, with a thin leaf of lead on the back, were known in Egypt and Rome, but were never in general use. A sponge with pumice stone was usually attached to them to brighten them up, but it was very difficult to keep a high polish on them after they had been long in use, and the image they formed was very in distinct and imperfect.

THE PROVERBS.

The book of Proverbs is the precious condensation of Hebrew wisdom. Of itself it would furnish a sufficient rule for the affairs of daily life. No better manual of success has ever been written. Besides, a knowledge of it is necessary for an educated man, since so many of its phrases have passed into our common language—such phrases as "heaping coals of fire on his head."

12:15: "The way of the foolish is right in his own eyes." This is a proverb very necessary for us to learn. "I am right and I know I am" leads men into more evil and sorrow than any other sentence. Conscience is not enough; we must have educated consciences.

10:22: "The blessing of the Lord, it maketh rich, and He addeth no sorrow therewith." So that there are riches which Christians may seek after; only it is God that is to be sought, and not the riches that come as a consequence.

3:17: "Her ways are ways of pleasantness." Those that avoid religion because they want to enjoy themselves are like those that will not enter a narrow turnstile that leads to a beautiful garden.

3:5: "Trust in the Lord with all thine heart." It is this half hearted trust that betrays us, just as half turning the button of an electric light brings no light at all.

14:34: "Righteousness exalteth a nation." If our nation should be known to all the world as a righteous nation, ready to do justice to all men and seeking no unfair advantage over any other country, we should have no need whatever for an army or a navy.

18:10: "The name of the Lord is a strong tower." By "name" throughout the Bible is meant character, but character recognized and honored. There is no safety like friendship with God.

These are only a few bits of gold out of only a part of this marvelous book. Go mining in it for yourselves.

A brother with moderate means who juggles with his conscience by persuading himself of the large gifts he would offer to the cause of Christ if he were possessed of abundant riches is self-deluded. The covetousness that closes his heart now would close it all the same then.

A MEDITATION.

By George Matheson, D.D., L.L.D.

"The Lord rested the seventh day."
—Exodus 20: 11.

"Jesus answered, my Father worketh hitherto."—John 5: 17.

Does the Lord mean to contradict the statement of the Book of Exodus? Exodus says, "God rested the seventh day"; Christ says, "Up to this present day my Father has never ceased from labor." Does Jesus mean to deny this primitive record? No. What he meant is that rest is not the opposite of work, but the opposite of friction. And I think our experience must confirm this. Is it not true even of physical rest? It is not motion that tries us; it is the interference with motion. It is not work that makes us weary; it is the impeding of work. If there were no friction in the air, or in surrounding objects, you and I would find in the longest and swiftest locomotion a sense of absolute rest. Why does a little bird grow weary on the wing? Because of motion? No. Because of motion interrupted. It is because all things are calling to the bird, "Lie down." It is because the pressure of the atmosphere is every moment stopping its progress, and saying, "You shall not pass here." If the bird had less friction it would do more work, and at the same time find more rest. When God rested he rested not from work, but from the friction that impeded work. Are you startled that the working of God should have been impeded by friction? I am quite sure it was till the birth of a human soul. Do you think that the selfish struggle for survival among the beasts of the field was favorable to the movement of his love? No. It restrained the beauties of his wings. It was not the environment for your Father. It was a foreign atmosphere in his own world. It broke the nuptial ring wherewith he sought to surround all things.

Lord, it is thy rest in man that has accelerated thy work. The movement of thy spirit is faster than of yore. There are fewer obstacles on the line—love's line. The friction has been lifted from thy path. Thy rest is not rest from thy flight, but rest in the flight. The Sabbath broke not thy wing, but the impediments to thy wing. The day of thy rest has been a day of new travel. Thy message has flashed quicker since the birth of man. The swiftest of all telegraphs has been raised by the rest which my heart has given to thee—the telegraph of prayer. Between these points of peace—my heart and thy heart—there is established a rapid communion. It is quicker than the wing of an eagle, quicker than the sweep of the wind, quicker than the words of a man, quicker than the thought of a soul, quicker than the feelings of a heart, quicker than the aspirations of a spirit. I have no measure which can express the rapidness of thy response to prayer. And it is a rapidness borne of rest, a swiftness wrought by sympathy, a flight made fleet because friction dies. Thy Sabbath morning is thy working day.

LONG-DISTANCE HEROISM.

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

A NOTABLE HARVEST IN FRENCH CANADA.*

(By Rev. J. Prevost.)

It would require more than a volume to tell the forbearance, the fortitude and the zeal of many of the French Canadian converts. The missionaries had their sufferings, but the families who accepted the blessed message had, also, to pass through the furnace and to drink the bitter cup their Master drank. Most of them followed Christ their Guide with courage and faithfulness. Let us take, as an illustration, the Piche family.

The great grandfather of this family, by the name of Basile, was born in 1778 at Cap Sante. After his marriage he came to settle at St. Scholastique. He was the father of seventeen children.

About the year of 1849, M. Louis Marie, a French colporteur, stopped at his house, offering the gospel. He met, there, with the usual reception given to missionaries at this early period. Madame Piche took the broom and struck the evangelist with violence.

A few months later, Mons. D. Amaran, passing through St. Scholastique, visited the honest but fanatical Basile. He spoke to him with calmness and affection. The word of God went through his heart as a sword. He accepted the Bible as the supreme authority, and, when Mons. Marie returned to the village, Madame Piche ran to him, saying, "Come to our house! Oh, come now—I will not abuse or strike you. We have the gospel!" The courageous woman burst out crying, and asked the colporteur to pardon and forgive.

After his conversion, Basile became a new man. He presented himself to the front, and gave joyfully a faithful testimony for Christ. Few men have been more devoted to duty and had more calls for toil and sacrifice. We may call him a vigilant watchman, guarding every point against the assaults of error. He lived a true Christian life. Basile was gifted with a penetrative intelligence, a vigorous conscience, with all the manners of a patriarch. At the age of seventy-five he was energetic enough to bend his old heart in submission to God. He died in 1872. The Rev. J. A. Vernon, who assisted him in his last struggle, wrote as follows:

"The memory of the just is blessed. Here is a French Canadian receiving the gospel at the age of seventy-five, and, for the twenty-two years following his conversion, trying, with all his heart and conscience, to put in practice the teaching of his Master." It is well to say that Basile lived long enough to see one hundred and ninety-one of his descendants. Forty-five of them, all Protestants, were present at his funeral.

It is impossible, in this short paper, to write the history of such a large family.

One son, by the name of Basile also, died in 1901, aged eighty-nine. He was a man of genial ability, an honest citizen, a noble character. Rev. Mons. Menard spoke of him as "a faithful husband, an affectionate father, a frank and loyal friend, goodness and joy imprinted on his face." To meet him was a great pleasure. His cordial handshake was full of Christian life. He knew how to make others happy. He raised his nine children in the evangelical faith.

Pierre, another child of the old block, died in 1892, at the age of seventy-five. He was employed as a colporteur for several years. Scrupulous and exact in business, he was also unflinching in the discharge of religious duty. For many years he acted as an elder of the evangelical church on Craig street, Montreal. Des Joliet, one of the members of the church, said to me one Sunday: "I don't know why, but every time I look at Pierre Piche, with his long and beautiful beard, his venerable appearance, it seems to me I see

Abraham." The truth is that Pierre, by his faith, his piety and his kindness, was the Abraham of the Craig street church. Eminent in domestic in his habits, his home was the centre of all his joys and affection. He was loved by all honest people, as he was feared by evildoers. His influence in Montreal was deep and good. God blessed him with a large family—eight daughters and two sons. Though poor, he toiled hard to give his children a good education. One of the daughters Doritsee, was employed as a Bible woman in Montreal. Henriette has been a successful teacher for many years in the Pointe Aux Trembles School. Sara, another daughter, has done a good work as school teacher and missionary. Ephise married Mons. Jousse, a son of a minister.

Today the family is well represented in Montreal by Dr. Marcelin Piche, and in Canada and the United States by hundreds of faithful citizens. The fruit of missionary work is sweet only when ripe.

DAILY BIBLE READINGS.

Mon.—Sowing Seed, Eccl. 11 : 1-6.
Tues.—The Lord's House, Isa. 2 : 1-9.
Wed.—Justification by Faith, Gal. 2 : 16-21.
Thurs.—Arise and shine, Isa. 60 : 1-5.
Fri.—A praying statesman, Dan. 6 : 4-10.
Sat.—Reckless persecution, Acts 7 : 54-60.

SYMPATHY IN THE PEW.

So much is said as to what the pulpit owes to the pew, that we are apt to overlook the responsibility in the other direction, and to ignore the fact that a lack of sympathy and interest on the part of the hearers is more than likely to have a reflex influence upon the preacher. Dr. Robertson Nicoll, in his recent biography of the late Rev. Dr. Watson (Ian MacLaren), has illustrated this very forcibly. He says that, in the early days of his ministry, Dr. Watson was not a remarkable preacher, but he persisted in refraining from the use of manuscript in the pulpit, and had merely a sheet of notes.

Sometimes his memory would fail. "Friends," he would say, "that is not very clear. It was clear in my study on Saturday, but now I will begin again." Those grand country people never showed impatience, and a quaint Highland elder came to him after service, and said, "When you are not remembering your sermon just give out a psalm, and we will be singing that while you are taking a rest, for we are all loving you, and praying for you."

There is a beautiful touch of sympathetic nature in those homely phrases.

"CONCESSION OF CONVICTION."

An esteemed correspondent remarking upon a recent note on the extent to which public teachers have conceded Biblical positions at the demand of unbelief, writes:—

Having lived on both sides of the Bible—the unbelieving one and the believing—I can testify strongly to the utter futility of attempting to gain adherents to a church by making concessions to sceptics in respect of the doctrines and statements of Scripture. The only way to win men to Christ, is by proclaiming persistently the Divine accuracy, authority and inspiration of the Word of God. But, in order to do this, one must himself have received the Word of God, "not as the word of men, but as it is in truth, the Word of God."

This is our experience; and we shall not cease to contend that the Bible may be supported in a manner that satisfies the mind as well as the heart. The old Book stands; and those who make themselves acquainted with its contents before giving away their judgments to the newest critical theories will assuredly find themselves able to stand by the Book.

*Y. P. S. Topic—French Evangelization—for August 29, 1909. Isa. 6:1-13.

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C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, AUG. 25, 1909.

On three recent occasions dynamite has been found in coal for the use of the British Navy. Such a diabolical act, should the fiends be discovered, must be punished with the greatest severity. Why should innocent sailors be blown to pieces because some fanatic has a fancied grievance against the Government?

Harvard University, at Cambridge, Mass., is the oldest university in the United States, dating from 1636. Yale stands third, founded in 1701, Princeton fifth, in 1746, and Columbia seventh, in 1754. Twelve of the 43 days back previous to the beginning of the Nineteenth Century. The oldest university in the world is at Peking, China, "The School for the Sons of the Empire." It is determined that the names of its 60,000 graduates shall be perpetuated, for they are engraven in stone on columns 320 in number.

A movement has been recently begun in Scotland to raise a memorial to Mrs. Ross Cousin, the gifted authoress of the famous hymn "The Sands of Time are Sinking." The hymn originally appeared under the title "Immanuel's Land," and in its complete form in nineteen stanzas, embodied in melodious verse the dying utterances of the Saintry Covenantant, Samuel Rutherford. As Mrs. Cousin was so long resident in the classic Border Town and composed many of her hymns and poems there, it has been felt that the proposed memorial might fittingly be placed within the church of which her husband was minister throughout many years. There are doubtless many in Canada, influenced by this devout meditation, who would desire to have a part in the erection of this memorial. Contributions may, therefore, be sent to the Rev. Alexander MacMillan, Mimico, Ont., or to Mr. Thomas Laurie, Melrose, Scotland, acknowledgment of which will be made in the Dominion Presbyterian.

A UNITED SOUTH AFRICA.

A bill for the union of the South African colonies has passed its second reading in the British House of Commons by a unanimous vote. It provides that on and after a day to be fixed by proclamation the colonies of the Transvaal, Cape Colony, Natal and the Orange River Colony shall be united in a legislative union under one government. The constitution provided for is very similar to that of Canada, except that it will be a legislative instead of a federal union. There will be a Senate and a House of Assembly, the latter consisting of 51 members from the Cape of Good Hope, 36 from the Transvaal, and 17 each from Natal and the Orange River Colony. English and Dutch are to be official languages. Cape Town is to be the seat of the legislature, and Pretoria the seat of Government.

This is one of the most important events in the history of the British empire. It is, as Mr. Balfour described it, a most wonderful issue from all the controversies, battles, bloodshed, and difficulties which occurred in South Africa less than ten years ago, and he believed the world could not show anything like it.

South Africa will have its race problem just as Canada has had, but as with us the utmost harmony exists between the English and French Canadian peoples so we trust it will be between the English and Dutch. Canada has a French Canadian premier; South Africa's first premier is likely to be a Dutchman, in the person of Gen. Botha. The harmonious blending of two races so recently engaged in a bloody struggle must be enough to make even the angels rejoice.

SWIFT JUSTICE.

One of the characteristics of British justice is that it is swift and sure, and in this respect is in marked contrast to the manner in which the law is administered in the United States, where notorious criminals, if they have money or influence, seem to be able to thwart justice for a time. An instance of swift justice has just occurred in the case of Madaral Dhingra, the East Indian student, who shot and killed Sir W. H. Curzon-Wyllie and Dr. Cawas Lalcaea, as an alleged protest against British rule in India. The crime was committed on July 1, on July 23 he was tried and sentenced, and on August 17 he expiated his crime on the gallows. Dhingra may have been a mistaken fanatic, but such persons, and their sympathisers must be taught that they cannot shoot down innocent persons with impunity.

It appears as if the result of the deliberations of the Imperial Defence Conference will be that the colonies shall provide navies of their own, to co-operate with the Mother Country in case of need. This is in line with the resolution adopted by the Canadian Parliament at its last session. It will mean considerable expense, but to our mind is a wiser course than making presents of Dreadnoughts to the British Government. A committee appointed to investigate the criticisms of Lord Charles Beresford on the condition of the navy has presented its report, in which it declares that the country is not in danger. We can therefore now breathe more freely. Lord Beresford will be in Canada in a few days. Perhaps he will tell us in further detail on what his criticisms were based.

SOWING BAD SEED.

Sowing bad seed will result in an evil harvest in the physical as well as the moral world. How evil few perhaps know. The tests made at the agricultural experimental stations establish it in a very emphatic manner. Therefore laws have been passed in Canada making it an offense to sell foul seeds, the maximum number of weed seeds allowed by law being five out of every thousand. This may seem a small proportion, yet also clover seed of the legal standard may contain nearly 3,400 weed seeds to the pound. A farmer sowing four pounds to the acre would thus plant more than 15,500 weeds. Weed seeds are notorious for their vitality and high percentage of germination. Upwards of fifteen thousand weeds per acre is a serious menace to success on any farm, so say nothing of the damage to the neighborhood.

The Canadian Government is putting forth strenuous efforts under the seed control act to protect the farmers against careless or unscrupulous seedsmen. A firm in Toronto has just pleaded guilty on three charges of offering for sale impure seed. Clover seed offered for sale by them contained nine noxious seeds per thousand, which is equivalent to 28,000 weeds per acre if all germinated. How important to guard against sowing bad seed in the field—or in the mind.

NO TIME FOR FIGHTING.

The United States consul-general at Hankow informs us that there never was any danger of war between China and Japan over the Antung-Mukden railway, for the reason that China is too busy developing her marvellous resources. The recent awakening in that vast empire is causing a much more rapid advance than the world at large has any idea of, and if the people have become so busy with material progress that they have no time for fighting so much the better for the cause of humanity. Even the possession of a modern army and the prospect of an up-to-date navy are no inducement to the Chinese to go to war—such possessions being looked upon for defensive purposes only. Other nations might learn a lesson and get busy with the arts of peace instead of wasting their time over preparations for war. The German Kaiser, for instance, might lay the lesson to heart.

The University of Virginia has a chaplain of its own who devotes his whole time to the university, holding regular Sunday and week day services. He is supported by voluntary contributions of professors, and students. This official is appointed for two years only, and is chosen in turn from among the Methodists and Episcopallians, so as to avoid any appearance of sectarianism. But what if the chaplain should be of the dogmatic or intriguing type? Would he not do all in his power to further the interests of his own church during his term?

Matters in the island of Crete are in an unsettled condition. The people want to be annexed to Greece, but Turkey objects, and a war cloud is the result. England, France, Russia, and Italy have fleets on the spot, and at their request it is probable the Greek flag will be lowered and an independent government established under the protection of the four powers. Crete has an ancient and interesting history, extending back to Bible times, and the course of events will be watched with interest.

HER IMPERATIVE DUTY.

The duty of the Church of Christ to evangelize the world must be stoutly maintained. No apology for foreign missions is asked for today. From those who accept the customs and superstitions of Rome, or the declarations of German religious speculators and mystics and scientific agnostics, to the densely ignorant and superstitious savages of the islands of the sea, immortal souls need the Word of God, the Gospel of Jesus Christ more than they need anything else. The Church is commanded by its Head, who is the King of kings and Lord of lords, to teach all nations, to proclaim to them the word of eternal life. Obedience to this supreme command will awaken antagonism, will often arouse bitter and furious opposition, but the command is to be obeyed. Through obedience to it and by no other means will the Kingdom which is righteousness and peace and joy in the Holy Spirit, be established over the whole earth. This is the greatest need of humanity, and this need is to be supplied by the preaching of the Word of God at any cost that may be required.

WELSH CONGREGATIONAL STATISTICS.

There is an impression outside the borders of the Principality that the effects of the Welsh religious revival have been eliminated from the churches, and that nearly all the converts have gone back to their evil ways. It is true that there has been a decrease in the number of the church members of the Welsh churches during the last few years; but the statistics of the four leading Nonconformist denominations in Wales at the end of last year showed a net increase as compared with the year 1903, the year before the revival, of 67,431. The official statistics of the Welsh Congregationalists have just been completed by the Rev. H. Eynon Lewis of Bryncothlin, the statistical secretary of the denomination, with the assistance of the several statistical secretaries of the county unions. The totals show that the Congregationalists have in Wales (including the Welsh churches in the principal English towns), 1,361 churches and schoolrooms; 179,021 communicants; 178,446 scholars and teachers in the Sabbath schools; 652 ministers without pastoral charge; 115 ministers with pastoral charge; 458 local preachers; 180 students preparing for the ministry. The total amount of the collections is £39,072 12s. 10½d. The total number of church members, although 2,280 less than the total of last year, is 8,647 more than the total of the year before the revival, which is equal to an average increase of 1,720 annually during the last five years.—British Weekly.

The leading article in The Living Age for August 21, "The Hush in Europe," presents a thoughtful and comprehensive survey of existing explosive conditions. The phrase which gives the article its title is borrowed from Lord Rosebery. Mr. H. N. Brailsford is the author, and the English Review the source.

The Wall Street Journal says: "There is nothing on earth that looks good that is so dangerous for a man or nation to handle as quick, easy, big money. If you do not resist its deadly influences, the chances are that it will get your son." This is true. The children of the "new rich" almost always go to pieces.

DR. GEORGE ADAM SMITH IN AMERICA.

The Boston Congregationalist pays a high tribute to the work done by Dr. G. Adam Smith at Chicago.

"An appreciation of Dr. George Adam Smith's five weeks' service as lecturer and preacher in the University of Chicago would demand many words, fitly chosen. A single sentence, however, may sum up one of its obvious effects—a new conception in the mind of those who have heard him of the present and permanent value of the Old Testament.

"Several Congregational ministers have attended practically all of his lectures, two rising with the sun and taking two hours of railway and street car travel before the hour of eight, when the principal course was given.

"The people who heard Dr. Smith day after day were amply rewarded in this one service—he made them know Jeremiah. He introduced his large class to other of the prophets of the times preceding the exile, but he lingered longest in the company of Jeremiah, and he closed the lectures under the shadow of the cross.

"Compared with his treatment of the Messianic hope, the old proof-text method seems among the childish things which it is a reproach to us longer to use. But it is only one method of study, not the Old Testament itself, which is outgrown. This has been only known in shreds and patches. The real meaning of its is almost as much a discovery as the letter of the narrative when it was translated into common speech in the beginning of the Reformation."

The Scottish correspondent of the British Weekly writes: Visitors to Grantown-on-Spey had on Sunday the privilege of hearing the Rev. Dr. Barclay, Montreal, preach in the parish church. Though he has spent many years in Canada, he is still thoroughly Scottish in his voice and manner of delivery. Taking as his text "Whereupon I was not disobedient unto the heavenly vision," he preached on the "vision of Christ"—that vision which, in some way or other, comes to every man and woman. There were, Dr. Barclay thought, some in the congregation who could say, "I know whom I have believed," but there might be others who had doubts of various kinds. One thing, however, Dr. Barclay said they could not doubt, and that was the beauty of Christ's character. Disobedience or obedience to the heavenly vision lies for many in the fulfillment of some duty, and for a clear knowledge of duty the vision of Christ is sufficient to guide us.

The August Current Literature has been on our table for some time. Among the principal articles in this number are Mark Twain from a New Angle; The Latest Heresy Case; Is a Creedless Christianity Possible; The Religion of Swinburne; and Amusement as a Factor in Man's Spiritual Uplift. "Music and the Drama," contains much of interest; and in "Recent Poetry" will be found some good current verse. There are also numerous illustrations and clever cartoons in this issue. Address: 41-43 West 25th St., New York.

The Japanese are beginning to realize more and more that Christianity is the great universal religion and not the religion of any one nation or nations. It is reported that the professor of philosophy of religion at the imperial university now does not hesitate to invite Christian scholars to lecture on Christianity to the students.

THE ROMAN CATHOLIC CHURCH AND MEDICINE.

In old time medicine was largely in the hands of the clergy, especially the monks. When, however, the monks got to performing surgery, certain theologians took the ground that priests are prohibited from shedding blood, and as surgery could not be accomplished without that a papal edict was issued strictly forbidding priests to practice surgery, and later on this interdiction was extended to the whole field of medicine, the prohibition being repeated by council after council. The author whom we quote says that for several centuries after the old-time connection between the clergy and the healing art, vows of celibacy were imposed by all the universities upon graduates of medicine until the end of the sixteenth century. It was not until after the Reformation that graduates of medicine were relieved from the obligation of celibacy that had dated from the days when surgeons and physicians were either monks or priests. These facts are quite interesting, says the N. Y. Christian Advocate. In view of the report that Pius X has before him at the present time a project to repeal all the canonical restrictions which bar the Roman Catholic clergy from the practice of medicine. The object of the reform is to remove the disadvantage to which Roman Catholic missionaries are subjected by being unable to compete with those Protestant missionaries in Asia, Africa, South America, and Mexico who through practicing medicine and surgery are able to win the confidence of the natives, our author declares, "by first healing their physical ills before attempting to deal with their spiritual needs."

After a three months' evangelistic tour in the principal cities of Australia. Dr. J. Wilbur Chapman and Charles M. Alexander with their company of evangelistic helpers departed Thursday for Manila, where they will remain two days. They will reach Hong Kong about Sept. 1. After China, Japan and Korea, they will sail for America from Yokohama Nov. 15 on the steamer Empress of China. If they reach Vancouver by Nov. 27, as they expect, the party will be back in Chicago by the first of December. Dr. Chapman and his associates went to Australia by invitation of the Evangelistic Society of Melbourne, but Sydney, Brisbane, Adelaide and New Zealand all joined in this invitation. Their campaign in Australia has been very successful.

The China Inland Mission, which will stand always as a monument to the labors of Dr. Hudson Taylor, has now 928 missionaries, having received forty-five recruits during the past year. Through this mission 29,000 Chinese have been received into the Christian Church, 2,507 of this number coming in during 1908.

A Japanese explorer is bound for Albany in Western Australia. This is to be the starting point and base for an expedition to the Antarctic Pole. He thinks he can do it and be back in four months. His name is Kodama Osomatsu; he has had much experience in exploration, and certain patriotic capitalists of the four great cities of Japan are financing his expedition.

Members of Alliston and Burns "churches" in bidding "good-bye" to Rev. S. F. Sharp and his family, at a lawn social recently held at the home of Mr. Thomas Hood, Essa, Mr. Robt. Scott, in behalf of the congregations, presented Mr. Sharp with an address and a purse from each, and Mrs. Joseph Perrott, on behalf of the Alliston ladies, presented Mrs. Sharp with an address and life membership in the W. F. M. S. and to Miss Margaret a purse.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

COLIN'S WIFE.

By David Llal.

Elsbeth Davidson took the letter from the postman's hand—and the light sparkled in her face. Jamie Farquhar smiled.

"That'll be frae Collin, Mistress Davidson. I houp a's weel wi' the lad? We a' liket him."

"All was well in the last letter, Jamie, and this will tell us when to expect him. He's comin' hame for Christmas, but I'll give ye the news the morn."

Jamie nodded and passed on. He had a great respect for the mistress of Cairntyte, albeit many called her a hard, proud woman. She came from further north than the parish of Ballyraig, and had a touch of the cold Highland pride. But her heart was warm and true; once make a friend of Elspeth Davidson, and she was yours for life. It was a cold, hard morning in early winter, but the sun had a cheerful gleam. It shone kindly in the bare stubble lands, the ploughed acres, and the green turnip fields of Cairntyte; it lay, too, with a warm gleam on the square whinstone house, and the red roofs of the comfortable steading. Elspeth had been watching for the postman at the white gate of the lower garden, which abutted on the farm road. In such haste was she to learn the contents of the thin square envelope bearing the Dominion postmark, that she stood still in the middle of the gravelled path, where the hoarfrost still sparkled, and broke it open. Her lips were smiling at the beginning, and a wonderful tenderness was in her eyes, but suddenly, it was as if something froze within her, the light died out of her face, and her eyes grew hard and cold. Also her tall, straight figure, carried with the grace and mien of the Highland woman, seemed suddenly to taper, as if some unseen force were at work.

She stood a few moments motionless, leaning for support against the gnarled trunk of an old beech-tree, and the expression on her face was that of a woman who beheld some sweet hope perish before her eyes.

It was now almost noon, her husband had driven in his gig to a farm about three miles distant, where he had some business concerning cattle. He would be back in about half an hour's time, expecting to eat his mid-day meal. She pushed the letter in her pocket, and began to move on, at the same time glancing listlessly at the rest of the missives held loosely in her hand. They were mostly addressed to John, business letters with which she had little concern. She thought, however, that they would not be likely to enchain his interest that day; the news from afar would suffice. And yet she knew that it would not shake the foundations of his life as it now shook hers; men are cast in a different mould. When she got back to the wide, pleasant living room of the farm, she found that Annie Chivas, the maid, had already laid the cloth, and the fragrance of a wholesome and well-cooked meal was in the house. Homely comfort was the predominant note in the farmhouse of Cairntyte; everything was for use, and not beauty, but the whole was harmonious, a warm, homely place, where a man's heart can be at peace. Elspeth Davidson wandered from the living room upstairs to the chamber which had been swept and garnished and kept for the boy who had occupied it from the day when he was old enough to be promoted to a room of his own until the day he had left it to seek his fortune across the seas. Since then it had been sacred to him; no stranger had been offered its hospitality; no alien head had pressed that pillow of

pure down. And now! Something choked in her throat, but presently she heard her husband's voice calling to her, the familiar and not inappropriate name which had been given to her with one accord, "Mistress!"

"Comin', John," she answered, and made haste down the stairs. She was a kind woman and a good wife; she would let him eat his fill before she showed him the letter of Collin. She found him standing by the fireside looking through his business letters; he looked up to smile at her, however, as she entered, and did not observe her strained look. He discussed the price of winter cattle while they ate, and he thoroughly enjoyed his meal. He drew in at the fireside for his after-dinner smoke and even then she waited till Annie Chivas had cleared the table. Then she closed the door.

"Nae word frae Collin, I suppose?" said her husband. "Is not this the mail day, or thereabouts?"

"Yes, there's a letter—it's—it's not good news, John. He'll be here next week by Thursday, he says."

"Weel, what's the matter in that news, Elspeth? It sounds very guid."

"He's—he's no comin' himself, John. He's bringin' a wife."

The farmer laid down his pipe and stared.

"A wife! Certy! Wha is she?"

"That's it, John," she cried in a hime! that could be a good wife to him an' no shame us—but a savage Indian!"

"Mercy me, Elspeth, what are ye talkin' about? Let me see the letter instanter."

She drew it from her pocket and passed it over; also she watched him closely while he read it. And she observed that his strong face softened wonderfully, and that there was a noisiture in his eyes.

"She saved his life, Elspeth, an'—an' she cares about him. She has a woman's heart, though she be an Indian. It might be waur."

"It couldna, John. I'll never laud up my held again. Sic a thing to touch the Davidsons. It's disgrace." Cairntyte rose heavily to his feet, and laid his untasted pipe on the mantelshelf. He saw what was working in the mind of his wife, and while he sympathised with her, he realized where their duty lay.

"An' to bring her here," she cried, with a hard flash of indignation. "He has a great presumption. I will telegraph to him at Liverpool that he is not to come. I will not be made the laughing stock of the whole parish. They shall not come here."

John Davidson laid his heavy hand on his wife's shoulder.

"My woman, ye speak as the foolish speak. Collin is our bairn. He has been a good son to us, an' that is the letter of a God-fearing, honest man. An' forbye he loves her. He shall come, they both shall come, if I have to go myself to Liverpool to fetch them. But wait at least till you see what like she is before ye condemn her. Ye ken what Collin is; there must be something in her or he would not have taken her to wife. I am as certain of that as I am that I stand here."

But Elspeth Davidson refused to be comforted, and her husband had a trying week with her, in which he used all his powers of persuasion. When they appeared in vain, he relapsed into silence, which was not broken till one evening, just at the gloaming, when they did not expect it, a cab drove up to the door, and Collin brought his wife in! It was a picture a great painter would not have despised. The cosy family room, with the warm fireglow upon it; the face of Elspeth Davidson, white and set with a nameless terror in her eyes; her husband nervous and appealing. Collin, so straight and fine, with

a yearning unspeakable in his browned handsome face, and the small shrinking figure of the Indian girl, with her shy, sweet, brown face, and her glorious eyes shining like stars under the fur brim of her cap.

"Mother, this is Shasta," said Collin, with a break in his voice. "She has no mother. I have given her mine."

There was a moment's tense silence; then Elspeth Davidson shrank into a chair. Shasta hesitated but a moment, then darted forward and fell upon her knees. She spoke quickly in her sweet broken English, her child-like appealing face uplifted. Presently Elspeth suffered her eyes to dwell on that sweet-speaking face; she seemed fascinated by its grace, by something that came from the Indian child, and tore at her heart. After a moment she stooped down and with her two hands drew Shasta up till she reached her breast, and her cheek touched hers.

Cairntyte, with an unuttered "Thank God" took Collin by the arm, and together they passed out, and closed the door.

WHO IS TO BLAME?

By Desta E. Brown Woods.

"Fire! Fire! Fire!"

Horses dash down the street at a mad gallop, and the people collect around the burning building. Soon every eye is focused on one man. He has climbed to the topmost pinnacle—this brave fireman. Surrounded by flames, he stands directing the stream of water from the hose. With an intensity of feeling too great for shouts, with an admiration too deep for words, the mob below watch their hero beat back the demon fire from one stronghold to another. Ah! What is wrong? He has failed. The fire gains on him, while he stands inactive. He is no good! "A failure!" "His time of usefulness is past!" "Let him make place for someone else!" But, look! Again he is at work. The flames are driven back farther and farther. Again he is the people's hero as he stands at last triumphant—his enemy destroyed.

But why those moments of inactivity while the fire gained ground, and the people lost faith in the fireman? Away beyond that long line of hose, beyond the crowd of people, even beyond the engine, standing at the hydrant is a man who failed in his duty. For a moment the hose had not been supplied with water, and the fireman at the top of the building had stood weaponless before the enemy. Then the man at the hydrant resumed his vigilance and the fire was conquered.

The new minister faces his congregation. He battles valiantly against sin, and the people are loud in their praise. "A powerful preacher!" "An eloquent man!" "A marvelous success!" But, ah, something goes wrong! The minister's voice has lost its old-time ring. His hands drop at his sides. His zeal slackens. His message fails. "He is no good!" "A failure!" "His time of usefulness is past!" "Let him make place for someone else!" But, listen! His voice rings forth again with more than its old-time fervor. One by one the strongholds of Satan are destroyed. His soul reaches out till it touches your soul bringing a message straight from the heart of God.

But why that period of apparent failure? Because you, my friend, ceased to pray. You allowed your minister to face his congregation, weaponless. He failed to make sure by your prayers that he was supplied with the "water of life." Then the change in your minister came when you—his people—started to pray for him. No wonder that his sermons now are freighted with power, for back of the man is God; and around him is a praying congregation.

THE MAN WHO WAS MISSING THE POINT.

It was on the Lake Shore railroad. The time was midnight. The train was pulling out of the Cleveland depot when a man of about five and thirty looked up from his book, and, after a time, engaged me in conversation. "What business are you in? You act like a commercial traveller, but your talk and the subjects you speak of are more like a lecturer."

"Well," I replied, "I do lecture some."

"On what subject?"

"Home Missions,"

"Home Missions," he said, with a slight tone of sarcasm.

"Yes," I answered.

"Well, well, I used to be a professor.

I was converted in the old-fashioned way and joined the church, but now I don't believe anything. I don't believe there is a God or a hereafter. In fact, I have lost all faith in anything of that nature; but there is one thing that troubles me. I have a little girl of three, and I don't know what to do with her. I can't teach her, 'Now I lay me down to sleep,' and that humbug, don't you know, but what to do with her puzzles me. You seem to be a man that has read a good deal, perhaps you can tell me; give me your advice."

"Let her go," I rejoined. The man stared at me with a questioning look in his eyes. I went on: "I suppose you know that a child with a father that believes in neither God or a hereafter has a good chance of going to the bad. Does your wife share your views?"

"No, my wife is a good woman, but slow to see a point. Why, only the other day I told her of a farmer who saw a dromedary for the first time, and he stayed so long staring at it that all the people had gone into the circus; but as he turned away an employee heard him say: 'Shucks, there isn't no such animal!' Well, sir, my wife did not see the point for five minutes."

"Now, look here, my son, your wife is not the only one to miss the point. I was a sceptic before you were born. I lived on Infield street and all the houses are furnished apartments."

"Said the man: 'I have lost all faith.'"

I said: "Are you in business?"

"Yes, and a good one."

"Well, you must have faith to run that. Nothing is ever accomplished without faith."

"Well, but what do you mean about my not seeing the point?"

"Why, you live in a land of free schools and hospitals, and fresh-air funds for the poor, and aid given to the needy, and, like the man with the dromedary, you say: 'Shucks, there ain't no Christianity!'"

He was a little taken back at this, and then I went on: "An old prophet once said, 'A little child shall lead them,' and it may be your little child will help you."

"If I could only believe anything."

"You believe there was once a man born whose name was Jesus?"

"Yes."

"Well, you believe he was a good Man? Did you ever read or know of a better?"

"No."

"Well, why not begin by believing in him?"

"I can't believe the miracles."

"Man, man, I am not talking of miracles. If you believed all the miracles ever recorded, it would not bring you a step near God. Now, listen. You and I may never meet again. Take my advice and get acquainted with Christ and try to follow his counsels, try and walk after his pattern, for the sake of your little girl. Tell her of Jesus and his love. Never mind the hard parts, for you will find if you once get acquainted with Jesus Christ all things will become plain, for if ye do, his will ye shall know of the doctrine."

The train was slowing up as the man grasped my hand. He said: "I am glad I met you. You have done me good, and I thank you for it. Good-bye." He was gone, and my train plunged

forward into the darkness, but I felt that God would lead my fellow-passenger into the light.—Rev. W. G. Puddefoot.

THE TOUCH OF THE VANISHED HAND.

We sigh for the touch of a vanished hand—

The hand of a friend most dear,
Who has passed from our side to the shadowy land—

But what of the hand that is near?

To the living's touch is the soul inert

That weeps o'er the silent urn?

For the love that lives is our hand alert

To make some sweet return?

Do we answer back in a fretful tone,

When life's duties press us sore?

Is our praise as full as if they were gone,

And could hear our praise no more?

As the days go by, are our hands more swift

For a trifle beyond their share,

Than to grasp—for a kindly, helpful life—

The burden some one must bear?

We sigh for the touch of a vanished hand,

And we think ourselves sincere;

But what of the friends about us stand,

And the touch of the hand that's here?

THE THINGS THAT WERE LEFT.

Aunt Lydia put her big motherly hand over the girl's thin, white one. She had never seen the poor sick little summer boarder until two days before, when she had come with her nurse to try to get well, and Aunt Lydia had taken her straight into her warm heart. Already in the two days, the child had had three long crying spells and wished that she were dead. If Aunt Lydia was shocked, she showed no sign of it.

"I wonder if you'd do something for me," she said.

"Why, if I could," the girl answered, doubtfully.

"I felt sort o' grumpy this morning," Aunt Lydia explained, "and when I feel that way there's nothing cures me so soon as counting over my blessings. I thought maybe if you wouldn't mind, you'd jot them down for me while I'm shelling these peas, and then I'd have them to look over the next time I get blue. I've brought a pencil and piece of paper. Well, first—I guess the first is that, good or bad, sick or well, I can't tire out the Lord's loving kindness."

The girl looked up, startled; then she wrote in silence.

"Then," pursued Aunt Lydia, "there's always folks to love—that comes next, and then there's always something to do or bear for the Lord and for them. Then there's birds and flowers, and that I've got eyes and ears to enjoy them with; and food and clothing, and books and letters, and—"

But the girl interrupted. "Thank you, Aunt Lydia," she said.—Forward.

"THIS LITTLE PIG" IN CHINA.

The mother of a Chinese baby counts her little one's toes just as American mothers do. When the gay, embroidered shoes are taken off she pinches one tiny toe and then another, as she sings:

"This little cow eats grass, this little cow eats hay,

This little cow drinks water, this little cow runs away,

This little cow does nothing but just lie down all day.

We'll whip her!"

That old age will never pass the "deadline" which undertakes to do difficult tasks, which dares the Lord to fulfill his promises, and which keeps unfrosted the faith and hope and love of younger days.

JUST HELPFUL.

A group of girls sat around a bright fire. It was the half hour before the ominous call, "Lights out!" would silence the merry voices. They were discussing ideals—what they would rather have, do and be in life.

Nannette wanted plenty of carriages and servants at her bidding—dear, pretty Nannette, whose curly head was already full of the gay doings which, in her limited vocabulary, spelled "Life."

Ruth was not so particular about money, but was planning to be an artist and paint pictures that would rival modern artists.

Dorothy meant to write books. She had already received "Excellent" on her themes, and felt sure that if she sank into any ordinary career a great writer would be spelled.

The girl who looked dreamily into the fire had been silent during the gay chatter.

"The returns are all in except from the fourth ward. As usual, it is slow in letting itself be heard," prodded Nannette, giving the long braids of the silent one a playful twist.

"I have been listening to you all and thinking," was the reply. "I am not pretty, and I can't hope to be a belle; I am not intellectual or gifted, and can't hope to write books or paint pictures. So, while the rest of you are filling your lofty stations, I will hunt me some quiet little corner, and just try to be helpful."

Looking back through the vista of years, and recalling the varying fortunes of those four roommates, I believe the girl who aspired to be "just helpful" has reaped life's best reward. Instructors are many, and may be hammered out in schools, but the helper must drink at a deeper fount.

In the school of love, unselfishness and sympathy, the helper must matriculate, and only in the larger school of experience are the subtlest lessons learned. It is such a simple thing to say, "I will be helpful," yet adopt this as your creed, go out with wide-open eyes, and see what infinite vistas stretch before you. You never noticed before how many people needed help—not necessarily money, or things that money buys, though these have manifold uses, but the help that comes from simple brotherliness and readiness to "lend a hand."

CAN YOU SPELL?

If you think you can, ask somebody to dictate the following jumble to you and see how many mistakes you make!

Antinous, a disappointed, desiccated physicist, was peeling potatoes in an embarrassing and harassing way. His idiosyncrasy and privilege was to eat mayonnaise and mussels while staring at the Pleiades and seizing people's tricycles and velocipedes. He was an erring teetotaler, and had been on a picayune jamboree. He rode a paltry stallion and carried a salable paper-mache bouquet of astors, phlox, mulein, chrysanthemums, rhoadendrons, fuchias and nasturtiums.

He wore a sibyl's resplendent turquoise paraphernalia, an ormolu yashmak and astrakhan chaparejos. He drank crystallizable and disagreeable curacao juleps, through a sieve. He stole some moneys and hid them under a peddler's mahogany bedstead and mattress.

Like a fiend in an ecstasy of galeity, I rushed after him into the maelstrom, or melee, and held him as in a vise. I could not freeze him, however, and he addressed me, with autocracy, in the following imbecile words which sounded like a soliloquy or a superseding paean on an oboe: "You are a ratable lunamoth; a salaaming vizier; an equinoctial coryphe and an isosceles daguerreotype."—The Bookman.

Self-serving and self-seeking will find no place in heaven. They are of the earth, earthy, and will be laid aside with the old Adam when the soul departs to its everlasting home.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. G. A. Hackney, of Bristol, who supplied the pulpit of Calvin Church, Pembroke, during the pastor's vacation, to the great satisfaction of the congregation, has returned home, occupying his own pulpit last Sunday.

Rev. Professor Jordan, D.D., returned to his island summer home last Tuesday, after filling the pulpit of St. Andrew's for three successive Sundays. In the absence of Dr. Herdridge no minister is heard with more acceptance than the able Professor of Old Testament Literature in Queen's University.

Special services in the Wakefield Church next Sunday will mark the 25th anniversary of the induction of Rev. Robert Gamble, B.A., into the pastorate of that and associated charges. Rev. W. D. Armstrong, D.D., will be the preacher on the interesting occasion. Rev. Joseph White, at one time minister at Wakefield, although for several years on the list of retired ministers, is still able to preach, will also take part in the services. During his twenty-five years of faithful work in Wakefield, Masham, etc., Mr. Gamble has earned for himself the strong attachment of the people, who will untiedly delight to do him honour on his silver jubilee as their pastor.

Says the Winnipeg Free Press: Rev. Dr. Bryce has returned home after a visit to eastern Canada, Scotland and eastern Canada again on his way home. He looks very well and says that he enjoyed his trip greatly. On his outward journey Dr. Bryce attended the Presbyterian assembly at Hamilton and the annual meeting of the Royal Society of Canada at Ottawa. In Scotland the doctor visited Edinburgh, Aberdeen, Dundee, Glasgow and his ancestral home in Perthshire. Among other things Dr. Bryce took a 130 mile automobile ride through the heart of Scotland, starting at Edinburgh, and touching at Perth, Logie Almond, where Ian MacLaren lived, Crieff, Dumblane, Stirling, Falkirk, Linnithgow and back to Edinburgh. He also spent some time in Fifeshire with Sir Colin Macrae. During his visit Dr. Bryce had the pleasure of meeting Alexander Carlyle, a nephew of the great philosopher. Mr. Carlyle recently published his uncle's letters, thereby giving rise to considerable controversy. While in the east the doctor arranged for the publication of his new book entitled, "The Romantic Settlement of Lord Selkirk's Colonists." This work, which is to appear in about a fortnight's time, contains the first authentic list of the various parties and enlarges upon many points hitherto only touched on briefly. Dr. Bryce says that in the old country Canada is upon everybody's lips. Much interest is evinced everywhere, with regard to the Dominion and the prevailing opinion appears to be that Canada is the place to go to.

Rev. Dr. McPhail, recently settled as minister of St. Columba's church, Kirkhill, was last week waited on by a number of ladies belonging to the congregation who read a kindly worded address and presented him with a costly five-piece parlor suit with centre table to match, a set of leather seated oak dining room chairs, an eight-day clock and a silver teaset. Mr. McPhail, in replying, thanked them very heartily for their good wishes as well as for their very handsome present.

The next meeting of Montreal Presbytery will be held in Montreal at 10 a.m. on 28th September.

EASTERN ONTARIO.

Rev. D. Anderson, B.A., of Burlington, supplied the pulpit of St. Andrew's Church, Almonte, on a recent Sunday.

The next regular meeting of Brockville Presbytery will be held at Winchester on 2nd Nov.

The next regular meeting of Kingston Presbytery will be held at Belleville on 21 Sept., at 11 a.m.

The next regular meeting of Lanark and Renfrew Presbytery will be held at Carleton Place, 6th Sept., at 10.30 a.m.

The shed at the Consec Church has been repaired and enlarged by the addition of fifty feet. A much appreciated improvement.

The services in Cote St. George and Dalhousie Mills churches on a recent Sunday were conducted by Rev. R. J. Craig, M.A., of Kingston.

Rev. P. F. Langill, B.A., of Carp, has been preaching in St. Andrew's, Arnprior. Rev. W. W. Peck, the pastor, being away on vacation.

Mr. W. H. Burgess, of Consec, has been preaching at Hay Bay. Mr. Annesley resumed work at the former place last Sunday.

The Alexandria News of last week says: "The many friends of Rev. R. McKay, Maxville, regret to hear of his illness while visiting friends in Nova Scotia."

Rev. W. T. Prittie, of Vernon, has been preaching at Russell in the absence of Rev. D. L. Gordon, who has been spending his vacation in the vicinity of Kingston.

Rev. N. H. McGillivray and Miss Margaret are holidaying at Wakefield on the Gatineau River, Que. Mr. McGillivray will D. V. conduct services in St. John's Church next Sunday.

Rev. J. G. Greig, of Cumberland, by appointment of Presbytery, has been preaching at Metcalfe. Next month this charge, now vacant, will proceed to hear ministers with a view to a call.

The Woodville Presbyterians announce the celebration of their Diamond Jubilee on September 26th and 27th. Mr. David Mitchell, of Knox College, was the preacher last Sunday, and he will occupy the pulpit next Sunday also.

The following are the dates of several Presbytery meetings in Eastern Ontario: Glengarry at Lancaster, on 2nd Nov; Peterboro at Peterboro, on 21st Sept., 9 a.m.; Lindsay at Lindsay, on 21st Sept., 10 a.m.; Whitby at Whitby on 19th Oct., 10 a.m.

St. Andrew's manse was the scene of a pleasant gathering on Thursday afternoon of this week, when the pastor and his good wife entertained the members of the W.C.T.U., connected with the congregation to the number of forty. A short, appropriate address on the subject of Missions was given by Rev. J. U. Tanner. Dainty refreshments were served on the lawn.

A large gathering of the fair sex assembled on the Manse lawn, Duncannon, on Tuesday afternoon of last week on the invitation of the Kenyon Aux. W.F.M.S. An interesting missionary programme was presented. It included some recitations, nicely rendered by the Misses S. Hill, F. Cameron and M. Gollan. Two appropriate songs, by Miss Ada Robertson, Maxville, were much appreciated, and some delightful pianoforte music by Miss Olive Munro, of Maxville. Several ladies participated in the missionary salad and various contests, the prize-winners being Mrs. P. Munro, St. Elmo; Mrs. J. D. McMillan, Kirk Hill, and Mrs. W. D. McLeod, of McCrimmon.

WINNIPEG AND WEST.

Rev. John G. Bitcon, of Maple Creek Church, who has been supplying the pulpit of Dufferin Avenue Church in the city has returned home.

Rev. R. A. King, principal of Indore College, India, is recuperating at the home of his brother, Mr. James King, of Fairfax, Man.

Rev. Chas. H. Stewart, of St. Paul's church, Winnipeg, has been filling the pulpit of Crescent Street church, Montreal, during August.

Rev. Dr. Sinclair, of Dawson City, has been extended a call to St. Andrew's Church, Winnipeg, as successor to Rev. Dr. MacMillan, now of Halifax. It is understood he will accept.

The new school room being erected by the St. Augustine congregation at a cost of \$30,000 is being rapidly advanced and when completed will make a handsome addition to the already stately edifice.

Melita, Man., is vacant, and candidates are being heard. Melita is a small town, and the work, with its one preaching station, comparatively easy. Ministers desiring a hearing should address Rev. J. M. Kellock, interim moderator, Elva, Man.

On August 8th Augustine congregation commemorated the 22nd anniversary of its organization by special services. The preachers for the day were Revs. P. M. Macdonald, of Toronto and Wylie C. Clark, of Quebec. Large congregations attended both morning and evening.

Mayfield church which has been undergoing extensive repairs and renovation, was re-opened on Sabbath, August 8th, by Rev. Wm. Farquharson, D. D., of Durham, a former pastor of the congregation, whose services were greatly appreciated by large congregations.

Rev. D. Munro, of Point Douglas church, who some time ago tendered his resignation but was induced to withdraw it, is now pressing that it be accepted. This matter will come before a special meeting of Presbytery. It is hoped that Mr. Munro will continue in charge of the work in Point Douglas until November when he expects to go to New York city and spend a few months in studying social conditions there. He has been in charge at Point Douglas for about fifteen years and a handsome new church structure has been built largely through his instrumentality. Mr. Munro is at present on vacation at Kalmar.

Rev. J. Mackie Niven, for over four years the missionary in charge of the mission field of Poplar Point, Reburn, and Meadow Lea (Winnipeg Presbytery), was recently inducted as the regular minister of the congregation of Eden, Rosedale, and Springhill. The induction service at Rosedale was presided over by Rev. A. L. Manson, of Arden, who has been moderator during the vacancy. Rev. Mr. Anand of Plumus, preached the sermon. Rev. Dr. Murray, of Port Arthur, who 20 years ago was the minister here, addressed the congregation, and his reminiscences of former days amongst them were very interesting. Mr. Manson addressed the minister. At the close of the induction service the ladies served refreshments, and Mr. Niven had an opportunity of meeting the members of his new charge.

To his disciples our Lord said: "I will not leave you comfortless; I will come to you" (John 14:18). Farther on in the same chapter he tells them that the Comforter is the Holy Ghost sent by the Heavenly Father in the name of our Lord. Thus the holy Trinity abides in every responsive soul.

WESTERN ONTARIO.

Rev. Peter Nichol, of Tilbury, has been preaching at Wyoming.

Rev. A. H. Kippen, of Harrington, was the preacher at Doon, Ontario, last Sunday.

Rev. Mr. Whitelaw, of Fairbank, was the preacher in the Bradford church last Sabbath.

Rev. J. Abrey, of Granton, has been preaching with great acceptance in First Church, St. Marys.

Rev. Dr. Smith, St. Catharines, is interim moderator of session for Drummond Hill congregation, Niagara Falls.

Rev. R. J. Beattie, a former minister of our church, but for several years resident in North Carolina, is at present visiting old friends at Guelph, Port Hope and Cobourg.

Rev. Dr. Gustavus Munro, now of Birt, Ontario, has been preaching to his former charge in Guthrie church, Harriston, thus affording much pleasure to many old friends.

Rev. and Mrs. D. L. Ellison and children left last week for Dutton and points west on their annual vacation. Mr. J. A. Teur, of Mitchell, a Knox College student, will supply Stanley street pulpit during Mr. Ellison's absence.

Next regular meeting of the Presbytery of Owen Sound will be held at Owen Sound Tuesday, September 7th. A resignation of an important charge is already on the docket for this meeting. There will also doubtless be business arising out of the Conference on Evangelism held on 24th August.

A pleasant social reception was given Rev. J. Roy Van Wyck and his wife by the members of Westminster church, Hamilton, on their return from Muskoka last week. A cordial address of welcome was presented to the pastor, who was assured of hearty co-operation by his people in all congregational work.

Rev. H. A. McPherson, of Chalmers Church, Toronto, who is holidaying at the lake, delivered a very helpful address at the Young People's Society in the Hespeler church on Tuesday evening of last week, his subject being "Living Christianity." Rev. John A. Stewart, the pastor, has returned to his work in greatly improved health.

The induction of Rev. J. E. Munro as pastor of the Oakville charge, in succession to Rev. Dr. John McNair, who recently removed to Petrolia, took place on the 9th inst., when Rev. Dr. Parsons presided; Rev. George P. Duncan, of Port Credit, preached the sermon; Rev. Alex. McMillan, of Mimico, addressed the minister; and Rev. W. D. Turner, of Norval, the people.

The Orillia Times says:—"Rev. C. H. Cooke, who recently resigned his charge as pastor of the Presbyterian church, Bradford, will for a time at least act as inspector and agent for the Crown Life Insurance Co., in the hope that the change of occupation will benefit his throat, which has been giving him some trouble for the past year or so. Mr. Cooke has not given up the ministry permanently, and will take pulpit work from time to time. He will make his headquarters in Orillia, though he has not moved his family here yet. At present he is residing with his mother on Laclie street.

The St. Marys Journal has this to say of a worthy minister, well known to many of our readers:—Rev. Charles H. Vessot, pastor of St. Mark's French Presbyterian Church of Ottawa, is in town. Five years ago, while lecturing on French evangelization in Canada, his attention was called to the necessity of having a machine for pulling flax, by his nephew, Lewis Vessot King, now of Christ's College, Cambridge, England, who was then spending his holidays with his son, Mr. Vessot, of Millers, with the aid of Mr. Walter Miller, of Stratford, succeeded in inventing a machine which, with later improvements, is giving satisfaction.

DEDICATION AT MONKLANDS.

The dedication services of the new Presbyterian Church at Monklands, Ont., were held on Sunday, 15th inst. The Rev. N. H. McGillivray, of St. John's, Church, Cornwall, who is Moderator of the field, conducted both services, assisted by the pastor, Mr. Andrew Drysdale.

There was a very large turnout at the inauguration every part available being occupied.

The moderator, who chose for his text the words "I go a Fishing," (John 21-3), gave a very eloquent rendering of the subject, bringing clearly before his hearers the necessity of each and all being interested workers and faithful followers of the cause of Christ in every sphere. He congratulated the Monklands people on their newly-erected place of worship—which had it not been for the energetic and enterprising spirit of their pastor, would certainly not yet have been erected. For not only had he raised all the money necessary, but he had also superintended the whole building proceedings, and it was greatly to his credit that so fine a building, suitable to the needs of the community's spiritual well-being had been opened entirely free from debt.

In the evening the Rev. Mr. McGillivray chose his text from Exodus 4th chapter, 3rd verse: "What is that in thine hand?" and was listened to with marked attention by another large and very appreciative congregation.

Following the dedication services on Monday a supper and entertainment was held celebrating the opening of the new church. During the afternoon Mr. D. McLean, of Montreal, and Mr. A. McRae, of Maxville, rendered bagpipe selections, which enlivened the proceedings considerably. In the evening a concert was given. There was a splendid programme, preceding which an interesting account was given by Mr. Drysdale as to why the church had been built and how they had been enabled to complete it free from debt. He kept to the large audience in humour by referring to how all the requirements of the new church had been purchased at the lowest price—that price being, in the majority of cases, nothing or next to it.

The programme was contributed to by Miss Nesbitt, Miss MacIntyre, Miss May Shaver and Mr. Nesbitt, of Avonmore; Mr. F. J. McRae and Miss McRae, of Maxville; and Mr. John A. Drysdale, lately from Scotland, who rendered selections on the violin.

Speeches were given by Mr. Duncan Campbell, and Mr. Isaac Robinson, who paid a great tribute to the untiring and persevering qualifications of their minister, and just as Mr. Drysdale was on the point of closing what had proved a very enjoyable evening, Mr. J. Munro, accompanied by Mrs. Wm. Hill, ascended the platform and, to the applause of the audience, remarked that the programme was not yet finished. There was still something else to be performed and on behalf of the congregation they asked Mr. Drysdale to accept an address and well-filled purse as a token of their gratitude. The church had been named St. Andrews, in honor of their pastor, and it would always be a reminder to the people of Monklands of one who had endeavored to elevate the people and help forward the good cause.

Mr. Drysdale replied in a brief address. It had always been his aim and object in life to spread the Cause of Christ and His Kingdom. For this he had striven, and he sincerely hoped that in the new church many would find the comfort and spiritual blessing he earnestly prayed for.

The National Anthem being sung and Benediction pronounced, a very pleasant evening was brought to a close.

The next meeting of Quebec Presbytery will be held in Quebec at 4 p.m. on 7th September.

BRITISH AND FOREIGN.

It is proposed to raise a memorial to the late Sir W. H. Curzon Wylie.

An unsigned donation of \$125,000 was received for the Queen Alexandra Sanitarium at Davos (High Alps) for British consumptives.

Nine suffragettes were released from Holloway jail by order of the Home Secretary as a result of their adopting a "hunger strike."

Mr. Claude Hay is to introduce a bill into the House of Commons to make further provision for the expulsion of aliens convicted of certain offences.

The Rev. Dr. Wallace Williamson, St. Cuthbert's, has, it is understood, accepted an invitation to become minister of St. Giles' Cathedral, Edinburgh in succession to the Rev. Dr. Cameron Lees resigned.

Miss Janet Zeigler, of Edinburgh, who left estate valued at £17,750, bequeathed £3,000 to the New North United Free Church, Edinburgh, and £1,000 to the Royal Infirmary, Edinburgh.

Allou's Parish Kirk bell is now rung by electricity. The innovation has been necessitated as the vibration caused by hand ringing was endangering the beautiful tower.

Edinburgh public library committee unanimously agreed to decline a proposal that the central library and branch library reading-rooms should be opened on Sundays.

Burns' original M.S. of "Aye Wank-in-O" was sold for £110 and a portion of the original draft of the chorus from Swinburne's "Atlantia in Calydon" realized £19 at Christie's, London.

The curators of Edinburgh University unanimously appointed Professor Robinson of Birmingham to the chair of Anatomy, vacant through the death of Professor Cunningham.

The Rev. W. A. Gillies, B.D., Trec, was recently inducted to the charge of Duncairn, Fort-William, in succession to the Rev. G. M. MacLean, recently transferred to Dundee.

Sir Hugh Shaw Stewart, Bart., of Ardgowan, has intimated his intention of giving ground, extending to eleven acres on Bridgend Farm, as a public park for the East End of Greenock.

At the baptism of the twin children of Mr. and Mrs. A. Gillingham, at Kirkham, near Preston, the father's twin sisters acted as godmothers and the mother's twin brothers were god-fathers.

Britain and France have concluded an agreement, Mr. Gladstone announces, by which a British workman in France will get compensation for accidents there and similarly a French worker in Britain.

Following the action of the French Courts in prohibiting the organization of unions among the State employees, eighty men discharged in the recent strike were reinstated as an act of mercy.

China, in a circular letter to the Powers, asked them to curb Japan, accusing the Mikado of pushing the Antung-Mukden Railroad for strategic, not economic, reasons; of violating a treaty and of seeking to increase his troops in Manchuria.

A severe earthquake occurred in central Japan. The shock was particularly hard around Kyoto, Osaka, Lake Biwa and Nagoya. All railroad communication with those districts was interrupted, 30 people were killed, and 82 injured. Three hundred and sixty-two buildings are reported destroyed.

Hawthorne's "House of the Seven Gables" at Salem, has been purchased by Mrs. George Emmerton and is to be used in settlement work. The building is very old dating from 1662. It was remodelled about forty years ago when some of the Gables were removed.

None think the great unhappy but the great.

HEALTH AND HOME HINTS.

Salt as a gargle will cure soreness of the throat.

Tomato and cucumber slices arranged alternately on a dish make a very pretty and appetizing salad.

The flavor of salad dressing is greatly improved by the addition of finely chopped capers or pickles.

Salt for table purposes will be improved by the addition of a very little arrowroot. This will prevent lumps.

Clean combs with a good stiff nail brush, dry. They soon warp and break if washed with water.

Never bang the oven door, but shut it very gently. It is responsible for more heavy cake and bread than any other cause whatsoever.

Buttermilk cheese—After churning pour the buttermilk into a kettle and set it on the stove to boil down, stir occasionally with a wooden spoon. The kettle can be left on the stove until the buttermilk is half boiled away, then set on the back of the range, stirring often to keep from sticking. When the whey is boiled away and it is thick, pour the cheese into an earthen-vessel and salt to taste.

Onion and Cucumber Soup.—Peel and slice thinly 2 onions and 3 large cucumbers. Cover 1 pint each of water and veal or chicken stock and simmer until vegetables can be rubbed through a sieve. Blend in a saucepan 1 heaping tablespoonful butter and 2 tablespoonfuls flour, add pulp and liquid and 2 cupfuls milk, season and simmer five minutes.

Eggs a la Martin make a fine luncheon dish, easy of accomplishment. Poach the desired number of eggs (one to each person) in muffin rings, drain carefully and pour over them a strong chicken or beef stock and put on the ice to harden. When jellied remove from the rings, placing an egg on a round of sliced boiled ham, cut the size of the muffin ring, which has been previously prepared on individual plates garnished liberally with water-cress.

Tomato Jelly for Salad.—To a quart of tomatoes add a bay leaf, two cloves, a good-sized onion, teaspoonful sugar and salt and pepper to taste, stew for half an hour, strain into gelatine (one package previously dissolved in cold water.) Pour into mold (ring) and stand away in cool place to harden. Cut in small pieces equal parts of white celery and apples, dry thoroughly in a towel and mix with a cup of mayonnaise. Turn the mold, now hard, on a round dish. Put the mixture in the "ring," surround the jelly with crisp lettuce leaves and serve.

TUBERCULOSIS IS CURABLE.

Tuberculosis is a preventable disease and must be prevented.

A hundred years ago the most formidable disease on the face of the earth was smallpox. That has been almost wiped out of existence.

Twenty-five years ago yellow fever hung like a pall over every Southern home. That has gone with smallpox.

A generation ago diphtheria stood like a two-edged sword, suspending over every child. That has gone with smallpox and yellow fever.

A generation ago lockjaw and hydrophobia defied human skill. Now they have taken their places among the preventable diseases.

Tuberculosis kills more people and costs more money than all other communicable diseases combined, and it, too, is a preventable disease.

But it will take a combined effort on the part of the entire people to prevent it.—Florida Health Notes.

Tommy—"Pa, what is an equinox?"
Pa—"Why, er—it is—ahem! Tommy, don't you know anything about mythology at all? An equinox was a fabled animal, half horse, half cow. It's name is derived from the words 'equine' and 'ox.' It does seem as if those public schools don't teach children anything nowadays."

SPARKLES.

"Have you any alarm clocks?" inquired a customer.

"Yes, ma'am," said the man behind the counter. "About what price do you wish to pay for one?"

"The price is no object if I can get the kind I am after. What I want is one that will rouse the hired girl without waking the whole family."

"I don't know of any such alarm clock as that, ma'am," said the man. "We keep just the ordinary kind—the kind that will wake the whole family without disturbing the hired girl."

The car was terribly crowded. "Let me pass, please," demanded the haughty dame.

"Certainly, madam," responded the affable gentleman. "Pray consider me as an astral body. Walk right through me."

Howell—"A good deal depends on the formation of early habits."

Powell—"I know it; when I was a baby my mother hired a woman to wheel me about, and I have been pushed for money ever since."

"Every cloud has a silver lining. Will you admit that?"

"I will," said the pessimist. "But what good does that do me when there are no really successful air ships?"

Wife (angrily)—"It seems like a hundred years since we were married. I scarcely recollect where and when we first met."

Husband (emphatically)—"I can. It was at a dinner party, and there were thirteen at the table."

"Father, what do you wish me to be when I grow up?"

"The same as I am, my son—a lawyer."

"Then, instead of wasting any more time on arithmetic, geography and such truck, I'd better be getting at the hypothetical question, hadn't I?"

He had never been to sea before. "Can you keep anything on your stomach?" the ship doctor asked.

"No, sir," he returned feebly, "nothing but my hand."

LONG IN GETTING TO POINT.

The steamer was moving very slowly up the broad, swift river. Several miles ahead, where there was a bend, a sharp point of land projected a considerable distance into the stream. It had been in sight nearly an hour. On the upper deck sat a young couple, engaged in earnest conversation.

"Lucinda," he was saying, "we've known each other a long time, haven't we?"

"Yes," she answered. "Five or six years at least, isn't it?"

"I believe so."

"Don't you think a girl ought to know a fellow pretty well by that time?"

"Why, yes, of course."

"You've never heard anything bad about me, have you?"

"No."

"And in five or six years a young man ought to know a girl pretty well, oughtn't he?"

"I suppose so."

"We've been together a good deal, too, Lucinda."

Then there was a long pause.

"And of course, you must have suspected—"

Another protracted silence.

"Anybody would naturally suspect—though I've never been in a position until lately—and yet my mind has been made up all the time—and I can't tell you how much I—"

Then Lucinda spoke.

"Henry," she said, "do you know you remind me of this steamboat?"

"Er—how?"

"It takes you such a long time to get to the point."

Success grows out of struggles to overcome difficulties. If there were no difficulties there would be no successes.

A WEAK STOMACH BRINGS MISERY

Dr. Williams' Pink Pills Restore Dependent Sufferers to Health.

Nothing is so distressing as a weak stomach—the victims of this trouble suffer from indigestion, biliousness, dizziness and frequent headaches. No food agrees with them—meal time is a time of misery; not a time of pleasure. Relief from this suffering can be found through the use of Dr. Williams' Pink Pills—they never fail to make the weak stomach strong; to banish the distressing headaches; biliousness and dizziness. Mrs. C. S. Steeves, of Hillsboro, N.B., is one of the many who have been cured through the use of these pills. She says:—"I suffered very much from stomach trouble and would often leave the table without tasting food. I got no relief worth speaking of till I began the use of Dr. Williams' Pink Pills. They gradually restored my health and strength and now I am as well as ever I was. I would earnestly recommend them to all those who suffer as I did."

It is the blood—bad blood—that is the cause of nine-tenths of the ailments from which both men and women suffer. The blood is the life-giving fluid of the body. When the blood is bad it is bound to poison some part of the human system and thus it is that rheumatism, kidney trouble, indigestion, headaches and backaches and a host of other troubles make their appearance. Dr. Williams' Pink Pills cure all these troubles—and they cure them thoroughly—simply because they fill the veins with rich red blood. The genuine Pills bearing the full name "Dr. Williams' Pink Pills for Pale People" are sold by all dealers in medicine or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams Medicine Co., Brockville, Ont.

PREPARATION OF GRAPE JUICE.

Here are several good ways to prepare unfermented grape juice: Pick the grapes off the stems, put them in a covered stone jar, and set the jar in a pot of boiling water. Let the water boil around the jar for half an hour, or until the grapes are well cooked. Strain the juice from the grapes, and let it stand in a cool place over night. In the morning bring the juice to the boiling-point, and let it boil for twenty minutes, and sugar to suit the taste. Fill heated fruit jars to the brim, and seal tightly.

Here is a rule for unfermented grape juice in which water is used. Pick over the grapes, rejecting all unsound ones. Put in a porcelain-lined kettle, and almost cover with cold water. Heat slowly, mashing the grapes and cooking until all the juice is out. Drain in a jelly bag and measure the liquid, adding one-third of a cupful of granulated sugar for each quart. Boil for four minutes, then bottle and seal.

To twelve quarts of grapes, stemmed and washed, add three pints of water. Boil them in a porcelain-lined kettle until soft; strain, and to every three quarts of juice add a pound of sugar. Heat to the boiling-point and seal in air-tight cans.

An old housewife who has had much experience in making grape juice for church purposes gives the following points: She says that she finds cheese cloth the best thing for straining the juice, and that, if the stems of the grapes are left on, the juice seems to strain out better, as they break up the thick mass of cooked grapes, making it less compact. She uses ordinary water. Boil them in a porcelain-lined kettle until soft; strain, and to every three quarts of juice add a pound of sugar. Heat to the boiling-point and seal in air-tight cans. There is not quite enough juice for the last jar, always fill up with ordinary boiling water until it overflows. Do not put the jars where there is a possibility of their freezing, but keep in a cold place.

**Grand Trunk
Railway System**

MONTREAL

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

4.40 p.m. (daily)

New York and Boston
Through Sleeping Cars.

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

Pembroke, Renfrew, Arnprior
and Intermediate Points.

11.55 a.m. (Week days)

**Algonquin Park,
Parry Sound
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Through Cafe Sleeping Cars to New York Daily.

PERCY M. BUTTLER,
City Passenger and Ticket Agent.
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**CANADIAN
PACIFIC**

TRAIN SERVICE BETWEEN
OTTAWA AND MONTREAL VIA
NORTH SHORE FROM UNION
STATION.

b 8.15 a.m.; b 6.20 p.m.
VIA SHORT LINE FROM CENTRAL
STATION.

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

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

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

a Daily; b Daily except Sunday
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**New York and Ottawa
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Trains Leave Central Station 7.50 a.m.
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3.50 a.m.	Finch	5.47 p.m.
9.33 a.m.	Cornwall	6.24 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 85 Sparks St., and Cen-
tral Station. Phone 13 or 1180.

TOOKE'S SHIRTS

Compare our prices with the prices elsewhere
and do not forget to consider the quality, work-
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Fine quality. Tailor Made Shirts \$1.00.

R. J. TOOKE,

177 St. James Street
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Paper Cover, 25 Cents, Postpaid, Cloth, 40 Cents,
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eral Assembly; nor was it eloquence, though the
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It was the spirit of earnest determination to do, and
find out how to do better the work of the Church."
Herald and Presbyter.

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Choice tracts from ten acres to one thousand
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Handled on Commission and
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500,000 BUSHELS OF OATS WANTED

Write for our market card. Wire
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Are in every respect a
Superior Biscuit

We guarantee every pound.
A trial will convince.

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Thoroughly Cured by the Fittz
Treatment—nothing better
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Rev. Canon Dixon, 417 King St.
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Clergymen and Doctors all over
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For an Ice Cream Soda or
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Successors to Walker's
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ISSUED BY

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"ST. AUGUSTINE"

(REGISTERED)

The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50
Cases, 24 Pints, - \$5.50

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J. S. HAMILTON & CO.,
BRANTFORD, ONT.

Manufacturers and Proprietors.



OTTAWA.

Sculptural Competition of Designs for Two Monuments.

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

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

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

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

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

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

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

Advisory Art Council,

Care of Department of Public Works, Ottawa, Canada.

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

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

Notice of the award will be sent to each competitor.

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

By order,

NAPOLÉON TESSIER,
Secretary.

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

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



SEALED TENDERS addressed to the undersigned and endorsed "Tender for Post Office Fittings, House of Commons, Ottawa, Ont.," will be received until 5.00 p.m., on Monday, August 30, 1909, for the work mentioned.

Tenders will not be considered unless made upon, and in accordance with the conditions contained in forms supplied by Department.

Plans and specification to be seen on application at the Department of Public Works, Ottawa.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender.

By order,

NAPOLÉON TESSIER,
Secretary.

Department of Public Works,
Ottawa, August 18, 1909.

4%	Capital Paid Up, \$2,500,000 Reserve 400,000	4%
Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.		
THE INTEREST IS COMPOUNDED QUARTERLY		
The Union Trust Co., Limited.		
TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.		
4%	Money to Loan Safety Deposit Vaults For Rent	4%

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

Made to measure, 2/- extra. Handsome Color "Rainy Day" SKIRT in Stylish Check and Plain TWEEDS.

COPLAND and LYE'S FAMOUS SCOTCH TARTAN SKIRTS

In the principal Clan Tartans. Price 42/- Carriage paid

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Pattens and Illustrated Catalogues post free.

IT IS SO NICE TO DO THE NECESSARY CLEANING WITH

CALVERT'S Carbolic Tooth Powder

That is obvious at once from its pleasant flavour and the feeling of freshness left in the mouth, and, of course, you will soon see how splendidly, how easily, and how thoroughly it cleans.

Of all chemists, in tins, 6d., 1s., and 1s. 6d.
New glass jar with sprinkler stopper, 1s. net

POCKET MONEY

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

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



Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

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

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

G. E. Kingsbury

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CHAUDIERE FALLS

Office—Cor. Cooper and Percy Streets, Ottawa, Ont.

Prompt delivery. Phone 935

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To Montebello every week day, 60c.

Steamer will not stop at East Templeton on east-bound trip. Ticket Offices—Ottawa Despatch and Agency Co., 223 Sparks St.; Geo. Duncan, 42 Sparks St.; A. H. Jarvis, 157 Bank St.; Queen's Wharf.

TELEPHONE 242.