

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA

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## HE WATCHES OVER ISRAEL

PALL MALL MAGAZINE.

*He watches over Israel—and sweeps  
The fullness of His mercy into one  
Great ocean of eternal deeps;  
No helm need I, no guide,  
When at my side  
Is set the Maker of a hundred suns.*

*He watches over Israel—nor sleeps;  
Lest I should stumble in the closing dark—  
Like some poor leper as he creeps,  
By rugged rut or notch.  
Without His watch,  
My faltering feet would never reach the mark.*

*He watches over Israel—and keeps  
The greatness of His mercy to the close;  
He slumbers not, nor sleeps.  
In all my little flight,  
By noon or night,  
I know that He will lead me to repose.*

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On June 2, 1909, at Geneva, Que., a daughter to Mr. and Mrs. Wm. J. Rodger.

In Uxbridge, on June 17, 1909, to Mr. and Mrs. W. H. Keller, a daughter.

## MARRIAGES.

The marriage was solemnized in Knox church, Winnipeg, between Lisgar Douglas Cooke, Phm.B., of Vancouver, and Mrs. Margaret Tudhope, formerly of Toronto, now of Vancouver, B.C., on June ninth, by the Rev. D. M. Solanadt.

In Ottawa, on June 16, 1909, John A. Stewart, Dunvegan, Glengarry, to Miss Edith Grant, of Ottawa.

At Cornwall, on June 16, 1909, by Rev. Dr. Harkness, Alex. Clarke, of Montreal, to Bertha, eldest daughter of J. T. Kirkpatrick, Cornwall.

In Kingston, Ont., on June 9, 1909, at the residence of the bride's father, by the Rev. Wm. Craig, Mabel Mara, daughter of G. A. Bateman, Kingston, to the Rev. Herbert T. Wallace, B.D., Ph.D., Queen's University.

On June 9, 1909, in Knox church, Calgary, by Dr. J. A. Clark, Jessie, daughter of T. H. McLaughlin, Gorrie, Ont., to Andrew M. Warwick, of Vegreville, Alta.

At Briarton Lodge, Cairnside, Que., the residence of the bride's father, on June 9, 1909, by the Rev. R. L. Ballantyne, assisted by the Rev. Geo. Whillans, Marlon, daughter of William Greig, to Mr. John Holmes, of Fertile Creek, Que.

At the home of her mother, Mrs. Hugh Rose, Elora, by the Rev. W. R. McIntosh, B.A., on June 16, 1909, Kate Gibson, eldest daughter of the late Rev. Hugh Rose, to Charles H. Hair, M.D., Cobalt, Ont.

At Knox church, Ayr, on June 16, by Rev. John Thomson, M.A., Frederick Starr Jarvis, jr., of Toronto, to Annie Waters, eldest daughter of Mrs. John Matheson, Ayr, Ont.

## DEATHS.

At Hamilton, on June 14, 1909, Dorothy Elinor Blain, relict of the late David Blain, in her 86th year.

On June 8, 1909, at his late residence, 286 Perth Avenue, Toronto, Robert G. Kennedy, in his 67th year.

At Mitchell Square, on June 12, 1909, Jane Robertson, beloved wife of the late Charles McArthur, aged 91 years, 8 months.

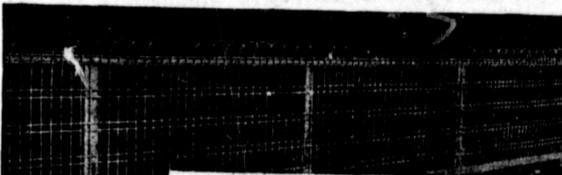
On June 7, 1909, at Severn Bridge, Ont., the Rev. R. V. McKibbin, aged 69 years. At St. Andrew's church, Westmount, Que., on May 29, 1909, by Rev. W. J. Clark, D.D., Melville W. Rossie to Margaret Agnes, only daughter of the late George Burns, both of London.

At the Presbyterian church, St. Martins, N.B., on June 9, 1909, by Rev. Donald Stewart, sr., Finch, Ont., father of the groom, assisted by Rev. J. H. A. Anderson of St. John's church (Presbyterian), St. John, N.B., brother-in-law of the bride, Rev. Donald Stewart, B.A., of Alexandria, Ont., to Miss Charlotte Louise, daughter of Mrs. Elizabeth Carson, of St. Martins, N.B.

At his residence in Glen Grove, Eglington, on June 17, John Kyles, B.A., barrister, in the 49th year of his age.

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## NOTE AND COMMENT

The Toronto News is right in saying: When the laymen take hold of a movement in real earnest it is bound to be a success. This is not a reflection upon the clergy. It is merely an acknowledgment of the fact that the laymen have the money.

Prof. John E. McPadyen, of Knox College, Toronto, is writing a commentary on the Corinthians and Galatians for Christian workers and students. He brings to the work special qualifications, owing to his studies in the Old Testament as the author of "Old Testament Criticism in the Christian Church," etc.

The question of mixed marriages, brought before the yearly meeting of the Friends has been referred to a committee for consideration until a year hence. The present rule is that the marriage of a Friend to a person not of that sect bars from membership in the meeting, and it is this rule that it is desired to change.

Commissioner Booth Hellberg, who some years ago married Miss Lucy Booth, Gen. Booth's youngest daughter, died in Berlin last week from heart failure. The commissioner was one of the first to join the Salvation Army after it began work in Sweden twenty-seven years ago. He was a graduate of Upsala University.

Pope Pius X. has just established in Rome a Biblical Institute or University, with the object of placing the study of the Bible on a thoroughly organized and scientific footing for the purpose of exegesis and polemics. The Pope is to nominate the president of the new institute, but to make his choice from a list of three submitted to him by the General of the Jesuits. One object of the institute is to make Rome a centre of Biblical research.

One of the most interesting features of Nonconformist activity at Cambridge, says the British Weekly, is the Welsh service which is held on Sunday afternoons during term for the benefit of the undergraduates who hail from Wales. The leading spirit of the movement is Mr. Richard Lloyd George, the eldest son of the Chancellor of the Exchequer, who is a student at Christ College, and who inherits all his father's passionate devotion for Nonconformity.

A boy is a precious trust and a tremendous responsibility. What is going to become of the boys? Everybody ought to be asking that question, and trying to supply some solution of it. The boys of today will be the men of tomorrow, and the girls of today will rule tomorrow's men. Wherefore let every one now carelessly concerning the boys and girls wake up and go to work to solve that greatest of all questions before the American people—how to save the youth of the land for Christ and the world.

Dr. William A. Briggs, of Laos, an interesting country little known to most Americans, says that "Buddhism is now a dead issue, save possibly in Boston. Some people seem to be trying to start a cult in this country, remarks the N. Y. Observer, but in far-away Laos Buddhism is on a rapid decline. Laos is a great country and deserves to be better known." The trouble with these half-baked American Buddhists is that they do not know that they are trying to resuscitate a corpse. But there is no end to the folly into which people who forsake the pure, searching Gospel of Jesus Christ will plunge.

Everybody admires the Bible, but the real question is, how many people are really making it the rule of their lives? The Bible is not a curiosity, it is a commandment; it is not a collection of pretty sentiments, it is a moral imperative. The Bible is a book which must be incorporated in one's daily conduct and appropriated inwardly into the texture of a man's character. No one really appreciates or honors the Scripture who cannot say from the heart and with truth:

"Holy Bible, Book divine,  
Precious treasure, thou art mine."

Three German meteorologists of Strasburg are engaged now in organizing a scientific expedition, to last six months, in Greenland. The special aim of this expedition is to take meteorological observations by means of a balloon, equipped with automatic registering apparatus. This apparatus belongs to the aeronautical observatory at Manzell, and it has been placed by Count Zeppelin at the service of the expedition. But other scientific investigations are also to be made, and especially with regard to the presence of coal, and these investigations will be followed with the closest interest by the German Natal authorities.

In the course of his address as retiring Moderator of the Irish Presbyterian Church, at the opening meeting of the Assembly, the Rev. Dr. McIlveen paid high compliment to Lord and Lady Aberdeen. In the discharge of his duties during the year he had, he said, frequently been brought into contact with the representative of the Sovereign in Ireland, from whom he had received the greatest consideration and kindness. Lord and Lady Aberdeen had shown every desire to promote the moral and material welfare of all classes of the people, and had willingly lent their aid to many undertakings in which members of that Church were particularly interested.

Goethe says: "It is easier to perceive error than to find truth, for the former lies on the surface and is easily seen, while the latter lies in the depths, where few are willing to search." This is delusive, says the Christian Advocate, because it does not apply universally. Many of the most dangerous delusions seem at first glance to be truth; the error lies in the depths where few are willing to search. That is the case with the spiritual side of Eddyism, many theories of the relations of the sexes, teachings of certain classes of Perfectionists, the patchwork of Millerism that frightened half the world, Russellism and his Millennial Dawn, Socialism, and Campbellism. Some of Goethe's fantastic theories seem true, and only clear penetration and prolonged thought can discern the error deep under a mass of rhetorical flowers.

The writer of the Epistle to the Romans, who very likely, if not certainly, was Paul, declared, in a passionate outpouring of his heart, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved!" Israel still, as in the days when that epistle was written, has a certain "zeal of God," but it is "not according to knowledge." The Jews refuse to submit themselves to God's righteousness, and that is their continual condemnation. They fail to see that it is not a question as to how they think Christ ought to have come, but a fact that He has come, of which historic Christianity is the incontrovertible proof. When the Hebrews humble themselves to receive salvation on God's terms, and accept Christ's imputed and inwrought righteousness, they will become indeed, as they are not now in the real sense, children of Abraham.

Mr. E. T. Cook, the Editor of Ruskin's works, addressing a meeting of the Ruskin Union at Whitelands College, referred to the influence of the Bible on Ruskin's writings, and the diligent study he made of the Scriptures. The number of Biblical references in Ruskin's works must, he said, be about 13,000, and Ruskin always quoted from memory. He (Mr. Cook) had discovered only one small slip in those references. In an allusion to David, Ruskin wrote of "the three smooth stones out of the brook" with which David went to meet Goliath. The number of stones which David chose was five, "but," added Mr. Cook, "the odd two are hardly worth throwing at Ruskin's memory."

Mrs. Humphrey Ward, advocating the formation of play centres for children in crowded districts, writes (in the "Windsor Magazine")—The saying that "Waterloo was won in the playing fields at Eton" has almost passed into a proverb in the language. Thinkers and workers cannot but see that England is approaching another, an industrial Waterloo, and her one chance of winning it is to turn out decent, honest working men and women; and it is in the hours out of school as much as in the school itself that the children from whom these men and women are to be bred must learn. These play centres make for the completion of the better educational system; they are the natural supplement of the work of the day schools.

Bishop Thicknesse, Archdeacon of Northampton, roundly denounces what he terms "the degradation of the Sabbath by people in society," in a recent address to his clergy. "What we have to deal with now," he said, "is the open disregard of the worship of the Almighty God by persons in the higher walks of life, their selfish profanities of the day of public worship by needless journeys, motor expeditions, dinner parties, and games, to the utter deprivation also of the Sunday rest and quiet needed by their ill-used servants and dependents. I know as a fact of a large fancy dress dinner party held on the first Sunday of Lent at a country house in the neighboring county, where so-called ladies shamelessly appeared dressed as men and so-called gentlemen dressed as women. I mention it with profound shame, sorrow and indignation. I am almost ready to disown the name 'gentlemen,' for men with more money than manners, with more pretence than pedigree, have brought it to this and dragged it in the mire of their corrupt habits."

In his address at the opening of a General Assembly of the Presbyterian Church of Ireland, the retiring Moderator, Rev. Dr. McIlveen, said it was very pleasant to observe the greatly increased desire for Union in all the Churches. The Churches of the Colonies, comparatively free from our historical embarrassments, had been taking a lead in the matter, and much progress had been made in Canada and Australia. The movement of this kind in which they in Ireland were specially interested was that which had taken place in Scotland. The union between the Free Church of Scotland and the United Presbyterian Church seemed to have given a great impetus to the movement in favor of a union between the Church of Scotland and the now United Free Church, and a strong desire had sprung up amongst the people on both sides to have all the Presbyterians of Scotland united in one great National Church. They in the Irish Church, intimate communion with them both, wished every success to the movement.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## A CLOSING NIGHT IN THE KOOTENAY CAMPAIGN.

By Rev. W. D. Reid, B.D.

It had been a hard and in some respects difficult campaign. The town was largely under the domination of foreigners and whiskey. The English-speaking people were cold and indifferent, so far as religion was concerned. The meetings had been held for three weeks with more or less success. The last evening had come. One of the missionaries had gone, and only one was left on the field. It was a dark, dull Sunday evening, and a strange sense of loneliness swept down upon the lone missionary as he trudged his way to the little church. He had prayed much about this last service, and after some difficulty had decided upon the subject of "Drifting" as the one from which he would give his last message to the careless people. As he ascended the platform the place was packed to the doors, and he noticed two or three of the noted atheists of the town in the audience. He led the audience in a short song service. But his heart felt so terribly heavy that he could hardly sing. He commenced his sermon, and at first some of the young men at the back tittered and talked and laughed. As he proceeded, however, a strange uplift came to the preacher, and as he realized that almost every man and woman before him had drifted, some more, some less, a strange yearning to see them one and all brought to Christ took hold of him. The Spirit of God was mightily present, and preacher and people seemed in a peculiar indescribable manner to be swept into the very presence of God.

After speaking for 40 minutes, the preacher suddenly stopped and asked "Any one who wants to decide for Christ, stand up." There was a strange commotion went on for a time, and soon all over the building one and another struggled to their feet. The meeting was dismissed, and those who had stood were spoken with, and the preacher at last found himself outside of the door. As he came out several people were talking in front of the door, where was a good strong electric light, a woman stepped up to the missionary and said, "Can I have a word with you, sir?" "Certainly," said the tired preacher, for he had spoken many times that day. A look of intense eagerness and earnestness was in her face. She said, "I felt I must tell you, sir, I have decided to be a Christian, and here is my decision card. I took it home the other night, and after much prayer I have signed it and decided for Christ. There is just one thing I am afraid about, and that is will Christ receive such a sinner as I am? I stabbed my own mother in England and came to this country to escape the stern hand of the law. Do you think there is mercy for me?" What a look of joy lit up her face when she was assured that there was pardon for even her.

No sooner had she left than a young man emerged from the darkness and in a subdued tone said to the missionary, "Could you spare me a few minutes, sir?" Upon being answered in the affirmative he began his story. "My name is Mac—, I came from Spokane and am on my way to Calgary. I stopped off here for a day, and having nothing to do tonight I drifted into church. I was religiously brought up and tonight as never before I have realized how far I have drifted." Stopping, and suddenly facing the preacher, he said with great emphasis, "It must stop, and by God's help it will stop tonight." Then he unfolded

a life of sin and iniquity that was appalling. A young woman was mixed up in the tangle. After telling the story he asked with great earnestness, "What is my duty in this matter?" Your duty is very plain, replied the missionary. Go on to Calgary, get your position, send for the young woman, make her your wife, and then together lead a Christian life. "I'll do it," said he, as he grasped the proffered hand, "and you will hear from me about it. My decision is made."

Scarcely had he gone when another young man came forward and said, "May I have a talk with you, sir?" "Certainly," said the missionary, wondering when it all was going to end. Then the young man told how he had been a soldier in India for ten years, had come to Canada to make his way, had secured a good job in Calgary and had succeeded well. He had a young lady in the old land, for whom he had prepared a home in the land of his adoption. In due time he sent the money over to bring her out to be his wife. On the way across the ocean the fickle young woman had become enamored of another young man and had married upon arriving. So terribly chagrined and disappointed was he, he continued, "that I at once resigned my position in Calgary and came down here into the Kootenays with the deliberate intention of going to the devil as fast as I could go. I have drifted very far, but tonight I see a new gleam of hope and I have made up my mind that from this moment there must be a change. Once I was a real earnest Christian, but I have drifted." There and then, under the light of the half full moon, we clasped hands in solemn pledge that from that time on he would serve God.

At that moment the eleven o'clock whistle sounded out, reverberating through the mountains, which meant that the shifts in the mines were changing, and the tired preacher wended his way home, realizing as never before what a wonderful message God has given man to proclaim, and what an amazing privilege is bestowed upon the preacher of the Gospel to be able to thus touch and lift men's lives.

Montreal, Que.

The Grand Trunk Railway System with their new organization in Europe have opened a fine suite of offices at 17-19 Cockspur Street, London, one of the best locations in the city. It is just opposite Pall Mall, and the majority of the traffic from Westminster and the west end of London passes through this thoroughfare to Piccadilly, Oxford street, and the commercial sections of the Metropolis. Canadians who visit London will find these offices complete in every way, and the Company are desirous of having all visitors from the Colonies make their headquarters in London their rendezvous, where they can have their mail addressed, make appointments and do their correspondence. This is an innovation of the transportation lines of the Colonies and no doubt will be taken advantage of my many overseas visitors to the Mother Country.

The year-book of the Congregational Union of Scotland has been published, and contains its usual full information on the work of the body. A considerable proportion of the churches have large memberships. In Aberdeen, Belmont church (Rev. H. A. Inglis) has 509; Trinity (Rev. J. Adam), 950; in Dundee ward chapel (Dr. K. C. Anderson), 817; in Dunfermline, Canmore street (Rev. A. Ritchie), 501; Augustine church, Edinburgh (Rev. Henry Parnaby), 433, which is still the largest membership in Edinburgh. Congregationalism is a power in Scotland with about 36,000 members and 206 ministers, of whom 173 are pastors.

## CHRIST'S GLORIOUS BODY.

(By Rev. Joseph Hamilton, Author of "The Spirit World," etc.)

Some years ago I had a friendly contest with a minister in regard to the glorious body of Christ. He was an able man, but I presume had not given much attention to this matter. At any rate he supposed that Christ wears now in Heaven the same fleshly body that he wore on earth. I can hardly think that any reader of the Dominion Presbyterian entertains such an idea. Yet possibly there may. It may not be out of place, therefore, to present the true idea in as few words as possible. Take the matter first from the view-point of Scripture; then from that of analogy.

First we have a Scripture reference to Christ's "glorious body" which seems to take for granted that it is no less than glorious. Then we have the assurance that we shall be changed into the same glorious image. Next we have the promise that "as we have become the image of the earthly, we shall also bear the image of the heavenly." Then we have the sublime description of John's vision of Christ in His glory. So radiant was the sight of Him that John fell at His feet as dead. We need not speculate here as to the mode of that vision of John. Whether it was an actual vision of the bodily eyes, or a series of pictures presented to the inner sight, we will not now discuss. The point is, that it was to all intents and purposes a real vision of the glory of the Lord.

Then we have the wonderful experience of Paul, when the ascended Christ veritably appeared to him. Christ's appearance then is described as being "above the brightness of the sun;" and it was noon day then. So glorious was the vision that Paul was smitten with blindness. Such is the appearance of the glorified Lord today.

And these visions of Paul and John are in line with Christ's earlier manifestation of Himself to certain of the old Prophets, notably Ezekiel and Daniel. That was before His stated incarnation. But I believe He had temporary, preincarnations, in which mental eyes were permitted to behold His glory, though perhaps in a modified degree. Christ was the Eternal Word, as so spoke to men in the ages past. So, both before and after His stated incarnation, men had such glimpses of His glorified body as mortal flesh could endure.

So much from the Scriptural point of view. Now take some considerations from analogy.

The fleshly body in which the Lord ascended from Mount Olivet could not live at any great distance above the surface of the earth. It would die from want of heat or want of air. But it was "changed" into the glorious body, and so fitted to dwell in the heavenly world.

This is entirely in line with the "change" that is to pass upon all living saints at the last day. They are simply to be transmuted by some species of divine chemistry which we cannot now understand, but are yet to experience.

That we cannot now understand that change is no argument that it will not occur. A caterpillar has no understanding of the mode by which it is transformed into a butterfly; but the transformation takes place. No more can we understand the mode of our final transformation; but the transformation will occur.

We have transformations here and now which may well increase our faith in our own. Witness, for instance, the transformation of water into steam. We have first the heavy inert body of water; then in a moment, if sufficient heat is applied, we have the volatile, invisible steam, quivering with energy. Or take the fire fly. This moment it is a puny insect; the next it is a radiant star. O yes; we see transmutation here and now that may well confirm our faith in our own by and by.

The main dignity of the human body is that it is a temple of the Holy Ghost. Inferior to that, but most glorious, is the dignity of this human flesh in that it contains now the potentiality of the glorious body. Yes, it contains all the potentiality now. Nothing is to be added to it. It is simply to be changed. This corruptible is to "put on" incorruption, and this mortal is to "put on" immortality.

#### VACATION TRIPS.

If ever there was a favorable opportunity to visit the Western States and the Pacific Coast, it will be this summer. The attractions there are as numerous, and the railroad fares as low as any reasonable person could expect.

Of course, the Alaska-Yukon Exposition, to be held at Seattle, Wash., from June 1st to October 16th, will be the main feature, and this has led a number of our large patriotic, social and benevolent bodies to hold their Annual Conventions in the West this year. The Grand Trunk Railway System is granting special low excursion rates which can be taken advantage of by the general public, as well as the members of the different organizations mentioned below, and it is for this purpose we wish to draw the attention of the public generally to the matter, as we know that a number of people who would like to arrange for a vacation trip to the Pacific Coast this summer have an idea that these special low rates are only intended for the delegates of the fraternal bodies. Such is not the case, however, as any one who wishes to make this trip can secure these rates on application to any of our agents, or by communicating with Mr. J. Quinlan, District Passenger Agent, Montreal.

The following are some of the organizations who will hold their annual convention in the West this year:—

National Association Women's Suffrage, Seattle, Wash., July 1 to 7, '09.

Epworth League, Seattle, Wash., July 7 to 12, '09.

I.O.O.F., Seattle, Wash., Sept. 20 to 25, '09.

National Irrigation Congress, Spokane, Wash., Aug. 9 to 14, '09.

Northern Baptist Assn., Portland, Ore., June 25 to July 2.

National Educational Assn., Denver, Col., July 3 to 9, '09.

Benevolent and Protective Order of Elks, Los Angeles, Cal., July 11 to 17.

National Encampment, G.A.R., Salt Lake City, Utah, Aug. 9 to 14.

Y.P.C. Union, Universalist Ch., Minneapolis, Minn., July 7 to 14.

Tickets will be issued by any of the regular routes going and returning, or going by one route, and returning by another—one way through California if desired. Part of the route may also be taken through the Great Lakes.

The Alaska-Yukon Exposition at Seattle, Wash., June 1st to October 16th, will, from all accounts, surpass anything in this line heretofore held in America.

Agents of the Grand Trunk Ry. System will be pleased to receive communications from passengers who intend visiting the Exposition, or from delegates attending the different conventions, and give full information as regards rates, train service, and routes, also arrange for sleeping or parlor car reservations. This will be attended to properly, and early replies given in each case.

TRUTH is the foundation of all knowledge, and the cement of all societies.—Dryden

#### THE RESPONSIBILITY OF THE UNION COMMITTEE.

By Rev. A. B. Dobson.

Another question which forced itself upon one who for the first time listened to a discussion of Union in the Assembly, refers to the responsibility of the Union Committee. Has anything ever been laid before the Assembly which can be taken as an assurance that the committee truly represents the extent of its responsibility? The convener asserted emphatically that the committee had faithfully followed the instruction of the Assembly, and he used this as an argument for the adoption of his resolution. But he gave us no evidence. And many who at first did not take the union movement seriously enough to bother about this committee now believe, not only that the committee has no legal right to exist but that it has presumed to determine its own powers and has exercised them in a somewhat high handed fashion. This is strong language and every one would be only too glad to know that it is uncalled for, but we must judge the committee, in this respect, on its own record as we understand it. This is a time for plain words. And men who, are of one mind that organic union is at her expense, are avowedly working for her obliteration with all that is involved in that act, will naturally expect to defend every step in the process, and will even solicit opportunity to do so.

Now what conclusion can we reach about the committee's idea of its own authority? What is the record? First a small committee met with Methodist and Congregational committees on April 21, 1904, and declared that "we are of one mind that organic union is both desirable and practicable." A remarkable act for a body of jurymen who had not yet heard the evidence! Then this committee was enlarged and called the Union Committee and was charged by the Assembly to "consider the practicability of such a union." What would naturally be expected of a committee with such a commission? Surely to gather information, to investigate all the real, practical difficulties, as well as all the certain advantages of organic union, and to lay everything fully, clearly and IN DETAIL before the Assembly from year to year, until the church generally should realize the true situation. This done the committee would then properly give the Assembly its own private judgment on the whole subject and leave the act to decide on the value of such judgment apart altogether from the personal influence of individual men who control the committee. This would have been at least a reasonable course and one to which no one could fairly object.

But what has the Committee done instead? From the first it has evidently regarded itself as authorized to bring about union rather than to inform the church. From the first it resolved itself into a body of special pleaders whose special business it was to frame a scheme of organic union and to thrust it upon the church. At the very commencement of its labours it decided for organic union, and at every Assembly since its appointment its members have posed as the only ardent champions of organic union. In other words so far as the writer can see, the Committee rendered its verdict before it heard the evidence at all. Any other body of jurymen would be immediately and finally disqualified and discredited by such an act. The Committee needed the whole five years of its existence to make anything like a proper investigation of so great a problem. Its own work furnishes abundant evidence that it is not even yet qualified to pronounce on the "practicability" of union.

Of course the Committee points to the Basis as proof positive that the churches are anxiously waiting for amalgamation. And here it must be said that the completion of that Basis by a few men who never received any mandate from the people does not even show that they have been to any ap-

preachable extent working out the problem of practicability.

All that the completion of the Basis shows is that a few of the men of each denomination who teach and preach, a few college professors and their followers, would be satisfied with a certain doctrinal statement and with a certain other statement of polity. Nothing more; for who cares what their private agreements or disagreements may be so far as they concern the final settlement of this question? How much does the existence of this Basis show of willingness and preparedness for union on the part of the great unconsidered mass numbering three quarters of a million people? What do they know or care about that document? This multitude has not been heard. It alone can give the final word, and it is not going to speak it on the ground of a basis or out of respect for the opinions of a Union Committee. It alone can say whether it will enter the proposed union or, what is more important, whether it will stay in it. In other words, it alone can give the only evidence which has any value and until it does so it is pure presumption for any man to say that he knows and safely consummated and that it will end our little denominational troubles. Strange that the committee should return its verdict without hearing this principle witness! Strange also that it should attempt to use the verdict to bias the evidence! For what other satisfactory explanation of the existence of the Basis can be given than that it may help the cause of union by creating a prepossession in its favour?

True, the committee have tried to justify the construction of the document by saying that it is necessary to enable the people to vote intelligently on the question. That is to say, we must first arrange the terms of a contract, devote five years to it, spend say \$25,000 of good money on it, and after all this proceed to find out whether a contract is needed or a bargain even possible. Men don't contract other unions in this fashion. They don't even trade horses that way. That is an explanation which does not explain.

Taking everything into account it is difficult for many to escape the conviction that some individuals have decided that the church needs organic union, and that a certain amount of draagooning is necessary to it and must be used. This we draw from the records of the past five years. At the recent Assembly the impression was only deepened and on the second Lord's Day of October when dealing with the question some of us must honestly tell it to our congregations.

Fordwich, June 22, 1909.

#### JUST FOUR WEEKS MORE.

Which to Register for Bowler's Pacific Coast Party.

On July 15 Bowler's personally conducted party will start for the Pacific Coast via the Grand Trunk Railway system. This tour has been planned with no less a purpose than to give one of the most ideal tours possible at the lowest possible expense, and no effort will be spared to bring a fulfilment of this purpose. If any are planning a tour to the coast this season, there is certainly no way that they can get so much out of it as by joining this party. In this way all the hard part of travelling will be removed, all the annoying details of travel will be attended to, and the members of the party will be permitted to enjoy the tour, care free. Besides it will be impossible for anyone to take the tour alone and arrange their own details and get as much as is afforded in this tour at the expense charged.

It must be definitely known we are to take the tour within a very short time, and any interested should make reservations at once.—For full information address, E. C. BOWLER, Bethel, Me.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLEPAUL'S SECOND MISSIONARY  
JOURNEY—ANTIOCH TO  
PHILIPPI.\*

By Rev. Clarence Mackinnon, D.D.

Forbidden to preach the word in Asia, v. 6. Only a short time after his conversion at twelve years of age, David Livingstone read an appeal to the churches of Britain and America on behalf of China. Convinced, to use his own words, "that the salvation of men ought to be the chief desire and aim of every Christian", he decided to become a medical missionary in response to that appeal. But at the time when he was ready the Opium War broke out, and no Englishman was permitted to enter China. At this disappointing moment, Robert Moffat, the famous missionary to Africa, happened to address the students at the boarding house where Livingstone stayed. Speaking of a great plain to the north of his mission, he said, "I have seen in the morning sun the smoke of a thousand villages where no missionary has ever been." Why should I wait for the end of this Opium War? reflected Livingstone, "I will go at once to Africa." To Africa he went and laid bare the open sore of its hideous slave trade before the humanity of the world, and became the emancipator of its darkened millions. Thus does God superimpose his wiser plans upon ours, and makes our momentary disappointment the stepping stone to grander success.

Come, v. 9. Very differently does the missionary call come to different people; but it is always one of need, and one for help. To Paul, it was the voice of a Macedonian speaking in a vision. To William Carey, it was an open Bible before an open map of the world. To Henry Martyn, it came in the unexpected words of his tutor, "Martyr, aren't you the kind of man who might give his life to the evangelization of India?" To Robert Morrison, it became a heroic resolution, "My desire is to engage where laborers are most wanted." Bishop Tucker of Uganda had been painting the picture of a poor woman thinly clad and preening her baby to her breast, wandering homeless on a stormy night in a deserted street. Suddenly he threw down the brush and exclaimed, "Instead of merely painting the lost, I will go out and save them." However it may come, "a call is a need, a need made known, and the power to meet that need." Have we not all heard such a call? What answer have we made?

Assuredly concluding (Rev. Ver.) v. 10. "I suppose, sir, you are the pilot of this boat," asked an interested passenger, as he watched the windings of the steamboat through an intricate channel. "For thirty years I have piloted over these waters", was the proud reply, "Then you must know by this time every rock, shoal and bar on the whole coast." "Not by a long way, but I do know where the deep water of the safe channel lies." There are many things about ourselves and this wonderful world in which we live, of which God has left us in ignorance. Bit by bit we may add to our information about them. One thing, however, He makes clear, and that is the deep channel along which He would have us go. We may "assuredly conclude" what the Lord has called us to do.

We went, where prayer was wont to be made, v. 13. Some "travel stones" have been lately found in Nevada. They are almost perfectly round, of the size of a walnut and iron-like in nature. Placed on the floor two or

three feet apart, they begin of their own accord to roll to a common centre, nor do they stop until they are all collected together. Pick up one of them and put it three and a half feet away, and it will start with alacrity to return to its companions. Their secret is not far to seek. The stones are composed of magnetic iron ore, and attract each other with the powerful force of magnetism. There is a similar attraction among those that love the Lord. They cannot live apart. Even when far away from home and sojourners in a strange land, they will seek their fellow Christians and congregate "where prayer is wont to be made."

Whose heart the Lord opened, v. 14. "When I get religion," exclaimed the enthusiastic young man, "I want to get it so I can jump over a barn." Some people estimate the value of conversion only by the excitement it produces. Yet, as deep streams flow silently, there can be a very profound change of heart with very little noise. Indeed we should be likely to have more confidence in the conversion of a man who immediately afterwards goes out quietly and pays the old debt, than in that of our young enthusiast who attempts to leap over a barn, but forgets that he has any creditors.

## CONTROLLED BY GOD.

By C. H. Wetherbe.

Even some Christian people too frequently forget the great truth that God controls the affairs of this world. However much it may seem to us that wicked men and evil forces are having sway, and are triumphing over all that is good and true, yet in reality God is over them all, and they cannot take the reins of government out of His hands.

The history of all past ages ought to convince us that God has ever held the sceptre of universal dominion. The Bible contains many examples of the fact that God controlled the mightiest of wicked kings and the armies of the most hostile foes of His Kingdom and people. He used even His marshalled enemies to accomplish certain purposes which otherwise would not have been consummated. He raised up one king and set down another king. Many things which, to mere human view, seemed impossible of accomplishment, were accomplished in God's own time and way.

An ancient believer once asked: "Is anything too hard for God?" His faith claspeth the truth that God is absolutely infinite in all respects. Who can conceive the greatness of God's power? It is vastly beyond the reach of human thought. It was this truth that animated the stalwart believers of Bible story. They forcefully believed that God controlled nations, as well as individuals. This is why they were so serene, so hopeful, so expectant amid all threatening and darksome dangers. It is why they confidently looked for deliverance from menacing armies, however much greater in numbers and in equipment they might be, as compared with their own forces.

The men of faith saw Almighty God, and they were sure that He would give victory to His people, so long as they were true to Him. It was this sublime faith which Paul constantly exercised. He kept thought on the exceeding greatness of God, ever believing that He controlled all men and all things. Rest your heart in the thought of such a God. It will keep you from bad worrying and heart faintness.

If you are going to win the judge's approval by good morals, they must be very good. The safer plea of the best moralist is "God be merciful to me a sinner."

## LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

COLONY—A Roman colony was intended to be not only an outlet for surplus or dangerous population, but also a military safeguard on the frontier, and a check upon insurgent provincials. A law was passed by the senate fixing the amount of land to be distributed and the quantity to be given to each person. The colonists were organized in Rome in military order, and when they reached their destination the limits of the new city were laid out with religious ceremonies. The new city was a miniature Rome, its citizens spoke the Latin language, were governed by Roman law administered by their own magistrates, they possessed the privileges of Roman citizens, and the provincial governor could not interfere with them. In time a number of the native provincials grew up in the city, and there resulted from this two co-ordinate communities, which in time coalesced into one by the admission of the provincials into citizenship. Philippi was originally a Greek city, founded by Philip of Macedon, and made a colony by Augustus, after his victory over Brutus and Cassius in B. C. 42, at the foot of the hill on which it stands. Its first citizens were his soldiers, and he extended to the benefits of the new law which exempted all the land of Italy from the ground tax.

## PRAYER.

Almighty God, Thy grace is greater than our sin. Where sin abounds grace doth much more abound. Thou dost not only pardon, Thou dost abundant! pardon, as a sea might swallow up a little stream. When we look at our sin we burn with shame, we stagger under a great burden which we cannot carry; but when we look at Thy grace, at the cross of our Lord Jesus Christ, behold, how wondrous it is, and how our hearts are constrained to right again, and how our whole life answers the mighty appeal of Thy love. Thou wilt conquer sin; Thou wilt destroy all the darkness—yea, the sun itself shall be counted dark, and as for the moon, Thou wilt drop it out of Thy great creation as needed no more. The Lamb shall be the light of the new place, the face of God shall irradiate the heavens. Amen.

Womanhood is only safe morally where manhood is sound morally. No amount of fine theorizing, or the application of regulative experiments, can keep the sexes from rising or falling together.

Dr. Henry Van Dyke says to church members:—"Make your life more simple, even if you have to make it less fashionable. The world wants you to make it less fashionable. The world wants to see a real difference between Christians and other people in their attitude toward money." What the world wants to see is not always the proper standard for the Christian, but it is correct in this case.

Christ has committed to our hands the Gospel. It is the best inheritance which heaven can give. We ourselves are heirs along with our brothers and sisters in heathen lands. In becoming Christians we ourselves have received our share of the estate. Shall we withhold from our fellow-heirs, who grope in the outside darkness, that which belongs to them? We are indebted to the lost nations in the full amount of gospel inheritance. Unless we send them the gospel, we fall to give them the square deal, as well as fall in loyalty to our Lord and Master.—Rev. S. J. Porter, D.D.

\*S.S. Lesson July 4, 1909. Acts 16: 6-15. Commit to memory vs. 9-10. Study Acts 15: 36 to 16: 15.—Golden Text—Come over into Macedonia, and help us.—Acts 16: 9.

## THE HIGHEST CRITICISM.

The Bible is the monumental revelation of the heart and mind of God to the mind and heart of man. It is God's book of cheer for the cheerless, of hope for the hopeless, of inspiration for pilgrims who seek the homeland of the soul. In these days many have come to fear for the fate of the Bible in the hands of scholars who are busy applying the test of the higher criticism to its sacred pages. But there is a "highest criticism" to which attention needs to be called. For the real test of the Bible is put to it not by scholastic criticism, but by the criticism of life.

When a man beset by temptation searches the Scriptures to find some reason that will make it worth while to fight against evil; or when one whose sin has found him out seeks its way of mercy and forgiveness; or when a man whose eyes are dimmed with the tears of recent sorrow turns its pages to find words of comfort in his affliction, that is the time to be afraid for the Bible. If it stands the test of life's need it can be trusted to endure easily all other tests. And this highest criticism of the Bible has produced a startling amount of evidence to prove the trustworthiness of the Book—such evidence, for instance, as is summed up in the remark of Sir Walter Scott, when he was dying. "Bring me the book," he said. "What book?" asked Lockhart. And Scott replied: "There is but one Book now. Bring me the Bible."

Questions of the date and authorship of the Scriptures have their place in the researches of learned men, exactly as the age, size, and composition of the stars are matters for astronomical science. But the light of the stars guides the voyager to his desired haven, although he may be ignorant of the fact that recent scientists have declared that the nebular hypothesis must give place to the planetesimal theory of creation. And there are things hid from the wise, as the world counts wisdom, which are revealed to simpler folk who have found the Bible to be a light to their path. Among these things the test of life stands pre-eminent. Next to that stands the test of time. Systems of thought and orders of society have been succeeded by newer systems and better orders, but during all the centuries no word of the Bible has ever become obsolete, nor has any part of its revelation been inadequate. And this is true not because the poetry of the Bible is sublime and its songs deathless. It is true not because its history is incomparable and its stories models of rhetorical simplicity. But it is true because the Bible enshrines in its matchless pages of brilliant literature and thrilling history and priceless poetry the story of God's love for man as revealed in the life of Jesus Christ.

Granted that man did not create himself, is it not to be expected that his Creator would find a way to speak to souls He had made, souls with aspirations that in their flight outstrip the sweep of flying worlds, with thoughts that outstretch the farthest horizon that telescopes can reach. Granted that such a revelation is demanded, it is to be expected that it would come to all sorts of men—to physicians and fishermen and politicians and poets and statesmen and saints. Such a revelation is bound up between the covers of the Bible. It chronicles the expectancies and longings of the world, and displays Jesus as the answer to the world's need. Because He lives in His pages the Bible not only survives the shock of hostile criticism, but it also fully meets the utmost and the age-long needs of life. —Adrian Moore, in *The Examiner*.

Life is not so much the result of logic as of life. Anyone in harmony with God should have no trouble in accepting the teachings of Christ. When Jesus declared himself to be known of his own he voiced a profound though common truth.

## THE WRITTEN AGAIN.

In the record of the Temptation, Satan is represented as having quoted from one of the Psalms. His purpose was to persuade Jesus that faith and presumption were the same thing. The quotation was comparatively literal, and with it Jesus found no fault. He did, however, teach a principle that the Tempter as usual had overlooked—that is, the relationship of truth. He might have said, The Psalm to which you refer does not stand alone. It touches the whole inspired world about it. Remember it is written again. The emphasis he laid upon the word again. That word linked the two as one. Satan was a single proof-text apologist. This argument was a stool with a single leg. Jesus also appealed to Scripture, but in its relation of text to text. Too much theology, especially of the debatable kind, is built upon the Tempter's method. We lift a single text out of its relation and attempt by this to prove that white is black. It is the again that binds the Word as one.

Science in its most recent discoveries confirms the unity of nature. From atom to mountain the chain is complete. Creation was not a series of flats, but a process. It runs through the countless ages of time. There is nothing perfect in itself. The spring is related to the sea, and the grass blade to the cedar. When the pest said to the worm, Thou art my mother and my sister, he told a scientific truth. He was related to all that he saw. Man is the climax, as the Scriptures represent him. He is the older brother in a family whose members are to be numbered by the million.

In all our judgments we should remember that nothing is ever seen in its entirety. God himself is a being of relationships. His every word has reference to some other word yet to be spoken. But we judge from what we hear. The Psalms are vocal, but the Law is silent. What we term providence is only an imperfect accent to the one voice. Jacob sitting in his tent and looking at Joseph's bloody coat thought that things were against him, and they were. His hair grew white and his form bent to the earth. Was God just? That question shot through his soul like an arrow. He wanted to believe it, and did, but faith must supplement sight. He waited and waited long. For twenty years God was silent. Then he spoke again, and all was plain. The instance is not solitary. There are thousands listening for God to speak again.

Not only is this essential in our judgment of God, but also of our fellow-men. We do not know our near-by neighbors. Their lives are unrelated texts that lead us far astray. We recall a man, and he stands for thousands, whose character was misjudged by those who thought they knew him best. He lived within his own world. Few ever saw him smile, and a compliment he never learned how to give. His life was simple. A single text would seem to cover it. The written again was only legible to the few. And yet he had his own relationships. Behind that hard, stony face were the deepest fountains of sympathy and passion. His heart was as soft as the touch of God. Others read only the texts they saw. They could do nothing else, but Jesus in his broader knowledge saw what was written again. They read from the face, He from the heart.

After all our casuistry, may not the average be the line of judgment? The relationship of strength and weakness must form the basis on which we build. Peter's denial of the Christ must be read at the foot of the inverted cross. Every life has its good and let us hope that God sees texts that we have never read. Think kindly of the erring, and when others have only censure, remember it was Jesus, and not Satan, who discovered the relationship of truth.—J. L. S., in *Philadelphia Westminster*.

## PATRIOTISM THAT COUNTS.\*

(By Robert E. Spear.)

"My country right or wrong, but right or wrong, my country."

That famous saying is not patriotism. In the narrow view it seems to be patriotism, but it is not. Patriotism is the true service of our nation, such service as makes it a more righteous nation and enables it to serve more righteously all the nations of the earth. To confirm and support the nation in unrighteousness is to betray it. Loyalty to our country in wrong-doing is disloyalty. The nation is bound to suffer for it, to pay the penalty in weakness and judgment. A temporary flash of victory is compensation for the long years of slow payment for iniquity.

True patriotism involves the doing of his political and social duty on the part of each man. The burdens are not rolled off on special burden-bearing classes. There will be a just division of labor. As in Nehemiah's assignments all had a share, so in the true state each man will render according to his ability and each man will receive for it, to pay the penalty in weakness and judgment. When men take according to his need. When men take their money and go off to enjoy it as the idle rich, or take their strength and go off and waste it as the idle poor, it is unpatriotic. The nation needs all that each man has to give, and he only is a patriot who takes hold and does his share of the nation's work and makes the interest of all society his own personal interest.

When true patriotism prevails a nation will be a unit. In time of great national crisis this is what happens. Sectionalism and class prejudice disappear. Each man puts the country first and the one common object unites those who having had no such commanding center of unity were served. In Jerusalem the whole nation wrought as one, and the rulers were behind all the house of Judah. What we witness thus in the critical hour of war when the nation's life seems to be imperiled we need even more in the critical hour of peace when the nation's life is really imperiled. True patriotism is the spirit which unites men in the service of the nation in the unexciting and unostentatious days.

The days when each nation claimed the right to assert its interests against all mankind and to prosper at the cost of others are passing away. The true patriotism realizes that the interests which it must consider are the interests of all humanity. No nation stands alone any more. The prosperity of one is the prosperity of all and the sufferings of one are the sufferings of all. The new country is humanity and the citizen of the new day is the citizen of the world, who will act practically upon the long neglected word that God has made of one blood all the races of men. Our Lord was the true patriot and Paul followed him. Their eyes were upon all the end of the earth and every man was their brother.

The larger patriotism will confirm and not destroy the smaller. We shall love our blood brother better for loving every man more. Our own lands will be dearer to us because we realize that the ground of the unity of humanity is also the ground of true nationalism. He who made us all of one blood is the same as he who appointed to each nation the bounds of its habitation. He is our nation's God because he is the God of all the nations, and he will be more and dearer to us when we have led all nations to know and love him as their God.

## DAILY BIBLE READINGS.

Mon.—Passion for home (Psa. 137: 1-6).

Tues.—A patriot's faith (Isa. 7:1-9).

Wed.—A patriot's fears (Lam. 1: 1-2).

Thurs.—A patriot's struggle (Jhd. 7: 15-23).

Fri.—Higher patriotism (Acts 10:28, 34, 35).

Sat.—The abiding county (Heb. 11: 10, 13-16).

\*Y. P. Topic, Sunday, July 4, 1909.—Patriotism that counts (Neh. 4:6, 13-15).

## The Dominion Presbyterian

WOMEN IN CHINA.

JOHN CALVIN'S JUBILEE.

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C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, JUNE 30 1909.

Prince Henry of Prussia recently stated at a meeting of the Navy League in Berlin that Germany needed a powerful navy to secure peace. A curious way to preserve peace—by shaking your fist in the other person's face.

The Dominion Government is to be commended for having issued orders that intoxicating liquors should be excluded from the militia camps this year. The order applies to the officers' mess as well as the canteen. And the order has been strictly carried out. Nor has anyone suffered. The camps are reported so far to be the most orderly ever held.

The annual reports to the General Assembly on Life and Work deplore the decadence of family worship, and rightly so. There is occasion therefore for such an organization as the Family Altar League, which exists in the United States, and might well be extended into Canada. Its object is to establish family worship in every Christian home. The Society of the Holy Name, organized under the auspices of the Roman Catholic Church, to discourage profanity, and the Family Altar League deserve every encouragement. There is a wide field for their operations.

These are the days of large capitalization. When great things have been achieved, the desire grows to achieve still greater. "I will pull down my barns and build greater in which to bestow my goods," said one of old. The modern departmental store is not big enough to suit modern ideas, and so one is to be organized in New York with a capital of \$51,000,000. It will be formed by a union of thirty or more dry goods and department stores in New York and other cities. The nucleus seems to be the H. B. Clafin Co., which controls numerous stores throughout the country. It is questionable whether the public are any better served by such gigantic organizations, and the principle of combination is bad.

The awakening in China is having its influence on the status of women in that country, where they have long been regarded as inferiors. An Imperial edict has been issued forbidding the binding of the feet of female children, and another makes the education of girls compulsory. Many associations of girls have been formed who pledge themselves, if they marry, to choose their own husbands instead of accepting those selected by their parents. Women are taking a more active part in the discussion and determination of political and industrial questions. It is not long since railways were completely ostracised in China, but recently the young women of a certain province opposed the proposal to borrow money in England for an important railway and invested \$100,000 in the stock of a Chinese company which undertook the enterprise. These changes are the natural result of the education of girls, long strenuously resisted, but now rendered compulsory by law.

The Presbyterian Church has been sending women medical missionaries into China, but it looks as if that would not much longer be necessary. Seven young Chinese women recently graduated at the medical college of the Presbyterian Board at Canton. The Taotai, or mayor of the city, delivered an address closing with the wish, "May you female students all pluck up your courage." The fact that they were there showed that they had done so, and they will do it all over China. When Chinese women physicians, trained in Christian missionary institutions, are sent forth to their professional work with the official approval of their rulers it shows that a new day has dawned in that land.

How much reason there is for those who have been doing missionary work in China to thank God and take courage.

The United States Steel Corporation, one of the largest industrial organizations in the world, has taken a stand with reference to Sunday labor which does them credit. An order has been issued abolishing Sunday labor in all their mills. The reason given is that "it has been figured out that to give the mills one day of absolute rest in seven will SAVE TIME AND MONEY IN THE LONG RUN." The National Tube Works, under the same management, has put a similar order into effect. It is sometimes said that corporations have no souls. These seem to have, and to consider them worthy of trying to save.

In "How to Identify the Stars," which The Macmillan Company is bringing out this week (June 23), Professor Willis I. Milham has provided exactly the information which amateur astronomers wish to find at hand. With the aid of the charts and plans at the back of the books, the identification of the constellations becomes a simple undertaking, and in the text is to be found much compact information. One very valuable feature is the inclusion of the recently completed work of the Harvard Observatory in determining the magnitude of the stars. These figures, representing the latest results of astronomical research, have not hitherto been readily obtainable. Altogether, the book provides a convenient and agreeable introduction to knowledge of the heavens.

(Contributed.)

Protestants of all nationalities and denominations the world over are preparing to celebrate in July the fourth centenary of the birth of John Calvin. It is gratifying to see how wide and deep spread the veneration of that great character. Theologians are re-editing in every language his immortal works; historians are retelling his thrilling story; literary men are praising the genius of the man who was one of the creators of modern French; politicians admire the iron will which built up Geneva, the Protestant home.

The centre of the Calvin celebrations will be in Geneva, Switzerland. The diverse festivities will spread over a whole week.

The National Church of Geneva is to be responsible for the first two days, July 3rd and 4th. Her Presbytery is organizing lectures, receptions and solemn ceremonies in the cathedral of St. Pierre, with sermons and specially composed choral services.

The Boys' college (high school) is to celebrate on the following day the 350th anniversary of its foundation by John Calvin. Hundreds of "Old Boys" will take part in a great meeting, a procession and a colossal banquet in the playgrounds, each table graded according to classes as far back as a few grey heads which are left represent them.

The Tuesday, 6th July, will perhaps be the most brilliant day of that memorable week. The first stone of the Reformation Monument will be laid with due solemnity amid a great concourse of citizens and deputations. The day will close with garden parties in the stately mansions, whose lawns and oaks descend like waves of green to the shores of the lovely lake, which will be brilliantly illuminated.

The monument is to be erected at the base of the old city walls, in the University gardens. Post tenebras lux, the proud Genevan motto, will be engraved in bold letters on the background, and the statues of Calvin, Farel, Beza and Knox will form the central group. Busts or figures of Zwingli and Luther, of William of Orange, of Cromwell, of Roger Williams, of Stephen Baskal and of William of Brandenburg will complete the monument, which may be termed an international tribute to the founders and defenders of the Protestant faith.

The president of the committee is Professor Lucien Gautier, a patrician and a reputed Hebrew scholar. Any reasonable applications for invitations ought to be addressed to him. The guests of the committee will be taken a trip around the lake in special steamers and another "Fete de Nuit" will close the first part of the celebration.

On Thursday will begin the Jubilee of the University with diverse academic ceremonies, receptions and banquets. The whole commemoration will be crowned on Saturday by a procession and a "Fete" organized by the students.

Any Canadian in Switzerland this summer ought to make a point of seeing some of these celebrations, which will be interesting both from a historic point of view and as a characteristic symptom of the world-wide sympathies, learning, hospitality, and organized genius of the Genevan people. It is hoped that Principal Peterson will

officially represent McGill University; Dr. F. E. DuVal, ex-Moderator of the General Assembly of the Presbyterian Church in Canada, and Prof. Ch. Bieler will represent this church, and the latter the Presbyterian College, Montreal.

The different figures of the Calvin Monument will show how international was the great religious movement of the sixteenth century. But the fact will not only be symbolized by bronze statues, but show itself by the great wave of enthusiasm which is moving men of different races to speak, to sing and to write about Calvin.

The Lutherans of Germany are putting their learning and musical genius at the service of the great rival of their beloved Luther. Their theological essays, their cantatas, their sympathetic biographies, will form an important addition to the Calvinistic literature. The churches of Hungary, Moravia and Bohemia are doing even more. Important committees have been formed at Debreczen and at Prague to organize the Calvin Jubilee. A learned and detailed biography for the scholar; short and copiously illustrated life-stories for the man in the street, both in the Hungarian and Teheque languages, translations of the "Institution Chrétienne," and a host of other publications are pouring out from the presses of these countries, showing the strength of the ties that unite the Hungarian and Bohemian Protestants to their occidental brethren.

In the British Isles the first move toward the Jubilee has been on the part of the Free Church Council, namely their decision to send as delegates to the Geneva celebrations its president, Rev. Evan Jones, and its secretary, Thomas Low.

FOREIGN MISSION NOTES.

Rev. Dr. MacKay, Foreign Mission Secretary, sends us the following extracts from recent letters:

Notes from letter received from Dr. Jessie MacBean, Kong Mun, South China, under date May 5th, 1909, who writes: "Last month I had 570 patients, and as we have no helpers, must ourselves receive the patients, wash their wounds, dress them, make up the medicines, etc. It means a great deal of hard work to attend to so many people; then we have to walk a great deal to reach our different places. We, of course, take boats as much as possible, but there is always some walking to do, and during the heat of the day I find that very trying. When night comes am always so tired that writing letters becomes a real task, even when the evening is free to do so. Three nights a week we have meetings, and with account books, medical books, etc., to write up the other nights soon go."

"How wonderfully God has been working for us since we came here, opening doors on every side. Think of it—we have only been here a year and a half, and we have dispensary work in three places. We have splendid attendance at all our services here—to the villages all around are open for us to go and speak in, and now we are able to have service down in Kong Mun city. Knowing of the years and years many missionaries have labored here and in other places without a single result, it humbles one and also stirs one up to a new sense of the responsibility we have in the face of such wonderful opportunities. We have some discouragement 'tis true, but why should we doubt or fear with such a God as ours for us. I am so happy in my work out here. I love the people and my medical work is a great joy to me. Pray for me that I may have the needed strength and the needed grace to faithfully do the duties that come each day.

It was a great pleasure to hear the other day that probably Hattie Latter is to be sent here this fall. It will be next best to having one of my own dear Mission Band girls. She will be

a little bit of home. It would take a long time to 'count our blessings' out here. The Lord adds to them so each day."

Notes from letter received from Rev. Duncan C. MacLeod, Tamsui, Formosa, dated May 19th, 1909.

"China's cry is 'More consecrated native pastors and preachers.' Formosa's is the same. Japan is creating a peculiar problem for us here. For promising young men Japanese trade and commerce has an opening on every hand. There is no hope from any human side. One has to look to the one un-failing source. A baptism of the Holy Spirit such as they have experienced in Korea and are now experiencing in Honan is our great need. Much seed has been sown—the watering is now necessary.

I had a visit to the Gilan plain just two weeks ago. I need not wait here to tell you of the beauty of the plain, nestling in the bosom of that mountain range. The savages are trying to make these fastness their own perpetual possession. They are all the time causing trouble for the Japanese soldiers. The supervising native pastor is doing excellent work there. One is from the very first deeply impressed with the need of a foreign pastor there. The main reason for this is, I judge, because the Chinese population is practically untouched. There are about 90,000 Chinese on the plain. The others are Pophoans. Our work is chiefly among the latter. For initial work a foreign pastor is absolutely necessary at this particular point. May God over rule and direct some more men to Formosa even this year."

"I need not say how thankful we are that we are in Formosa with the rest of our fellow missionaries facing the work of evangelizing its millions. But is it not a work that can be accomplished by human effort alone. Without faith in the eternal truth and the Holy Spirit, teaching the heathen is the most hopeless task I can conceive of in this world. The first lesson one learns is, 'Regeneration first, education second.' To reverse this divine method is certainly moral suicide. I say this because I feel the situation here is an urgent need for progressive evangelism. The heathen pass by our little chapels as if they were private society buildings. The numbers raised and nourished in the church are hopeful, but the masses of heathenism overwhelm it. What then? More men who will give themselves entirely to the winning of souls to Christ, who will give time to the thousands in these valleys and mountain fastnesses until they shall all hear the Gospel message. I believe that by facing the situation in the spirit of dependence upon divine aid we would have glorious results in this island. The Chinese preachers are easily encouraged, and are willing to carry on direct evangelism providing the foreign pastor is there to provoke to holy zeal for the cause of our Lord and Saviour."

Among the leading features of Current Literature for July are "Is Freer Divorce an Evil?; Roosevelt's Attack on Tolstoy; Has "Mark Twain" Killed Shakespeare; and "Stemming the Christian Science Tide." In the latter article copious extracts are given from "The Faith and Works of Christian Science," by Dr. James Paget, a celebrated London physician, and the son of Sir Stephen Paget, Queen Victoria's physician, who, in his quiet, ironical fashion, is uncompromisingly hostile to the new doctrines. He finds in them a farrago of conflicting and half-digested ideas; and he vigorously indicts them on grounds of philosophy, religion, morality, medicine and common sense. The whole article makes lively reading. Another article, "The Dearth of Protestant Ministers in Germany," will be read with interest; and the Department of "Science and Discovery" will claim more than passing notice.

THE QUESTION OF COMPENSATION.

The Rev. Dr. MacTavish, of Cooke's Church, Kingston, makes effective reply to Bishop Williams, who recently announced himself in favor of compensation to liquor dealers who may be deprived of their licenses. Dr. MacTavish writes:

Let us suppose a case. A man decides to spend \$10,000 in erecting a building which he intends to use for hotel purposes. He has no assurance that he will receive a license, for no man has authority to give him such assurance. He simply takes chances. If he fails to receive a license, should he be given compensation? Assuredly not. The state has done him no wrong; why should it compensate him? The state did not ask him to invest his money in that way; he took the risk and—lost.

Suppose a somewhat different case. A man erects a house and secures a license. But the license is good for only one year, and it is perfectly understood that it is renewable only at the option of the commissioners. If they refuse to renew, is he more entitled to compensation than than if he had never received a license? Surely not. By parity of reasoning, he is not entitled to compensation whether the license has been held for ten years or one year, or never received at all. The state gives him, in his license, just what he pays for; and if, at the end of the license period the state declines to renew the bargain, it is surely under no obligation to grant him compensation.

Moreover, the men who are in the liquor business should read the signs of the times, and if they read, they must see that the demand for their goods is growing less year by year. If they fail to recognize these signs they have no more right to compensation than has the milliner who happens to have on hand a large stock of last year's hats and bonnets. In no branch of trade do we compensate men who have unsaleable goods on hand.

Another thing: I am not personally acquainted with many of those engaged in the liquor business, but some whom I know are able to maintain horses and carriages. If the barrooms should be closed, then why should I, who have to walk, be taxed to compensate those who to-day are driving around with handsome equipage?

There is still another consideration which should not be overlooked. Where local option is introduced every real hotel is still valuable property. The only room put out of business is the barroom. Every other room is just as valuable as it was before. Travellers and boarders must be accommodated, and they would probably not complain if asked to pay a little more for meals, for they would feel that it was better to spend money wisely in the dining-room than to waste it in the bar-room.

The question of compensation has not yet entered the sphere of practical politics. Should it ever reach that stage, we apprehend the voice of the electorate will be overwhelmingly against any compensation.

The Imperial Press Congress in London seems to have been largely a succession of fetes for the delegates, confined not alone to London, but spread all over the country. This feature was cleverly hit off by Punch. But we trust good has been done, and that the interests of peace, and other matters discussed by the conference, will be aided by the exchange of ideas among delegates coming from all parts of the Empire. In connection with the Congress, Glasgow University has honored two Canadians, having conferred the degree of LL.D. upon Sir Hugh Graham, proprietor of the Montreal Star, and Rev. J. A. Macdonald, editor of the Toronto Globe.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

### A TABLE IN THE WILDERNESS.

David Lyall, in British Weekly.

"People have no right to have children for whom they can't provide."

With these few snappish words, Harold Croft's wife disposed of the problem of a small niece for whom a series of family calamities had ordained that they should make provision.

"And then to die on top of it; but it is just what might have been expected from Wilfred and Sara. They never were quite like other people."

"I don't suppose they could have prevented the last happening," observed Croft, with a small sigh; "but you'll be kind to the child, Evelyn. After all, it isn't her fault."

"Kind! I won't beat or starve her; but there's no getting away from the fact that she's superfluous, Harold. There ought to be a place for children like that—unwanted children. And we haven't room here. You know how congested we are, and what a struggle it is! I have three girls to launch already. I simply don't know what I'm going to do with a fourth."

Croft's face was very grave as he made ready for his usual morning departure to the city. He was a large, solid-looking man, slow of speech, and too slow of action for his extremely clever and very ambitious wife. He was a man, however, whom men liked, and women trusted. He would go out of his way to do a kind deed, and afterwards dismiss it from his mind as of no importance. And his wife's words concerning the orphan niece who was coming to them that very day struck him with a kind of dull pain. He did not think of reminding her how much he had done all through their married life for her people, some of whom were very trying and shiftless. But he felt as he turned to leave his suburban home that chill May morning that he had unaccountably missed something in his life.

When he was quite ready to go, he stepped back to the dining-room, not to take an affectionate farewell—that had been consigned to the limbo of forgotten things. Croft would not have admitted it, but his big, simple, and really tender heart was often starved. He was made for warm, family joys, for the tender ministrations of a loving woman's heart, and Evelyn had cheated him. Superficial, shallow-hearted, and entirely selfish, she had suffered the disappointment and the slow haste of her husband to get rich to embitter her relations with him. She had indeed developed into a shrew.

"I'll go off an hour and a half earlier this afternoon, Evelyn, and meet the child at Victoria. We shall probably be down by the 6.10."

She did not answer, and he went out slowly, and with a heavy heart which pursued him all day. At the appointed time he was at the station to meet the girl who had made a solitary journey to the new home, of which she stood in some awe. Croft had never seen his brother's child since she was a baby. There had been very few comings and goings between them, especially since they had settled in Lille, where the younger Croft had a share in a silk factory. He certainly would not have recognized in the tall, slim girl, with the foreign look and the undoubted air of distinction, the small black-eyed child who had been the idol of Wilfred's life. She smiled when she saw him, a smile which gave a singular charm and loveliness to her face.

"Uncle Harold, how very kind of you to come and meet me!" she said, and lifted her face to be kissed. Her manners were certainly perfect, and she had such pretty ways; more than once Croft noticed in her some trick which brought Wilfred back, Wilfred the shiftless and lovable, who had been nobody's enemy but his own.

The two girls, Hester and Rosamond, met them at the station, and opened their eyes wide at the sight of their very tall cousin.

"Why, she's grown up, Dad!" they cried almost in a breath. "Mother said she was a kid."

"I am seventeen," said the young girl, with her charmingly simple air; "and my name is Aida."

She seemed so pleased to be with her new-found relatives, and was apparently so unconscious that there could be any uncurrents which would mar the pleasure of her home-coming to them that Croft inwardly trembled. For no one could tell how Evelyn would accept this striking-looking young creature, who, beyond all doubt, would put her daughters in the shade and accentuate the fact that they were commonplace.

He saw the effects of the shock in his wife's eyes when they arrived at the house; yet she softened in a manner which surprised him when the child approached her with the exultant mixture of humility and appeal.

"It is very kind of you to have me here, Aunt Evelyn. I will try not to be in the way."

Croft was struck by the words, and remembered that she had not said anything of the kind to him. The first evening passed more pleasantly than he had dare to hope. The younger children, of whom there were three, immediately attached themselves to the new-comer, whose tenderness and resource with them was surprising in one so young.

"What do you think of her, Evelyn?" inquired Croft, rather anxiously, when she left the room to assist in putting the younger children to bed.

"I don't know what to think. She is very different to anything I expected—older looking, for one thing, and so very self-possessed."

"But charming, Evelyn? It would not be possible to dislike her, would it?"

"No," admitted Evelyn, with some fluctance. "She reminds me of Wilfred in his best moods. I should say she has the artistic temperament. There is no doubt that foreign life improves a girl's manners. I wish that we could afford to send our two abroad."

"Perhaps we may next year; but I question whether that has anything to do with Aida's manners. They are inherent. You never saw Wilfred's wife. She was a lady."

Evelyn's lip curled ever so slightly, fancying her husband's words conveyed a comparison. She was merely the daughter of a well-to-do tradesman, whose ample means had been scattered by ne'er-do-well sons, who had been a source of much anxiety to Harold Croft. The Crofts, though impoverished, were of good family. It was a point on which Evelyn was extraordinarily sensitive.

Six months passed away, and at the end of that time misfortune overtook the Crofts. Through no fault of his own, Harold Croft had to become a bankrupt, and the whole circumstances of the family were altered. Ways and means had to be discussed. It was imperative that they should leave their pretty and commodious house, and seek a less expensive habitation; also that two of the servants should be dismissed. It was then that Aida felt that she was superfluous. On the day after the family conclave had been held, and Croft had proceeded, a sad and perplexed man, to the city, she came to her aunt.

"Aunt Evelyn," she said in a low voice, "I know that there is trouble, and that there is not so much money. I realise that it costs something to have me here. I would leave, only I do not know where to go or what to do. I should not know how to serve strange people."

"Who talks of your serving anybody, child?" asked Evelyn, with a rasping note in her voice, born of her keen and terrible disappointment. The blow had fallen at a moment when she least expected it—at the moment, indeed, when she had felt that they were socially on the crest of the wave. Hester and Rosamond were at a boarding-school in Brussels, and various other outlays had been made in the course of the year, which had, as Evelyn imagined, solidified their position. And now all was over.

"May I say something, Aunt Evelyn?" said the girl, a little timidly.

"Say what you wish, of course; but don't keep me longer than you can help. I have a great deal to do this morning, and many letters to write."

"It is only this. When we go to the small house of which Uncle Harold has told me, let me do the work. I assure you I am very strong and able, and I am quite—quite a good cook. Mamma taught me; and at the last, when she was so often ill, I did everything. I have been taught in the French way, which is very economical. Don't let us have any servant—at least, let me try."

Evelyn's eyes almost filled with tears. She was feeling very wretched, and the practical sympathy touched her on a tender spot.

"You are a good child, Aida, even to think of it. It would not be fair. You are a young girl, too, and should not be made into a drudge."

"Oh, I should not mind that. It is not being a drudge to work for those one loves; and at least the girls must not come home from Brussels before the end of summer. Couldn't we manage that?"

"That is the chief thing I care about! and if you and I between us could manage for a little in the small house, Aida, it might be done. Servants, especially the sort we shall be able to keep now, are so wasteful. I can't cook anything—nobody has ever taught me; but I could do other things."

"Oh, do let me try!" cried the girl joyously; then suddenly her face flushed a little. "I shall be much happier, for all along I have felt that I did nothing, that I was of no use."

"Nonsense. At least you have been lovely with the children, Aida, and I shall look to you to help me with them still."

What Aida was to the family at that time they hardly realized, though realization came later, when a man, who recognized her worth, persuaded her to share his palatial home and great wealth. She was, in a sense, the power behind the throne. Far happier in the strenuous life of the little Clapton house, she proceeded to show her aunt the wonders that can be done with limited means, when the true art of spending has been mastered.

So much together, sharing the problems, the anxieties, and the hopes of that trying year, these two became so deeply attached to one another that Harold Croft sometimes said, with a smile, that he was jealous for his own children's sakes. But that was a mere jest.

"Do you remember the day when the letter came to Flowermead about Aida, and how angry I was?" said Evelyn one day when she had been recounting the achievements of the day to her husband.

"I remember," he answered, and wondered anew at the sweetness of her looks.

"It was the best thing that ever happened to me, Harold. I didn't know that God was spreading a table in the wilderness for me."

"I don't understand."

"Don't you, dear?" she said, as she put up a wifely hand to pat his cheek. "I am only trying to tell you that Aida was sent by God, so that I might get to know myself."

## MINEVEH AND BABYLON.

It is singular that Herodotus, in speaking of "the many sovereigns who had ruled over Babylon, and lent their aid to the building of its walls and the adornment of its temples," does not even incidentally refer to Nebuchadnezzar, whose name was stamped upon the bricks of every important structure. What is styled the "standard inscription" of Nebuchadnezzar is a document of high interest. In this the great monarch gives a minute account of his principal works. He tells how, "with bricks made as hard as stones, I made a way for the branch of the Shimat to the waters of the Yapur-Shapu, the great reservoir of Babylon. With two long embankments of brick and mortar, I built the sides of the ditch. Across the outer wall, I constructed inside of of Babylon with brick. The reservoir I filled completely with water. Besides the outer wall, I constructed inside of Babylon a fortification such as no king had ever made before me, namely, a long rampart, five miles square, as an extra defence against presumptuous enemies. Great waters I made use of continually. I did not allow the waters to overflow; but the fulness of the floods I caused to flow on, restraining them with a brick embankment. Thus I completely made strong the defences of Babylon. May it stand forever."

This fortress, we imagine, stood not upon the Euphrates itself, but upon both sides of a bayou, or comparatively shallow side branch, running from it. This supposition enables us to comprehend the manner in which this strong citadel was captured by Cyrus. Herodotus, indeed, says Cyrus turned the course of the Euphrates itself into a huge artificial reservoir, 420 stadia in extent. But Sir Henry Rawlinson is confident that no such reservoir was ever practicable. If it had existed it is scarcely possible that all traces of it should have vanished, the more especially as it is said to have been faced throughout with stone, and that, too, in a region where, for a hundred miles, not even a pebble is to be found. Xenophon, who, in such a matter, is much better authority than Herodotus, says that Cyrus drained the river by two cuttings, one above and the other below the city, and thus was able to enter the town by the dry bed of the stream. If we suppose that this stream was a bayou or side-channel, the operation is comprehensible. He had only to dam up the mouth of the bayou above the fortress, and deepen its channel below, by which it entered the Euphrates, and in a few hours the bed would be left dry.

This, as we learn from the Book of Daniel, was done in the dead of night. The defenders were so confident in the strength of their fortress, that they even neglected to close the water-gates which fronted the stream at the foot of each street; and so, when the water was drawn off, there was nothing to prevent the entrance of the besiegers into every part of the fortress.

Babylon, after its capture (B.C. 538) was made a royal residence of the Persian kings. But after two unsuccessful attempts at revolt, its fortifications were partly thrown down. It ceased to be a royal city; its walls and palaces, mainly of unburnt brick, fell into decay, and in the time of Alexander the Great (B.C. 323) it was mostly a ruin. He had it in mind to restore Babylon, and make it the metropolis of his Asiatic dominions; but his death prevented the execution of the project. Four centuries later, according to St. Jerome, the site had been turned into a hunting park for the sport of the Persian kings, who partially restored the walls in order to preserve the game. From that time it passed more and more out of the memory of man, until its very site was forgotten; and it was not again positively identified until 1847.—Sunday Magazine.

The new birth is simply a change of ancestors.

## AN UNSTEADY ISLAND.

Once, during a heavy gale from the east, a party of spongers in an open boat were driven off shore, and so fierce was the hurricane that their only hope was to keep the boat before the wind and run out into the Gulf. For four or five hours the headlong race was kept up; but finally the wind abated, and by early morning the sea was as smooth as glass, a peculiarity often noticed there after a gale. They had been carried far out of sight of land, and were well-nigh worn out, when one of the spongers exclaimed that they were nearing shore, and soon the entire party saw a familiar sight that seemed to signify a reef—a flamingo standing motionless in the water. As the boat drew near, the bird raised its graceful neck, straightened up, and stretched its wings as if to fly; then, seeing that they were not going to molest it, it resumed its position of security. To their astonishment, the men soon perceived that, instead of resting on a reef, the bird had alighted on a huge leather turtle that was fast asleep upon the water. Indeed, the flamingo was in distress, like themselves, having been blown off shore by the same storm, and it had evidently taken refuge on the sleeping turtle. The men did not attempt to disturb it, and their last view as they pulled away to the east was of the flamingo attempting to lift one leg and go to sleep, an act which the undulating motion of the floating turtle rendered well-nigh impossible.—From "Blown out to Sea," by C. F. Holder, in St. Nicholas.

## MY LITTLE COMMENTATOR.

Georgie, my seven-year-old,  
Was reading one day to me  
That sweetest of stories ever told,  
As he stood beside my knee—

The story of Jacob's sons,  
Of Joseph, his father's joy,  
And of all the cruel, wicked ones,  
And the motherless, youngest boy.

As he threaded the touching tale  
His wrath arose, and he said:—  
"If I had been there at Joseph's sale,  
I'd 'a' punched in Reuben's head!"

His face, as it grew half dim  
With the pathos of the tale  
Glanced on, and he shouted, "Good for  
him!  
Simcon is going to jail!"

When he read how they found the cup  
In Benjamin's sack, his fair  
Face flushed, and he doubled his small  
fists up,  
"The sneaks! they had hid it there!"

And when they confessed their sin,  
Weeping, he sneered, "A-hem!  
I wonder if Joseph was taken in  
By crocodile tears like them!"

When we read of the long array  
Of waggons to Jacob sent,  
Of the counsel to "fall not out by the  
way,"  
I asked of him what that meant.

I saw, in his critic eye,  
A filial attempt to force  
Down a bit of disdain at the question:  
"Why,  
Fall out of the waggons—of course!"

## THE COMMANDMENTS IN METER.

"Thou no God shalt have but me;  
Before no idol bend the knee;  
Take not the name of God in vain;  
Dare not the Sabbath day profane;  
Give both thy parents honor due;  
Take heed that thou no murder do;  
Abstain from words and deeds unclean;  
Steal not though thou be poor and  
mean;  
Make not a willful lie, or love it;  
What is thy neighbor's dare not covet.  
What is thy neighbor's dare not covet."  
—Selected.

No one ever convinced himself of sin  
who left God out of the argument.

KEEP CHILDREN WELL  
DURING HOT WEATHER.

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

## BENNY'S THANK-YOU BOX.

They were going to have a thank-offering meeting at Benny's church. He knew, because his mamma was president of the big society, and sister Gertie attended the band. Benny went, too. He "belonged to both," he said, and he put a cent in, whenever he found a white one in papa's pocket. He had one of the thank-offering envelopes, but it wasn't large enough to suit him, so he begged a box from Gertie, and Benny was happy.

One night, as papa opened the front door, a little boy and a rattling box danced downstairs.

"Do you feel very thankful, papa?"  
"What for?" papa asked, tossing the questioner up to his shoulder.  
"Cause you're home, and I'm kissing you."

"Indeed I do," laughed papa.  
"Then put a penny in my thank-you box!" shouted Benny.

Mamma had had to put one in because she was thankful that the spring cleaning was done. Brother Tom put in five, because his suit came home just in time for a party. Bridget had the box presented to her for an offering, when she said she was glad Monday was such a fine drying day for her washing; and Gertie gave him pennies twice, for two pleasant afternoons spent in gathering wild flowers. So many things to be thankful for seemed to happen that the little box grew heavy—it was so full it wouldn't rattle.

But one night soon after, Tom and Gertie were creeping around with pale frightened faces, and speaking in whispers. The little "thank you boy," as Benny liked to be called, was very ill—croup. The doctor came and went, and came again; but not till daylight broke could he give the comforting assurance, "He is safe now." In the dim light Tom dropped something into the little box, as he whispered, "Thank you, dear God." Somehow everybody seemed to feel as Tom did, and when Benny was propped up in bed next day, and counted his "thank-you" money, there were two dollars and a half in it, which papa changed for a gold piece that very day.

## SOWING SEEDS.

Mabel dropped a few flower seeds into the ground and little leaves soon began to peep up and grow; they liked the air and sunshine so well that they were very big in a month or two. Then came buds and beautiful flowers; and the flowers blossomed all summer long, and the old ladies over the way had a bunch to brighten their room every day.

Mabel's mother kept dropping kind word seeds into everybody's heart. Mabel watched these seeds grow. They blossomed into comfort and love and bright faces and smiles and thanks.

"I'll plant kind word seeds, too; see if I don't," said Mabel. "I think the flowers are perfectly lovely!"

Eternity holds time's best, purified and perpetuated. It is a land of homes where there are no breakings up, and no ungenial traits in any member of the household.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

The General Assembly at Hamilton appointed the following committee for Ottawa Ladies' College:—Dr. W. D. Armstrong, president; Dr. H. T. Herridge, Principal Scribner; J. H. Turnbull, J. H. Milne, Dugald Currie, P. W. Anderson, ministers; and the following: Levi Crannell, Hon. F. F. Frost, B. M. Northrop, John Fraser, George L. Orme, Walter Paul, and J. M. Gill.

The Knox Sunday school held its picnic in Church's Grove, Chelsea, last Saturday. A splendid supper was provided by the Ladies' Aid, of which Mrs. (Dr.) Ramsay is president. This organization worked hard, and much of the success is due to its efforts. The trip was supervised by Rev. Dr. Ramsay and Mr. S. J. Jarvis, and the arrangements were so well carried out as to leave nothing to be desired.

It is reported there are no fewer than fifty applicants for the position of organist of St. Andrew's Church, coming, it may be said, practically from Vancouver to Truro, and a number from England. An appointment has not yet been made, nor is it likely a successor to Mr. Jenkins will be chosen until the coming fall. The name of a very eminent English organist and choral conductor is receiving favorable consideration. The committee intend to procure the very best talent available.

The Ladies' Aid of Erskine Church held their annual picnic last week at the beautiful summer home of Mrs. W. H. Whillians, at Highland Park. The afternoon was spent in games of various kinds. At six o'clock, the company sat down and enjoyed a hearty supper. Rev. Mr. Nicol was present, and added very much to the enjoyment of the evening. After supper several snap shots were taken, and as night drew on the party left for the city, unannouncedly visiting Mrs. Whillians a "charming hostess."

Bank Street Church never does things by halves. This was amply illustrated recently when Miss F. M. E. Scharfe and Mr. J. Alex Ross, two of its most popular members, were each made the recipient of a handsome testimonial from the choir and board of management of the church on the occasion of their approaching marriage. Mr. Smith, choir-master, made the presentation in a neat speech, and was followed by Rev. Mr. Turnbull, who spoke for the church as a whole, and Mr. R. Stewart, who represented the board of managers. To Miss Scharfe was given a beautiful silver tea service and salver suitably inscribed, while Mr. Ross received a handsome three-piece polished oak hall set, including a rack, seat, and umbrella stand.

The congregation of St. Andrew's church, King street, Toronto, presented their pastor, Rev. T. Crawford Brown, with a purse of \$750 on the occasion of his marriage to Miss Melvin Jones.

Rev. Herbert C. Ross, D. D., of Toronto, and formerly of Erie, Pa., has been presented with a call from the Presbyterian Church, St. Andrew's East, Quebec, to succeed the Rev. R. Ballantyne, who was recently transferred to another field.

Rev. Dr. Pidgeon has been released from the pastorate of Victoria Church, which terminated last Sunday. Rev. James Wilson has been appointed interim moderator and will declare the pulpit vacant on 4th July. Rev. Dr. Pidgeon proceeds to Vancouver where he will be installed on 6th July as professor of Practical Training in Westminster Hall. Rev. Prof. Denny, of Glasgow, is to take part in the installation ceremony.

## EASTERN ONTARIO.

Rev. and Mrs. J. A. McKeen, of Orono, have gone on a trip to the British Islands.

Rev. Mr. Penman, of Lion's Head, has been preaching at Dalhousie Mills and Cote St. George.

Rev. W. H. Cram, of Manotick, has been exchanging with Mr. Monds, of St. Andrew's Church, Carleton Place.

Rev. N. H. McGillivray, of Cornwall, has been visiting at the Manse, Wakefield. Incidentally his friend, the Rev. Mr. Gamble gave him a day's pass fishing.

Ingratitude, "the most popular sin in the world," was the theme of a thoughtful sermon by Rev. James Hodges, B.A., in the Presbyterian church, Oshawa.

Rev. M. P. Munro, B.D., of Smithville, Sask., who was a commissioner to the General Assembly, has been visiting his relatives at Argyle Farm, Lancaster.

The Rev. M. F. Boudreau, of Quebec, has accepted a call to Merrickville, Ont., and his induction takes place today, June 30.

The Rev. G. W. Mingle, B. A., B.D., LL.D., of Lunenburg, stormont County, Ont., has been appointed permanent secretary of the Lord's Day Alliance for the Province of Quebec. He will enter upon his duties on July 1. The appointment is a good one.

By the death of the late Rev. R. V. McKibbin, B.A., of Severn Bridge, Barrie Presbytery, that charge becomes vacant. An early settlement is very desirable.

The interim moderator, Rev. W. H. Smith, B.A., Uptergrove, would be glad to hear from any one desirous of preaching there with a view to a call.

A very pleasant evening was spent at the home of Mr. P. McLaren, Kenmore, on Friday, in the form of a garden party, under the auspices of the Young People's Guild of the Presbyterian Church. The grounds were very tastefully decorated with flags and Chinese lanterns, and the music was furnished by the Russell brass band. The attendance was large, and the evening a most enjoyable one.

The ladies of St. Andrew's church, Perth, with commendable liberality and enterprise, have decided to purchase a site and build a church in Matheson, named after Col. Matheson, Provincial Treasurer. They requested the Minister to secure the selection of an advantageous site for them. This, with the aid of Mr. Fred Dane, of the Temiskaming & Northern Ontario Railway Commission, has been done. The site selected is an ideal one. In immediate contact with the growing town on a hill overlooking McDougal's Falls and the river. The new church will be erected immediately and will be a modern and well-finished sanctuary, probably the pioneer of the permanent churches of the northland.

At Montreal Presbytery, a committee composed of the Rev. S. J. Taylor, Dr. Mowatt, Dr. Campbell, Dr. Amaron, Jas. Rodger, and W. Drysdale was appointed to prepare a resolution and make arrangements in connection with the fiftieth anniversary of the Rev. R. P. Dulo's ordination, which took place in Switzerland on June 26, 1859.

At the meeting of Montreal Presbytery the report on Foreign Missions was presented by Prof. Welsh. Mention was made of the fact that the government had abolished the tax on Chinese students who came to Canada. The Presbytery rejoiced at this. Reference was made to the death of Mr. David Yule, whose deep interest in missionary work, especially among the heathen, was so well known. A resolution expressive of appreciation of Mr. Yule's liberality and consecration to the work of God was passed.

## WESTERN ONTARIO.

Knox Church, Listowel, calls Rev. D. W. S. Urquhart, B.A., of Kippen.

Caven Church, Exeter, calls Rev. S. F. Sharn, of Alliston, to become its pastor.

Mr. John Dickson, a Princeton graduate, has accepted the call to Duart, Chatham Presbytery.

The Rev. Dr. McLeod, of Barrie, was in New York last week, attending the Pan Presbyterian Council.

St. Paul's congregation, Hamilton, will spend \$30,000 in extending the church, installing a new organ and increasing the Sunday school accommodation.

The contract for the new Presbyterian church at Sudbury has been awarded. The building will cost in the neighborhood of \$45,000, and work will begin at once.

Rev. J. C. Wilson, B.A., of Acton, is taking a month's vacation in Boston, Mass., and vicinity. The pulpit of Knox Church will be supplied by Rev. J. A. Mustard, M.A., of Toronto.

Rev. B. M. Smith, of Kinloss, has been called to Oneida, Hamilton Presbytery, stipend \$800, manse and three weeks' holidays. Before going to Kinloss Mr. Smith was minister at Kirkfield.

## WINNIPEG AND WEST.

The induction of Rev. Hugh Robertson to the pastorate of Home Street Presbyterian Church, Winnipeg, took place last Monday when Rev. Dr. Gordon, Rev. Clarence MacKinnon and Rev. D. Iverach, took part in the service. Mr. Robertson has been acting as the minister of Home street for several years, but had not been inducted.

The Regina Leader in a write-up of the churches in Saskatoon, has the following in relation to Knox congregation—It was in 1886, the year after the rebellion, that the Presbyterian church first came to Saskatoon as an organized body. On the south side of the river, Mr. Davidson, the school teacher, had been gathering the settlers together on Sundays and preaching to them in the small schoolhouse. These services satisfied the people for a time, but they soon came to the conclusion that it was imposing too much on the school teacher to allow him to continue the strain of teacher and preacher. They therefore sent a request to the late Rev. James Robertson, superintendent of missions for a preacher, and he sent a student missionary during the summer, and the people continued the services during the winter months. Among the students who were here in those early days are the Rev. R. J. Hutcheon, M.A., of Toronto; the Rev. J. M. Miller, B.A., of Nanaimo, B.C.; and the Rev. J. Rex Brown, of Burgoyne, Ont. In the summer of 1902, the congregation decided to remove their church across the river into what is now the centre of the city. They erected a church on the banks of the river facing south. While the church was being built services were held in the railway roundhouse. After the new church was built the congregation applied for a fully ordained minister, and the Rev. Andrew Little was sent them. He was finally compelled to resign his charge on account of ill-health, much to the sorrow of the people amongst whom he had done splendid work. In 1905 the present minister, the Rev. E. C. Gallup was called, and since his advent there has been a vigorous growth of the church. The building has been several times enlarged, and recently a site was purchased for a new building.

## OTTAWA LADIES' COLLEGE.

## Commencement Exercises.

Condensed from Evening Journal.

Another year of marked progress in the work of the Ottawa Ladies' College was registered last Thursday when the commencement exercises of 1909 were held in the hall of that worthy educational institution. Rev. Dr. W. D. Armstrong, president of the College, occupied the chair, and seated on the platform with him were Miss Boyd, the lady principal, Mayor Hopewell, Rev. J. H. Turnbull, and the young girl graduates daintily dressed in white, nineteen of whom received academic diplomas, one an art diploma, and two completed a course in elocution.

Rev. Dr. Armstrong addressed the large gathering of parents and friends, presenting the report of the past session of the school, stating that in every respect the term had been most successful. There had been a full attendance and the curriculum was varied and extensive. Also the order and conduct of the school had been all, or nearly all, that could be desired. In this connection Dr. Armstrong paid a tribute of esteem to Miss Boyd, the lady principal, her efficient staff of teachers, and to the tact and skill of the superintendent of domestic affairs, Miss Gallup. He also referred to his intention of shortly devoting his undivided attention to the interests of the school, which change will come into effect at the beginning of the next session in September. Dr. Armstrong announced that this step involves no real change in his official relation to the College or change in the staff, excepting in the department of elocution. Miss Ruby de la Ronde retiring after a number of years of faithful and successful service, and carrying with her the esteem and goodwill of pupils and faculty alike. This vacancy will be filled by Mrs. Alexander Fraser.

That the Ottawa Ladies' College should take on even more of a national tone than it has in the past was strongly emphasized. During the past session pupils were enrolled from nearly every part of Canada, from British Columbia to Cape Breton. In conclusion the chairman presented the aim of the College, that of developing true womanhood—strong, intelligent, cultured, Christian, efficient in the home, the social circle, and the church, and all forms of education of the College's work was only a means to this end.

Mayor Hopewell was the next speaker, who congratulated the College on its excellent report, commending it as an institution of which the city is justly proud.

The pleasing feature of the afternoon's programme, the presentation of diplomas and prizes, was then carried out. Dr. Armstrong and Miss Boyd doing the honors. Miss Edna Gladys Williams, of Three Rivers, Que., who made the highest standing in the academic subjects, was awarded a gold emblem by the junior alumnae of the school, Miss Isabel Garland, a member of that body, making the presentation. The winner of the prize for the best essay was Miss Susan B. McGiffin, of Ottawa, whose composition on "The Land of the Leal" was read to the attending friends and enthusiastically received.

Those to receive academic diplomas were:—Margaret Johnston Armstrong, Ottawa; Pearl Brooks, Ottawa; Margaret Evelyn Brownlee, Ottawa; Margaret Cameron-Smith, Nipissing; Sarah Ethel Campbell, Perth; Harriett Bell Davidson, Ottawa; Jessie Katherine Davis, Brockville; Joy Ennerdale Hopewell, Ottawa; Claire Lillian Ingersoll, Ottawa; Margaret Hope MacRae, Carleton Place; Margaret Agnes MacCammon, Inverness, Que.; Susan Bownan McGiffin, Ottawa; Lillian Gordon Nolan, Calgary; Elizabeth Emily Perry, Ottawa; Alva Blair Pritchard, Kazabazua; Mabel Louise Sheppard,

Sorel, Que.; Marion Isabel Smith, Ottawa; Edna Gladys Williams, Three Rivers; Gladys Helen Williams, Ottawa.

An art diploma was awarded to Anna Elizabeth McBeath, of Madoc, Ont., and elocution diplomas to Ada Claire Beckstead, of Lisbon, N.Y., and Jean Isabel Loggie, Chatham, N.B.

To the pupils of the respective forms who came first in the study of the Bible and its literature 1400s were presented as follows:—Third form, Sadie Campbell, Perth; 2nd form, Mabel Shaver, South India; 1st form, Mary McLean, Ottawa; senior, Helen Fowler, Ottawa; Intermediate, Lois Johnson, Ottawa. These prizes were donated by the following friends of the college: Mr. James Hope, Mr. Walter Paul, Montreal; Mr. Hiram Robinson, Mr. George Hay, and Mrs. Graham McLaurin.

Silver medals were presented for neatness in rooms and won by S. E. Campbell, Perth; Gladys Williams, Three Rivers; Marion Cleary, Shawbridge; Fanny Barclay, Inkerman; Pearl Blair, Maple Creek, Sask.; Annie Raphael, Wakefield; Lucy Beer, Ottawa; Florence and Marjorie Moodie, Terrebonne, Que.; Isabel and Sadie Jaslow, Montreal.

The valedictory was read by Miss M. H. MacRae, Carleton Place, following which Rev. J. H. Turnbull, moderator of the Presbytery, addressed the graduates, admonishing them to strive to attain to those high ideals as set forth by their alma mater.

At the conclusion of the formal programme the graduates were each presented with large bouquets of roses.

The afternoon's festivities were concluded by a reception on the lawn. Miss Boyd and Mrs. Armstrong welcoming the guests of the afternoon, and the sweet girl graduates serving refreshments from a large marquee.

## HAMILTON.

The heat wave has at last struck Hamilton, and short services will now be the order of the day—at least, that is the hope of the man in the pew.

Rev. John Young preached anniversary services at Auburn on Sunday. Rev. Mr. Mann taking his place at St. John's Church.

Communion services were held at St. Giles and Westminster churches on Sunday morning last.

A reception was recently tendered to Rev. F. W. K. Harris, the newly-inducted pastor of Chalmer's Church, and felicitous addresses were delivered by several of the other clergymen of the city.

We bid adieu this week to five of our Methodist brethren, and we at the same time extend the glad hand to their successors. May the latter be to us what the former were—brothers in the truest sense.

Rev. R. E. Knowles, of Galt, was the speaker at a garden party held last week under the auspices of the W.F.M.S. of Knox Church.

Rev. H. B. Ketchen, of MacNab Street Church, was pleasingly remembered by the men of his congregation in a social evening and presentation tendered him prior to his vacation.

Of the \$150,000 to be raised by the Presbyterians of Toronto toward the Knox College fund, \$87,500 has already been subscribed.

The will of the late Professor Gregg, D.D., of Knox College, has been filed for probate. The estate amounts to \$1,148.33. After an income for the widow is provided, the residue goes to the three sons and two daughters.

The congregation of St. Andrew's Church, Jarvis St., has decided upon a uniform dress for its choir, the pattern being the same as adopted in St. Andrew's Church, King street. The ladies will wear college or "mortar-board" caps in addition to their gowns. Mr. Jeffreys, organist, will be gowned also. The change is to take place on the first Sunday in September, and the cost will not exceed \$600 or \$800. The choir numbers 35, and the beadle of the church will also be gowned.

## MONTREAL.

Mrs. Bieler, wife of Prof. Bieler, of the Presbyterian College, has gone to spend the summer months in Vermont with her family.

Rev. Robert Campbell, D.D., for so many years member of St. Gabriel Church, has formally tendered his resignation to take effect next September.

The induction of the Rev. Dr. Ross, at St. Andrew's Que., will take place on July 16. The Rev. A. J. Ross will preside. The Rev. J. A. Montgomery will preach, the Rev. Jas. Fraser will address the minister, and the Rev. Thos. Mitchell, the congregation.

Mr. Shilley has accepted the call to Valleyfield, and his induction will take place on 16th July. The moderator of session, Rev. J. D. Anderson, will preside; Rev. Mr. McLean will preach; Rev. Mr. Ballantyne, of Howick, will address the people, and Rev. W. D. Reid, of Montreal, the minister.

In the report of the French Evangelization Committee to Montreal Presbytery it was stated that two young men of the Pointe aux Trembles schools had done colportage work in the Ste. Therese district, where they sold 18 Testaments and 61 portions of the Scriptures. Two other young men were arrested in Northern Ontario for selling Bibles, although they had licenses. They were released.

In the death of Mr. David Yulle the church lost an earnest and devoted worker. Rev. Dr. Mowatt, the pastor of Erskine Church, in speaking of Mr. Yulle, said: "Mr. Yulle was greatly beloved by us all. He was for many years one of our most active workers, but his energies were not confined to Erskine Church. He was always doing outside work. It did not matter where it was, or what it was, if he could help in Christian work of any kind he was always ready to do so. For instance, he would go down to the gaol, and preach to the prisoners there—anything so long as he could help forward the Kingdom of God. He was too for a long time a teacher in the Sunday school at the Wesleyan Church, Atwater avenue. Then he was a most active supporter of missionary work. What he contributed to this work I never knew, and probably nobody ever will know. It is within my knowledge, however, that for eighteen years he has supported our senior missionary in Honan, China, the Rev. Dr. Mackenzie. I know, too, that he supported others, but who they are I cannot say, nor do I know how many. We have lost an active and inspiring Christian gentleman."

On June 26, 1859, the Rev. R. P. Duclos was formally set apart for the Christian ministry, and the fiftieth anniversary of his ordination was celebrated in his church (Lacroix) on Poupard street last Sunday. Mr. Duclos is now the oldest minister in active service in the Presbyterian Church. His jubilee takes one back in the history of French-Canadian missions. In 1847, as a boy of twelve years, he commenced to attend the Pointe-aux-Trembles school. In 1852 he came to Montreal and studied under Dr. Wilkes and the Rev. P. Wolff. In 1854 he left for Geneva, where he completed his classical studies, and took a full course in theology. After successful examination he took the degree then granted by the faculty, equal to the "B.D." of today. On returning to Canada at the pressing call of the committee of the French-Canadian Missionary Society, Mr. Duclos went to Point-aux-Trembles, as director. He has since occupied the fields of Joliette, Montreal, Ste. Hyacinthe, Quebec and Montreal again, since 1851. During his long career, Mr. Duclos has been instrumental in building and organizing five churches, the best of which is Lacroix. The Montreal Presbytery, which authorized the jubilee celebration has also granted Mr. Duclos four months' holidays. Accompanied by his daughter, he will leave on the first of July for England, France, Belgium, Italy and Switzerland, where he expects to get sufficiently rested to resume his work on his return, very effectively.

## HEALTH AND HOME HINTS.

The easiest way to clean a cereal cooker is to turn it upside down in a pan of boiling water and steam it until the sticky mass is soft and loosened from the sides of the pan.

Try a little lemon and salt mixed the next time a price mark sticks to the bottom of china dishes or bric-a-brac.

Coat hangers may be made by sawing wooden barrel hoops the required length, cover with lining, and hang with a strong string.

German Spareribs.—Three pounds of spareribs, one pound of bread crumbs, one quart of apples. Put in roasting pan a layer of ribs, sprinkled with salt and pepper, next a layer of sliced apples, then a layer of bread crumbs, repeat it, but let the top layer be ribs. Bake in a moderate oven two hours. Serve baked potatoes with it.

Spirits of ammonia is undoubtedly of great value in cases of heart or nerve exhaustion, and a few drops in a glassful of cold vichy water is a great tonic. It is not one that should be taken without the advice of a physician, however, for it is capable of injuring the heart.

Canadian Toast.—To one egg well beaten put one cup of sweet milk, and a little salt. Slice light bread and put into the mixture. Let each slice absorb some of the milk; then brown on a hot buttered, griddle or frying pan. Spread with butter and serve hot.

For sago cream wash a teacupful of small sago well in water and boil it to a jelly, adding two pints of sweet milk. Lift from the fire, and when it has ceased to boil stir in the beaten yolks of six eggs; sweeten to taste, and return to the fire to thicken, stirring all the time that it may be perfectly smooth. If flavoring is desired, stir in a teaspoonful of any flavoring essence, according to taste, after it has been removed from the fire. Allow to cool, pour into a glass dish, and serve with sugar and cream.

## ALCOHOL AND PARENTHOOD.

A remarkably interesting utterance on "Alcohol and Eugenia" was delivered by Dr. C. W. Saleeby, London, before the Society for the Study of Inebriety. The effects of alcoholic poisoning and lead poisoning, Dr. Saleeby pointed out, are very similar. The evidence that both caused degeneracy in offspring, was, he said, indubitable. The mother, the developing child, and the race suffered. It had been shown, he said, that an enormously large proportion of the children born of parents employed in lead works, or in allied trades, died during the first year of existence, and a similar proportion of those who survived were either morally or physically degenerate. It was the same regarding alcohol. Taken in its entirety, he said, the case against alcoholic parenthood was overwhelming. No phenomenon so horrible was to be found in the wide realm of nature outside the circumscribed sphere of man.

In remedying the evil, he said, it was not necessary to go back to Nature's method and destroy. It was not proposed to work through a selective death-rate as Nature did, but through a selective birth-rate. They distinguished between the right to live and the right to parenthood. The application of this principle to the persons affected involved the greatest happiness for them, and the greatest monetary economy for society, while, at the same time, protecting the future. The interests of the race, and the individual, he said, were one. The practical policy that it was desirable should be advocated was interference with the parenthood of the alcoholic devotee. All future legislation, he declared, and all future public opinion in this matter would more and more take the line of assistance on the immense importance of parenthood and of restricting the parenthood of persons addicted to alcoholism.

## SPARKLES.

"Do you keep a diary?" "Yes. I've kept one for the first two weeks in January for the last seven years."

Jinks—"Mr. Manton says he never spoke a harsh word to his wife." "Yes," remarked a lady, "but was that due to kindness or caution? That's what I should like to know."

Local Politician—"Of course, my dear, I suppose you sometimes quarrel with your husband?" Mrs. Newed—"Indeed, I don't; but he—er—sometimes quarrels with me."

Golfer—"You've caddied for me before. Will you give me some hints before we start?" Sandy—"Weel, if ye'll just no' dae what ye'e gaein' to dae, ye'll no' dae sae bad!"

Mrs. Caller—"You surely don't all ways give your husband a necktie on his birthday?" Mrs. Athome—"Yes, I do, and the poor dear doesn't even know it's the same one each time."

A man hurried into a quick-lunch restaurant recently and called to the waiter, "Give me a ham sandwich." "Yes, sir," said the waiter, reaching for the sandwich; "will you eat it or take it with you?" "Both," was the unexpected but obvious reply.

Mamma—"Has Mr. Dorrance given you any reason to believe that he means business?" Clara—"Business! I should think he did mean business. I'm sick of the word business. All he has talked about the last three times he has been here was papa's business."

He was very deferential, but he was a deacon in the church, and he felt that he had a right to criticize.

"I hope you'll pardon me," he said, "if I suggest that your sermons are—ah—"

"Too prosy, I suppose," suggested the minister.

"Oh, no; not that. But too long."

"But you mustn't blame me for that," returned the minister, pleasantly. "If you knew a little more I wouldn't have to tell you so much."

## WANTED TO KNOW.

A citizen returning home late one night encountered another citizen to whom the notion of homegoing had come too late for his own good. Tackling across the pavement, the second "homer" came to his beam ends upon the shoulders of the first and entreated him to act as conveyer. The sober citizen yielded, and together they made a somewhat hazardous passage to the second man's lodgings. At the front door, after expressing his thanks profusely, the rescued one asked for his rescuer's name. "Why," replied the rescuer after a pause, "I don't want it generally known, but I'll tell you. I'm St. Paul."

The other, drawing himself up, regarded him with intense gravity. "That's so, that's so. Didn't recognise y' a first? Beg pardon." Then slowly his features relaxed, and he began to chuckle.

The chuckle was prolonged and got on the first man's nerves. "What's the matter with you anyway?" he demanded.

"Nothin' nothin'," answered the other. "I was wonderin', jus' wonderin'."

"Wondering what?"

"Wonderin' if you'd tell me something."

"What is it?"

"I was jus' wonderin' whether you'd tell me—in stric' confidencen, o' course—whether you ever got any answer to that blamed long letter you wrote the Ephesians?"

Truth alone is not salvation, the belief and the believer must go together. Jesus said, I am the truth. Without the I, the truth would be of little use.

ONLY ONE CURE  
FOR A BAD STOMACH

Indigestion and Similar Troubles Must be Treated Through the Blood.

Indigestion can be treated in many ways, but it can be cured in only one way—through the blood. Purgatives cannot cure indigestion. By main force they move the food on still undigested. That weakens the whole system, uses up the natural juices of the body and leaves the stomach and bowels parched and sore. It is a cause of indigestion—not a cure. Others try peddled foods and peptonized drugs. But drugs which digest the food for the stomach really weaken its power. The digestive organs can never do the work properly until they are strong enough to do it for themselves. Nothing can give the stomach that power but the new, rich, red blood so abundantly supplied by Dr. Williams' Pink Pills. So the reason for their success is plain. The health of the stomach depends upon the blood in its delicate veins. If that blood is weak and watery the gastric glands haven't the strength to secrete the juices which alone can digest the food. If the blood is loaded with impurities it cannot absorb the good from the food when it is digested. Nothing can stimulate the glands, and nothing can absorb the nourishment but pure, red blood. And nothing can give that pure, red blood but Dr. Williams' Pink Pills. Mrs. Alfred Gallant, Mill River, P.E.I., says:—"For several years, previous and up to two years ago, I suffered continually from indigestion. I could not eat enough to keep my strength, and what little I did eat, no matter what kind of food, caused great pains, so that I became much reduced in flesh, strength and energy. I consulted several doctors and took medicine from them but without any benefit whatever. On the advice of a friend I began to take Dr. Williams' Pink Pills and soon good results were noticed. I could slightly increase the amount of food day after day, and suffered no inconvenience, until after taking ten boxes I could eat any kind of food and in a short time got back to my normal state of health and feel that Dr. Williams' Pink Pills have surely cured me of a most stubborn case of indigestion."

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

## TALKS WITH NATURE.

"I think you're quite funny," I said to the river, "for, while you've a bed, You're awake night and day, And run on, yet you stay; And your mouth is so far from your head."

I said to the hill: "I'll allow You have a most wonderful brow, But you've such a big foot That you never can put On a shoe of the style they use now."

I said to the tree: "You are queer; Your trunk is all packed, but I fear You can't leave until spring, When—a curious thing!— You must still remain standing right here."

To a green-red blackberry I said— "I know you are green, when you're red,

And you're red when you're green, But to say what I mean's head." Is enough to befuddle one's head."

—St. Nicholas.

God loves to give, and He loves to have His people give. He does not like to have them covetous; He does not like to see them hoard; so, when we learn to give, and love to give, we become like him.

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4.40 a.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.	Byracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 85 Sparks St. and Central Station. Phone 13 or 1180.

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*Herald and Presbyter.*

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**SEALED TENDERS** addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Dominion Buildings," will be received at this office until 4:30 p.m., on Thursday, July 15, 1909, for the supply of Coal for the Public Buildings throughout the Dominion.

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

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

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

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

By order,  
**NAPOLÉON TESSIER,**  
 Secretary.

Department of Public Works,  
 Ottawa, June 4, 1909.

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



**SEALED TENDERS** addressed to the undersigned, and endorsed "Tender for Fuel Testing plant building for Mines Branch, Ottawa," will be received at this office until 4:30 p.m. on Thursday, June 17, 1909, for the construction of a Building for Mines Branch Fuel Testing plant.

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

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

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

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

By order,  
**NAPOLÉON TESSIER,**  
 Secretary.

Department of Public Works,  
 Ottawa, May 28, 1909.

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

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**Synopsis of Canadian North-West.**

**HOMESTEAD REGULATIONS**

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

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

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

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

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

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

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

**G. E. Kingsbury**

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