

Dominion Presbyterian

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OTTAWA WEDNESDAY, SEPTEMBER 7, 1910.

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A STITCH AND A LIFE.

BY SUSAN COOLIDGE.

One stitch dropped as the weaver drove
His nimble shuttle to and fro,
In and out, beneath, above,
Till the pattern seemed to bud and grow
As if the fairies had helping been;
And the one stitch dropped pulled the next stitch out
And a weak place grew in the fabric stout,
And the perfect pattern was marred for aye
By one small stitch that was dropped that day.

One small life in God's great plan—
How futile it seems as the ages roll,
Do what it may or strive how it can
To alter the sweep of the infinite whole!
A single stitch in the endless web
A drop in the ocean's flow and ebb;
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed;
And each life that fails of true intent
Mars the perfect plan that its Master meant.

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MARRIAGES.

At the residence of the bride's father, on Thursday, Aug. 25, 1910, by the Rev. P. Macleod, Mabel Holmes to Howell Rowland, both of Newcastle, Ont.

At St. Thomas' church, Hamilton, on the 17th inst., by Rev. A. N. McNab, B. A., Mr. Gilbert Horne, mer. ant. Stratford, to Miss Emily Meta Arthurton, of the same place.

At Gould, Que., on Aug. 17, 1910, by the Rev. E. McQueen, Gladys Catherine, daughter of Mr. and Mrs. J. N. Cowan, to Mr. Edward B. Forrest, Civil Engineer, Ottawa.

On Monday, Aug. 22, 1910, at the residence of the bride's parents, Napanee, by Rev. F. T. Dibb, Edith M. Henry, B. A., elder daughter of Mr. and Mrs. T. S. Henry, to Mr. Herbert Caldwell McIntyre, Lanark, Ont.

At Toronto, on Aug. 17, by the Rev. L. McLean, of Churchill, assisted by Rev. J. M. Wright, of St. Catharines, Miss Banks, superintendent of Wesley Hospital, Chicago, formerly of McKellar Hospital, Fort William, to J. P. Wright, Indian Agent at Fort Francis.

At the Helans, Lanark, on Wednesday, Aug. 24, 1910, by Rev. Wm. McDonald, Arthur B. Goldwyer Lewis, of the Militia and Defence, Department, Ottawa, to Oulia Maxwell, third daughter of the late W. C. Caldwell and of Mrs. Caldwell, Lanark.

At the home of Mr. and Mrs. W. J. Todd, Lachute, Que., on Aug. 17, 1910, by the Rev. M. A. Campbell, of the First Presbyterian church, Montreal, Miss Cecelia, daughter of the late Hugh Fraser, sr., to the Reverend H. Welsford Cliff, of North Lunenburg, Ont.

At the residence of the bride's father, Alexandria, Ont., on Aug. 24, 1910, by the Rev. D. Stewart, B.A., assisted by the Rev. H. Taylor, B.A., of East Templeton, Que., father of the groom, Elizabeth, daughter of Mr. and Mrs. John Simpson, to Mr. John D. Taylor.

DEATHS.

On Tuesday, the 23rd instant, Helen Landreth, widow of the late Andrew Landreth, of Galt, in her 80th year.

In St. Marys, on Sunday, Aug. 21, E. G. Showers, aged 72 years, 6 months, 16 days.

At the home of his son-in-law, Mr. J. L. Elliott, on Aug. 22, 1910, John Wanless, late timber and the inspector of the C. P. R., formerly of Parkdale, Ont.

Suddenly, on Wednesday, Aug. 24, 1910, Elizabeth, wife of Francis C. Bruce and daughter of the late John Mitchell, of Hamilton, in her 69th year.

Suddenly, at Toronto, Ont., on Wednesday, Aug. 24, 1910, Alexander Davidson Leslie, in his 46th year.

At Woodstock, on the 9th inst., Mr. Alexander Rose, late elder of McKenzie's church, Embro, aged 73 years.

Be thankful for the grace that has enabled you to keep trying to do the will of God through the passing years. The results can not fail in the long run. The continued effort means success in all cases. This certainly is a thing to be thankful for forever.

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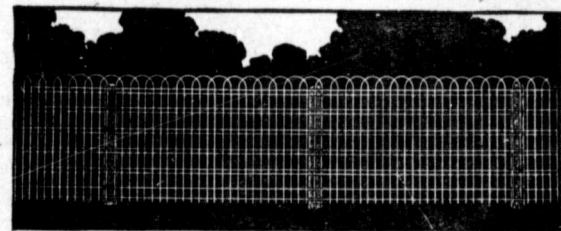
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NOTE AND COMMENT

Mr. Theodore Roosevelt is very much in evidence in these passing days, but the chief thing evidenced is that he is no longer the President of the United States, and is therefore not feared by the politicians.

The Canton Christian College, with a faculty of fourteen American college and university men, nine Chinese teachers, and ten assistant Chinese teachers, is doing a educational work of great value. This institution is interdenominational.

The British Weekly has the following in regard to the Passion Play at Oberammergau: "We have just seen the Passion Play, and, if one can forget the buying and selling in the village, which is inevitable where so vast a company of people are gathered together for so brief a time, it is a most uplifting experience. The great spectacle itself inspires the utmost reverence in the participants, and profound awe on the part of the spectators. It is a marvellous experience to be one of 4,000 sitting for eight hours of the day in perfect stillness while the vivid scenes are portrayed. Anton Lang, the Christus, enters into his part with intense sympathy and restraint."

The speech delivered by Emperor William at the provincial banquet at Goenigsburg, in which he again expressed and emphasized his belief that he rules by divine right and not by the will of the people, is calling forth many comments in Germany and elsewhere. The "Tageliche Rundschau" is a strong monarchist paper, but it says: "The speech means a storm. Several times before has Emperor William set into such clear relief his romantic, medieval ideas of his non-responsibility to man's judgment, of his not being bound by the constitutional co-operation of the people and of ruling by God's grace, against all those convictions and feelings which to-day determine our existence as a State."

In the course of his speech the emperor alluded to Emperor William I, in terms indicating the identity of his convictions with those of his grandfather. "My grandfather," he said, "by his own right placed the Prussian crown upon his head and again proclaimed it to be bestowed upon him by God's grace alone and not by parliaments, assemblies of the people or resolutions of the people, and that he saw in himself the chosen instrument of heaven and as such he regarded his duty as regent and ruler."

There is another passage in his speech that from some quarters calls forth even more violent criticism. He said that German women should learn from Queen Louise that their chief duty does not lie in participating in public meetings and societies nor in attaining supposed rights which they may be able to do the same things as men, "but in quiet work at home and in the family."

Of the whole speech and not of this paragraph alone the London "Times" is speaking when it finds an interesting coincidence too close to be accidental, in the Kaiser's declamations and the recent utterances of Mr. Roosevelt. The "Times" says: "History is not likely to regard it as an accident that the two figures whose eloquence has reached furthest in the Western world of their day should have insisted in language so similar in its direction and force on simple human obligations which men and women are seeking to escape. The German Emperor and Roosevelt do not preach from the same text, but the moral of their preaching is the same."

Principal George Adam Smith, of Aberdeen University, has announced that Lord Strathcona, Chancellor of the University, had given £10,000 for the founding of a Chair of Agriculture in the university.

King George has notified the treasurer of the King Edward Hospital Fund that His Majesty wishes to augment the King's annual subscription to this institution to £1,000. A cheque for 500 accompanied the announcement.

An anonymous donor has given £1,500 for the endowment of a bed in Leith Hospital in memory of King Edward. There were 400 competitors from all parts of the Highlands at the Inverness competitions for school children in Gaelic singing, reading and writing, and the playing of Highland music.

The ravages of cholera in Italy and Russia are appalling, and stir the heart of the world to a deep, true sympathy. The King and Queen of Italy are giving new evidence of their love for the people over whom they are placed as sovereign. Nobility does not rest in titles, but in acts. The Pope, too, is aroused and anxious. The beautiful thing about both King, Queen and Pope is their utter unselfishness.

It is noted that the man who attempted to kill Mayor Gaynor was a reader of a daily paper of New York City which had been for several weeks abusing and misrepresenting the mayor. The man's prejudices and passion were aroused and fed by the denunciations which he read, and it was an easy matter to come to the conclusion that it was no crime to put the mayor out of the way. The indiscriminate and unfair denunciation of public men and semi-public corporations is all too common.

Mexico's celebration of the one hundredth anniversary of her independence, begun this week, will continue until the end of the month. The Japanese exposition will be opened by President Diaz. The inauguration of the exposition of hygiene will also be a feature of this week's programme. The attitude of Spain and Portugal toward the Pope does not argue that either of those countries is liable to become Protestant for many years, but it does suggest a spirit that no good Catholic can entertain without incurring the displeasure of his Church. The Pope, according to the teaching of Catholicism, is simply the representative of God on earth. What he says is the same as if God Himself had spoken. That is Catholicism, hence to question one is to question the other.

A delegation of over three hundred of the English Labor party recently visited France and Belgium bearing banners which declared, "We represent 500,000 English workpeople. One for all and all for one. We proclaim the Fatherhood of God and human brotherhood. Jesus Christ, the social reformer, leads and inspires us." One of the delegation is quoted as saying, "We have made a special study of the life of Jesus and have discovered that he taught that all are brethren. For this cause we have written his name on our banners."

It is the old experience of the working man—as well as every other man—learning that the Christ has a message for him when he is willing to listen to it. We are all working men and all brethren, and Christ, if we will only hear him, has taught us how to live together in peace and fellowship.

Dr. W. T. Grenfell, the Labrador medical missionary, confirms the report of the probable total failure of the Labrador fisheries this season. This news portends serious consequences for the twenty thousand fisher folk of Newfoundland, who depend upon the Labrador fishing for their living.

In 158 United States cities in the year 1908 no less a sum than \$1,288,655,496 was collected for municipal purposes, the liquor licenses and taxes of 151 of those cities amounted to \$41,950,188. Three years before it was \$30,810,833. That would indicate that while prohibition makes gains, the revenue from liquor increases.

The Moody Bible Institute of Chicago graduated a class of 23 young men and 22 young women, the largest in its history, at the close of the August term of 1910. This class extends the number of graduates for the year, having completed the full two years of Bible study to 91. The total enrolment of the institute for the year was greater than ever before.

Official announcement of the annexation of Corea by Japan was made at Seoul, on Thursday, the Korean newspapers being permitted to publish the news of the meeting between Lieutenant-General Terauchi, the Japanese resident-general, and the Korean Emperor and Cabinet at the palace here Aug. 22, at which the terms of annexation were discussed and accepted by the Emperor and his Cabinet.

N. Y. Christian Advocate: The test of church membership in the Wesleyan body is membership in class and attendance upon class meeting. Customs have grown up of continuing persons on the rolls who do not attend class-meeting, but whose names are carried as members of the pastor's class. Of several proposals for change the committee brought in one which legalized these practices. The class-meeting was recognized as the "basis" of membership, but a way was provided for communicants to gain membership by nomination of the pastor and the approval of the leaders' meeting, "provided they are willing to place themselves under the pastoral care of a minister whose duty it shall be to enter their names on a class book, and to meet them at stated times for purposes of mutual counsel and spiritual oversight." They must also attend society meeting and submit to the discipline.

The Church of England will, in September next celebrate the two hundredth anniversary of the beginning of its ministry in Canada. In 1710 there were no Anglicans in the regions now comprising Ontario and Quebec. But Acadia was ceded to Britain in that year. The British had taken possession more than once before but had given the country back to France. The cession of 1710 was final so far as Nova Scotia proper was concerned, and that year regular services of the Church of England began at Port Royal, now Annapolis.

Mr. J. Campbell White, the noted leader in the Laymen's Missionary Movement, has been secured for the western conventions which the Canadian Council is planning to hold soon. Sir Andrew Fraser, of Bengal, has also agreed to come to Canada if wanted, in November, 1911, but cannot come this year.

The aim of all ages has been to know about God. The universal craving is for the unseen. That craving the Bible meets. It tells all we need to know about God in order to please him, to serve him, to live with him, and to be like him.

SPECIAL
ARTICLES

SHADOWED MEN.

"Feet in the forest that leave no mark,
Tongue give tongue to it, hark, oh,
dark,
Eyes that can see in the dark, the
hark,
Once, twice, and again."—Kipling.
"Down—keep down," muttered Mah-
bub. "The night is full of eyes." —
Kipling.

For the criminal of to-day the night is full of eyes, and the loneliest sea a whispering gallery. The fate of the wrongdoer, foreshadowed in Psalm 139, is an actuality of modern science. It is not possible to take the wings of the morning and dwell safely in the uttermost parts of the sea. That expression of the Latin rendering, "nox illuminatio mea in deliciis meis," has acquired a terror for the evil-doer. He may have run the gauntlet of the European or American police, and from some obscure port may have committed himself to the fortunes of a new career. In all ages the escape by sea has been the favorite means of flight. To a holy and innocent man, like the prophet Jonah, the desired haven was Tarshish, "a Phœnician colony at the other end of the Mediterranean." Dr. G. A. Smith remarks on this flight, "To the Hebrew imagination there could not be a flight more remote. Israel was essentially an inland people. * * * It was all the popular feeling of the distance and strangeness of the sea which made our author choose it as the scene of the prophet's flight from the face of Israel's God. Jonah had to pass, too, through a foreign land to get to the coast; upon the sea he would be among heathen." The Watcher of the inspired story took His path through wind and tempest.

In the "Arabian Nights" it sometimes happens, as in the fifth voyage of Sindbad, that other natural forces than those of the storm are employed to check the flight by sea. The merchants who destroyed the roc's egg and ate the young bird were shadowed from a considerable distance by two great clouds. These were the parent birds, each of which carried in its talons stones, or rather rocks of monstrous size. One of these massy burdens was dropped so exactly upon the middle of the ship as to split it into a thousand pieces, and nearly all on board perished.

To-day the wrong-doer has little to dread from storm or fire, or shadowing wings at sea. Peacefully on moonlit nights his vessel traces its silvery furrow on the waters. Stars shine over him, the ripple of gay laughter is heard from the deck, he shares in the prevailing good humor, good feeling, courteous attention, joyous expectation of the land. A cunning disguise makes him secure, in his own opinion, from any danger of discovery. He has put off life's rehearsal garments, and robed himself for the real scene. Each mile divides him further from his pursuers. He has baffled the hunters. Tito Melema, when he plunged into the Arno to escape from his foes, felt that life was still before him. "If he could only swim beyond the Ponte alla Carrara he might land in a remote part of the city, and even yet reach San Gallo. And the idiot mob, shouting and howling on the bridge there, would think he was drowned." Tito did not suspect that the grey shadow of Nemesis was waiting for him by the river's bank; and the fugitive from justice to-day does not hear that long, low whisper breathed across the ocean—the voice of wireless telegraphy.

The Hunter's Instinct.

Nor does he appreciate the keenness with which the general conscience of humanity in all ages has set itself to hunt down the wrongdoer. Even quiet

Mr. Uttersson, in "Dr. Jekyll and Mr. Hyde," becomes a haunter of the door in the by-street. "In the morning before office hours, at noon when business was plenty, and time scarce, at night under the face of the fogged city moon, by all lights and at all hours of solitude or concourse, the lawyer was to be found on his chosen post.

"If he be Mr. Hyde," he had thought 'I shall be Mr. Seek,' and at last his patience was rewarded."

On Sunday afternoon in London special editions of the papers announcing the arrest of Crïppen were snapped up with a feverish avidity. There is neither bed-room nor sea-room to-day for the man whom his fellows are resolved to hunt out.

The Solitary Criminal.

The undetected crimes of recent years—an astonishingly long list—have been invariably, as far as we can judge, the work of lonely men. Dickens was accustomed to show us vengeance hot foot on the heels of crime. Nadgett, in "Martin Chuzzlewit," is tracking the steps of Jonas. The duelist-murderer in "Nicholas Nickleby," Sir Mulberry Hawk, comes home to be flung into prison for some other sin, and perishes miserably. Rogue Riderhood, in "Our Mutual Friend," is the spy upon the murderous schoolmaster; Bradley Headstone, and dies along with him. He fastens himself at last upon his wretched prey, demanding blackmail.

"You've got away once," says Riderhood, "and I won't run the chance again. I've had trouble enough to find you, and shouldn't have found you if I hadn't seen you slipping along the street over-night, and watched you till you was safely housed. I'll have one settlement with you for good and all." They found that "settlement" in the smooth pit underneath the Weir.

It would be well for Scotland Yard if every Bradley Headstone had his Rogue Riderhood, but it is the bold and solitary criminal who still occasionally baffles the ends of justice. Companionship in crime means, as a rule, speedy detection. Some fifteen years ago, London was startled by the story of the Muswell Hill murder, in which an old man, leading a retired life, in a suburban cottage, was done to death by two ruffians named Fowler and Milson. The fact that two men were engaged made discovery certain. Milson turned against his companion, in hopes of saving his own skin, but both were justly sent to the fallows.

It rarely happens, indeed, that a criminal can work absolutely without support. In "The Hound of the Baskervilles," Sir A. Conan Doyle shows his murderer, Stapleton, relying on the assistance of a fierce and gigantic mastiff, which he conceals amid the fastness of the moors. That supernatural criminal, the Vampire Count, in "Dracula," cannot move without heavy earth-boxes, in which, during the day time, he utters himself hidden in his human shape. When most of these hiding places have been destroyed for him in London, he escapes for the time from his shadowers, concealed in the last of these earth-boxes, which he himself carries on board a ship bound for the Dardanelles. The chase of the Vampire is long and desolate, and the pursuers are all but vanquished.

Shadowed for Debt.

There is a wide literature dealing with men shadowed on account of financial difficulties. One of our great statesmen, William Pitt, was not wholly free from such troubles. "To the last day of his life," says Lord Rosebery, "executions were threatened an ðyn levid on his hous."

What a singular picture is that drawn by Thackeray, of Colonel Rawdon Crawley, waylaid by strangers as he returns from the party given by

Lord Steyne at Gaunt House. Mr. Werham, the Marquis's gentleman proposes a walk home after Becky's triumph, and offers the Colonel the refreshment of a cigar.

"Two persons separated from the crowd and followed the two gentlemen and when they had walked down Gaunt square a few score of paces, one of the men came up, and, touching Dawson on the shoulder, said, 'Bog your pardon, Colonel. I wish to speak to you most particular.' The gallant officer knew at once 'what had befell him. He was in the hands of the bailiffs.

"Lend me a hundred, Wenham. 'I've got seventy at home'

"I've not got ten pounds in the world," said poor Mr. Wenham. 'Good night, my dear fellow.'"

Shadowers of the Innocent.

Innocent people have often fled from imaginary dangers, as Malcolm and Donaldbain, the sons of King Duncan, in "Macbeth," fly from Scotland immediately after the murder of their father. Even the loyal Macduff doubts their innocence.

"Malcolm and Donaldbain, the King's two sons,
Are stol'n away and fled, which puts upon them
Suspicion of the deed."

EDINBURGH AS A TURNING
POINT.

Time is needed to give perspective, so the place in history of the World's Missionary Conference at Edinburgh can be proved only by the years. The judgment of a host of careful observers who were on the spot is at fault if the gathering does not mark a turning-point in the church's history. The uniqueness and magnitude of the meetings has already been dwelt upon by The Interior's staff correspondent and editorially one of the more important manifestations has been presented; but it is still worth while to attempt a summary of the conference's significance. What does it mean for the organized Christianity of to-day?

First, a new attitude. Uplift, vision, outreach—all were involved in the fresh position in which this ecumenical council faced the facts. Henceforth the church must abide the verdict of ascertained realities. More than that, she must employ her best powers in finding out the facts in whatever affects her work and welfare. It is "the Pittsburg survey" method applied to religion—a development of the spirit of the federation of churches. No fact may be dodged, however, much it may cause reports of the slight commissions, which were the basis of the whole conference, were but the first of many to follow, as the continuation committee has already provided. This regular, scholarly, definite, world-wide survey of her resources, her methods, her field and her aim will be powerful in delivering the church from the blight of parochialism and pettiness.

Also the church may learn from Edinburgh the wholesomeness and tonic effect of self-criticism. There was amazingly little self-glorification there. The warmest applause, from this thoughtful and representative of gatherings was given to the speakers who fearlessly thrust the probes into the weaknesses and mistakes of present policies. Such open-eyed hospitality to the truth that makes one wince must have been heartening to any critics who have felt despair over the church's sensitiveness and self-complacency. If any leader has been thinking that "for the good of the cause" he should present one-sided reports and cover up all that is not pleasant, Edinburgh undeceived him. The church of Christ preaches truth to the world, and she welcomes truth from any source whatsoever. Some men left Edinburgh with their hearts lifted up because of this

brave attitude which so conspicuously characterized the sessions.

"Waste must be eliminated," was a conference message to all the churches. The startling statement, which needed no rhetoric to drive home its terrific rebuke, was repeatedly made, that by reasonable co-operation among the churches the efficiency of the present working force on the foreign field would be doubled straightway. What a revelation of inexcusable waste in the work of the Kingdom! The new spirit of the times in religion will not long endure these denominational duplications and extravagances abroad and at home. All the honorable methods that are best in modern commercial science belong to the sacred work of the church. A zeal for efficiency will supplant the easy tolerance of incompetent officials and antiquated methods; no man or precedent is worth considering when the holy will of God is to be done.

In all the great movements for reform and human welfare the church should assume her rightful place of leadership. As the subjects of international peace, temperance, opium abolition, education and kindred themes loomed large before the Edinburgh conference it was perceived that not even governments has so direct and vital a part in their determination as have those who have been made custodians of the ideals of Jesus. The passion for social welfare, which passed again and again upon the deliberations of the conference, was not limited to foreign missions, but had respect to the whole world and the whole church.

A thrill such as must have stirred Europe under Peter the Hermit ran through the thousands who shared in the new Anabasis to Edinburgh's historic hill when they realized that the Christian church is at last big enough and brave enough to dare to essay her whole task. This purpose was born of vision, and not of ignorance. It is simple enough to talk about "the whole world" when one really knows only a few square miles. This council was made up in good part of skilled scouts and warriors from the remotest bounds of the Kingdom. They knew the world—its bigness, its immobility, its indifference to the religion of the West its triple-plated heathen practices. No Christian body ever before had presented to us so clearly the difficulties in the way of world-evangelization: The Moslem menace, the vastness of the totally unoccupied fields, the inadequate occupancy of territory already entered, the hindrances of the projection, alongside of the missionary's efforts, of a Christian civilization not altogether lovely, and the other obstacles both at the base and on the field. None the less, with sublime resolution and doggedness, the Edinburgh conference resolved that the church should attempt the whole task, fully realizing that she has now come to a time of crisis. The imperial conception of her mission imperiously dominated the church, in so far as she was represented at this universal conclave of Protestantism.

Finally, the Edinburgh Conference reveals that there is a profound unity of all believers in Christ which overmasters differences. Disagreements as to doctrine and organization need not mean division in service. On the platform of common obedience to the same command, High Church and Low, Calvinist and Arminian, Presbyterian and Congregationalist, may stand together. The dominance of the surpassing vision of the Redeemer showed a new route to victory, and wrought the wonder for which this church council will always be notable. A deep loyalty to Jesus Christ appeared on every side. He is still the Lord and Master of loving, heroic hearts. The passion for Him was the brightest of all the reasons that shone on this height.—The Interior.

Sir—"Go ye, carry corn for the famine of your houses." I have lately heard this injunction of Joseph to his brethren interpreted as a command to "get good everywhere"—first, in the Church; secondly, in the family; third, in the school; fourth, in our daily avocation. But isn't it manifest at this its here what is here intended? If the lesson were that good is to be found everywhere, why did not the sons of Jacob find it in their own land? The preacher said that good

was to be found in the Church; and he placed her first in God's plan for the imparting of grace. Clearly this is not scriptural. God placed men in families first, and from the beginning to the end of Revelation the family occupies first place. Ada and Eve, Noah and his family, Abraham and his family, the family of Bethany, the whole family of God. And yet the family is not "corn for the famine" of our souls. Church organizations, ordinances, prayers, preachings—all have their uses, but they are not food. Those who feed upon these will be lean of soul and come short of the glory of God. These are but the vessels in which, and the asses upon which, soul corn is carried. Much depends upon their condition, and upon the aim of those who use them. The sons of Jacob came to Joseph honestly seeking of his favour, succour in their distress. Their sacks were good and strong, and they had what they thought would compensate him. Though he took measures to test their faith, he gave them supply for their present need. They brought money to compensate "the lord of the land," but to the members of his own family "corn for the famine" is free. Every man's money was restored into his sack. When they and their father saw the restored money "they were afraid." They imagined that the goodness of Joseph was a trap for their undoing. So often God's people misunderstand His providences, imagining that His tokens of love are evidences of His wrath.

Alas, how frequently those who seek for "good everywhere" are merely self-seekers, as were the Gibeonites who went to Joshua at Gibeon. They sought only temporal good. They had heard of what Jehovah had done, and were afraid, and not attached to Him by love and reverence. And the men of Israel, acting in their own wisdom, flattered by the fame of how God had favored them, asking "not counsel at the mouth of the Lord," were misled into an alliance with His enemies. They brought old sacks of Joshua, wine skins old and rent, old shoes, old garments, and instead of asking "corn for the famine of their houses," paraded the dry and mouldy treasures of their own provision. Why did not Joshua recognize that all this was of the earth, earthy—not fruits meet for those who came to glorify God. Because he and the princes of Israel were looking to their own advantage in making a covenant with these ambassadors from "a far country." Doubtless they vainly imagined that an earthly advantage to them would likewise help "God's cause," as we often hear said in these latter days. So Israel took of their provision, and an republic of covenant to have been to them, and entered into a covenant which brought about dire results to God's people. The Gibeonites were content to be servants—slaves forever—if only they might have this present life. They sought their good in this world, and through worldliness in "the church" obtained an alliance securing them in that which they desired. But instead of this addition proving a source of strength to Israel, it was a sore loss, not raising up the Gibeonites, but lowering the people of God; so that, instead of the former learning to worship Jehovah, the latter fell into the snare of joining in the idolatry of their allies. And is not it so even unto this day? When "for advantage" the Church accepts the "provision" of men of the world, who seek to enter into alliance for the preservation of their unspiritual lives, the new-found allies do not receive food for the famine of their souls—do not indeed desire that; but the true people of God become infected with false tolerance for error and sin, and engaged in battles for the protection of that which God has said should be destroyed.

It may be asked—If Joseph refused the money of his brethren, and God did not appear to have regarded the "present" sent by his father Israel, are we not to bring gifts to our Lord? Certainly we are. But it must not be in payment for "corn for the famine," nor in order to obtain favor of the Lord, but in the spirit of those who came from the east to worship the Infant King. It was after they had fallen down and worshipped Him that they offered their gifts. They gave own soul.

because of the revelation of Him which they had already received, and not in order that they might find Him. ULLSTER PAT.

A WATER-GLASS.

The boy who lives near any kind of water will enjoy owning a water-glass.

Boys, not unlike girls and grown-up people, like to make discoveries and are curious about that which is not visible. The stones, shells, and growths under the water are of great interest, and with this glass one may see the bottom in twice as deep water as without one.

The water-glass may be made very easily by a boy and the enjoyment of using one made by one's own self will be greatly increased. The one used by our party was made by taking an ordinary pane of window-glass 8x10 and with four pieces of board sawed, slanting so that the top was somewhat larger than the bottom—possibly measuring 10x12. The glass was put in the bottom and the wood painted green to keep it from warping and to help absorb the rays of light.

The water-glass box is used by placing the glass next to the water and in looking through this many secrets of the deep will be revealed. Our party was making a trip in Saint George's Bay, in the Bermuda Islands, and with this glass the corals, beautiful shells, sea-fans, sea-eggs, mosses, and seaweeds just as nature arranged them were very interesting. Our oarsman had a fish-pot or trap in this bay and from the deep, deep water with a boat hook he pulled this from the bottom and found three immense lobsters in it. They were of such interest to us that we took their pictures with the water-glass. At the left of the glass is a sea-egg which the guide cleaned for us. He removed the animal from the inside and scraped the hundreds of spine-like threads from the surface, leaving the shell, which is a beautiful specimen of the sea-egg or sea-urchin.

Some of the party supposed that they were in the picture, but found to their dismay that they were not.

Glass-bottom boats are sometimes used, but while it is easier to see the bottom through these, yet there is the possibility of their springing a leak, and those only should be used which are made by experienced workmen. But a home-made water-glass is always ready for use.—From Nature and Science, in Saint Nicholas.

TRIBULATION.

In this world ye shall have tribulation. John xvi:33. Many are the afflictions of the righteous. Psalm xxxiv:19. Man is born unto trouble as the sparks fly upward. Job v:7.

Young and old, rich and poor, good and bad, all suffer tribulation. It is God's will. It is good for us. Joint heirs with Christ, if so be that we suffer with Him. Romans viii:17.

What is tribulation? It is interesting to note the derivation of the term. The word comes from the Latin, in which language a "tribulum" meant a heavy wooden sledge that was used in threshing grain. The grain was spread upon the hard floor. Oxen dragged the heavy tribulum back and forth over the straw. This forced the precious grain from its hiding place in the husk. If the stalk could feed, how hard must have been the process! But only so could the best in the stalk be brought forth.

What does the word mean as applied to our lives? It stands for the toil, the pain, the temptations, the disappointments that come to every earnest soul in the discipline of life. The more consecrated, the more cultured, the greater the tribulation. Jesus the Christ suffered more exultantly both physically and mentally than any man can possibly suffer. Why? Because of his higher nature.

The beast in his stall, with plenty of food, has no tribulation. The spiritual being called Christian man, with phy-

In the good fight of faith the first battle must be fought in each one's

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

"WHO TOUCHED ME?"

By Rev. E. Wallace Waits, Ph.D.
One loves to think of the surroundings of Christ's miracles. In all the narratives of this one it is imbedded in the story of Jairus' daughter, which it cuts in twain. I suppose that the evangelist felt, and would have us feel, the impression of calm consciousness of power and leisurely dignity produced by Christ's having time to pause, even on such an errand, in order to heal by the way, as if parenthetically, this other poor sufferer. The child's father, with impatient earnestness, pleads the urgency of the case, and to him and to the group of disciples it must have seemed there was no time to be lost. But he who knows that his resources are infinite can afford to let her die, while he cures and saves this woman. She shall receive no harm and her sister suppliant has as great a claim on him. The eyes of all wait on his equal love; he has leisure of heart to feel for each, and fullness of power for all; and no one can rob another of his share in the Healer's gifts, nor in all that dependent crowd jostle his neighbor out of the notice of the Saviour's eye. It is not less so now far up in heaven. The place which increases the sympathy of all hearts that enter there has not diminished his.

"Our fellow-sufferer yet retains
"A fellow-feeling of our pains;
"And still remembers in the skies
"His tears, his agonies, and cries."
Without a personal contact with Christ there can be no saving health. Men have endeavored to heal themselves, but they have failed. Faith comes with a deep despair of all other help but Christ.

Thus God will let the sinner or the sufferer wander on and try other ways of cure. Natural religion has failed. Education has failed. The world with all its resources and pleasures has failed. Oh, for some Divine Healer! As soon as faith is exercised, he saves. Faith seeks comfort in close contact with Christ. Thus God comes to us, clothing himself in human form. The history of all God's dealings with man is the record of an approach nearer until "the Word was made flesh and dwelt among us."

It is impossible to stand in a close outward relation to Christ and yet not come into a saving contact with him. Among the multitude that crowded around him and pressed upon him, there was only one that touched him. All men who have heard Christ, stand in some way related to him. Men may live in what we call a Christian land, and Christian influences may play around them, and yet not be united to Christ. Men may give their assent to the truths of Christianity and yet have no faith. A mere assent to the truth will not save us. Devils believe and tremble. It is possible even to profess the religion of Christ and yet not be one of his genuine disciples.

Faith with all its imperfection is accepted by Christ. The woman felt a change from the touch of Christ. Whenever a saving contact with Christ has been obtained, it should be published and will be enjoyed. Jesus inquired of the woman, "Who touched me?" She had, as she thought, stolen the blessing unobserved and Christ arrests her and makes her confess. He will not only have his power magnified in her cure but his grace magnified in her comfort. Christianity requires not only the believing with the heart but also the confession with the mouth. "Daughter be of good comfort." "Go in peace," or, literally, "enter into peace."

She feared being chided for coming clandestinely, but is encouraged. Believing women are Christ's daughters. The saints' consolation is founded in their adoption.

He is now passing by. Touch him by faith, and you will be healed. "Him

that cometh, he will in no wise cast out."

"I'll go to Jesus though my sin
"Like mountains round me close;
"I know his courts, I'll enter in
"Whatever may oppose.

"Perhaps he will admit my plea,
"Perhaps will hear my prayer,
"But if I perish I will pray;
"And perish only there."
Granite City, Ill.

THE SERMON'S GOAL.

The sermon that is after a soul is, like the Master, "filled with compassion." It will have in it what was in Christ's eyes when he looked on Peter with the surges and denials scarce off that poor disciple's lips. It will have in it what was in Christ's voice when he stood weeping over Jerusalem, and said: "How oft would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not." The severest rebuke will get its chief severity from this deep undertone of divine compassion. Whether it be warning or entreaty, command or invitation, the terrors of the law or the forgiveness of the gospel, the pathos of a suffering and beseeching and pursuing love will bathe it all, and make it clear that if the sermon does not bring the prodigal home, it will be because he preferred to trample on his Father's heart and murder mercy. What are sermons to "the times," compared with sermons to the eternities? Sermons of instruction are indeed priceless. But the gospel is not simply food for saints. It is a cry of alarm. It is a word of rescue. It is a call to repentance. If sinners are not brought to Christ, how can they build up in Christ? Let it never be forgotten that souls are before us every Sabbath — sinful, unsaved, perishing, lost souls! Men of God "throw out the life-line!" — Herrick Johnson.

SELF CONQUEST.

Man was intended by God, his Creator, to rule himself and the material universe. That is a greater thing or achievement in God's sight than to be a crowned victor on the bloody battlefield, or a crowned hero, as an explorer, or a lauded discoverer of a new star, or a world-famous inventor, because the mastery over self affects not only man's entire life, and his destiny in the beyond, but may affect the spiritual and eternal well-being here and hereafter of multitudes of his fellow men. As the spiritual is higher than the material, so the conquest involved is of greater signification. Solomon says: "He that hath no rule over his own spirit is like a city that is broken down and without walls." The fact of it is, man must master himself, or he will be mastered. It is a question of bondage or of freedom, of servitude or of liberty. Man in his own strength is unequal for the conflict, but through grace divine he may and can conquer. For grace is more than a match for self and sin. The spirit in man uncurbed and uncontrolled is like a broken-down city, a city without walls, a defenseless situation. It is a condition of insecurity. No Oriental city anciently was considered safe without protecting walls; in fact, these were the city's defense. It was also a condition of exposure. The enemy might enter and capture it at most any moment. Even so, only in a higher and more realistic sense, this is true of him who has not conquered himself. Such a condition reveals mental and moral weakness. There is no strength of resistance from within. Internal enemies should all be eliminated, and man's whole moral strength arrayed and focused against the enemies from without.

Prayer is God's appointed way of obtaining the Holy Spirit.

MANY CALLED: FEW CHOSEN.

(By Professor James Stalker, D.D.)

The naturalness of this parable has been called in question. Would any human beings, it has been asked, if invited to a marriage, behave as "the remnant" are described in verse 6 as doing? or would any one behave as the king is represented, in verse 7, as doing toward those who declined an invitation? To these questions it may be replied that the behavior of men toward God is sometimes so different from their usual behavior toward one another that the unnaturalness is the very point of the parabolic representation. But, in the present case, the unnaturalness largely disappears if it is remembered that he who has issued the invitations is a king, the refusal of his invitations being, therefore, part of a policy of rebellion; and that this parable is quite distinct from the similar one in the fourteenth chapter of Luke. While our Lord frequently aims at beauty in his parables, here, it is obvious, his object is vigor; and, with a few bold strokes, he sets forth the situation of the Jewish people as it appeared to his prophetic eye at this crisis of his and its destinies.

The Excuses. — Great scriptural truths are shadowed forth in the consciousness of Jesus that he was the King's Son of this parable; that he was the Bridegroom, as he is called elsewhere in the Gospel; and that the gospel itself was so glad and joyful a thing as to deserve to be represented by a marriage-feast. The long preparation of the Old Testament is hinted at in the elaborate arrangements made by the king; and the consciousness of Jesus that he had come "in the fulness of time" is indicated by the announcement that the oxen and fatlings have been killed, and that all things are ready.

In the East it is not unusual to issue two invitations, the one general or preliminary, informing the recipient that he is to be one of the guests at the approaching banquet, and the other special and immediate, summoning the guests on the very day. But even this does not exhaust the liberality of the host in the parable; for there is a third invitation in verse 4. And this brings out the fact that God hath given his people line upon line, precept upon precept. Prophet succeeded prophet throughout the generations; and prophets were succeeded by apostles. "But they made light of it, and went their ways, one to his own farm, another to his merchandise." This brings out the preoccupations by which the fellow-countrymen of Jesus were kept back from attending to the divine call: some of them were deterred by the possession of property already acquired, their souls being lapped in the comforts of possession, while others were rendered careless toward divine things by the struggle to obtain possession of property, their thoughts being absorbed in the efforts of competition. These are the impediments of religion in every age; for it is not the characteristic of one race alone to be often called, and yet be unmoved by the invitations of divine love. Yet Jesus notes again, as in the foregoing parable, the special guilt of the Jewish race, which not only refused to obey the call of God, but slew the messengers who brought it.

The Opportunity of the Gentiles. — Sins of omission make little impression on unexercised consciences; but they may be the most heinous of sins in the eyes of the Judge. To forget God, to make light of the offer of the gospel, and to neglect Christ, may be said to be the habitual conduct of unawakened sinners; and these things they do without almost any remark or remorse; yet, at the great account, they will be called to render for them a heavy reckoning. The destruction of Jerusalem, which took place in the

year 70, only a generation after the death of Christ, was intended as a divine retribution and as a warning to all who know not the time of their visitation. Yet God was not mocked. Although the Son of God lost the allegiance of those whom Providence had prepared for his coming, yet he soon received the love and worship of a far vaster multitude; just as, in the parable, the marriage is furnished with guests, although those originally hidden have proved themselves unworthy. None of us are indispensable to God or to his Kingdom; if we do not obey his summons he will get others to occupy the vacant places and to do the work.

Universal, But Not Indiscriminate.—The episode of the man who had not on a wedding garment, though only a postscript to the parable, is the most deeply interesting part of the whole. Some have considered it out of place; but, at a point where the Great Teacher was forecasting the universality of the gospel, which was now about to be offered to all "both bad and good," it was by no means superfluous to throw out a caution that even this adopted was not indiscriminate. Jesus had to still the idea that to be a Jew, by itself, qualified for the kingdom; but he foresaw that a time might come when not to be a Jew, or when to be poor or to be busy, might be supposed to do the same thing, so if a man was asked why he had dared to appear without a wedding garment, he might have answered that he was too poor to buy one, unless it be true, as alleged, that at such banquets in the East that a vesture was provided for the guest. This is true at least as regards the gospel. What is this to the curious have been the answers of different teachers. But it is more in harmony with Christ's own teaching to understand by it the righteousness of the Kingdom of God.

Aberdeen, Scotland.
S. S. Lesson, September 11. The King's Marriage Feast. Matthew 22: 1-14. Commit verses 8, 9. Golden Text: Many are called, but few chosen.—Matthew 22: 14.

THE UNIQUENESS OF JESUS.

By Alan D. Campbell, D.D.

The personality of Jesus has kept our religion from falling into a helpless, lifeless institution. Though it has, time and again, degenerated into liturgical formalism or doctrinal intolerance, or a bigoted conception of truth; however, its balance has been restored, and a spiritual vigor given by a return to the grand personality of Jesus.

Human life needs the inspiration of a personality more than the intelligent understanding of a creed. So then our religion is far superior to any other that has been or is, because it is dominated by the sublime personality of Jesus. Hence let it always be our desire to get at a just comprehension of Him. This can be best done by seeing how different He was from other men in the relations and conditions of life.

Jesus led a quiet life before he began His ministry. Nothing unusual occurred even to hint at his future greatness. Then He is brought into the public notice. John the Baptist points to Him one day in the streets of Jerusalem and says: "Here is the Lamb of God that taketh away the sins of the world." Suddenly there is a stir and excitement that centre about Him. Men come and talk with Him and go away saying: "We have found the Messiah." Soon He has about Him a band of disciples who believe in His mission and are sure that He is really sent of God as a world-redeemer.

Hence our curiosity is aroused. How will the man act? To use every day terms, is He so level headed as to understand the condition? Surely here are all the elements for the making of a tragedy or a comedy. Either there may be an undue appreciation of self-leading to extravagant assertion or claims that end in a heart-breaking failure, or the keen insight of the world will detect the discrepancy between the man and His claims, so that the ridicule of men paralyze further effort.

Here we see the uniqueness of

Jesus. Belief in His mission became ever stronger and the loyalty to His person increased. Calm, clear-sighted, never elated and never despondent, He walked through all difficulties. Luke says, "Jesus increased in wisdom and stature and in favor with God and man." His enemies said, "We must do something or else this whole world will turn to Him." The centurion at the cross gave the world's verdict, "Certainly this was a righteous man."

Jesus well knew that He had a mission. It was definite and far-reaching. Its success depended on making men believe that he was the true Messiah. He was more than a reformer. He was a revolutionist. While He intended to keep the same conception of God as told in the Old Testament, yet he was going to make the Old Testament a closed book by affirming that its types, symbols and prophecies were realized in Him.

BLESSED ARE THE MEEK.

You should make a special point of asking God every morning to give you, before all else, that true spirit of meekness which he would have his children possess. You must also make a firm resolution to practice yourself in this virtue, especially in your intercourse with those persons to whom you chiefly owe it. You must make it your main object to conquer yourself in this matter; call it to mind a hundred times during the day commending your efforts to God. It seems to me that no more than this is needed in order to subject your soul entirely to his will, and then you will become more gentle day by day, trusting wholly in his goodness. You will be very happy, my dearest child, if you can do this, for God will dwell in your heart; and where he reigns all is peace. But if you should fail and commit some of your old faults, do not be disheartened, but rise up and go on again as though you had not fallen.—St. Francis De Sales.

THE GIRLS IN THE HOME SCHOOL.

There is no domestic science school superior to the home, when the latter is conducted wisely. Many mothers find the summer holiday an excellent opportunity to teach their girls the practical part of housework. The girls are not likely to feel burdened by a share in the daily routine, since it is a complete change from school books, and if the method adopted by one mother for varying the duty of each daughter weekly were followed, a slight element of novelty could be introduced as well.

This mother had three daughters of sixteen, thirteen and eleven, respectively. She wished each to be familiar with all the branches of household duty, and no one daughter to grow weary of any single branch.

So the various departments were parcelled out into three lots, each lot inscribed on a separate card, and each maiden provided with a card.

At the end of every week each daughter passed on her card to the next in order, and thus came into a slightly varying routine for a week.

The three departments consisted in the following items:—Card I: (1) Setting to rights own bedroom. (2) Helping with breakfast preparations. (3) Care of the dining room, pantry and kitchen daily, with a thorough cleaning weekly. Card II: (1) Helping with dinner preparations. (2) Helping to wash dinner and supper dishes. (3) Care of parlor, hall, stairs and library daily, with a thorough weekly cleaning. Card III: (1) Helping with supper and (2) with washing dinner and supper dishes. (3) Care of upper hall and bathroom daily, and cleaning these, with the bedrooms, once a week.

Christ is as willing to give his strength that sin may be overcome as he was to give his life that it might be pardoned. Out of this fact should spring a great shame as we look at the past, and a great hope as we look to the future.

The word of God hid in the heart will keep the life pure.

PROUD—OF WHAT.

By Robert E. Speers.

Cite other passages about pride.

How may we check pride in ourselves? What effect has pride on our character?

The last thing in which we can be justified is pride. What have we to be proud of? "Merit" thought Martin Luther, as Mr. Froude writes in his essay on Erasmus and Luther. "What merit can there be in such a poor calf as man? The better a man is—the more clearly he sees how little he is good for, the greater mockery it seems to attribute to him the notion of having deserved reward.

"Miserable creatures that we are!" he said; "we earn our bread in sin. Till we are seven years old we do nothing but eat and drink and sleep and play; from seven to twenty-one we study four hours a day, the rest of it we run about and amuse ourselves; then we work till fifty, and then grow again to be children. We sleep half our lives; we give God a tenth of our time; and yet we think that with our good works we can merit heaven. What have I been doing to-day? I have talked for two hours; I have been at meals three hours; I have been idle four hours! Ah, enter not into judgment with thy servant, O Lord!"

"A perpetual struggle! For ever to be falling, yet to rise again and stumble forward with eyes turned to heaven—this was the best which would ever come of man. It was accepted in its imperfection by the infinite grace of God, who pities mortal weakness, and accepts our intention for the deed—who, when there is a sincere desire to serve him, overlooks the shortcomings of infirmity."

This is the truth of things, as we recognize the minute we really know ourselves and estimate our true value. If we feel pride it is because we have a wrong sense of proportion and do not realize how small and poor we are.

What ground for pride is there in possession? Someone else really did the work of creating what we possess. All excess of our possession means that someone else is in want because we have more than our share. We may say that it is not our fault. It is the fault of imperfect economic conditions. Well, then, what pride ought we to feel in the unhappy conditions which limit us and impoverish others?

What ground for pride is there in abilities? Did we create ourselves? All that we are we were made. If we have improved our capacities and made attainments, other people have been the agents by which the improvement was effected. Others made a way before us on which we have followed. Any original contribution of ours is small at the best. There is no ground for pride in it.

Whenever we find pride in ourselves we ought to take it by the throat and deliberately humiliate it. It is an ugly thing and should be torn out of the soul. And one of the most evil things about it is that it is so deceptive. It holds its place without our realizing that it is there and that it is very unsightly to others, whatever we may think about it.

If we love praise, let us avoid it, not bidding for it, not listening to it. All boastfulness and self-advertisement is utterly repugnant to the Christian spirit. Let us keep clear of it, and laying aside all pride and boasting walk in humble, self-trustful love, seeking only to serve in unnoticed faithfulness.

DAILY BIBLE READINGS.

Mon.—Pride of possessions (Deut. 8: 13-17).

Tues.—Pride of attainment (Prov. 27: 2; Isa. 2: 11, 12; Rom. 1: 23).

Wed.—Pride of morality (Prov. 30: 12; Luke 18: 11-14).

Thur.—Truth kills pride (2 Cor. 10: 1-7).

Fri.—What is man? Psa. 8: 3, 4; 1 Cor. 4: 6, 7).

Sat.—The danger of pride (2 Cor. 12: 7-10).

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*AN IMPORTANT BOOK.

For a long time those who are interested in such matters have been waiting for this volume. At the first glance at the subject one might be tempted to think that the proper thing to do in issuing a commentary on the Bible would be to begin with the first book and go straight through, and that was certainly the case in the days when the whole thing was written by one man. But the time has gone by for any one man to publish a commentary on the whole Bible, at any rate a critical commentary. The general editor of the series selects men who are supposed to have some special knowledge of the book they undertake to do with. At one time it was expected the Dr. Cheyne would write the commentary on Genesis in this series, but when he became a special pleader for Jeremiah that was no longer advisable. Six years ago Dr. Skinner, who is now Principal of the Presbyterian College, Cambridge, was entrusted with this difficult and delicate task, and he has accomplished it in a highly satisfactory manner. We can now say that we have a critical commentary in English on Genesis which is worthy to rank with the best productions of German scholars on the same subject, which is saying a great deal. Recent commentaries on Genesis by Dr. Driver and others rest upon a basis of sound modern scholarship and deal to some extent with critical problems, but it is to the International Commentary that the English student must look for the latest results and a more thorough treatment of all such questions. Some of the volumes are disappointing and are in danger by Rev. Principal Skinner, D.D., in the International Critical of becoming mere storehouses of grammatical and lexicographical material which bewilder and baffle the average preacher, but Dr. Skinner has reached a high standard and his work is equal to the best in this series.

It is in connection with the questions that gather round the Book of Genesis where the traditional and critical views of the Bible stand furthest apart; here the fiercest battles have been fought and the sharpest discussions carried on. Now it looks as if the main results of modern criticism had gained acceptance among the leading Christian scholars. Such a book as this could not have been sent forth by the Principal of a Presbyterian college thirty years ago. The conclusions accepted in it are much more radical than those taught by Dr. Rob-

ertson Smith, though they are views which that distinguished professor would have looked upon as the logical outcome of the theories that he introduced. When anyone wishes to see what the present situation of the "Documentary Theory of the Pentateuch" is he may with full confidence consult Dr. Skinner's book. We cannot now enter into specific statements or detailed criticism of his treatment of the subject; sufficient for the present to say that we have here carefully sifted and clearly stated the results of the best scholarship regarding this remarkable book of scripture. It is of course entirely different from the "traditional view," but it is not now thrust upon us for the first time; it is the slow result of investigations and discussions extending over two hundred years, and as the vulgar phrase goes, it has come to stay. Every minister who claims to be an expositor of the Word should wrestle with such a book and try to get the real good out of it. Although it is a very learned book and much of it can only be fully used by those who know Greek, Latin, Hebrew, etc., yet there is very much in it that the intelligent layman can understand and appreciate. For the good of the Christian church it is to be hoped that our educated laymen will take more interest in these great questions so that there may not be a great gap between the special student and the average reader. In our handling of the Bible we must now have knowledge and intelligence as well as reverence and love.

SOME BEAUTIES OF RELIGION.

Nearly all of us can see the value and necessity of religion, but how few of us can appreciate its beauty. To multitudes it appears to be the opposite of beautiful. It is disagreeable, irksome, repulsive. Many of those who do not reject it altogether receive no comfort from it. So men regarded Jesus. He was the fairest among ten thousand, the one altogether lovely; yet when He came men saw no beauty in Him that they should desire Him. They derided Him, despised and rejected Him. They now treat His religion in a similar way.

The beauty of the religion of Christ is manifest in the character of the man who chooses it for his portion. It is an inner beauty. Beautiful thoughts, beautiful aspirations, beautiful hopes, beautiful virtues are here. It is the beauty of love. Human love is beautiful, more beautiful than the morning. Religion is love, sweeter than a mother's love. It is the love of God shed abroad in the heart by the Holy Ghost. It is the beauty of truth, the beauty of righteousness, the beauty of joy and peace. It is the beauty of symmetry. The Christian character is not one-sided. It is well-rounded, complete. Every virtue that can enter into the moral and spiritual constitution of a complete man is there. It is the beauty of poetry. It is not easy to tell exactly how it is that poetry is beautiful. Perhaps no one can explain the philosophy of the beauty of poetry, but the man who cannot feel the beauty of a fine poem is to be pitied. The Christian is one of God's poems. He has written His poetry in the skies and in the earth and sea. He is still writ-

ing poetry. There is no such poetry as that of a genuine Christian character. It is the beauty of life. Life is sweet; life is beautiful. In the spring of the year, when life is bursting forth from every tree, every shrub, and every plant, all nature is clothed with beauty. The Christian religion is not merely a creed, or a bundle of ceremonies, or a profession but a life. Let no one be content with a mere form of religion, for then he will never see its real beauty. As one can feel physical life throbbing through his nerves, so the Christian can feel spiritual life palpitating within. The most beautiful life of all is the life of God in the soul of man.

The beauty of religion is manifest in the good works of those who make it their choice. Inward beauty will come to the surface. Let no one imagine that he possesses the beauty of holiness in his heart when his outer life is marred by worldliness, selfishness, and wickedness. So soon as the seed of religion is planted in the heart it will begin to grow and blossom in works of mercy and charity and goodness.

Religion beautifies everything it touches. Like salt it imparts its flavor to everything with which it comes in contact. Like leaven it leavens the whole lump. It makes youth beautiful. Some think youth is beautiful in itself, and that its charms cannot be enhanced by religion. This is an error. We have seen many youths who were repulsive, because they had forgotten God. The glory of youth is its simple faith in the living God. Religion makes old age beautiful. It has been said that old age, the opposite of youth, is hopelessly ugly, and that there is no remedy for the wrinkles and decay of age. This also is an error. Old age without God and hope is, indeed, pitiable, but the hoary head is a crown of glory if it be found in the way of righteousness. Religion beautifies business. There is much in business life and business customs, as we see them, which is unlovely, all because God has been excluded. One may as well try to exclude God from his religion as from his business. Religion beautifies politics. Is it possible to make politics beautiful? Have we not been told that one must keep out of politics if he would escape contamination? But there are good men in politics, and they are doing a good work for the country and the cities. When politicians acknowledge the authority of God and serve Him in public life, politics will be as beautiful as religion.

Religion makes affliction beautiful. Our God giveth songs in the night. Some of the sweetest songs of the Church were written by men and women who were wading through deep sorrow, and the music is all the sweeter for the tremolo of a broken heart. Religion makes death beautiful. Death is loathsome, terrible. We shrink from it, and would abolish it if we could. Well, "Jesus Christ hath abolished death." We have heard singing in the room where the monster death had entered, and with joy fingers was feeling for the heartstrings of his victim. We have heard singing by the open grave. We have known dying men to look through the vale and catch a glimpse of the Holy City on the other shore. Then death lost all its terrors,

and instead of being loathsome and dreadful, it was the gate which opened out upon the happy scenes beyond the skies where the children of God are gathered home. "He will beautify the meek with salvation."

KNITTING THE RAVELED SLEEVE OF CARE.

In an article in Harper's Weekly on "How Important is Sleep?" William Hemingway declares: Everyone of us dwellers in cities is so perpetually engaged with something "more important" that we have whittled away our sleeping time to mere shreds and remnants of hours instead of the full allowance that nature demands and will punish us for failing to secure. In the country and in small towns, early to bed and a full eight or nine hours of rest is still the saving rule; but in our cities, from coast to coast, and from the St. Lawrence to Tampa, the practice of starving ourselves in the essential matter of sleep is the well-nigh universal habit.

Is it possible to obtain eight or nine hours sleep every night in the great and noisy city? Surely it is. The man or woman who pretends that this is impossible is either a victim of self-deception or a very rare invalid. Let us consider a few cases in New York, the biggest and noisiest in America. There are living in that city some half million or more of men who work as day laborers, mechanics, etc., and who sleep as soundly in tenements in the most congested districts as in the equally noisy outskirts of the city. Any case of neurasthenia or insomnia among them? Not to any great extent. Of course their hard manual labor gives them a fine appetite, and the good, honest fatigue resulting from a day of physical toil sends them swiftly into sleep that restores to them abounding vigor next day.

But these, it may be said, have not been exposed to the exhausting mental strain of the business or professional man. More fudge. Mental strain is the excuse, the stalking-horse, behind which lurk dissipation and sleep robbery. Take the army of policemen and firemen in New York, for example. Even the busiest man in Wall street or in the courts or counting-houses is under no greater mental strain than the policeman or fireman whose life may be sacrificed at any moment in the performance of duty. But the men in this municipal army although their hours for sleep are often most irregular, and the sleep itself is broken in upon by alarms, go calmly about their business in robust health and without a trace of insomnia.

And there is, too, the great army of successful men who keep themselves fit for the hardest and most trying mental effort by making sure of eight or nine hours' sleep every night in the year, and by finding time for physical exercise, if only three or four times a week, at some game which will not only amuse and refresh the mind, but will give heart, lungs and muscles plenty of work. You will find these men at play in the most luxurious or the humblest athletic clubs, or in the public gymnasiums, or in the tennis-courts, or along the bridle-paths in the parks. Many of the most eminent clergymen and judges keep fit by riding or playing golf. But no matter what form of physical exercise these leading citizens affect, they are all alike in one thing—

they make sure of about sixty hours of sleep every week.

No man can be great or successful or even tolerably decent unless he sleeps enough and with regularity. During the hours of sleep the heart-beats become about ten to the minute slower as well as less forceful, and that busy organ enjoys at least a partial rest from its incessant labours; that invisible but useful agent in the blood that floats away the broken-down tissue resulting from physical and mental effort is constantly engaged in carrying down all the waste products of the preceding day to the organs of elimination which rid the body of them. In one word, the ashes are disposed of and the engine is cleaned and oiled for its next day's work.

It is only during sleep that this process can be fully and properly carried out. Curtail the sleep, whether for purposes of study, work, play or dissipation, and the inevitable result is a slow poisoning of the individual by an accumulation of waste products. If the condition is not relieved the individual suffers loss of energy and his life is shortened. It is a curious thing that while deprivation of proper food quickly brings on warning pangs of hunger, deprivation of sleep—equally fatal in the end—gives warnings not nearly so sharp and emphatic. The duty we owe to ourselves is obvious, if we would really live—take eight or nine hours' sleep every night, always with an abundant and unflinching supply of fresh air.—The Interior.

The appointment of Rev. Dr. Fraser, of Toronto, to publish all the literature of the committee in the future, instead of Rev. Dr. McTavish, of Kingston, as formerly, was one of the important features of the business transacted at the meeting of the committee on Young People's work of the General Assembly of the Presbyterian Church in Canada in St. James' Square Presbyterian church. A committee was appointed to draft a suitable resolution on the occasion of the retirement of Rev. Dr. McTavish, who has faithfully served the committee as convener for the past ten years. Rev. Dr. Fraser was also chosen to edit a new book on Canadian problems for the use of Young People's Societies. The book will be issued before the end of the year.

The committee is making earnest efforts to formulate an aggressive policy for the enlistment of the young people and the development of their interests in the church. Their plan is threefold. They are first considering the possibility of making some adaptation of the Boy Scout Movement as an organization for boys in connection with the church. To this end a committee was appointed to draw up plans and prepare literature. Then the question of holding summer schools in different centres in the church was discussed, and finally the committee decided to co-operate with the Laymen's Missionary Movement in the presbytery campaigns throughout the fall and winter. The literary studies for the year were outlined, and an order of service was drawn up for the use of Young People's Societies on the first Sunday in February next, which will be celebrated as Young People's Day throughout the Presbyterian Church in Canada.

The committee has requested the presbyteries to give a clear deliverance of their wish about the assembly's remit in connection with the proposed amalgamation of the Young People's and Sabbath Schools Committee.

Roman Catholics are now more numerous than Protestants in all the old New England States; in New York, New Jersey, Michigan and Wisconsin, as well as in California and New Mexico. In the Eastern States the result is, of course, due to immigration; in New Mexico to the old Spanish or Mexican element, and in California to both the old Mexican element and to immigration.

The desirability of uniformity in the marriage laws of Canada is a subject that should be discussed by Protestants from one end of the country to the other. Resolutions should be passed demanding that any marriage between eligible parties shall be valid, notwithstanding the decrees of any church. A protest should be made against any denomination over-riding the civil law, or being permitted to exercise superiority over all the other denominations. All should be on an absolute equality. A marriage performed in Ontario in accordance with the laws of this Province, should not be annulled in Quebec, because due regard had not been had to the peculiar regulations of the Roman Church, which that province recognizes. A way should not be left open to libertines to betray innocent girls into a marriage which they and the church of which they are the proteges, will later denounce a mockery.

The number of boy burglars is greatly increasing. Part of these burglaries are due to moving-picture shows, part to the daily paper, part to the greater amount of information possessed by boys, and very much to the lack of home discipline and training, and of home punishment for misdemeanors. In the city a large portion of the foreigners have no homes in this sense, and the children of many foreign parents grow up without anything to correspond with our home restraints. Boys pick up ideas from the street, from companions, from the newspaper, and the moving-picture show, and there is really no restraining influence against crime. The increase is no more than would naturally be expected under these conditions. And yet one of the greatest dangers to the country is now from boy criminals. A boy has not the judgment or knowledge of the man. He may know a few things very well, just enough to get into crime, and not enough to show him its dangers and keep him out of it.

LOVEST THOU ME?

"Lovest thou Me?" It is the Master
Asks this question day by day;
Can we with the lips adore Him
While our actions answer, Nay?

"Lovest thou Me?" Then over yonder,
See them on the mountain steep;
Be for Me an under-shepherd;
If you love Me, "Feed My sheep."

"Lovest thou Me?" My lambs are scattered
O'er the plains, wild, wide and cold;
Is there none will turn them gently
Toward the warm and welcome fold?

"Lovest thou Me?" The world's bright dazle
Lures them to the slippery steep;
If you love Me, heed the message,
Hasten out and "Feed My sheep."

"Lovest thou Me?" Then when the morning
Dawns on heaven's eternal shore,
Enter, "Well done, blessed servant;
This thy home for evermore."

Experience may rob us of our illusions, but it leaves us our heritage of common sense, if we ever possessed such.—Arthur S. Hardy.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

Suggestions for next Christmas.

This is the time for the young woman spending these summer days in the country to prepare her Christmas present. At a great saving of money and the eyesight lavished upon needlework, many dainty gifts are easily procured on rambles through fields and forests.

Let me speak first of the much-prized rose jar. The rose petals may be procured until late in September. Two or three quarts of petals are sufficient for an ordinary sized jar. Spread them out on papers and sprinkle with salt. Shake them up every day or two, occasionally adding a little more salt. In six or seven weeks they will be thoroughly dried and ready to put into the jar with a little allspice, three or four cloves, and as many drops of attar of roses as you can afford. Jars may be procured at prices convenient to every purse.

If you are fortunate to be located near the resinous balsam trees, you can not do better than to make a pillow for some frail friend or for one who is subject to headaches. Cut only the young needles and those of paler green. You will need a bushel of them packed down to fill an eighteen-inch pillow when they are dried out. Lay on papers on a dry room, and after a few days you may fill your pillow. Be sure that there are no insects or stems among the needles. Do not try to embroider an elaborate cover. Save your eyes and cover with plain green material, expensive or inexpensive as you wish.

Another dainty pillow for an invalid is one filled with clover tops, white clover preferably, as that is the sweetest. These may be picked until frost comes, but the first and second crops are best. Dry like the rose leaves, but with less salt, and in the sun, as quickly as possible. Nothing is prettier for the outer covering than white muslin. Out of pink muslin cut in rustic lettering, "A message from the clover and the bees." Turn the edges neatly under and stitch on the machine. It may not be so pretty as the embroidered cover, but it looks more useful.

A characteristic pillow for the baby may be filled with milkweed pods. These are to be gathered late in August and September. Open the pods, cut off the seed, pull the floss apart, and dry it. The pillow is exceedingly light and fluffy if the floss is thoroughly dried. Embroider a few pink or blue polka-dots on the outer slip, or buy a muslin with printed dots.

For the elderly woman who cooks gather caraway seeds and dry. Cut off all stems, and be sure they harbor no insects when picked. Fill a glass jar which has a china cover and label. With a pint or quart of these nowadays rare spices inclose a recipe for the cookies, and if you are a good cook, add a dozen of the cookies carefully wrapped. This forms a unique and pleasing gift and souvenir of the country. Here is a recipe for seed cookies: Two cupsful of sugar, one cupful butter and lard, two eggs, one cupful sour milk or thin cream, one teaspoonful soda, two tablespoonfuls seeds, a pinch of salt, flour to roll soft.

In October gather beechnuts and spread them out in a dry place, not too near the fire. Beechnuts may be digested by invalids who can eat no other nut, and are always enjoyed by elderly people.

On some of your walks you will surely come across some sweet flag. Procure plenty of the root, slice it, and dry in sugar. This was a favorite breath perfume of our grandmothers; and a small quantity taken infrequently is good for the stomach. Put it up in Christmas confectionery boxes, or in a labelled glass jar with aluminum cover.

In the forest you will find all sorts of ferns. Often, if you select a small spiral-growing, silky variety, you will get a root that will grow well indoors and prove very hardy. A thrifty fern in a neat dish is appreciated by any housekeeper.

Take a walk through the wood lot to select the young fir trees you are going to send to those who usually buy one for the Christmas festivities.

For the popular and busy college girl all sorts of things that will help her out when it is her turn to give a spread will be gratefully received. A large percentage of the maple sugar first displayed in early spring is last year's sugar carefully kept over. A three-pound cake with a quantity of maple leaves in all the glory of their autumn coloring, ironed with resin, and a dozen place cards made with a pressed leaf outlined in spatterwork background, in which appropriate lines are daintily written, form pleasing materials for an evening with wax on snow. The ingenious girl can arrange a number of original and successful combinations similar to the above.

The old-fashioned butternut is hard to obtain in the city. A pound box of butternut cream candy will be enjoyed at your city friend's Christmas table.

Home-made preserves and pickles, which now bring the highest prices on the city markets, may be offered without hesitation to any housewife.

The Undoing of Towser.

J. A. McKee, in United Presbyterian. The presence of a black and tan dog at the morning service on a recent Sabbath in the First United Presbyterian Church of Butler set some of the older heads of the congregation to telling stories about the early history of the church and the much revered first pastor, Rev. Isaiah Niblock, D.D., who died in 1864, after a pastorate of forty-four years.

Dr. Niblock was a great lover of dogs, and in his latter days was the owner of two, a house dog of the terrier type and a majestic black and tan watchdog of the mastiff breed. Both dogs were much noted for their intelligence.

Towser, the mastiff, constituted himself the special guardian of the minister. When the venerable pastor went on his daily walks through the town and into the country, Towser went along. On Sabbath mornings he escorted his master to church, remained inside until the services were over, and then escorted him home again. He would walk at a respectful distance ahead of his master on the way to and from the church, and not even a chicken or a cat could distract his attention from the duties of the day, and Towser disliked cats, too. Towser appreciated the dignity of his position, and only once did he engage in unseemly conduct inside of the church.

The old brick church on the corner of East Jefferson and McKean Streets—the most pretentious edifice of its day in the town—was not more than half as large as the auditorium of the present church. The pulpit and pews occupied the same relative positions as they do now. The pews were the old-fashioned box affairs with high backs and a door in the end next the aisle. The gallery was furnished in the same manner, and a broad aisle crossed the main floor from east to west in front of the pulpit. Double doors at the ends of the aisle opened onto McKean Street at the west side, and at the east side into a vacant lot, now occupied by the parsonage. This lot was known as the calf pasture. During the hot days in the summer these doors were left open to ventilation.

Once inside of the church the demeanor of Towser was as respectful as any Christian. After his master had entered the pulpit, Towser would quietly walk up to the corner of the pulpit platform and there curl himself up for a snooze while the sermon lasted. The sight of the dog sleeping on the corner of the platform was so common that the youngsters of the congregation ceased to giggle at it, and if Towser had missed a Sabbath even the elders would have been visibly disturbed.

Nothing disturbed the serenity of

Towser on these occasions. If an unusual noise occurred in the congregation during the services, Towser would raise his head, gravely look over the congregation for the cause of the disturbance, and then relapse into slumber. There was never any outward manifestation of his inward thoughts—if he had any.

Even on a hot summer day, when the east and west doors were open, and Farmer Hoon's colt walked through the building to the calf pasture and back again, exploring the front pews with his nose as he went, while the pastor was preaching, Towser merely opened one eye and then shut it immediately. When the pastor did not stop preaching because of a fool colt browsing around and snuffing at the furniture, what was the use of Towser getting fussed up?

The downfall of Towser came unexpectedly. One Sabbath he was enjoying his accustomed sleep on the corner of the platform, and Dr. Niblock was preaching on a subject in which he was deeply interested. The minister grew eloquent, and under the enthusiasm of the moment brought his fist down with a terrific bang on the pulpit Bible. The noise woke up the sleepy heads of the congregation, and even Towser was startled out of his dreams. Here was something doing, and he was going to look on the side of his master as all hazards. Jumping to his feet he gave voice to his sentiments in two or three loud "bow-wow" that rang through the church above the voice of the minister. Then a sheepish expression stole over his face as he recognized the mistake he had made by "butting in," and with drooping head and tail Towser retired to the darkest corner of the platform and resumed his sleep.

The youngsters of the congregation giggled outright, while the elders made heroic efforts to suppress their smiles and at the same time administer the proper rebuke to their offspring. Some of the gray-haired members of the congregation to-day recall the incident with feelings of mingled pleasure and pain, for the parents of that day disciplined their olive branches at home in a way that the erring ones never failed to remember.

This affair caused the temporary banishment of Towser. The next Sabbath he was left at home, chained to his kennel. The pastor was well on in the second head of his sermon when a rattle and clanking of iron was heard, and through the open door trotted Towser, dragging ten feet of a chain after him. He looked not to the right or left, nor did he until he reached his accustomed place on the pulpit platform. Here he paused and gave an appealing look at his master. He seemed to get an assuring glance from the eye of the venerable minister, for he curled up and went to sleep.

Towser was never chained at home after that, and he continued going to church as long as his master preached. When Dr. Niblock retired from his pastoral duties on account of ill-health and old age, Towser ceased attending church, but he continued to be the special guardian of the daily walks of his master until the venerable minister died, which was not long after his retirement.

Like the story of Doctor MacClure's faithful horse, Towser did not long survive his master. Whether he died from grief or old age—for he was very old—no one will say. For weeks after the funeral he traversed the paths frequented by his master apparently searching for some one he could not find. He grew thin, and refused to eat. One morning a member of the old pastor's family went to the kennel to feed Towser. He called the dog by name and got no answer. Towser had been gathered unto his fathers.

A special effort on special occasions is a poor substitute for faithfulness in your ordinary work.

WATCHING THE TONGUE.

Keep a watch on your words, my children,
For words are wonderful things:
They are sweet like the bees' fresh honey—

Like bees they have terrible stings;
They can bless like the warm, glad sunshine,
And brighten the lonely life;
They can cut in the strife of anger—
Yes, cut like a two-edged knife.

Let them pass through your lips unchallenged
If their errand be true and kind—
If they come to support the weary,
To comfort and help the blind;
Should a bitter, revengeful spirit
Prompt the words, let them be unsaid;

They may flash through the mind like lightning,
Or fall on the heart like lead.

Keep them back, if they're cold and cruel,
Under bar and lock and seal;
The wounds they make, my children,
Are always slow to heal.

May Christ guard your lips, and ever,
From the time of your early utter,
May the words that you daily utter
Be the words of beautiful truth!

THE OWL AND THE BOY.

I am a barn owl, and so far as chickens are concerned, I never meddle with them. In fact, if a good fat pullet should come to me and ask to be eaten, I should bow my thanks and send her away. The fact that I am a barn owl and not a hooting woods owl ought to be known to every farmer's son, but some of them are too stupid to learn natural history.

Such a one came into the barn where I was stopping the other day. I had entered the place the night before and caught four fat mice and a big rat. After devouring them, I flew up to a roost on a big beam and went to sleep. When night came again, I was to go for more rats and mice, and if left alone for a week or so, I would clean the barn of vermin and make the farmer rejoice.

I was sound asleep and having a pleasant dream when the barn doors banged open and a boy about fifteen years old banged in. He went kicking things about and whistling as he kicked, and by-and-bye he happened to look up and saw me.

"Gee-whiz, but there's an owl!" he shouted at the top of his voice.

"Well, what of it?" I asked, as I looked down at him.

"But I've got to have your life!"

"Why?"

"Because you are a bird—because you are an owl."

"But I am a barn owl and live on rats and mice."

"That makes no difference," he said, and went on hunting for missiles to throw at me.

He did throw at me a couple of times, and then, as he was stooping over the third time, I flew for him and alighted on his head. I gave him a couple of sharp digs with my claws, and then fastened them into his cap and flew out of the door and away to another barn. I heard him shouting and calling, but I did not look back. I have his cap yet, and if I could write as well as some of the boys and girls that read this page, I should put the following advertisement in the papers:

"If the stupid boy that didn't know the difference between a barn owl and a chicken stealer will read up on natural history and beg my pardon besides, his cap will be left at his father's kitchen door the first dark night after this."

LEARNING TO SEE.

"I saw a blind man to-day going about begging. I'm glad I'm not blind. Aren't you, Uncle Jesse?"

"How do you know you are not blind?" asked his uncle.

"Cause I can see," replied Willie, laughing.

"Are you sure?"
"Deed I am," was the confident answer.

"I am certainly glad to hear it, for most people are a little blind."

"Most people? Why, I have seen only a few."

"There are different kind of blindness. Ones you can't see the use of going to school and learning; another you can't see why he must obey his father and mother; another cannot see that it is very wrong to lie and steal. So there are many who are blind to other things."

"I didn't mean that kind of blindness."

"That is the very worst sort. There are many people whose sight have been taken away who have learned to see themselves as sinners, and have come to Jesus and asked forgiveness. There are thousands of others whose eyes are good who do not see that they need a Saviour; and that is the worst kind of blindness."

"How are we to learn to see our sins?" asked Willie soberly.

"That is one of the very things that Jesus came to teach us. If we ask him to open our eyes, so that we can see our sins and weaknesses; and try real hard to obey Him, we shall learn to see more and more clearly."

"I'm going to ask the Lord to open my eyes, so that I can see everything that is good and everything that is bad."

"If you once learn to see all that, then your eyes will be indeed opened."

SLEEP, OH, SLEEP.

(By Ruth Hall Johnston.)

The baby birds nest in the tall elm tree,

The baby rabbits low in the wheat,
The baby fish in the wide blue sea,

But thou in thy mother's arms, my sweet,

So sleep—oh, sleep!

Oh, the soft wind sways the tall elm tree,

The soft wind ruffles the waving wheat,
The soft wind billows the wide blue sea,

But thy mother's arms rock thee, my sweet,

So sleep—oh, sleep!

God's love shields the nest in the tall elm tree,

God's love shields the home in the wheat,
And the little fish in the wide blue sea,

And thou in thy mother's arms, my sweet,

So sleep—oh, sleep!

WHAT WE CAN.

Who was that French boy that made his servant wake him every morning with the cry, "Rise, Monsieur le Comte, you have great things to do to-day!" The world has forgotten his name, and it is probable that he never did any great thing in it, but we may be sure that the call drove him every day to do many little good things for which the world was better and happier then, and which, no doubt, are working in it like leaven for good to this day.

Why should not each one of us waken every morning remembering that though the new day may give us no chance for splendid achievement—no line to carry to a sinking ship—no word to speak which shall uplift a nation—there will be plenty of chances in it before night to give to our neighbors fun, courage, or strength? We cannot, perhaps, write a poem like Keat's "Nightingale"; we cannot discover radium; but we can fill our windows with flowers to bid a cheerful good-morning to passers-by.

The old Puritan doctrine that piety meant self-torture and gloom is dying out among us. People of all sects are finding out that our Father has given us a beautiful home, and that he wishes us to rejoice in it and in him, and to help our neighbors to rejoice with us. Even Isaac Watts, far back in his

gloomy day, insisted that "Religion never was designed to make our pleasures less."

"But," argues some girl who has neither beauty, health, nor social position to give her influence, "what can I do to make the world better and happier?"

A woman living a few years ago in a miserable little village planted in front of her house a flower garden. When her neighbors crowded round to admire it she persuaded them to go and do likewise. She gave them seeds, she helped them to dig and weed, she kept up the work until they achieved success and were able to send flowers to the county fair. The poor-spirited women in other villages became wise in seeds and bulbs instead of scandalous gossip. The men, for shame, cleaned and drained the streets. The little woman is dead and forgotten, but her work will be a help to many generations.

An Elton boy, Quintin Hogz, appalled by the misery of mighty, dreadful London, got a barrel and a board, a couple of candles and some old books, and started a school at night, under London bridge. He had two wharf-rats as his first scholars. When he died, hundreds of thousands of poor men put a black band on their arms. They had been trained in the many polytechnic schools which had grown out of the barrel and boards—not only in Great Britain but in her colonies as well.

In short, we may be sure, when we waken each morning, that God has filled our hands with good seeds, which if we plant them will go on yielding fruit throughout the ages.

Whoever you are—wise or foolish, rich or poor—God sent you into his world, as he has sent every other human being, to help the men and women in it, to make them better and happier. If you don't do that, no matter what your powers may be, you are mere lumber, a worthless bit of the world's furniture. A Stradivarius, if it hangs dusty and dumb upon the wall, is not of as much real value as a kitchen poker which is used. Before you in your journey wait hundreds of human beings with whom you must have relations, whom you must either urge on or hinder on their way. It is your business to use your money, or beauty, or wit, or skill or whatever good thing God has given you, for their help. Why not begin every morning with the French boy's thought—"I have great things to do to-day."—Rebecca Harding Davis in St. Nicholas.

George Cruikshank's pencil gave a second life to the shadow scene in "Oliver Twist," where Noah Claypole, hidden behind a dark angle of the river-wall, listens to poor Nancy's confession to Rose Maylie and Mr. Brownlow. The presence of the spy meant death to Nancy, and vague fears assail her.

"I'll swear I saw 'coffin' written in every page of the book in large black letters—aye, and they carried one close to me, in the streets to-night."

"There is nothing unusual in that," said the gentleman. "They have passed me often."

"Real ones," rejoined the girl. "This was not."

Our fears are sometimes, as George Eliot says, "the big, ugly shadows of something very little and harmless," but it requires real courage and a firm consciousness of innocence to turn upon the shadows, as Garth, in "Ivanhoe," turned upon the outworn clerks of St. Nicholas, felling the stoutest with his good staff and wishing them all "a safer and an honest trade."—LORNA.

TO HELP OUT.

When there is a small allowance of fruit on hand and sponge cake and whipped cream are to be had cut the cake into slices, turn the fruit over it and surmount the whole with whipped cream. Strawberries and pineapple slices or mixed are delectable in this way.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

EASTERN ONTARIO.

Rev. Dr. McKenzie is a former minister of the First church, Brockville, and the call to Westport is gratifying to his many friends there.

The Rev. Mr. McLean gave an address on Sunday school work on Friday evening in St. Andrew's church, Apspton.

Rev. John Hay, B.D., of Renfrew, a native son of Lanark, who as an infant was baptized by Rev. Thomas Fraser, minister of St. Andrew's, was the officiating clergyman at the service.

Bro. Prof. Jordan, D.D., of Queen's University, Kingston, is in Vancouver lecturing at Westminster College. Since going west, he has preached at Banff, Victoria and in St. John's and St. Andrew's churches, Vancouver.

The Rev. A. B. McLeod, B.A., of Truro, N.S., occupied the pulpit of St. John's church, Cornwall, at both services on Sunday. On Sunday week the Rev. J. M. Nichol, of Wlarton, Ont., took the services.

Mr. Jas. W. Given, the popular choir leader and organist of Zion church, Carleton Place, has resigned to take a position in the new St. James church in London, Ont. Mr. Given has endeared himself to all classes since coming to Carleton Place, and his departure is deeply regretted.

Rev. Douglas McIntosh, M.A., Professor in Yale University, conducted the services in Knox church, Vankleek Hill, for Rev. C. A. Ferguson on Sabbath last. His discourses were highly appreciated by the large congregation present morning and evening.

At a largely attended meeting of the congregation of Knox church, Westport, last week, an invitation was extended Rev. W. A. McKenzie, of Hanabé, N.Y., to become minister of the church. The call which is unanimous will be sent to Mr. McKenzie immediately.

Impressive ceremonies marked the laying of the corner-stone of the new First Presbyterian Church of Montreal at the corner of Prince Arthur and Mance streets. The new church will unite the congregations of St. Gabriel's and Chalmers churches, the former one of the oldest Presbyterian churches in Canada, with a history running back to 1790. The stone was laid by Mr. J. H. Scott, and the chair occupied by the pastor, the Rev. M. A. Campbell. A number of leading citizens were present, and His Worship the Mayor addressed the assembly, as well as the Rev. Robert Campbell, Rev. G. Colborne Helme and a number of other clergymen of the district.

On Tuesday, St. Andrew's congregation, Lanark celebrated the fifteenth anniversary of the laying of the corner-stone of their church building. The present structure, a substantial stone building, is the third church erected on the same site by the early Scotch settlers of this community, and it is a splendid testimony to the faith and optimism of the fathers of those days. With some changes of interior arrangements, the edifice still furnishes a handsome and commodious church home. The ancient record of the event celebrated last week read as follows:

LANARK, 17th AUG. 1860.

"This day in the presence of a very large audience the cornerstone of the new stone Presbyterian Church was laid by Rev. Thos. Fraser with all due formality, and the following deposits made in a book hermetically sealed."

A church which can scarcely be surpassed in any rural district of Canada for beauty and completeness now stands at Demorestville, Prince Edward county, Ontario. Two years ago

it was decided to erect a new edifice rather than to repair the old building in which the people had worshipped for seventy-five years. Mr. Wellington Boulter, one of the elders, generously offered to duplicate every dollar contributed, and this proved a great stimulus to the congregation. The result was that this handsome and dignified place of worship was opened this summer with fitting ceremony. Among the gifts to the church are memorial windows to his parents, erected by Mr. Wellington Boulter, and one to the Rev. C. E. Gordon Smith, F.S.Sc., who died at Demorestville three years ago, by his widow, who now resides in Belleville. The latter window, which illustrates the Sermon on the Mount, was dedicated on Sunday, August 21st, by the present pastor, the Rev. Peter Nicol, who spoke in warm terms of the influence of Mr. Gordon Smith's life and work. The Rev. Mr. Sharpe, of Exeter, Ont., took part in the service, and the musical programme was exceedingly good, solos being sung by Mrs. Dr. Walker, of Riverside, California. Among those present were Mr. Gordonsmith's widow and eldest son and daughter, Mr. C. Gordonsmith of the Montreal "Witness," and Mrs. J. Charles Langston, also of Montreal.

TORONTO.

Rev. Geo. E. Ross, of Zion church, Charlottetown, P.E.I., took the services in St. James' Square church.

Rev. Wm. Patterson, D.D., formerly of Cook's church, preached at the reopening services in Elm street Methodist church on Sunday.

Rev. Mr. McCorkindale, of Edinburgh, preached in Rosedale church. Rev. D. Strachan will be in his own pulpit on the 2nd of September.

Rev. Prof. Bryce, D.D., LL.D., of Winnipeg, who was in the city in the interest of the memorial fund to the late Dr. Robertson, preached at St. Andrew's church, King street, in the morning, and in College street church in the evening.

WESTERN ONTARIO.

In the absence of Bro. Robert Stewart, B.A., who is away on his holidays, Rev. Mr. Freed of Fullerton took the service in Avonbank on Sunday afternoon and Rev. Mr. Swann will preach on Sunday.

Rev. J. Little, of Holstein, preached in Cedarville on Sunday afternoon, Mr. Davey preaching in Holstein.

Rev. David Smith is holding cottage prayer meeting every Wednesday evening in Conn.

Rev. Mr. Armstrong, of Toronto, conducted the services in Preston on Sunday in the absence of the Rev. J. R. Johnston, B.A., who is away on his holidays.

Rev. Walter Nichol, M.A., of St. Mary's, returned this week from his old home at Priceville.

Rev. John McGillvray of Picton, who has been taking Rev. D. M. Morden's duties at First church, St. Mary's during the holidays, returned home on Tuesday.

Rev. J. B. Mullen, of Elora, preached in Bellwood on Sunday.

Rev. R. A. Cranston, B.A., Palmerston, has returned from his holidays which he spent at Dwight, Muskoka, and Caledon East. He occupied his pulpit in Knox church on Sunday with renewed vigor.

Rev. Dr. Dickie, of Chatham, after a six weeks' vacation, has returned to the city and conducted services in the First church on Sunday.

Rev. W. L. McIntosh, B.D., of Elora, occupied the Collingwood pulpit Sunday.

The Rev. E. D. McLaren, Secretary of the Home Mission Committee, who has been away in the old country for the past two months, arrived home on Saturday. The object of his visit was to obtain a number of suitable young men for mission work in western Canada, and he has been successful in enlisting the services of a good number of men of the right sort.

At a meeting of the congregation of St. George's Church, London Junction at which the Rev. Walter Moffat presided, a unanimous call was warmly extended to the Rev. John Lindsay, of Kintore. Rev. Mr. Lindsay, was offered a salary of \$900 a year, with four weeks' vacation, and a manse.

Rev. P. M. McDonald, pastor of Cowan Avenue Presbyterian Church, Toronto, has refused the call of St. James Presbyterian Church, Dartmouth, N.S.

The Presbytery of London will meet in First Church, London, on Tuesday, 6th September, at 10.30 a.m.

The congregation of Melville church, Scarborough, have called Rev. H. D. Cameron.

Rev. Neil McPherson, D.D., who has been spending the summer in the northern woods, and who now is pastor of the oldest church in Springfield, Mass., was in Hamilton last week, renewing old acquaintances. He preached in St. Paul's church on Sunday.

The charge of Orwald, which is composed of three congregations, Viola Dale, Ellenville and Orwald, and situated along the new line of the C. N. R., which runs north of Hamiota, is in need of a minister this fall. A new manse is being built at Viola Dale, and \$1,000 and a manse is offered. Applications should be sent to Rev. G. H. Crozier, Hamiota, who is moderator.

Rev. J. A. Cranston, late of Collingwood, was inducted into the pastorate of St. Andrew's church, Fort William, on Tuesday evening, August 16th. Rev. D. A. Macdonald, of West Fort, conducted the service, and inducted the new minister. The charge to the pastorate was given by the Rev. S. C. Murray, D.D., of Port Arthur, and that to the congregation by Rev. Robert Aylward, of Fort Francis. There was a large congregation present and Mr. Cranston commences his ministry in Fort William under very auspicious circumstances. At the close of the service there was a reception for Mr. and Mrs. Cranston, in the lecture hall of the church.

Rev. R. M. Phalen, B. A., of Horning's Mills, in the Presbytery of Orangeville, has been extended a unanimous call by the united charges of Markdale and Berley churches, rendered vacant by the removal of Rev. Alex. Shepherd.

Rev. Dr. Rose, of St. Andrew's church, London, delivered his popular lecture on "Scottish Life and Character," in Bethel church, Proof Line, on Monday evening, under the auspices of the Women's Foreign Missionary Society.

Rev. Dr. McLean of Avonmore, conducted the services on Sunday at Dalhousie Mills and Cote St. George.

Rev. A. Robertson, Plantagenet, exchanged pulpits with Rev. Mr. McFarlane at Fournier on Sabbath last.

The Rev. Dr. McPhail, Kirk Hill, who has been away on his holidays, occupied his pulpit Sabbath morning, and preached in Dalkeith in the evening.

On Sunday the Rev. J. L. Gordon, of Winnipeg, who has so acceptably filled the pulpit of the Crescent St. church, Montreal, preached his last sermons prior to leaving this city.

Rev. R. M. Phalen, B.A., of Horning's Mills, in the Presbytery of Orangeville, has been extended a unanimous call by the united charges of Markdale and Berley churches, rendered vacant by the removal of Rev. Alex. Shepherd.

Rev. T. J. Thompson, M.A., of Stratford, preached on Sunday in Collingwood.

The Rev. H. A. Berlis, of Victoria Harbour, preached Sunday at both services in Orillia. The Rev. F. Dredge, Mr. MacGregor's assistant, took the services at Victoria Harbour.

An evangelistic campaign, conducted by the Board of Moral and Social Reform and Evangelism of the Presbyterian Church, was opened in various centres in the district of Algoma last week. A number of clergymen and well known sinners left Toronto for the North to commence the work.

They are stationed as follows:—Thessalon, Rev. Dr. William Patterson, formerly of Cooke's Presbyterian Church, and Mr. W. W. Weaver; MacLennan, Rev. James Buchanan and Mr. R. McCombe Brown; Bar River, Rev. James Binnie and Mr. R. C. Symmers; Richard's Landing, St. Joseph's Island, Rev. S. T. Martin and Mr. G. E. Knight; Gore Bay, Manitoulin Island, Rev. N. D. Keith and Mr. T. A. Woods; Providence Bay, Manitoulin Island, Rev. J. R. Bell; Sellwood, Rev. F. O. Nichol and Mr. T. H. Nichol.

Three weeks will be spent at these points, and another three weeks in Eastern Algoma, including Sudbury. The whole campaign will be under the supervision of Rev. F. A. Robinson, of the Board of Moral and Social Reform.

It is said the position of secretary of the Dominion Lord's Day Alliance, made vacant by the appointment of T. Albert Moore as successor to Rev. Dr. Chown, as secretary of the Social and Moral Reform League, will be filled by the appointment of Rev. W. G. Hanna, present secretary of the Ontario branch of the Alliance.

Rev. J. M. Miller, White Lake, and family have returned from their outing at Norway Bay.

The Rev. E. H. Brandt and family, have returned to Pointe aux Trembles from Cacouna, where they have been for the past month.

Rev. John Hay, B.D., of St. Andrew's church, Renfrew, is spending his holidays with his family at Norway Bay. His pulpit was occupied by Rev. George A. Brown, B.D., of Campbellford the two last Sundays.

Rev. Neil D. Keith, B.D., will shortly leave Prescott, to take charge of the new Ladies' College at Red Deer; the college will be controlled by the Synod of Alberta. The city of Red Deer has given a free site of twenty acres for the college.

The executive of the Augmentation Committee (Western Section) will meet in the Confederation Life Building, Toronto, on Thursday, September 28th, at 9 o'clock a.m. Presbytery conveners should send quarterly claims and other communications to the secretary, Rev. W. H. Edmison, Kincardine, Ont., one week prior to the date of meeting.

Rev. R. MacKay of Glangary Co. preached in Knox church on Sunday week and Rev. R. Stewart of Motherton, Ont., occupied Knox pulpit last Sabbath.

Rev. Mr. McVicar of Jarratt preached in the Central church, Mitchell Square, on Sunday morning.

Rev. Mr. Atkinson, of Warkworth, occupied the pulpit of the Woodville church Sunday.

Rev. Andrew Allan, of Glasgow, who has been supplying for Rev. Dr. Martin, in Zion church, Brantford, for four months, has accepted a call to St. Andrew's, left vacant by the translation of Rev. F. J. Maxwell to Toronto. His induction will take place at the regular meeting of the Paris Presbytery, in Brantford, on Tuesday, September the 13th. The congregation is to be congratulated on securing a minister of the eminent qualities Mr. Allan possesses. He is an attractive and powerful preacher, and evangelistic experience, having visited South Africa, Australia, America and Can-

ada on evangelistic work.

Rev. George E. Ross, B.D., of Zion church, Chacottetown, Prince Edward Island, preached in St. James' Square church, Toronto, to large and appreciative audiences. Rev. Mr. Ross, at the morning service, expressed his gratification at the hearty welcome he had received on this, his first visit, to Toronto. Principal Gandler of Knox College, a former pastor of St. James' Square church, was present.

Mr. Ross's morning sermon was based on Habakkuk, 2, 4: "The just shall live by his faith." He referred to Habakkuk as one of God's great men. The struggle with the great problem of how to reconcile the overruling providence of God, and the plain, hard facts of everyday life, and his successful emergence from the struggle, were used by Mr. Ross to point a lesson to his hearers. "He shows us his attitude," said Mr. Ross, with reference to Habakkuk, "so that we, like he, may face the problem. He gives us a splendid example of one who wrestled through the darkness of doubt to the sunlight of faith."

The problem, the attitude, and the solution were the phrases of Habakkuk's trial of faith, which the minister emphasized. He dwelt particularly on Habakkuk's steadfastness, and he enlarged the text to read: "The just shall live by his faith and his steadfastness."

The new Presbyterian church at Mount Pleasant, in the Presbytery of Paris, was reopened on August 14, Rev. A. Allan, late of Scotland, conducted the morning service, and Rev. D. T. McClintock, late of Grand Valley, the evening service. At both services the building was full, and the services were very much enjoyed. The people and their minister, Rev. G. S. Scott, are justly proud of the beautiful house in which they worship. The painting and decorating was done by Mr. Patterson, of Toronto, representing the Alabastine Decorating Co., and is of a high order.

Continued from Page 7.

The Uniqueness of Jesus.

So His mission was difficult. Men gladly listened to Him and readily followed Him as they saw His miraculous power, but when He stated the nature of His mission they left Him at once and only the disciples remained. Uncertain whether they would stay, He asked, "Will ye also go away?" He constantly met with such reverses. The priests understood His mission and hated Him. The people were with Him or against Him according to the caprice of the moment. At no time could Jesus really say that He was sure His influence was permanent.

Men who throw their whole soul into a movement have many a heart-ache. To be hated, to see but little progress made, to keenly discern the fickleness of the crowd and to know that your immediate followers do not entirely agree with you makes the heart sick. Men weary over the task. Their courage fails. They reach that mental state described by the poet: "Backward, turn backward, O, tide of the years;

I am so weary of toil and of tears,
Toil without recompense, tears that are vain;

Take them and give me my boyhood again.
I am so weary of dust and decay;
Weary of flinging my soul-wealth away;

Weary of sowing for others to reap;
Rock me to sleep, mother; rock me to sleep."

Never do we find Jesus manifesting such a spirit. He knew that His Mission would be a blessing. He had His work to do and He went on cheerfully doing it. Truly we can glorify the grandeur of this Man of Sorrows, sublime in His loneliness, working out the salvation of men, never weary, never pessimistic, but ever happy because He was conscious of being the world's redeemer.—N.Y. Christian Intelligencer.

FIRST CHINESE PRESBYTERY.

Rev. R. A. Mitchell, who addressed the congregation of Westminster church, Toronto, Sunday morning, described some of the advances made by the Presbyterians in missionary work amongst the people of Honan, China, where he has been stationed for the past 15 years. He returned to Toronto, on furlough, only last week. In the province of Honan, the first Chinese Presbytery was organized last fall. There were as yet no ordained Chinese ministers, but there were 17 elders, and with the 17 foreign missionaries, the two nationalities were equally represented. Mr. Mitchell hoped to see a number of Chinese evangelists, who were now studying in the summer theological school and the Normal school, ordained in the near future so that the Chinese would be given a majority in their own Presbytery.

The summer school that was conducted annually was expected to grow into a full-fledged seminary within a few years, possibly an interdenominational one. Negotiations with the Anglicans along that line had already been commenced. At present there were three boys' boarding schools and two for girls. In addition there was a high school, and the normal school mentioned before. Mr. Mitchell had been in the charge of the last two institutions for about two years.

There was a hospital, a dispensary, and since Mr. Mitchell went out, thirteen fine sanitary houses had been built for the missionaries, to replace the four squalid Chinese huts formerly occupied by them. The little old church had been abandoned and thanks to the generosity of the Rosedale Presbyterian church, Toronto, a fine new building had been erected. The money for this purpose was contributed before the Rosedale congregation had a church of its own.

Other ways in which progress of a conspicuous character had been made was in the native evangelism. The Chinese, as soon as they were converted, went straight to work to convert others and instances were given where 100 people in a single small community would be brought into the membership of the church by the energies of one man. Christmas day and the fifteen days of rest which take the place of our Sundays were often spent in touring the country in evangelistic parties. Mr. Mitchell did not fail to mention the greatly increased interest taken in missions by the people at home as evidenced by their much more generous financial support of the foreign work.

A PASTOR HONORED.

The people of Avonmore, Ont., held a public reception in honor of Rev. S. D. MacPhee, their pastor, and his wife, on the occasion of their return from a holiday trip to the Maritime provinces. W. J. McCart, Esq., M.P.P., ably presided. J. H. West, Esq., read a well-written address of appreciation to Mr. and Mrs. MacPhee, and D. D. McIntyre, Esq., presented them with a purse containing \$233. Appreciative speeches were made by Messrs. A. O. Miller, D. D. McIntyre and others. The choir rendered appropriate music. A duet by Mr. Chas. H. Nesbitt and Miss Beattie M. McRae and a solo by Mr. Wm. J. Grant were highly appreciated. Mr. MacPhee feelingly thanked the people for their kind words of appreciation and gratefully accepted their liberal gift as a tangible expression of their goodwill.

Many persons in our churches are hungry as to the soul. They are anæmic in the Spirit. They are fed upon sentiment and not on faith. They have hectic energy—and leanness of soul.

Die when I may, I want it said by those who knew me best, that I have plucked a thistle and planted a flower where I thought a flower would grow.—Abraham Lincoln.

HEALTH AND HOME HINTS.

Always put a cauliflower in cold water so as to draw out any insects. If salt is added to the water it kills the insects and they are left in the vegetables.

When buying nutmegs choose small ones in preference to large ones, as they have a nicer flavor. To test the quality prick them with a needle. If they are good the oil will instantly spread round the puncture.

To clean a porcelain kettle fill it half full with hot water and put in a tablespoonful of powdered borax; let it boil. If this does not remove all the stains scour with a cloth rubbed with soap and borax.

When making puddings always beat the yolks and whites of eggs separately and use the whites as the last ingredient. When tin molds are used for boiling and steaming puddings, remember to grease the covers of the mold as well as the mold itself with butter. In order to get the pudding to come easily from the mold plunge the latter in cold water for a moment.

WAYS OF SERVING PEACHES.

If one uses raw fruit for breakfast, it is often almost necessary to cook the fruits of the season for serving at other meals to make a variety in the menu. Every housekeeper knows, too, that a slight change in preparation is sufficient, generally, to constitute a new dish. Therefore, although most people will agree that our delightful Canadian peaches are most delicious when in their natural state, a few recipes for the purpose of varying the household meals may not be out of order.

Baked peaches are very simple, but delicious as a sweet course at luncheon or dinner. Peel, cut in halves, and remove the stones from the peaches. Place in baking pan and fill each cavity with sugar, a tiny lump of butter, a few drops of lemon juice, and a little nutmeg. After cooking twenty minutes serve on circular pieces of buttered toast.

Peach canapés are very convenient for making with a chafing dish. Saute rounds of sponge cake in butter until lightly browned. The peaches, in halves, slightly stewed previously, are sprinkled with powdered sugar, lemon juice and nutmeg, then heated in the chafing dish with a tablespoon of butter, and served on the rounds of cake.

Peach custard.—Sections of stale cake and pared peaches are laid alternately in a glass dish and boiled over the whole. Chill and cover with meringue.

CUCUMBERS.

Now that cucumbers are getting much cheaper, and, incidentally, a trifle older they may be served in many appetizing ways. As a change from the simple vinegar dressing, French or mayonnaise, a white sauce well flavored with lemon juice or vinegar may be served moderately hot over the cucumber, which has been sliced in the ordinary way and chilled.

Another, a breakfast dish, may be evolved by frying moderately thick slices of the vegetable in the hot fat from the bacon. First dust with flour and then fry quickly. Do not allow slices to cook too much, as they become rather soft. Garnish the bacon with the fried cucumbers.

To serve as a substantial vegetable course peel one, two or three good-sized cucumbers; pour over boiling water and dash in considerable salt. Let boil briskly until tender, then drain, and split through centre, removing the seeds with silver spoon. Place in serving dish and pour over a white sauce. —Maria.

A celebrated physician says that, from a medical point of view, no young man who has sown his wild oats is anything but the worse for the sowing.

HOUSEWORK MADE EASY.

It is clearly every woman's duty when the days of summer are here to lighten her domestic labors as much as possible in order that she may enjoy the open air pleasures and so store up strength and health for the comparatively shut in winter days.

One piece house dresses of calico or lawn are nice because they are cool, easily laundered, do not fade and are always becoming.

To keep the house cool and clean in the easiest way we should have bare floors, small rugs which are easily shaken and simple muslin draperies. Many are using double sash curtains at windows for summer, and the effect is quite pretty. The lower curtains are fastened to the sash and so raise with the window, leaving the entire space for air to enter.

Heavyweight sheeting with wide hems all around make dainty bed-spreads. They are light and easily laundered.

The kitchen floor may be scrubbed with an ordinary scrub brush fastened to a mop stick, so that one need not get down on hands and knees. Surplus water can be taken up with cloth in another mop stick.

A wise housekeeper keeps a burner over the catch-all pan under the burners of the gas stove and changes it often. That's easier than scouring the pan.

On the sill she keeps a small pot of growing parsley, and she always has green on hand to flavor soup and to decorate the meat platter.

BOILED FISH.

If you always fry fish try boiling it for a change. Cut three pounds of fish into thin slices and sprinkle with salt. One quart of water, one-fourth whole pepper, one tablespoonful chopped onion, one tablespoonful chopped celery and one tablespoonful chopped carrot will be required. Clean fish and let it stand in salt for an hour. Put the vegetables in the water and boil until the water is well flavored, then add the fish and let it simmer until the fish leaves the bones. Place on a platter and serve with slices of lemon and parsley. A white sauce may be used if desired. Flavor the sauce strongly with onions.

CHOCOLATE CREAM DROPS.

After forming the cream into balls or cones lay them on oiled paper for a few hours to harden, then melt some chocolate in a double boiler. When melted and the creams are hard enough to handle, take one at a time on a toothpick or hairpin and stir it around in the melted chocolate until well coated and place on the oiled or wax paper to harden.

MAPLE ICE CREAM.

Make a custard of three pints of milk, one cupful of white sugar and the well beaten yolks of five eggs. Moisten half a pound of maple sugar and boil until it candies. Stir into the custard and when cool and ready to freeze add one pint of whipped cream and the beaten whites of the eggs.

"Let the GOLD DUST Twins do Your work"



GOLD DUST
WASHING POWDER "CLEANS EVERYTHING."

The N. K. FAIRBANK COMPANY
MONTREAL

HOW ONE WOMAN
REGAINED HEALTH

Utterly Helpless, and Friends Did Not Expect Her to Get Better.

Pink Pills is due to the fact that they restored to active health and strength hundreds of people when all other treatment had failed to cure, and who had come to believe themselves hopeless, chronic invalids. The case of Mrs. Henry Britton, 1284 Alexander avenue, Winnipeg, Man., adds another striking proof to the truth of this assertion. Mr. Britton writes as follows concerning his wife's long illness and ultimate cure through the use of Dr. Williams' Pink Pills. "It is a simple thing to recommend Dr. Williams' Pink Pills and yet it is difficult to express fully one's heartfelt gratitude for such a marvelous remedy, as they have restored my wife to health and strength after the best efforts of the medical fraternity had failed. For years prior to our coming to Canada, and since that time up to about three years ago, my wife had been subject to severe illness from what the doctors said was chronic anaemia. She was utterly and entirely helpless, and so weak that she had to be lifted in and out of bed for weeks at a stretch. The trouble was aggravated by recurrent rheumatism and heart trouble. She had no appetite or strength for anything. I employed the medical attendance and nurses procurable. The doctor gave her tonics and ordered beef tea and wine. The tonics and medicine would relieve her for a time, and then she would slip back once more into the old state—bad worse if anything. Then we began giving her advertised remedies but all seemed of no avail. One evening while reading a newspaper I happened to see an advertisement of Dr. Williams' Pink Pills. It told the case of a young woman who had been a great sufferer from anaemia, and who testified to having been cured through the use of these Pills. The case seemed to describe very closely the symptoms of my wife and although I had pretty nearly lost all hope of her ever being well again, I decided to get a supply of the Pills and urged her to use them. My wife was thoroughly disheartened, and said she expected it was only another case of money thrown away. However, she began taking the Pills, and I thank God she did, for after she had used them for a time, she felt they were helping her. From then on her appetite came back, her color began to return, and she who had been looked upon as a helpless invalid began to take a new interest in life. She continued taking the Pills, and through them her health continued to improve, until at last we were able to see her heartily congratulate her upon her complete restoration to health. Some three years have since passed, and in that time she has never been bothered in the slightest degree with the old trouble. Her cure has astonished everyone who knew how ill she had been, and we acknowledged with heartfelt thanks our gratitude to Dr. Williams' Pink Pills which literally brought her back to health from the brink of the grave."

Dr. Williams' Pink Pills cure such cases as this in just one way—they actually make new blood, which fills the depleted veins and brings new strength to every nerve and every organ in the body. Nearly all the everyday ailments of life come from poor or watery blood, and it is because Dr. Williams' Pink Pills make new blood that they cure anaemia, indigestion, headaches, sideaches and backaches, rheumatism, neuralgia, general weakness and the ailments that growing girls and women do not like to talk about, even to their doctors. If you are weak, sick or ailing, no other medicine will cure you so quickly as Dr. Williams' Pink Pills. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams Medicine Co., Brockville, Ont.

WHITE STAR--DOMINION

Canadian Service
 - Royal Mail Steamers
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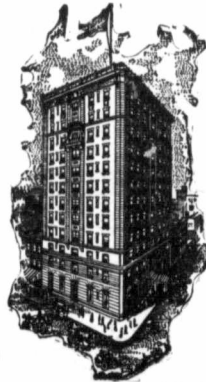
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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for construction of Pier at Brockville, Ont.," will be received at this office until 4.00 p.m., Wednesday, September 21, 1910, for the construction of a Pier at Brockville, Leeds County, Ont.

Plans, specification and form of contract can be seen and forms of tender obtained at this Department, at the office of J. G. Sing, Esq., District Engineer, Confederation Life Building, Toronto, Ont., and on application to the Postmaster at Brockville

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

Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, for the sum of one thousand dollars (\$1,000.00), which will be forfeited if the person tendering declines to enter into a contract when called upon to do so, or fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By order,
 R. C. DESROCHERS,
 Secretary.

Department of Public Works,
 Ottawa, September 2, 1910.

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

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And arrive at the following St
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3.50 a.m.	Fitch	5.47 p.m.
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12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 85 Sparks St., and Central Station. Phone 12 or 1180.

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b 4.00 p.m.; c 8.25 p.m.

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MAIL CONTRACT.

SEALED TENDERS addressed to the Postmaster General will be received at Ottawa until noon on Friday, 30th September, 1910, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, six times per week each way between Winchester and Osgoode Railway Station, from the Postmaster General's pleasure.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of tender may be obtained at the Post Office of Winchester, Osgoode Stn., and route offices, and at the office of the Post Office Inspector at Ottawa.

G. C. ANDERSON,
Superintendent.
Post Office Department, Mail
Service Branch, Ottawa, 17th Au-
gust, 1910.
30 M. C. B. 1,000-7-6-0.