

Dominion Presbyterian

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IS IT I?

One shall grow weary of Thy narrow way—
The homeless wanderings by night and day,
The hungry hearts that throng with their demands,
The sick and sinful waiting for Thy hands,
One shall grow weary while the days go by.

Lord, is it I?

One shall walk on, reluctant, in Thy train,
Counting each toil, remembering every pain,
The solitude in desert paths of prayer,
The mounting scorn of men, the scanty fare;
Weighing each petty loss with selfish sigh.

Lord, is it I?

One shall resent the hope so long deferred
Of thrones and kingdoms waiting on Thy word,
Grown cold of heart to mark and grudge the sweet
Outpouring of love's ointment on Thy feet,
Grown dark of soul, though Thou the Light be nigh,
Lord, is it I?

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BIRTHS.

On Thursday, August 15, at Rushmore Road, Toronto, to Mr. and Mrs. E. A. Breckenridge, a daughter.

At the manse, Hillsburg, on Sunday, Aug. 18th., 1907, to the Rev. R. S. and Mrs. Scott, a daughter.

MARRIAGES.

At the First Presbyterian Church, Edmonton, on Aug. 3, 1907, by the Rev. D. G. McQueen, D.D., Margaret K., only daughter of Mr. and Mrs. A. Sharp, of this city, to Norman W. Switzer, of Edmonton, Alta.

In Toronto, Aug. 15th., in Cook's Presbyterian church, by Rev. Dr. Felling, Miss Margaret May Coxall, of Napanee, and Wm. James Maguire, Newtown-Stewart, Ireland.

At St. Mark's church, Montreal, on Wednesday, Aug. 21, by the Rev. G. F. Kinnear B.A., Elizabeth J. McClelland to Thomas McAfee, both of Montreal.

At Winnipeg, Man., on Aug. 19th., 1907, by the Rev. D. M. Solandt, M.A., B.D., Annie E. A. Mackenzie, youngest daughter of the late D. D. Mackenzie, of Inverness, Quebec to James Walker, of Govan, Sask.

At St. Augustine's church, Toronto, Friday, August 2, 1907, by Rev. Mr. Plummer, May E. Scholes, second daughter of John F. Scholes, Toronto, to Frank W. Warren.

At Medicine Hat, Alberta, on Wednesday, July 31, 1907, by the Rev. A. McLaren, Agnes J., eldest daughter of Archibald Millar, Brighton, Ont., to Thos. Humphries, Post-Office Inspector's Department, Calgary, Alta.

At Toronto, Thursday, Aug. 8th., 1907, Charles J. Breech, of Wauaubashe, to Minnie Bruce, 2nd daughter of Mr. and Mrs. Geo. Bruce, Point Mara.

At the home of the bride's parents, Thorah, Wednesday, Aug. 14th., by Rev. D. W. Best, John Addison Rickaby of Toronto, to Emma Gertrude Tucker, of Beaverton.

At the Guthrie church manse, Harrison, on Saturday, Aug. 10th., Mr. Edgar Smith, of Palmerston, to Mrs. Catherine Wilmer, of Howick township.

In London on Wednesday, Aug. 7th., 1907, at the First Presbyterian church, by the Rev. W. J. Clark, Harry H. Young, to Mrs. May E. Leonard.

DEATHS.

Entered into rest, at his late home in Brockville, on the morning of Monday, Aug. 12th., 1907, John Menish, fifth son of the late Angus Menish of Cambelltown, Arzylshire, and dearly beloved father of Mrs. (Rev.) Kannawin, Woodville.

On Aug. 21st., at 111 Elgin street, Ottawa, Annie Esdale, widow of the late Matthew Esdale, inh re 63rd year.

At his late residence, 583 Parliament street, Toronto, the Rev. David Millar, in his 63rd year.

At Winnipeg, on Aug. 26th., 1907, George R. B. Sippl, son of the late Dr. C. A. Sippl.

W. H. THICKE

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NOTE AND COMMENT

The new postal arrangement between England and Canada has greatly helped to increase the circulation of British papers and periodicals.

Dr. James Stuart Dickson declares that out of every ten thousand Catholics, only thirty-one are college graduates. In the same number of Protestants there will be fifty college graduates. The Jews, however, he credits with 333 college graduates out of every ten thousand.

John Coverat, a mill hand in London, Ont., a young man twenty-one years of age, drank a glass of wood alcohol, boasting to a friend that it would not kill him. For some hours he appeared all right, but that night, after suffering violent pain, he died. When will people learn to leave dangerous things alone?

Again there is a "President Garfield." Professor Harry A. Garfield, son of the martyred President, and late of Princeton University, has been elected successor of Dr. Henry Hopkins as president of Williams College. President Garfield is the eldest of the late President's family, and graduated at Williams in the class of '85.

Women of Great Britain are well represented in the professions and trades and about 4,500,000 earn their own living. There are 124,000 who teach; 10,000 are bookkeepers; over 3300 are printers and nearly 500 act as editors and compilers; 1300 are engaged in photography; civil service clerks number nearly 2300; 3800 are engaged in medical work and nursing; and 350 women are blacksmiths.

Where shall this naval waste and insanity end? England built her "Dreadnought," of 17,000 tons displacement and 400 feet long. The United States has accepted plans for two warships to exceed the "Dreadnought" by 2,100 tons displacement, and to be longer, wider, and faster. The world is now informed that England will build a sea-terror of 30,000 tons displacement, of six turrets, and to carry eighteen twelve-inch guns.

The Vancouver World declares that the Sound salmon packers are killing their goose, and experts are predicting an end of the important business of fishing and canning. Compared with previous average years the salmon pack of Paget Sound and Alaska this year will show a shrinkage of 400,000 cases of red Alaska and 50,000 cases or more of Puget Sound sockeyes, which means a monetary loss to the fishing interests of the North Pacific coast of \$2,500,000.

We never knew a time, says the Central Presbyterian, when sleep was so much needed. One does not need to go far from any home to know that this is a time of publicity and noises, and restless going to and fro. The streets are full of people whose faces are anxious and intense. The cars are crowded with men and women who want to go somewhere. There is so much eagerness in the pursuits of life, so much waste of nervous force in the energies that are constantly on the strain, no wonder men need a vacation, and run and hide themselves where the world can not find them; and no wonder some break down, and are good for nothing before their time.

Collier's Weekly is shocked and amazed because religious weeklies advertise Grape-Nuts, yet, in the very issue in which it expresses horror, the immaculate Collier's has a quarter-page advertisement of cigarettes! The public generally, says the "Cumberland Presbyterian," is coming to lose confidence not only in the sincerity but in the good sense of this journal, which, very appropriately, is decorated chiefly in yellow on the front and back pages of this inconsistent issue.

During the past year ten concrete buildings in course of construction have collapsed, with a loss of several lives. The United States Geological Survey, which has been investigating the subject, holds that the materials were not to blame. The fault was with the workmanship. Supports were not properly placed, and were removed before the concrete was hard; and the plan of construction was faulty. In some cases posts were not properly centered over those below. The department recommends strict laws for inspection of concrete construction.

A Roman Catholic Y.M.C.A. will only emphasize once more the fact that the old Church is awake and ready to learn from Protestant Christianity when there is anything to learn. Probably under existing conditions there is no way in which the Catholics can utilize their young men and protect them from Protestant inoculation except by a separate organization. But what a step toward millennial dawn it would be to see America's Christian young men of whatever name working in one common organization for one common purpose, the uplift and on-moving toward righteousness of their fellow.

The utterly debasing and law-defiant nature of the liquor traffic must not be lost sight of in dealing with it. It is utterly unscrupulous and conscienceless. This fact was well put by Governor Hanly, of Indiana, in the following trenchant words spoken by him in an address in the Hall of the House of Representatives at Harrisburg, Pa., March 14, 1907: "Among all the evils affecting the public welfare, I know of no single interest which strikes so powerfully at the individual character of our citizenship or at the public conscience, as the organized liquor traffic, or which so completely and wholly debauches the public thought. In all my experience I have found in my own State no other single power so great and powerful for evil and the breaking of the strength and purpose of good citizenship."

One of the offices of a well-spent Sunday is to replenish the inner, central reservoir of peace for the use of all the other busy days which drain and exhaust it. Then the merciful rest day comes around and fills it full again. Those who allow themselves no real day of rest and quietness of heart are making too wearing and dreary work of life. The wear and tear of the machinery goes on too fast. Those who lead idle lives can never know what a true rest is like. Their machinery is rusted and unused. The joy of Sunday grows out of contrast with the experience of the working days. When this balance of work and repair exists, when the soul is fed on Sunday for the hardest trials and the most wearing needs of the soul, the whole week becomes religious, as it should for every Christian man. And such a religion comes to its most joyful expression on its own free day.

Those who declare their independence of creeds and confessions, say the Philadelphia Westminster, invite the severest strain of which faith is capable. They fling away the old charts and attempt to sail by the stars. But the stars delight to obscure themselves. They hide behind the clouds and leave us to the blackness of despair. The fathers have said some things better than they can ever be said again. We accept them, not because others have, but because they express ourselves.

Some exceedingly interesting comparative figures as to the number of killed and injured by the railroads in the various countries, have been compiled by Herr Guillery, an official of the archive department of the Prussian railway administration. He is authority for saying that "both absolutely and relatively the railroads of the United States are the most deadly. Even taking into consideration the fact that the United States has more mileage than all of Europe, he says that country holds pre-eminence in proportional figures. Out of every 10,000 employees the relative figures of killed are: United States, 26.1; England, 12.3; Switzerland, 8.2; Russia, 7.8; British India, 6.7; Belgium, 4.1. Out of every thousand railway employees the ratio of the number injured each year is as follows: United States, 43.5; Switzerland, 25.3; England, 11.8; Belgium, 11; Germany, 2.4. Herr Guillery finds that in a single year, the fiscal year of 1902, 376,500 persons were injured in the United States, of whom 60,000 were employees, and 9,800 were killed, of whom 3,600 were employees. In the matter of travellers injured France holds the lowest records in the world. United States shows proportionately forty times as many injured as Russia, as England twenty, Belgium eight, Switzerland four, Germany two."

The anti-clerical riots which have been occurring in Italy have a wider basis than mere reaction against the teachings of Rome, says the Lutheran Observer. Political interference on the part of the Church is beginning to be resented, and the more so because so open and avowed. Soon after his election, the present Pope is reported to have declared, "In five years we shall be masters of all the communal administrations on the peninsula, and will then seriously think of conquering Parliament." Recently the clerical authorities ordered their people to vote for a certain set of candidates in a general election. These assumptions are not accepted as they were in the past. Now they result in active opposition, which shows itself not only in anti-clerical majorities where votes are polled, but in open violence—church burning, rioting, and persecution of priests and monks, from one end of Italy to the other. The monks at Varazze, near Genoa, felt the fury of the populace as the result of a charge that they compelled their girl pupils to attend a licentious and blasphemous mockery of the sacrament, called the "black mass." The charge seems almost too terrible to be true, though difficult to disprove; but the fact of its being so thoroughly believed by the people shows their alienation from the Church of Rome. Whether Pope Pius X. is a "saint" or not may be a matter of personal opinion, but he certainly is not a statesman, and has not learned the art of winning men. The condition of France, Spain and Italy, the three most Catholic countries of the world, and their attitude toward the Church, are sufficient evidence of that.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

WOULD YOU BE A CHRISTIAN?

By Theodore L. Cuyler, D.D.

I wish to say a few plain and affectionate words to those who are agitating the vital question: "Ought I to become a Christian? And if so, how shall I become one?"

Yes, you ought to be a follower of Jesus Christ, and for three good reasons: It is your duty; for God both commands and invites you. It is for your interest; if you choose Jesus Christ as your Saviour and guide, you will be better, stronger, happier and more useful in this world. You will secure the salvation of your immortal soul.

Whether you become a Christian or not depends upon your own choice; no one else can decide for you.

A loving God says to you in His Word, "I set before you life and death; choose life." When Joshua submitted the alternative, "Choose ye this day whom ye will serve," he addressed his hearers as free mortal agents, and such are you. When Christ said to James and John, "Follow me," He talked to them as rational beings; for if they could not follow Him, why did He ask them?

You have the power of choice; choose life! By that expressive word, in the Bible, is meant—the favor of God, the pardon of your sins, the sustaining strength to do right; it is the union of your heart with Jesus in this world and an unending heaven beyond the grave. "Death" is the absence of all these, it means the dominion of sin in this world, and the punishment of sin in the world to come.

But you may say, "I am not choosing death; it is inconceivable that any sane person should deliberately decide to be eternally wretched when he or she might be eternally happy." I admit that people do not usually set success and happiness on the one hand, and ruin on the other hand, and then deliberately choose to be ruined. Yet it is equally true that multitudes are selecting and pursuing courses that inevitably lead to ruin.

Here is a young man setting out in life. Of course his preference would be to become rich and prosperous. But he chooses to lead a career of indolence and thriftlessness, which inevitably brings him to poverty and keeps him there.

In like manner, my friend, when you decided to refuse that loving Saviour who is even now knocking at the door of your heart, you choose to risk the consequences. When you choose to continue on in sin, to follow the devices and desires of an unconverted heart, to refuse to be all that Christ would make you, and to grieve away the Holy Spirit of love, you are deliberately choosing eternal death; for you choose the path that leads to death.

You are not, and you cannot be in a position of neutrality. Not to accept Jesus Christ is to reject Jesus Christ, and thus throw away all the infinite advantages and blessings which He offers you. Instead of asking yourself the question, "Ought I to become a Christian?" you had better face the other question, "Have I refused to be a Christian?"

It is no unkindness to say to you that the only effectual hindrance to your becoming a Christian and securing eternal life, is your own sins. Until you break off from them, you cannot lay hold on Christ by faith, and come into heart union with Him and obedience to His commandments. No man can serve two masters; you cannot go in two opposite

directions at the same time. Every day you spend away from Christ is a lost day. The longer you live as you are, the harder will it be to become a strong, happy and useful follower of Jesus. Your habits of thought and action will become the more deeply rooted. You will have just so many more weeds to pull up; sin is terribly self-propagating.

Some persons may tell you that it is a very easy thing to become a Christian—as easy as lifting your hand. Yes; it is an infinitely easy thing for the omnipotent Spirit of God to renew your heart in answer to honest prayer; and it will be a very simple thing for you to become a Christian if you are willing to cut loose from your old sinful life and fasten your heart hold on the divine Saviour.

Do not ask for an easier salvation than that; it will not be worth the having if it does not bring you a new character and a new style of daily conduct. Thorough weeding and thorough plowing are essential to a good crop. "Some people," said quaint Scotch Rutherford, "want to have Christ for about nothing and never have had a sick night over their own sins. This maketh loose work." It is just such loose work that produces the half converted Christians; and it takes a great many half Christians to make a single whole one. The gate into the path of purity and peace and power is too narrow for you to struggle in a whole backward of sins, even if conscience would let you attempt it.

Repentance and cutting loose from the dominion of sin must be attended with a cleaving to Jesus Christ. A single contact of the soul with Christ has made many a one a Christian. The first honest approach to Him—the first sincere prayer for pardon—the first act to obey and please Him—these have been like the touch of that woman who had the loins malady; they have brought the blessing.

A man who had shamefully wronged a neighbor was brought under conviction of sin and could find no peace. Attending a religious service where he espied his neighbor, he called him out into the vestibule and begged his pardon for the wrong committed. That was the beginning with him of a Christian life.

Conversion is the act of turning to Jesus as the only Saviour—the Saviour who died to redeem you. As soon as you begin to trust Him and to obey Him the healing comes. You must understand that faith is vastly more than an opinion or a right feeling. It is a transaction—it is the contact of a person with a divine Person, of a weak, sinful, penitent soul with an all-sufficient Redeemer. You need to be shut up to this one tremendous truth—either Jesus Christ must save me, or I am lost!

Attendance upon church services, Bible reading, or the best of sermons, or an "inquirers' meeting," or prayer, or any other good thing will be useless if you attempt to put them in the place of a personal grasp on Jesus Christ. Faith is indispensable if you wish to draw up water from a deep well; but it is the water that you are after.

True faith puts your soul into loving contact with the loving Son of God. A touch is enough to begin with; it must be followed by a strong and constant cleaving. The craft that is inserted in the cleft bough of an apple tree must become united to the tree before it yields fruit. Abiding in Christ, and only through that abiding, will you be

a vigorous, fruitful and joyous Christian.

And if you become such a Christian, your wonder and your sorrow will be that you never became one before. Men have lived to regret almost every conceivable step, but I never heard of a person who repented of loving, obeying and serving the Lord Jesus Christ.
—Presbyterian Standard.

NORTHFIELD ECHOES.

Thrilling Review of the World-wide Situation

Mr. John R. Mott spoke as follows:

"It has been my responsibility and privilege during the past sixteen or seventeen months to visit all of the continents of the world. I have come back from these recent journeys with one overwhelming conviction, and that is that the time is actually at hand when there must be an unprecedented advance on the part of the forces of pure Christianity, and more especially of the British Islands and North America, on behalf of the multitudinous inhabitants of the non-Christian world.

"I do not recall having visited a single country in these journeys where I formed the impression that Christ and His cause are meeting with defeat.

"I saw the streams of light breaking into the Dark Continent in the darkest places. I found that South America was an awakening continent. I have learned that in India not only among the educated classes but among the most depressed masses Christ is being enthroned. I found in the Philippine possessions nothing less than an ethical revival in progress, even within the great Catholic Church. I found as I came up into the great Chinese Empire that, whereas on the occasion of my visit about ten years ago to China I was told there was 80,000 Protestant Christians, a few weeks ago I was told there are one hundred and eighty thousand Protestant Christians and that the largest gatherings into the kingdom of our Lord and Saviour have been, not before the Boxer uprising, but since that awful catastrophe.

"I discovered in Japan that although there are only about sixty thousand communicants of Protestant churches, and possibly not as many members of the Roman church, and certainly not as many of the Greek Catholic church, making in the aggregate something like one hundred and fifty thousand Christians, and over forty millions of Buddhists—these two religions are spoken of among educated men of Japan as equals, and when any distinction is made I discovered that it was always made in favor of Christianity.

"And in Korea a nation being moved upon from one end to the other by the Almighty Power of the Spirit of God. In one denomination in Korea last year there were ten thousand accessions to the Church, or more than in all Japan in connection with the work of thirty missionary societies in the same period. In my judgment if the attack in Korea is properly sustained by the Christians of North America and Great Britain, in less than half a generation Korea will take its place in the Christian columns among the nations, and will have the unique record of being the first non-Christian nation in this modern missionary effort which has become an evangelized nation."

Words are always actions, and actions are a kind of words.—Emerson.

MONTREAL PROTESTANT ITALIAN MISSION.

The story of Italian Protestant mission work in Montreal is one of obstacles constantly overcome. Comparatively few people know of its up-hill but successful struggles, especially in the last three years. From very small beginnings in the basement of St. John's Presbyterian Church, on St. Catherine Street, the mission is now centrally and conveniently located for its work in a substantial, well-equipped edifice at No. 30 St. Denis Street, at the corner of Lagachetiere Street. The building was formerly the residence of the late Mr. F. X. Perrault, and it was bought for its present purpose just over twelve months ago, at a cost of \$12,000. On the ground floor is the chapel where services are held, and, in addition, there are two class rooms for day and Sunday scholars. The religious services are held at four o'clock on Sunday afternoon, conducted by the pastor, the Rev. S. B. Castellini, who has his residence in the mission house. The services and preaching are in Italian, but in the Sunday school the classes are both Italian and English. There is also a day school connected with the mission, and its curriculum is the same as that of the elementary schools in the city, the whole of the lessons being given in English. On three nights in the week during the winter months, commencing in October, a night school is conducted, and last session there was an average attendance of from twenty-three to twenty-five. Last year the teacher at the day school was Miss McCloud, niece of Professor McKenzie, and during the two months immediately preceding the summer vacation, Miss Mowat, daughter of Dr. Mowat, taught the classes. This year Miss Margaret, an undergraduate of McGill University, will teach in the day school.

There are about forty members of the mission, and an attendance at the religious services on Sundays of between fifty and sixty. Owing to the fact that the Italian population of the city is constantly changing, it is not to be expected that the mission's membership will ever be very large, but the seed of good teaching has brought, and is bringing, forth good fruit, of which there is evidence not only in Montreal, but in different parts of Canada and in the United States. Mr. Castellini is a man of prayer and unbounded faith. It is his purpose to carry the Bible and its teachings to the Italians who have left their own country to make their homes in Canada, and to do a truly uplifting and beneficial work in the interest of the Kingdom of God, humanity, and the country. He has avoided all controversy with those who think different to him on the subject of creed. He goes about his duties in a quiet and unassuming manner. The result is a steady progress, the enjoyment of the confidence and affection of his own people, and the respect of those of other nationalities and creed. He needs all his faith and energy and youth to overcome the task he has in front of him, which is to clear the mission of the heavy debt it has had to incur incidental to moving into its new home. This debt is \$11,700, and, according to the minutes of the Presbytery of Montreal of December, 1906, "The Rev. G. B. Castellini is authorized to collect funds for the purpose of paying the interest and the first instalment of the purchase price of the Italian mission building."

Up to date Mr. Castellini has collected \$1,000 for the purpose stated. His congregation is not by any means wealthy, but what money they donate is offered in the spirit of the cheerful giver. They have during the past year paid the whole of the running expenses of the mission, amounting to \$200; they have contributed \$60 towards the pas-

tor's salary, and have contributed \$500 towards clearing off the debt.

Mr. Castellini has done some good temperance work. He is quite aware of the mischief the drink oftentimes leads his compatriots into, and he knows how tempting the saloon is to men who are in the city without friends and without resort in their idle hours. Therefore he keeps the doors of the mission constantly open for such as will accept the safe and comfortable shelter of his rooms for the purpose of reading or writing or for friendly converse. Very valuable help is rendered in all the mission work by Mrs. Castellini, and in their hospital work they have carried comfort and consolation to the sick and dying. They deserve praise and encouragement and practical support in their good work. Mrs. Castellini is an Italian lady, but she was educated in America. She is a most accomplished musician, and her singing has added much to the effect of her husband's preaching, and greatly aided the religious work. She is organist and choir leader at the religious services in the mission, with Miss Margaret Lawson as assistant.

HISTORY OF THE MISSION.

About thirty years ago the Presbyterian Church established a mission for the Italian population of Montreal. Among its earlier pastors was the Rev. A. Internoscia, a converted priest, and uncle of Mr. Jerome Internoscia, advocate, of this city. He took a course at the Montreal Presbyterian College, and devoted himself faithfully to the work of this mission for twenty years. Mr. Internoscia was succeeded by Mr. C. A. Buffa, a clergyman of the Waldensian Church. He remained about two years, and then went back to Italy, where he had been called to fill an important position among the Protestants there. The Rev. V. di Genova was the next missionary. He had been converted to the mission, and after being educated at the Pointe-aux-Trembles schools and at the Montreal Presbyterian College, he labored earnestly at the mission for about four years, and his good work was then cut short by the hand of death. For several months Mr. A. Giovanni, a young student, carried on the work with acceptance, until, in 1903, the Rev. G. B. Castellini, the present pastor, was appointed.

Mr. Castellini is a native of Genoa, and he was born a Roman Catholic. After his conversion he studied at the Waldensian College, in Florence, Italy, from which he graduated in 1897. He labored for some time in Italy in association with the Methodist Episcopal Church, having charge of churches, first in Pisa, and then in Milan. Bishop Walden heard of the young man, and sent him an invitation to come to America. Mr. Castellini accepted, and came to Cincinnati, where he took charge of the Italian Methodist Mission. From Cincinnati Mr. Castellini came to take up his present important work in Montreal. Both he and his wife are completely consecrated to mission work.

Speaking of the work of the mission, Mr. Castellini says:—"As you know, I took charge of the mission some three years ago, and from that time on it has grown considerably, both in the number of converts and in the esteem of the people. I began to preach the new birth, and to work directly for the salvation of souls, saying to all that if they were not born again of the Spirit, they need not hope of ever being saved. In so doing, my wife and I and several of the members began to meet privately for prayer. We prayed for the conversion of those who frequented the services and for an outpouring of the Holy Spirit, and our prayers were nearly always answered. We exercise a judicious care in admitting new members, and this has given the mission a certain

stability which is good to see. The meetings are well attended by all members and many others, and we always feel the spirit of the Lord among us. During prayer meetings we have many who testify and pray, and we may say that all give good testimony out of the church as well as in it. All the members give liberally for the cause of the Lord, and I firmly believe this is due more to our united prayers than to my preaching. We have now a debt of about twelve thousand dollars, and to pay it off I rely mostly on prayer. The Presbyterians of Montreal and our other Christian friends will help us, but in view of the great mission work carried on by the churches in other directions, in the great North-west and among the heathen abroad, we feel justified in making known our needs and opportunities in this way. We trust in the Lord and in His people, and feel sure they will see that the debt is wiped out soon."

Mr. Castellini appeals for help for his work, and he will cordially welcome all who care to visit the mission, and for reference he names the Rev. Dr. Mowatt, of Erskine Church; the Rev. J. S. Taylor, secretary of the French Board; the Rev. J. Patterson, secretary of the Presbytery, and all prominent Presbyterian ministers of the city.—"Montreal Witness."

REV. PETER WRIGHT, D.D.

Rev. Peter Wright, D.D., now pastor of the English Bay Presbyterian church in Vancouver, B. C., recently supplied the pulpit of his old charge in Stratford during the vacation of Mr. Martin. Dr. Wright has been for some years intending to retire from regular work and take occasional services and went to British Columbia with that end in view. But congregations insisted on his continuing in active work, and recently a mission on the Beach at English Bay offered to become self-supporting if they could secure Dr. Wright as pastor, and he is now settled there. His many friends in the East will read with pleasure the following from the Stratford Herald:

I have heard nothing but golden opinions of the sermons of Rev. Dr. Wright in Knox church last Sunday. Dr. Wright, of course, was no stranger to the congregation he spoke to, and though the membership of Knox church has largely changed since his ministry here of eighteen years ago, he could not but feel that he was preaching to a familiar people who listened to his words with a kindly sympathy that would be impossible with strangers. The announcement of Dr. Wright's return to Stratford for a few weeks gave no little pleasure to his old friends here and it is well within the truth to say that his discourses on Sunday even enhanced the reputation which he held among his people during his former ministry. For a third of a century Dr. Wright has been a leader in the Presbyterian church in this country—a powerful preacher and an influential member in the councils of that body. His pre-eminence in the pulpit is undisputed; his sermons are marked by ripe scholarship and a spirituality of more than ordinary impressiveness. Dr. Wright's strong personality was nowhere more evident than in the school room, for in the olden days before he became a minister he wielded the stick of the pedagogue with an efficacy that was uncommon even in the primitive days of education in this province. As an inspirer of youth he had few equals and his pupils (I was one of them) will still tell you of his immense influence as builder of character among the young. Dr. Wright has long since passed the age when men are called young, but his intellect has never ceased a vigorous growth, and he stands to-day in the very front ranks of Canadian preachers.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE BRAZEN SERPENT.*

By Rev. Clarence McKinnon, B.D.

He fought against Israel, and took some prisoners, v. 1. It is a fortress in India. A troop of ferocious Sepoys have surrounded it. If once these bloodthirsty enemies force admission, they will cut down soldier and civilian, they will spare neither mother nor child. Can you imagine a fortress in such imminent peril asleep, the warder on the tower nodding over his bayonet, the captain in his tent, pen in hand, but asleep at his table, no sentry watching, the heavy spirit of slumber on them all? No, such a thing is impossible in the alert British army, when the war trumpet sounds and danger is near. Our soul city is besieged by enemies fierce and cunning. We dare not yield ourselves to sloth or slumber; else the foe will surprise us and make us captive, as Arad came upon Israel unawares and took some of their prisoners. "Watch," says our great Leader. And the best of it is, He watches with us to keep us safe.

Israel vowed a vow. The Lord hearkened, vs. 2, 3. On a recent railway journey, the writer heard a bell ringing as the train drew near a crossing. A young engineer sitting beside him explained that whenever the locomotive touched a rail at a certain distance from the crossing an electric circuit was formed, and the bell rang automatically. When we turn to God in prayer and obedience, it is as if a circuit were formed between ourselves on earth and God in heaven, so that He hears the cry of our need and sends His swift-winged messengers to our help.

There is no bread, v. 5. In a fine farming district of Ontario lives an old man over ninety, who tells this story of his childhood. His parents had come from Scotland and settled in the bush miles from neighbors. By hard work they had cleared a small piece of ground on which they planted some potatoes and beans. Their flour failed, and they had no food and no money to buy it. The old man remembers how his mother took him, a wee chap at the time, to see if the potatoes were ready to use. Pulling up a hill, they found them only the size of robin's eggs. The little boy never forgot the look of despair that came into her face. It seemed to say, "There is nothing now but starvation." But they went over to the beans, and found that they were fit for eating. The family lived on these until the potatoes were ready, and on the potatoes until they could get some flour. But in one way or another God provided for them, and the children became prosperous men and women.

When he beheld the serpent of brass, he lived, v. 9. Just as the cure for the poisonous bite of the serpent was made in likeness of that serpent itself, so Christ who is our Saviour from the plague of sin, was made sin for us (2 Cor. 5: 21), took upon Himself the likeness of sinful flesh (Rom. 8: 3), and suffered on the cross that death which is the penalty of sin. And just as the believing Israelite who was dying from the poisonous bite, looked at the brazen serpent and was immediately cured, so every one who looks to the crucified Christ will find in Him full forgiveness for all his sin, the removal of the pen-

S. S. Lesson, September 8, 1907: Numbers, 21: 1-9. Commit to memory v. 9. Read Numbers, chs. 20, 21. Golden Text—As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.—John 3: 14, 15.

alty and deliverance from the power of that sin. How needful, therefore, that all should look to that one Saviour; "for there is none other name under heaven given among men where-by we must be saved." (Acts 4: 12).

LESSON POINTS.

A task shirked to-day will be all the heavier to-morrow, v. 1.

"Thrice is he armed that hath his quarrel just." v. 2.

No true prayer ever fails to reach the ear or to move the arm of God, v. 3.

The monotonous round of daily duty is the severest test of a man's religion, v. 4.

It is because we forget the blessings of the past that we become discouraged in the present, v. 5.

Suffering is meant to burn away the dross and leave only the pure gold, v. 6.

Blessed is the pain that stings us into confession, v. 7.

"More things are wrought by prayer than this world dreams of." v. 7.

God's judgments are passing clouds; His grace is the ever shining sun, v. 8.

Faith is the channel by which the healing energy of Christ flows into our souls, v. 9.

PRAYER.

Oh, Thou eternal and ever blessed God, we adore Thee for Thy manifestation of Thyself in creation, in Providence, and in grace. When we consider all these things, what is man that Thou are mindful of him? From Thy Word comes back the answer, "Man is he for whom Christ died." We cannot understand that, but thanks to Thy revealing grace we can believe it. In that sacrifice of eternal love we rest. We believe in Jesus Christ the Son of the living God, and we ask Thee, oh our Father, for His sake, accept us though we be sinful, and forgive us and accept us for His dear Name's sake. And to Thee will we give the glory forever and ever. Amen.

DEGREES IN GLORY.

Did He mean to tell them that the office of dispensing those glories was not His, but another's? Surely not; for the Son of Man will dispense them as the Judge at the last day. Did He mean to say that He had no authority of His own to give away the glories of Heaven? Surely not; for there is given to Him authority: "All judgment is committed to Him, because He is the Son of Man." But the plain meaning was this, that they were not His to give by absolute or arbitrary right. There were certain eternal principles in the bosom of the Deity, which must guide Him in their distribution. John, the beloved, asked this favor of the Lord, but Christ's personal love to John could not place him one step above another. Personal favor had nothing to do with it, justice everywhere. Steps of glory are not won by favoritism, or by arbitrary selection. "It is not Mine to give except to those for whom it is prepared of My Father." Who are they for whom the Father has prepared the special glories of the life to come? They who have borne the starkest cross are prepared to wear the brightest crown. They who best and most steadily can drain the cup which God shall put into their hands to drink, are the spirits destined to sit on His right hand and on His left. Our Master's question was significant. They asked for honor. He demanded if they were willing to pay the price of honor: Can ye drink of My Cup?—F. W. Robertson.

"TAKE NO THOUGHT FOR THE MORROW."

Would it not be better to leave to-morrow's cares and anxieties with God? That is what is troubling men; tomorrow's temptations, tomorrow's difficulties, tomorrow's burdens, tomorrow's duties. Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other on earth; it is my little tame robin, who preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops on the sill when he wants his supply, and takes as much as he desires to satisfy his needs. From thence he always hops to a little tree close by and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves tomorrow to look after itself. He is the best preacher that I have on earth."

HOPES FOR AFTER DEATH.

By J. G. Whittier.

So when Time's veil shall fall asunder,
The soul may know
No fearful change, or sudden wonder,
Nor sink the weight of mystery under,
But with the upward rise, and with
the vastness grow.

And all we shrink from now may seem
No new revealing—
Familiar as our childhood's theme,
Or pleasant memory of a dream,
The loved and cherished Past upon
the new life stealing.

Serene and mild, the untried light
May have its dawning;
And, as in summer's northern night,
The evening and the dawn unite,
The sunset hues of Time blend with
the soul's new morning.

BLUE LAWS.

The so-called Blue Laws of the Puritans were distorted and traversed in a fearful way as, for instance, when it is stated that one "blue law" forbade husband and wife to kiss each other on Sunday, which is pure silliness, though it has been given currency as a historic fact by a woman of New England, who ought to know better. The truth is the term "Blue Laws," as a writer in the "Historical Magazine" shows, was not used in derision at that time when applied to the Puritans; on the contrary, it had a high and noble meaning to them. The Puritans wore blue as their badge, in opposition to the scarlet of English royalty and Cardinal red. Some of the Presbyterian preachers of the Scotch Covenanters used to wear over their preaching robe an apron of blue. When the robe was dispensed with, the apron of blue was thrown over the front of the pulpit and hung there during the service. In blazonry it signifies charity, loyalty and fidelity. They based their choice on Biblical authority. Blue or azure is the symbol of divine eternity and human immortality. In the book of Numbers (15:36) it is directed: "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, and that they put upon the fringes a ribband of blue."—The Christian Work and Evangelist.

There is no need to be perpetually testing the foundations; but any new building must be on the foundation.

THE MOUNTAINS.

The mountains are great preachers. They teach us at once our weakness and our strength. "The mountains bring peace." Yes, as they speak of the steadfastness of God, whose purposes are firm as "the everlasting hills." But they bring, too, awe and fear, and sometimes terror and despair, as in telling of a creative power they tell also of a power that can destroy. It was from a mountain that God gave the law. It was itself the symbol of majesty and authority, and never can we come into such a presence without a vague sense that we are standing before the Throne. And what better preacher can we find to teach us the lesson of man's mortality. How little is the span of our earthly existence beside these hoary summits that have stood the storms of thousands of years! Well may we ask, what is our life! It is but a vapor—like one of the wreaths around these mountain tops—"that appeareth for a little time and then vanisheth away." It is a stream like that which glides beneath us to the sea. In the presence of such greatness, we feel our littleness, and should be quite overwhelmed by the sense of utter insignificance were it not that we can fall back upon One who is greater than all that He has made.—Rev. Henry M. Field, D.D.

The movement for Sabbath rest is gaining in popular support. Men of all classes are in it; there are no denominational or sectarian lines; there are no party boundaries. The appeal is made to all employers of labor to give their men the day of rest which belongs to them. In this the highest interests of both parties are involved. The man who rests on the Sabbath is a better man for the remainder of the week. Working men are better in every way for a day at home and in the church. A machine requires rest; much more does a man. Ever bending to toil, the man in the mill, the woman in the shop, is wasting vital strength, and at an early age ceases to be able to render normal service. The Sabbath is necessary for man's higher nature, and without it there is a steady and unceasing lowering of the moral standard.

ANTICIPATING THE GOOD.

"Janet Bliss is the queerest girl!" one of Janet's schoolmates declared. "Everybody knows that her people are as poor as poverty, and there isn't one chance in a thousand that she will ever be able to go abroad, yet she studies up about things—pictures and cathedrals, and historic places—as though she expected to go tomorrow. She says there's no knowing what may happen; and anyway if she doesn't go, there's no reason why she shouldn't know as much as people who do. Isn't it funny to take all that trouble for nothing?"

But the Janets—bless their brave hearts—are not "taking trouble for nothing;" for in the first place the very determination and perseverance involved are the best kind of fortune for a girl to possess. Moreover, one who watches life long will discover after a while that things are very apt to "happen" to the people who are ready for them, and certainly only those who are ready can win the most from opportunities when they come.

But even suppose Janet never does go abroad, her study and hope are no less valuable, since she is training herself to see and enjoy everything that comes her way. To stay at home, with a spirit quick to beauty and honor and all high things, is far better fortune than the most splendid trip abroad with half-seeing eyes and a half-trained heart.—Forward.

MORE REVERENCE.

There has been a growing lack of reverence for the place of worship, the ordinance of the Church, the Word of God, that is hurtful to a painful degree. The way this irreverence appears is largely in a multitude of trifles. That is a serious phase of the matter. Trifles though they be, the aggregate constitute a peril to society and a hindrance to the work of the Church that is deplorable. The matter is worthy of the gravest concern. We see an increase of laughing, and talking on secular themes in a vein of levity, in the Sanctuary on the Lord's Day. Though the edifice is dedicated to the service of God and therefore called very naturally the 'House of God' it is recklessly converted into a place for worldly conversation, the theatre for having a good time in a vein of shocking hilarity. The preaching of the Word, one of the most solemn and fearful of performances for preacher and hearer in which a man can engage is heard as listlessly and criticised as freely as a lecture on some worldly subject with purely worldly aims. The fact that the minister is a mere mouth-piece through which God is speaking to all is disregarded. Although the Word sent is to prove to be either helpful or hurtful, either a savor of death unto death or of life unto life, according to the way it is respected and received, it is heard and talked about with the abandon we see among the auditors of the ordinary lecturer for gain. The 'Word' of God itself more and more holds a degraded place. It is quoted for all sorts of purposes. The thief, the demagogue, the flippant youngster, the debased newspaper scribbler quotes it without shame or fear, and in the most irreverent manner. In the tent meetings, in the churches, among assemblies of young Christian workers, we are met with cheap wit, levity, laughter, while professedly expounding the Word and working for Christ's Kingdom. All of this and more is current and highly reprehensible. The effects of it upon all but especially upon the younger people are very injurious. They are not affected as they should be by the Word, the Sunday school, the Sanctuary. Even the minister of the Gospel is degraded in thought and his office and he are alike shorn of the sanctity and influence they once held. Preachers, teachers, speakers, leaders, are largely responsible for the baneful phenomenon. The talker in the pulpit or upon the platform on the Holy Scriptures does incalculable injury by joking, levity and vulgar wit, and deserves to be loathed.

THY WILL BE DONE.

By the Late Hon. John Hay.

Not in dumb resignation we lift our hands on high;
Not like the nerveless fatalist, content to do and die.
Our faith springs, like the eagle's, who soars to meet the sun,
And cries exulting unto Thee, "O Lord, Thy will be done!"

When tyrant feet are trampling upon the common weal,
Thou dost not bid us bend and writhe beneath the iron heel.
In Thy name we claim our right by sword or tongue or pen,
And even the headman's axe may flash Thy message unto men.

Thy will! It bids the weak be strong;
It bids the strong be just;
No lips to fawn, no hand to beg, no brow to seek the dust.
Whenever man oppresses man beneath the liberal sun,
O Lord, be there! Thine arm make bare,
Thy righteous will be done.

THE YOUNG PEOPLE'S PRAYER MEETING.

Sunday, September 8, 1907. God's omnipresence (Psa. 139: 1-12).

How God's omnipresence makes faithfulness easier.
Helps to realizing God's presence.
What God's presence means in our weakness.

The rich and blessed assurance of the Bible from end to end is that we are not alone. God, who is our Father, knows our need. He understands how lonely our hearts sometimes become. We question whether any one understands, whether there is any help or love in the great world which we can have always with us. Our task is too great for our strength, or our plans fail, and we feel that we ourselves are failures; or some great sorrow strikes us down, and we are left alone and desolate. God knows how his children feel. So He assures them by His Word that He is near. He would have us understand from all nature that He is near. He would have us realize that the very longing of our hearts for Him is itself His creation, the quickening of a hunger in us which He quickens, in order that we may see that He is already there in our hearts with bread and love.

One of the purposes of Christ's coming was to show men that God is always with them, and to give us an example of a life among men lived with God, and in the joy and strength of His companionship. God came near in Christ that we might know how near He always is, and that thenceforth even the most desolate heart might know that it was not left comfortless or an orphan, but that God would be in it and go with it everywhere. The Saviour was Immanuel. God had visited His people to convince them that he was always near and everywhere.

There is no hard duty or distant place or heavy sorrow where God is not. We can go into the most difficult and unpleasant task with the confidence that he is in them with us, and will not let us fail. We can go off into the most distant place or the darkest room and know that He is there. In the heart of Africa we shall be with Him. "Any-where with Jesus," as the hymn truly assures us, "we can safely go." And no little child need be afraid of the dark. There, as in the light, God is; and our sorrows are the unique opportunities of His love. Then Christ's pitying heart is closer to us than we know—closer to us than our sorrow.

Pantheism is the view of the world which identifies God with the universe. It is the effort to reach a great truth, but it is an effort which loses God in the struggle to find Him. In our reaction from such a view, which confuses God with what God has made and with the world, through which God expresses Himself, we must not lose the precious truth that God is indeed in the world, though the world is not God. And all the world should speak to us of Him, and enable us to enter into the holy enjoyment and love of Him Who made it for us.

Daily Readings for Preceding Week.

- Mon.—God greater than all (1 Kings 8: 22-27).
- Tues.—Maker of all (Isa. 66: 1, 2).
- Wed.—"A God at hand" (Jer. 23: 23-32).
- Thurs.—"In Him we live" (Acts 17: 22-28).
- Fri.—"In the midst of them" (Matt. 18: 14, 20).
- Sat.—Ever present (Matt. 28: 19, 20).

Religion is a constant struggle toward God. The shrines along the road mark the success of the struggle.

Prayer is a comfort. It helps a religion to realize its own aspirations.

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C. BLACKETT ROBINSON

Manager and Editor.

OTTAWA, WEDNESDAY, SEPT. 4, 1907

The growing popularity of bridge-whist has become a serious menace to the home-life and morality of many communities. It is not only the time that it takes where the play has become a "craze," but the fact that so many play for stakes of smaller or larger size, and that the gambling habit is worming its way into circles where previously it has been unknown, scattering all the while the seeds of deadly influence. Pawnbrokers of New York are doing a big business, so it is said, with fashionable women who become financially involved through their playing. They have money, but it is not always available, and so they are accustomed to seek needed loans on their jewels and other valuables, that their obligations of "honor" may be promptly met. It is even said that the jewels of one of the richest young women of that city have been pawned half a dozen times in as many months. This is no doubt an extreme case, but the position of the influence of the example set by these persons is felt through the whole range of society. The mother who plays bridge—or any other game—for no matter how small stakes, or even for the seductive "prize," has her mouth sealed against effective protests if her husband or son develops a fondness for poker or the races. If the one is right for her, the other cannot be so very wrong for them, and her example is putting the seal of her approval on it all. The church member who indulges in saying to the world that her religion counts for very little, and stops short of a prohibition of gambling! It is a serious situation, and Christians need to face it squarely, and recognize the issue for what it really is.

A SOLEMN AND SEARCHING MESSAGE.

This is what the report of the New York Weekly Witness says about the message of Rev. J. Stewart Holden from England. Mr. Holden is vicar of St. Paul's church, Portman Square, in the fashionable west end of London, and is one of the prominent speakers at Keswick. He is a man filled with the Holy Ghost and he speaks with great power. A solemn hush came over the audience as he delivered a searching address from the words: "But they, supposing Him to have been in the company, went a day's journey, and they sought Him among their kinsfolk and acquaintance."

He said: "It is more than sad, it is tragic, to see Christians who are seeking to keep up spiritual appearances, to engage in the same service as here tofore, to use the same language as they have been wont to do, and all the time there is an impoverishment of spiritual income. Somehow, somehow, they have lost touch with their Lord, and they go on blindly, supposing Him to be in the company, when all the time He is far from them, and when all the time they are far removed by their own acts and attitudes from the operating power of the living Christ in their lives.

"I ask you to-night, brethren—and I do so not in any pedantic way—I ask you how many souls—I think this is a fair question—How many souls did you bring to Jesus Christ last year?

"May I alter it then, How many souls did you really try to bring to Him last year, did you really pray over, did you really give yourself to? None. Then do not talk about being in company with Jesus Christ.

"How much money did you give for foreign missions last year? How much of your real self did you give for the expansion and the extension of the kingdom of God? I think these are some of the tests which every honest heart must propose to itself, to find out whether I am really in company with Jesus Christ or whether I am not.

"It is suggestive that His mother found the Saviour just where she had aforesaid been offering her vows to God. I cannot but think that you will have to get back to the places of your vows if you are going to find the Christ you have lost. Some of you have made vows in this very auditorium it may be, last year, and you have never kept them.

"It may mean for some one—let me suggest this—it may mean the going home from this place to-night and writing a letter which should have been written ten years ago, getting right with some one with whom you are at variance. It may mean, as it meant for a man over on the other side of the water—it may mean the restitution of unlawful and unholy gains. It may mean the confession of some wrong which you have secretly done to others. You have got to get back to the place where you have broken your vows."

THE POINT OF VIEW.

Rockefeller, the richest man in the world, would give many of his millions for a poor-man's working stomach; so that much depends upon the point of view. The following is engraved on the statue of Joseph Brotherton, at Salford, Eng.: "My riches consists not in the extent of my possessions, but in the fewness of my wants."

THE NEW GENERAL SECRETARY.

The new General Secretary, happily, is not new. He has already won his spurs and proven his worth in four years of faithful service. Rev. T. Albert Moore, then president of the Hamilton conference, was in 1903 asked to become secretary for Ontario and associate secretary of the Lord's Day Alliance of Canada, including within his territory all Eastern Canada. He has in addition made several special trips through Western Canada. Wherever he has gone he has been well received. As a public speaker he has few, if any, superiors. He has a keen mind, well-informed and well-trained, good judgment, personal tact beyond most, a large heart, and a pleasing personality.

He takes a broad, reasonable view of the Lord's Day question. He has had, along with the writer, more than any other, a large share in deciding the policy and methods of the Alliance. He has always been a strong advocate of the quiet method of dealing with infractions of the law; in using moral suasion rather than legal compulsion up to the limit of its usefulness, in prevention rather than punishment, in conciliation rather than coercion.

He is a sane, statesmanlike leader, who deserves the confidence and loyal support of all who honor the Lord's Day in Canada. He is a hard worker who does not spare himself, and there are few who can work as rapidly, or administer work on a large scale as efficiently.

His own church has honored him in many ways, but in none more than in electing him a year ago secretary of the General Conference, one of the highest honors in the gift of that church.

Rev. W. G. Hanna, B.A., has been offered the Eastern Secretaryship, in succession to Mr. Moore. The work of the L.D.A. under the leadership of such men as Messrs. Moore, Rochester, and Hanna will prosper in the future yet more than in the past.

We are not able to say in this issue whether Mr. Hanna will accept or not. We will be able to do so in our next, and will show his face and give such information as to his ability and past record in many spheres of service as our readers will eagerly desire. Suffice it to say now that if we can secure him no other man could be chosen.

J. G. S.

DR. SHEARER'S NEW WORK.

At the last annual meeting of the General Assembly a new department was organized, to be known as the Department of Temperance, Moral and Social Reform. This department was placed in charge of Rev. Dr. Shearer, secretary of the Lord's Day Alliance. Rev. Dr. Pidgeon, Toronto Junction, was elected permanent convener, and out of compliment to Dr. Pidgeon the first meeting of the department was held in Victoria Church, Toronto Junction last Sunday afternoon, and was presided over by Dr. Shearer, who was also the speaker for the occasion. The attendance was fair, about one hundred men being present. Dr. Shearer spoke on the justification for the formation of such a department and gave particulars of the work the department intended taking up. The department intended to assist in every way the Lord's Day Alliance in securing observance of the Sabbath. It was also the intention of the department to work against the gambling evil in all its details, and especially against the Fort Erie race course, the proceedings at which the speaker denounced in forceful language. The "Social Evil" will also be given some attention.

THE SCHOOL OF STREET.

American enthusiasm for those who rise from unfavorable beginnings has led to delusions. We point with pride to presidents of banks who used to be newsboys, as if we thought that any school experience is a good place for the boy of brains. Mr. Ernest Poole, in an article in "McClure's Magazine," gives some views on this question which are interesting, and to many may be surprising.

The school of the street, he says, is the worst possible school. Its finished product is the most illiterate, the most dishonest, and the most impure. The boy who has been a newsboy in a large city, and has risen, is the boy who has left the influence of the streets. The failures remain, and so the street grows ever worse and worse.

The story of the newsboys and messengers rising to be bank clerks and telegraph operators is, on the whole, a gigantic and misleading fiction. A circular letter to the New York Night School for Working Boys brought out the fact that street workers there are a rare exception. The street offers most of its work and most of its attractions at night. Moreover, the unwholesome irregularities of the life makes any kind of schooling hateful to the real boy of the street who is hardened in its ways—and it takes only a few years to harden him. That shrewd worldliness which makes the newsboy so amusing to the passer-by never gets the right kind of instruction to make it count. The life of the street leads to no career that is worth following. The good careers are won by those whom the street has not had a chance to spoil.

The street robs the boy of home influences, and the truant officer cannot keep track of all the little citizens of the pavement. Street boys who get good places lose them in most cases, and fall back to the old, free life of the gutter. At 17 they are no farther along, as actual study of them shows, than they were at 12. A well-known writer on Wall Street life and business says: "I know hundreds of brokers' offices, but I do not know one broker's clerk who began his life as a messenger boy." And yet only the very best messenger boys get to be Wall Street messengers. Out of thousands of boys, only a few become telegraph operators. Not many bootblacks come to have stands of their own. A New York editor says he never knew a case of a newsboy rising to be a reporter.

No there is no greater error than the common notion that "the street sharpens a boy's wits and makes a little man of him." The wits are sharpened, but they are pointed wrong. No; the familiar newspaper story of the governor, or the lawyer, or the judge who used to be a newsboy leaves a wrong impression. Those who succeed leave the street promptly. Their influence is lost upon it. The beggars, toughs, and criminals all remain to teach those who follow. The street is forever losing its successes and accumulating its failures.—Youth's Companion.

Great Britain's new ship of the Cunarder line made 25.14 knots an hour with her turbine engines. This is about thirty miles an hour, the speed of a railway train. She is the fastest vessel in the world, and by the terms of the contract with the company can at any time be taken by the Government and quickly converted into an armored cruiser which could overhaul anything afloat. In a race with the fastest German ship across the Atlantic she would gain about 250 miles.

CONFESSIONS OF FAITH AND FORMULAS OF SUBSCRIPTION in the Reformed Churches of Great Britain and Ireland, especially in the Church of Scotland. By Rev. James Cooper, D.D. Regius Professor of Ecclesiastical History in the University of Glasgow. The Macmillan Company of Canada, Toronto, Ont.

Professor Cooper has been accustomed to begin his annual course with a Prelude consisting of one or more lectures upon contemporary Church History and questions connected with current ecclesiastical matters. The volume before us contains his academic preface for 1907. It is certainly timely and ought to be read and studied on both sides of the Atlantic, for we in Canada are deeply interested just now in the historic attitude taken by our church in regard to creed subscription.

Treating first of the Church of England, our author brings out many interesting facts. Like all the national reformed churches, that of England indignantly repelled the charge of heresy. She declared her articles to be the expression of the faith once for all delivered to the saints; the faith of the Apostles and primitive church, and she refused to unchurch her sister reformed communions. She freely received their clergy without reordination, welcoming them to her pulpits and professorial chairs. It was not until the reaction following the Commonwealth set in that an act of parliament was passed, the Act of Uniformity, excluding from her ministerial pale all who were not episcopally ordained. Even then the act relates only to English dissenters, for one clause of it is, "Provided that the penalties in this Act shall not extend to the Foreigners, or Aliens of the Foreign Reformed Churches allowed, or to be allowed by the King's Majesty, his heirs or Successors, in England." If the king could open the door to a French or German presbyterian, the church could have had no conscientious objection to the validity of his orders. Anglican exclusiveness is a very modern and unjustifiable feature of episcopacy. At present Anglican clergymen practically subscribe to the Prayer Book, the Thirty-nine Articles are regarded as occupying quite a secondary position.

The section referring to the Scottish Churches will no doubt interest our readers most. Orthodoxy has been characteristic of the Mother Church from the beginning. "St. Margaret found abuses and sloth in the Church of her husband's realm, but no heresy." The din of battle over Arrianism, Pelagianism and other doctrinal aberrations did not penetrate the Caledonian retreats. But Catechism in use immediately before the Reformation was "indeed unreformed, but in essentials sound, and in parts singularly wise and beautiful." Previous to 1560 the Second Prayer Book of Edward VI was adopted and widely circulated for about ten years. There is no doubt now that its rejection was owing, not to any dislike of its matter or form, but was the result of the vigorous anti-English policy adopted by Knox and those who worked with him.

Until the adoption of the Westminster Confession in 1647, the Scottish Confession of 1650, penned by Knox himself, was the accepted standard of orthodoxy, but as in England, the Reformers stoutly asserted that they were no "heretics", but loyal sons of the "Universal Kirk", which they had reformed. They had abolished Romanism, casting it out of the Catholic Church, but they had erected no new communion. They sought no other warrant for the exercise of their ministerial office than they had received at their ordination. In the Preface to their Confession they declare "We abhor heresy", and Article II explicitly enumerates and condemns the heresies pronounced upon by the early church. For a more detailed account of the study resistance which was made by the Scottish Church to the interference of the secular authority, and the use made in it of subscription to declarations and covenants, we must refer our readers to the book itself.

The Act of 1790 establishing the presbyterian remnant as the national church, requires subscription to the Confession of Faith only as "containing the sum and substance of the doctrine of the Reformed Churches". Around these words quite a controversy has raged. They seem indefinite and elastic, scarcely adapted to the purpose of detecting and branding doctrinal divergencies. Something more explicit and yet not too narrow seems a desideratum. It is not generally known that the stricter terms in which the Formula now in use is couched are due to the measures which the church found it necessary to take to prevent being swamped by conforming episcopalians in 1693 and subsequent years. The vigilance with which the newly recognized national church guarded its life bears evidence to the slender majority by which it vindicated its position at the time. The story of the struggle as told by Dr. Cooper is calculated to deepen our admiration for the ecclesiastical statesmen of that critical period.

The other British churches are dealt with more briefly. The English Presbyterian, the Episcopal church of Ireland, the Irish Presbyterian, the Scottish Episcopal, the Free Church, the United Presbyterian and the United Free Church are all passed in review. The monograph occupies a valuable place in the literature of church history and should be carefully studied by all who are interested in the framing of the new confession for the proposed united church in Canada.

T. F. F.

TIME LIMIT IN AUSTRALIA.

In affirming an overture submitted by the Presbytery of Melbourne South, the Victorian General Assembly of the Presbyterian church of Australia takes consideration of a plan to place a time limit upon pastorates. Under the proposed arrangement congregations would be asked to suspend the right of call and the appointments would be made by presbytery on the advice of a "transference" committee. Assignments would be for five years, with a maximum extension to seven years upon application by both minister and congregation; preferences expressed by either minister or congregation would be considered. The plan would apply to theological graduates and licentiates and to ministers entering from other congregations, but charges paying a salary of over \$1,250 per annum would be exempt from its operation. The principal arguments in favor of considering the proposal were that the present system fostered inequality of opportunity and sometimes made changes difficult or embarrassing when the true interests of the church and ministry demanded them.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

ELSIE'S VACATION.

By Emma C. Dowd.

"I'm going right over to tell Elsie!" said Jenny May Story, and off she ran down the garden, through the hole in the high fence, where the boards had been taken off, and across the narrow, bricked yard belonging to the tiny house where the Conant family lived.

It was very hot in the Conant kitchen, Elsie was washing the breakfast dishes, and her mother was ironing. Baby Clara was creeping about the floor. It was a sultry morning, and although the windows were wide open, little freshness came from outside. There had been a soft breeze up at Jennie May's home on the hill, but down here it seemed stifling. The young girl felt the difference at once, and, dropping on the doorstep, she began to fan herself with a newspaper.

"It's awfully hot, isn't it?" she began. "I ran all the way, I was in such a hurry to tell you. What do you think I'm going to Aunt Esther's to stay two weeks! The invitation came this morning."

"Oh, that will be lovely!" cried Elsie. "But it'll not be a bit nice for me," she added. "How can I ever stand it two whole weeks without seeing you?"

"Oh, I'll write to you," returned her friend cheerfully.

"Well, we are glad for you," said Mrs. Conant looked up from the towel she was ironing.

"Yes, we are," said Elsie, but her tone was not quite so happy as her mother's.

"I only wish I could take father and mother and all of you with me," laughed Jennie May. "It's so beautiful up at Uncle Reuben's! You don't know what hot weather is. I always need one or two blankets at night."

Mrs. Conant and Elsie looked their admiration for such a temperature, just as if they had not heard the same statement every season. But, then Jennie May was such a dear girl, they could forgive her if she did boast a little about Uncle Reuben's farm.

This same girl most unexpectedly proved her dearness awhile later. She had been lounging in the piazza hammock, dreaming of the happy days ahead, when a wonderful thought had popped into her busy brain. The next minute she was in her mother's room, her eyes shining.

"Mother," she burst out, "don't you suppose Aunt Esther would like to have Elsie come up there with me? O mother, don't you?"

"Why, I don't know, dear," Mrs. Story answered slowly. "Two visitors would make more work than one, and be more expensive, besides. You know Uncle Reuben is not a rich man."

Jennie May's face fell. "Oh, dear!" she sighed. "I thought if she could go it would be so nice. You know she hasn't been very strong since she had the fever, and I shouldn't think she could be there. It was not enough to bake in that kitchen this morning. They're just shut in under the hill. O mother, I don't believe auntie would mind the extra work; we could help, and it wouldn't cost much more. Couldn't you write and ask them, mother?"

Mrs. Story said she would think it over and after dinner she told Jennie May that she had a proposition to make.

"I was intending to buy two new gingham and a new cloth traveling suit, but if you are willing to make your old suit do—it is not at all shabby—and get along with only one new gingham, I will ask Aunt Esther if she will board Elsie for a fortnight, and I

think the money saved will be enough to pay her."

The young girl thought a minute. This was altogether a different matter from what she had planned. She did so like pretty clothes. But when she turned her thoughts from the new dresses to Elsie, her face brightened.

"Yes, mother; I'll do it!" said she. "I don't mind about the suit—much. Mine looks fairly well. Oh, of course it'll do; I should be so glad to have Elsie go!"

It was five days before the return letter came. Uncle Reuben did not go to the postoffice more than two or three times a week. But the good news it brought made up for the waiting. They would be very glad to welcome Jennie May's friend, Aunt Esther wrote; but it should be as a guest and not as a boarder.

Of course Jennie May must rush down to the little house at the foot of the garden; the delightful secret could hardly wait for the flying feet.

Elsie needed no urging to accept the invitation to the hill farm. Mrs. Conant's consent to her going was more slowly given. It was very kind of them to ask her, she said; but Elsie's wardrobe was meager, and she shook her head doubtfully.

But after Jennie May's explanation that the farmhouse was "half a mile from anywhere," and that they should be out in the woods and fields so much of the time that no nice clothes would be needed, it was settled that Elsie should go.

After Jennie May had disappeared behind the fence, Elsie and her mother began to plan. Such a pleasant excitement had not been known in the little house for many a day.

"It seems so strange," the young girl cried rapturously, "to think that in ten days I shall be up at Uncle Reuben's farm, that I've heard so much about! I only wish you and Baby Clara could go, too. I shall keep thinking of you and father and baby in these hot, stuffy rooms—dear little Clara!" giving her sister a loving squeeze; "how I should like to set you right down in a clover field! You'd have pinker cheeks than you have now!"

"Her cheeks are redder than yours," laughed Mrs. Conant. Yet the mother gazed at the fair little toddler with wistful eyes. And the joy came back, that Elsie was to have two long weeks in the freshness of the hills, and the happy planning went on.

"I guess I'll make over my brown cashmere skirt for you," the mother said. "That'll do for you to travel in and to wear with shirtwaists when it is cool. Your white dress will do for church, and you'll have to get along every day with your old gray skirt and your best three waists; the others aren't fit to take, and it isn't likely there'll be any chance to have one washed. If you are careful not to soil them, I think they'll do you the two weeks."

Up at the Story home there was planning, too.

"You would have paid Elsie's board," Jennie May was saying, "and why can't we get a new gingham for Elsie just like mine? Let it be for her birthday present; you know it comes next week. It could be from both of us."

So the pretty pink dress was duplicated, and Jennie May and Elsie laughed together over being twins.

Cousin Ralph, Aunt Esther's and Uncle Reuben's only child did not look with favor on the strange newcomer. Jennie May could climb haymows and jump fences and go fishing with as much enjoyment as if she were a boy, and he always counted on her visits. Elsie, he felt sure, was going to spoil their good

times; for she was shy and not a little timid, being afraid even of cows, to Ralph's unconcealed disgust.

Elsie was quick to see how matters stood; so she would often lead a preference for staying at home for a quiet hour in the hammock, with an entertaining book, and would see the two young cousins go off without her, no pang of jealousy or disappointment entering her heart. The country was a new fairy world to her, and she actually enjoyed being with the breezes better than a weary walk in the sun as one of a gay trio, even with a picnic basket at the end.

When Jennie May and Ralph would return, happy from a long tramp, as likely as not Elsie would be found picking berries for supper up in the garden, or helping Aunt Esther in the kitchen.

"I feel guilty to let that child do so much," good Aunt Esther told Uncle Reuben; "but she's so handy at everything, and so spry, I can't seem to help it. And she does save me a lot of steps. I'm getting to rely on her to set the table and dust the sitting-room. She's a girl worth having round."

Meanwhile Elsie was becoming so well acquainted with her hostess that many of her little heart secrets were divulged, almost without her realizing it. She confided to Aunt Esther her fears that mother was working too hard, and that Baby Clara was too frail to stand the strain of any sickness if it should come.

She told of her hope to get a position in some store as soon as she should be through the grammar school; because then she could, perhaps, earn enough money to send mother and baby into the country for a nice outing every summer. It was so hot in their little house under the hill. Her father, too, came in for a share of her happy planning, until Aunt Esther grew to know much about the home friends that were left behind.

Before the fortnight was up, it had been arranged that the two girls should stay awhile longer, the farmer's wife declaring that Elsie helped enough to more than make up for the extra work; and so the time went on, and Jennie May and her friend grew rosier and stronger every day.

One morning Aunt Esther quietly remarked that she expected company that afternoon, and the girls at once volunteered to do anything in the way of assistance that should be needed. So they were busy as beavers through the early morning, sweeping and dusting—for Aunt Esther had said that two rooms must be put in readiness for the visitors—till the house was as speckless and spotless as its fastidious keeper could wish.

"I wonder whose coming?" said Jennie May to Elsie, across the blackberry bushes. "Queer, auntie doesn't tell Ralph doesn't know, for I asked him. She never was so quiet about such things before."

The silence was explained when Uncle Reuben's team drove up at the door that afternoon, for there in the wagon were Mrs. Story and Mrs. Conant and dear Baby Clara! Such oh's of surprise and such shouts of delight, and such joy and laughter all around! Surely it was worth a good deal of hard work to have brought so much happiness to pass!

The glad week that followed put a new light into Mrs. Conant's tired eyes, and she felt almost like a child again, with nothing to do but to rest and eat and sleep and breathe the pure air. As for little Clara, she lost her pale cheeks in a way that satisfied even her watchful sister, and made herself so bewitch-

ing to Uncle Reuben that he gave her up only with the promise that he should have her for a longer time the next year. The two fathers came up for Sunday, and then all went home together on Monday morning.

"And to think," Elsie confided to her mother, "Aunt Esther says that I earned the vacation for you, just because I helped her a little!"—Ex.

ONE MOTHER'S SECRET.

By Anna Burnham Bryant.

"I began by saying, 'We girls'—I guess that's all the secret there was about it!" laughed my young neighbor, in answer to my openly expressed wonder at her youth and happy spirits. One does not expect that of the average middle-aged mothers, especially if the relation between monetary income and out go is chronically "stained." But there she was with more dimples than wrinkles, and a merry flock of girls looking to her as chief sharer and promoter of their frolics.

"When they were little, I decided that whatever came we would grow up together. As they were all girls, I took up the trick of saying, 'We girls' will do thus and so; we girls will have a picnic; we girls need some new dresses for the beach this summer, and so on. On principle, I refused to leave myself out. You know there are so many mothers who do just that, and it takes but a little of that sort of training to plant the idea firmly in the minds of a set of thoughtless young things that it is the natural order of affairs. But it isn't. It is no conceit to imagine that they are far happier with me than they could have been without me. I can see it if they did not tell me so. Whatever the pleasure in prospect, I am always counted in.

"One result of this has been, of course, that we have never grown apart in spirit. I know that I have my girls' confidence. We laugh over all their little escapades in school, and there is a chance to drop a word of advice or warning, if necessary. We have our bed-time talks all together over the hair-brushing, and many a glimpse I get into their hearts that would never be granted to me at other times. Girls do not take kindly to the formal confessional. The good of this to me personally is that I get no worry-wrinkles over their behaviour. Bad or good, I know all about it, and it is a great comfort.

"I have had my share of pleasant outings and pretty dresses—my share, more, no less. I do not allow my daughters to patronize me and pauperize me with a pitying 'Poor Mother,' as some girls do, nor let them take the attitude of bestowing on me what should be mine without question. I take it, and keep the attitude of looking out for them, as part of the household. That's the idea, you see—the household as a whole, and not any one selfish member. In this way it has never happened that I must stay at home from concert or lecture because I had no pretty gown to wear; that was provided with the other winter outfits. If there was not money enough to go round for a long summer vacation, we shortened the vacation and shared together just the same.

"It is settled by law in our house that there shall be no household martyr. And if there were, they all know that I would not be 'It.' That is the way to lose all youth and freshness, to grow away from your children, to lose their love or change it into a kind of protecting pity, and prevent them effectually growing in the grace of unselfishness. Share and share alike in all the fun or sacrifice that's going. 'We girls' have taken that for a motto, and we try to live up to it."

What is defeat? Nothing but education; nothing but the first step to something better.—Wodnell Phillips.

MAX AND JIM SETTLE A QUARREL

By Frances Margaret Fox.

Max was Jim's little cousin, and they were both visiting their Grandfather Randall the day Max found a treasure.

"Oh, oh, oh!" he cried; "come quick, Jim, come quick! I've found somepin!"

"What is so wonderful?" asked Jim, laughing at the way Max looked, with his round face all screwed up and one eye squinted shut as he gazed with the other through a bit of colored glass.

"The grass is red," Max went on, "and the trees and—Jim, why you look like a lobster, or somepin that—here, give it back! It's mine! I wasn't through looking. It's mine, anyway!"

"It isn't yours now," declared Jim, holding the bit of glass beyond reach of the chubby arms. "Cry baby selfishness!"

"You're the old selfishness your own self," screamed Max, chasing Jim around and around in a vain attempt to get back his glass.

"If you can catch me you may have it," promised Jim, dashing away and running as fast as he could go across the fields. Once he looked back to see Max following close behind, puffing and panting like a locomotive. On he went across the road, around the corner, down the lane, straight into a deep hole Uncle Will had dug for a gate-post.

"Oh, dear!" groaned Jim, "why didn't I remember Uncle Will was getting ready to build a new fence. Max, O Max! where are you?"

The birds sang, trees murmured in the wind, crickets chirped, but no little boy came running to laugh at Jim or to go for help. Would no one hear him? Jim called until he was hoarse. He tried to scramble out of the hole, but the sides were so straight and steep it was useless. There was nothing he could do but wait for some one to pass that way. What if a cow should fall in too, or the cross old sheep?

Jim began to feel ashamed of the way he had teased little Max, and from the bottom of his heart, and the pit as well, he repented. Taking the glass from his pocket, Jim amused himself for an hour looking at red earth, red sky and clouds, until he fell asleep.

In the meantime, Max became so lonesome he almost forgot what the quarrel was about. In the hay, behind the corn-crib, down by the brook, he searched for Jim. He walked through the house from the cellar to the attic, asking no questions, still looking for Jim.

At last Max wandered into the road and turned down the lane. Instead of looking at the ground, Max gazed across the fields and into the tree tops, unheeding his small feet until they landed him bump! bang! into the hole beside the sleeping Jim.

"What did you fall in, too, for?" demanded Jim, wide awake in an instant.

"I was looking for you," explained Max, rubbing his head and feeling of his elbows. "Why didn't you say you was here?"

Jim laughed; so did Max, although there were tears in his eyes.

"Here's your glass," offered Jim; "I said I'd give it to you when you caught me."

"I was going to let you have a look when it was your turn," explained Max as he took the glass.

"I've had my turn," replied Jim.

"Well, now, what are we going to do?" asked Max, stuffing his hands in his pockets and looking so comical Jim laughed until his sides ached.

"Do!" he echoed, "stay here, of course."

"I've got an idea," announced Max; "I know how I can get out!"

"Yes, you do," mocked Jim; "I guess if a feller my size can't do it, little kids better curl up and take a nap."

"I'll tell you somepin," Max continued, his face as solemn as an owl's.

"You get down and let me climb on your back, and then—"

"Sure enough," enthusiastically called out Jim, "now I know."

Without further talk the little cousin scrambled out of the pit from the top of Jim's shoulders, then started for help.

"Say, Max!" called Jim.

"What is it?" asked Max, dropping on his knees to peep into the post-hole, giving Jim a comforting glimpse of his round, honest face. "Did you say somepin?"

"Yes," was the reply. "Say, Max, you won't tell our mothers about that old glass, will you?"

"No, cross my heart. I'll just say, 'Jim, he's in the post-hole, and he can't get out.' You won't tell on me, either, will you?"

"Not much, and I'll give you my dragon kite soon's I can get to the house."

"For keeps, Jim?"

"Yes, sir; you're the best little kid I know."

An hour later two small boys were sitting on Grandfather Randall's back steps eating watermelon as if nothing had happened.

THE MAPLE.

By Clinton Scollard.

Wandering down a slope of windless woodland, In the hot and hazy heart of August, On my vision burst a scarlet maple. Like a torch it lit the forest twilight, Flamed and glowed as does a matchless ruby

Deeply set within an emerald circle. All the sounds and scents were of that summer—

Cricket chirr and rasp of the cicada, Wood-balm attar and the dry aroma Sun-distilled from out the boughs of balsams—

Yet behold this lambent sign, this token Of the nearing foothills of the autumn! Out of waning and decay this marvel! Miracle were a-ore too much to call it—

Radiant beauty born of dissolution! As we journey toward life's days autumnal,

For a stay until the soul—a solace— Hope's low whispering to ear of mortals Echoes: "Beauty born of dissolution!"

HE WANTED TO KNOW.

"I will ask you now," the attorney for the prosecution said to the witness, "if the defendant in this case confessed to you his motive in shooting the deceased."

"Hold on!" interposed the attorney for the defense. "I object."

"I only want to find out whether—" "I object!"

Legal wrangle of half an hour.

"The witness may answer," ruled the judge.

"Now, then, sir, I will ask you again. Did or did not the prisoner confess to you his motive in shooting the deceased?"

"He did"

"What was it?"

"He wanted to kill him."—Chicago Tribune

"The Living Age" has followed the article by Captain Mahan on the question of immunity for belligerent merchant shipping, which it published July 6, with a second article by the same writer on the "Practical Aspect of War," in its issue for July 27; and this in turn with an article by Sir John Macdonnell, in its issue for August 3, on "The Capture of Private Property at Sea." Sir John Macdonnell criticizes Captain Mahan rather sharply, and commits the error of misquoting him. This error Captain Mahan points out in a note which "The Living Age" prints in connection with Sir John Macdonnell's article. It is not often that error and correction thus accompany each other.

CHURCH WORK	Ministers and Churches	NEWS LETTERS
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WESTERN ONTARIO.

Rev. E. Cockburn preached at Thornhill and Richmond Hill last Sunday.

Rev. D. A. Dunseith, D.D., occupied the pulpit of St. Andrew's church, Stratford, on Sunday, August 25th.

Mr. Wood, a student at McGill university, preached in Knox church, Woodstock, on August 25th.

Rev. Mr. McRae has been preaching in Knox Church, Ayr, during the pastor's absence.

Chalmers Church, Guelph, have a new organist, Mr. Herbert Sanders, whose work is highly appreciated by the congregation.

Rev. Mr. Matheson, of Manitoba College, occupied the pulpit in the Mt. Forest Church on August 25, in the absence of Rev. Mr. Little, who preached at Woodland and Coun.

Rev. Dr. Ross, delivered a Labor Day service in St. Andrew's church, London, last Sunday evening on "The Carpenter of Nazareth."

The Sundridge Sabbath school held their annual picnic last Monday in the park. The children had a very pleasant time.

Rev. J. J. Paterson, of St. Andrew's church, Sarnia, occupied his own pulpit last Sunday, having returned from his holidays.

Rev. W. Woodsworth, of Toronto, preached the last Sunday of August at the anniversary services at Ebenezer. His sermons were able and impressive.

Rev. G. R. Fasken, of St. Paul's Church, Toronto, preached twice in the First Presbyterian Church, London, on August 25. His addresses were followed with keen interest by large congregations. Rev. Mr. Fasken is a fluent, forceful speaker, and his sermons give much evidence of profound thought.

Rev. James Ross, D.D., pastor of St. Andrew's Presbyterian Church, London, occupied his own pulpit on Sunday, August 25, for the first time in several months, preaching two splendid sermons. Last spring Dr. Ross underwent a serious operation in Montreal. He has completely recovered, and large congregations greeted him on his appearance in the pulpit. His subject in the evening was "God's Ways in the Sea." It created a profound impression on his hearers.

The congregation of St. Andrew's Church, Merriton, tendered a unanimous call to the Rev. Thomas Paton, of Lucan, Ontario, who was formerly minister for several years of the congregation to which he is now being recalled. The attendance of members was large and representative. The Rev. D. B. Macdonald, of St. Catharines, interim Moderator of Session, presided. It is believed that Mr. Paton will return to his late congregation. Mr. Paton is a cousin of the late Dr. John G. Paton, the famous missionary to the New Hebrides.

The following gentlemen have been named a committee to wait upon the presbytery at Toronto in connection with the call extended to Rev. Dr. Pidgeon, of Toronto, by the First Presbyterian Church of London:—Dr. Merchant, principal of the Normal School; Mr. John Cameron, postmaster; Mr. J. C. Jarvis, Mr. Edward Reid, and Dr. Hodge. The committee will leave on Sept. 2 for Toronto, where the case of the First Church will be presented to the presbytery. Rev. Alex. Henderson, interim Moderator of the First Church, will accompany the committee. Dr. Pidgeon's congregation at Toronto June

is credited with a very warm desire to keep him, and a vigorous opposition will likely be set up to the claims of the First Church.

On Wednesday evening, 14 ultimo, the spacious manse of St. Paul's, Glamis, was taxed to its utmost capacity by the 250 friends and well-wishers assembled to bid the Rev. P. M. McEachern and family farewell. A flattering address was read by Mr. G. Funston during the reading of which Mr. McEachern, who had been for many years the popular pastor, was presented with a gold headed cane, Mrs. McEachern with a silver spoon holder and sugar bowl combined, Ewart McEachern with a gold watch, and Mr. and Mrs. McEachern each with a handsome richly upholstered easy chair. The presentations were made by Thos. McIntosh, Mrs. Chas. Webb and Alex. Gilchrist. The recipients of the beautiful and costly presents re-plied in a few fitting words. Reeve Shoemaker, of Paisley, was called to the chair when a program of song, speech and recitation was rendered, at the close of which refreshments were served by the ladies.

EASTERN ONTARIO.

Rev. B. Black, of Kingston, preached most acceptably in Calvin Church, Bathurst, the past two Sundays.

Rev. Mr. Cattanach, former pastor of Centreville Church, occupied the pulpit there on the 25th ultimo.

Rev. W. Shearer occupied the pulpit of St. Andrew's church, Picton, last Sunday.

Rev. Dr. Neil McPherson, who returned last week from Scotland, preached in St. Andrew's Church, Bowmanville, last Sabbath.

On September 3rd a garden party was held under the auspices of St. Andrew's congregation, Williamstown, at the home of Dr. A. F. McLaren.

Rev. T. W. Goodwill, of Blind River, is being inducted into the charge of the Presbyterian congregation at Cobden on Thursday of this week.

Rev. J. Drysdale, of the Third Presbyterian Church, Rochester N. Y., preached in Knox Church, Perth, on August 11th. Mr. Drysdale attended Perth Collegiate and Knox College.

Rev. Jas Stirling conducted services on August 11th and 18th in the Bathurst and Sherbrooke Churches, and on the two following Sundays preached at Bethel and East Normanby.

Last Sabbath Rev. J. G. Inkster, financial agent for Montreal Presbyterian College, occupied the pulpit of Zion Church, Carleton Place, in the morning, and in the evening preached in St. Andrew's.

Miss E. Ella Curry, of Ottawa Ladies' College, gave an interesting address on the churches she visited while in Rome, at the meeting held by the W.F.M.S. in St. Andrew's church, Carleton Place, on Friday evening, August 23rd. Miss Speirs sang a solo very sweetly and the choir gave an anthem. The meeting was well attended and much enjoyed by all.

Rev. Dr. Hayes, of Grove City, Penn., preached in the Ardrea Church on August 25th.

Knox Church, Owen Sound, met on the evening of August 26th to moderate in a call, but it was decided to continue "hearing" through September in the hope that by that time the congregation would see its way to make a choice from among the many excellent men who have supplied the pulpit since the middle of June.

HAMILTON.

Hamilton Presbytery meets this week at St. Catharines.

Work on the new Sherman avenue Church has been commenced.

Rev. John Young, of St. John Church, has returned from a most pleasant two months' holiday in the old land.

Most of the Hamilton clergymen have returned from their vacation, and already plans are being laid for aggressive work during the approaching fall and winter months.

Erskine Church recently welcomed home their pastor, Rev. S. B. Russell, and his worthy bride. A handsome cabinet of silver was presented to them by the congregation.

During the two years and nine months' pastorate of Rev. J. A. Wilson at St. Andrew's Church, he has baptized over a hundred children. No wonder that St. Andrew's Sunday school has the proud distinction of being the largest in Hamilton, irrespective of denomination.

The walls of the new Central Church are rapidly mounting upwards, and the people are longing for the time when they shall again have a fitting place of worship. Rev. W. H. Sedgewick, associate pastor, is in full charge of the church work during Rev. Dr. Lyle's absence on vacation.

Among the subject announced by our Presbyterian ministers for last Sabbath's sermons were the following: Erskine Church, "Warfare"; "Sermon to the Young"; McNab street Church, "No More Sea"; "Receipts and Expenditures"; St. Paul's, "Waning Enthusiasm"; "Persistence and Success"; Knox, "100th Psalm"; "The Almost Man."

Dr. Webster, a former Hamilton man, now of Beirut College, India, occupied the pulpit of Central Presbyterian Church, Hamilton, on the evening of August 25th, and gave a very interesting talk on Mohammedanism. He said that the great strength of that religious body is largely due to the devotion and enthusiasm of the members, particularly the men—young as well as old. Mohammedans in the cities will close their stores during the day, making considerable financial sacrifice, to go to the mosques to pray. They are often misrepresented by writers. The members believe in only one God—a personal, living one. But they have no Christ, no hope of redemption, no repentance. These people have a knowledge of God, but have not "the light."

QUEBEC.

Rev. Dr. Johnston, of the American Presbyterian Church, Montreal, is visiting the mission stations of the West, which are supported by his congregation, of which there are eighteen in Alberta.

The lawn social given by the ladies of the Aylmer congregation on the beautiful lawn of Mr. M. Esdale, Jubilee avenue, was a marked success. The grounds were illuminated with Chinese lanterns and electric lights and the scene was brilliant. A Highland piper and maid in costume added charm to the evening and the repast given was such as the ladies of this church are famous for. About \$75 was realized, which was very gratifying to those who provided so pleasant an evening.

CORNER STONE OF MONKTON CHURCH.

A notable event in the village of Monkton on August 15th was the laying of the corner stone of the new Knox Church, the erection of which has just been started. Addresses were given by Messrs. W. K. McNaught, M.P.P. of Toronto; Jas. Torrance, M.P.P.; Rev. James Abrey, F. W. Hay, Rev. Mr. Penhall, A. Chalmers.

The old frame church building in which Presbyterians of Monkton and neighborhood have worshipped for forty-one years has been moved to the rear of the church lot to afford site for the handsome new edifice, the erection of which is now under way. The new church will be of cement block and red brick, of dimensions 40x52 feet, with octagonal recess added in rear to provide a choir and organ gallery. The architecture of the church will be attractive and imposing. There will be a handsome tower on the western corner rising about 60 feet. Entrances will be at each front corner, and a fine ornamental window will further set off the front. The seating capacity will be about 400, seats being placed crescent fashion on an inclined floor. The basement will provide a spacious Sunday school room, and have also vestry, kitchen, class, and coal rooms. The heating will be by warm air furnace. Mr. W. E. Binning, of Listowel, is the architect.

The cost is estimated at about \$8,000, but a great deal of work is contributed by members of the congregation, such as sand and hauling, so that real value of the building when completed will likely be in excess of that figure.

The pastor of the church is now Rev. J. D. Fergusson, B.A., who went there a couple of years ago from the township of Zorra, where he had labored efficiently for some years. Rev. Mr. Fergusson has been for several years, and still is, the excellent clerk of Stratford Presbytery. The acceptability of Mr. Fergusson's ministrations coupled with the quickened growth imparted to the village by acquirement of railway facilities has made the erection of a new and much improved place of worship both necessary and easy of accomplishment.

GENERAL SECRETARY FOR CANADA.

Rev. T. Albert Moore has been chosen as successor to Rev. J. G. Shearer D.D. in the office of Secretary of the Lord's Day Alliance of Canada, which the latter lately resigned to accept that of General Secretary of Temperance and Moral Reform for the Presbyterian Church of Canada. The selection of Rev. Mr. Moore to fill the vacancy was unanimous on the part of the Executive Board. It takes effect on the 1st of November.

Mr. Moore has for some years past been the Associate Secretary for Eastern Canada of the Lord's Day Alliance of Canada, as well as Secretary of the Ontario Lord's Day Alliance. His work in these capacities has been well known as thorough, painstaking, and patient, and his wisdom and perseverance have combined to win him high esteem and genuine respect. His qualifications were thus considered as eminently fitting him for the broader work of the Dominion field.

Rev. W. G. Hanna, of Mount Forest, has been appointed as successor to Rev. T. A. Moore as Secretary of the Ontario Lord's Day Alliance, and as Associate Secretary for Eastern Canada of the L. D. A. of Canada. If Mr. Hanna decides to accept the appointment the matter will no doubt come before the Presbytery of Sauguen and Westminster-congregation at an early date. His resignation will cause a vacancy in the church and in the town that it will be no easy matter to fill.

YOUNG PEOPLE'S MISSIONARY MOVEMENT.

The Young People's Missionary Movement held a conference on the Sunday school and missions at Silver Bay, July 12-13, 1907, which meant a very decided advance in the education of 14,000,000 young people in the Sunday schools of the United States and Canada. Hitherto very little has been done in this obviously important direction. This conference discussed the need of a radical change in Sunday school work so as to include definite instruction in missions, and formulated plans whereby this desideratum could be supplied. At present the imparting of missionary information in the Sunday school is left almost entirely to the individual teacher without supplying any help in the way of printed matter, illustrations, etc. The result is that our Sunday schools are not training the young people as they should, with the logical result that the children are not graduating into the church with that missionary spirit which finds its practical expression in the investment of life, the generous gift of money and in sympathetic intercession before the throne of God that His kingdom may be speedily extended throughout the world. If we are to have a church to-morrow that will measure up to its responsibility with regard to our greatly increasing home and foreign mission opportunities, must we not have a Sunday school to-day that will educate our young people in the chief business of the church? And what is more reasonable than that our Sunday school teachers should make present day application of Scripture lessons by the use of illustrations and news from the fields? Why should not Scripture lessons be interpreted from the missionary viewpoint when they are missionary in content or spirit? We should teach the acts of modern Apostles as well as the Acts of the Apostles as recorded in Scripture constitute their most intelligent and effective appeal when enlightened by incidents and pictures of what God is doing in home and foreign fields.

The Silver Bay Conference consisted of 180 leaders in Sunday School and missionary work. Among these were 60 superintendents and teachers, 12 Sunday school editors, 16 state Sunday school secretaries, 25 home and foreign mission secretaries, and 30 officers of W.M. societies. The following resolutions give some idea as to the scope of the conference and the decision reached:—

A UNIQUE BIBLE CLASS.

Five hundred men belonging to Bible classes in Toronto will go to Brampton in October to give a demonstration, under Hon. Mr. Justice J. J. MacLaren as teacher, of what the new movement means and does. Such, at any rate, is the unique feature planned for the annual convention of the Ontario Sunday School Association to be held at Brampton on the 22nd to the 24th of October. Mr. W. C. Pearce, International Superintendent of Adult Bible Classes, will address the monster class. This action was decided upon, together with the approval of other attractive items for the programme, at a meeting of the Executive Committee yesterday afternoon.

The committee had anticipated and provided for a deficit of \$500 this year on the summer school held at Port Dover. Instead, the deficit amounted, as reported yesterday, to only \$135. In view of this gratifying result, as compared with last year, and of the total registration of 114, nearly four times as large as last year, the committee resolved to hold another summer school at Port Dover in 1908, and also appointed a sub-committee to consider the advisability of a second school next year in the northern part of the Province.

IAN MACLAREN ON PREACHING.

The review of the past has convinced me that while preaching has various ends, the chief one ought to be comfort. It is useful in its way to explain the construction of the Book of Isaiah, and to give the history of Hebrew literature, but it is better to minister the consolation of Isaiah's fifty-third chapter to the weary heart. No one can blame a preacher for the exposition of Christian dogma, but his words will be more welcome when they declare the Christ Himself, of whom dogma at its best is but the imperfect and perishable garments. The preacher is justified in attacking sin with righteous indignation of soul and with burning invective of words, but perhaps he would come more quickly at his purpose if he turned the sinner from his sin by causing him to fall in love with goodness. The critical movement has not only affected students in their pulpits; and while I have ever pleaded for full liberty in criticism and have used that liberty myself, I am free to acknowledge that I would have done more good if I had been less critical and more evangelical. And by evangelical I mean more heartening and more comforting. People are interested in an expository discourse; they are lifted by a consolatory discourse. Life we may take for granted is hard enough for every hearer, and every man is carrying his own burden. Among a thousand people easy lives and detached minds, who will listen with pleasure to a lecture on the ritual of the Jews, or the schools among the apostles, but what food is there in those exalted themes for the other folk? They are widows anxious about their families, young men fighting a life or death battle with fiery temptations, lonely women with empty hearts, merchants harassed by business affairs, old folk nearing the bank of the Jordan, feeble people with the message of death in their bodies. Perhaps they ought to be blamed for their indifference, but they really cannot care one straw who wrote, or what is the meaning of the Athanasian Creed, but they are hungering and thirsting for a word of good cheer to strengthen their arms, and to lift up their heads. It is cruel if they do not get it; it is sinful if they are offered sawdust instead of the bread of God. But what of the reading and the cultured people? Allow me to whisper in some young minister's ear that if he is going to select two or three professional men, and prepare learned sermons for them, he is making a double mistake. He is neglecting the common people who heard the Master gladly, and he is wearying the other people nigh unto death. They have had enough of the lecture room and its theories. They have come to church for light on daily duty, and inspiration to do it bravely. Never can I forget what a distinguished scholar, who used to sit in my church, once said to me. "Your best work in the pulpit has been to put heart into men for the coming week." I wish I had put more. And when I have in my day, like us all, attempted to reconcile science and religion, one of the greatest men of science, who used to be a hearer in my church, never seemed to be interested, but when I dealt with the deep affairs of the soul he would come around in the afternoon and talk it out. My conclusions on this point are (and I offer them with confidence to younger men) that the people appreciate literature in your style, but they desire literature for your subject, and that while they do not undervalue information on the Bible they are ten thousand times more grateful for the inspiration of the book, and that our preaching should be according to the words of Isaiah, "Comfort ye, comfort ye my people, speak ye comfortably to Jerusalem."—"British Weekly."

HEALTH AND HOME HINTS.

Bronze ornaments may be cleaned by dipping in boiling water, then rubbing with a piece of flannel dipped in soap suds, and dried with a soft cloth and chamois leather.

A doctor has discovered that athletes are exceptionally liable to heart lesions, fatal complications of pneumonia with heart trouble, infectious disease, and consumption, and that they average much shorter life than other persons.

For bilious headaches take the juice of a lemon before breakfast, but you must not put any sugar in it. Always sleep with your window open; it is very bad for you to have it shut. You will never feel refreshed in the morning if you do. Take plenty of open-air exercise, a plain diet, and avoid any alcoholic stimulants.

Cheese Strips—Good cheese strips can be made from the scraps of pie-crust by rolling the crust very thin and dividing into several parts. Cream two table-spoonfuls of butter, add the beaten yolks of two eggs with the white of one, four tablespoonfuls of grated cheese, and a dash of red pepper with salt to taste. Lay one piece of the crust on a greased baking tin, spread the cheese mixture over it smoothly and cover with the remaining crust, making the lines for dividing. Bake in a very quick oven for about ten minutes.

Hot Water in Sickness—No domestic remedy can equal hot water in cases of congestion of the lungs, rheumatism or sore throat. If tried promptly and thoroughly. Those of our readers living far in the country will doubtless gladly welcome the following items, quoted from a well-known authority: "An acute attack of croup will be usually relieved in ten minutes if a towel or strip of flannel folded lengthwise and dipped into hot water, then slightly wrung out, be placed around the neck of the sufferer, and covered, so as to retain the heat. The same (placed over the seat of pain) will in most cases quickly give relief in neuralgia and toothache, and, laid over the stomach, acts like magic in attacks of colic. Headache almost yields to the simultaneous application of hot water to the back of the neck and to the feet."

White Cake—Whites of six eggs, scant three-fourths cupful of butter, one and one-fourth cupful of pulverized sugar, two cupfuls of flour, juice of one-half lemon, one-fourth teaspoonful of soda. Mix the soda well with the flour. Beat butter to a light cream, add the flour gradually with the ends of the fingers till it becomes a smooth paste. Beat stiff the whites of the eggs and mix in them the sugar, now stir the eggs and sugar gradually into the flour and butter, adding also the lemon juice. Mix it all smoothly with the egg whites. Let your oven be moderate at first. This cake may be made with one teaspoonful of baking powder. While hot spread over it the following icing: A heaping teacup of pulverized sugar to the white of each egg or one pound of sugar to three eggs. Beat the whites till they are slightly foaming only. Put in your sugar gradually. Flavor with lemon. One egg is sufficient for the above cake.

TOBACCO HABIT.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price 5¢.

LIQUOR HABIT—Marvellous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a cure certain.

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1. It is intended that the Memorial shall take the form of portrait statues of Sir Louis H. Lafontaine and the Hon. Robert Baldwin. These may be designed as separate statues or in a group, as each competitor may decide.
2. The Memorial, whether in a group or in separate statues, is not, when completed and in position, to cost more than twenty thousand dollars, including pedestal from the level of the ground.
3. The competition is open only to artists resident in Canada, and artists of Canadian birth residing elsewhere.
4. The site will be at a point in the grounds of the Parliament buildings at Ottawa, to be hereafter decided.
5. Designs shall be in the form of sketch-models, in plaster, made at a uniform scale of one and one-half inches to the foot. A description of the design shall accompany each model. No name motto or other distinctive device is to be attached to the models or description. The competitor shall send his name in a sealed envelope without distinctive mark thereon.
6. The models and all communications regarding this matter shall be addressed to
Advisory Art Council,
C/o, Department of Public Works,
Ottawa, Canada.

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

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

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

By Order,

FRED. GELINAS,

Secretary.

Department of Public Works.

Ottawa, August 3, 1907.

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

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A CHARMING PERSONALITY.

During my first visit to Boston, in 1862, I saw at an evening reception a tall, thin young woman standing alone in a corner. She was plainly dressed, and had that watchful defiant air with which the woman whose youth is slipping away is apt to face the world which has offered no place to her. Presently she came up to me.

"These people may say pleasant things to you," she said, abruptly, "but not one of them would have gone to Concord and back again to see you, as I did to-day. I went for this gown. It's the only decent one I have. I'm very poor;" and in the next breath she continued to tell me that she had once taken a place as "second girl." "My name," she added, "is Louisa Alcott."

Before I met her I had known many women and girls who were fighting with poverty and loneliness, wondering why God had sent them into a life where apparently there was no place for them, but never one so big and generous in soul as this one in her "claret-colored merino," which she tells of with such triumph in her diary. Amid her grim surroundings she had the gracious instincts of a queen. It was her delight to give, to feed living creatures, to make them happy in body and soul.

She would welcome you in her home to a butterless baked potato and a glass of milk, and you would never forget the delicious feast. Or, if she had no potato or milk to offer, she would take you through the woods to the river, and tell old legends of colony times and be so witty and kind in the doing of it that the day would stand out in your memory ever after, differing from all other days, brimful of pleasure and comfort.—Rebecca Harding Davis, in Exchange.

"WHATSOEVER A MAN SOWETH."

By Horatius Bonar.

Be what thou seemest, live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's step be thine.

Sow truth, if thou the truth wouldst reap;
Who sows the false shall reap the vain;
Erect and sound the conscience keep;
From hollow words and deeds refrain.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above when this is past
Is the ripe fruit of life below.

The more thou spendest from my little store,
With double bounty God will give thee more.

—A. A. Proctor.

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4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.35 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
8.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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was not size, though it was larger than the Gen-
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It was the spirit of earnest determination to do, and
find out how to do better the work of the Church."
Herald and Presbyter.

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PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

Quebec, Quebec, 5th Mar.
Montreal, Montreal 10 Sept.
Glengarry, Lancaster, 5th Nov.
Ottawa, Ottawa, 5th Mar. 10 a.m.
Lan. and Renfrew, Arnprior, 2nd
Sept. 8 p.m.
Brockville, Prescott, 6 Oct, 7.30 p.m.

Synod of Toronto and Kingston.

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

Lindsay, Woodville, 5th Mar., at
11 a.m.
Toronto, Toronto, Monthly, 1st
Tues.

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

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

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

Saugeen, Drayton 5th Mar.
Guelph, in Chalmers' church,
Guelph.
17 Sept., 10.30 a.m.

Synod of Hamilton and London.

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

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

Chatham, Chatham, 9 July, 10 a.m.
Huron, Clinton, 3 Sept. 10.30 a.m.
Maitland, Teeswater, 17 Sept.
Bruce, Paisley, 3 Sept. 10.30 a.m.
a.m.

Synod of the Maritime Provinces

Sydney, Sydney.
Inverness.
P. E. Island, Charlottetown,
Pictou, New Glasgow.
Wallace.
Truro, Truro, 18th Dec. 10 a.m.
Halifax.
Lun and Yar.
St. John.
Miramichi, Bathurst, 2 Sept. 3 p.m.
Bruce, Paisley 5th Mar. 10.30
Sarnia, Sarnia, 11 Dec. 11 a.m.

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., bim.
Rock Lake.
Glenboro', Cyprus River, 5th Mar.
Portage-la P.
Dauphin.
Brandon, 9 Sept.
Mellita.
Minnedosa.

Synod of Saskatchewan.

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

Synod of Alberta.

Arcole, Arcole, Sept.
Calgary.
Edmonton.
Red Deer.
Macleod, March.

Synod of British Columbia.

Kamloops, Vernon, at call of Mod.
Kootenay.
Westminster.
Victoria, Victoria, in February.

MARRIAGE LICENCES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and
49 Crescent Street,

MONTREAL, QUE



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for alterations and additions to Royal Observatory, Ottawa, Ont." will be received at this office until Wednesday, August 21, 1907, inclusively, for Buildings for Coelostat House and Standardizing Steel Tapes at the Royal Observatory, Ottawa, Ont.

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

Persons tendering are notified tenders will not be considered unless made on the printed form 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 if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By Order,
FRED GELINAS,
Secretary.

Department of Public Works,
Ottawa, Aug. 5, 1907.

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 Supplying Coal for the Dominion Buildings" will be received at this office until Thursday, September 5, 1907, inclusively, 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 form 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 if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By Order,
FRED GELINAS,
Secretary.

Department of Public Works,
Ottawa, August 1, 1907.

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

Ottawa River Nav. Co.

MAIL LINE STEAMERS

Ottawa & Montreal Shooting Rapids

Steamer "Empress" leaves Queen's wharf at 8 a.m., with passengers for Montreal. Steamer "Empress" excursions to Grenville, Tuesdays, Thursdays, and Saturdays, 50 cents.

Steamer "Victoria" for Thurso and way ports, leaves at 4 p.m.

Ticket offices: Ottawa Despatch and Agency Co., 75 Sparks St.; Geo. Duncan, 42 Sparks St.; A. H. Jarvis, 157 Bank St., Queen's Wharf (telephone 242).

4%	Capital Paid Up, \$2,500,000 Reserve - - - 400, 00	4%
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Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.

THE INTEREST IS COMPOUNDED QUARTERLY

The Union Trust Co., Limited.

TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.

4%	Money to Loan Safety Deposit Vaults For Rent	4%
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COPLAND & LYE

"CALEDONIAN"

Scotch Tweed Skirts

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

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

COPLAND and LYE'S FAMOUS SCOTCH TARTAN SKIRTS

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

SCOTCH WINCEYS from 1/- per yd.

COPLAND @ LYE.

THE LEADING SPECIALISTS IN SCOTCH TEXTILES

Caledonian House, 165 Sauchiehall Street, Glasgow.

Patterns and Illustrated Catalogues post free.

IT IS SO NICE TO DO THE NECESSARY CLEANING WITH

CALVERT'S Carbolic Tooth Powder

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

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

THE QUEBEC BANK

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

Capital Authorized	\$3,000,000
Capital Paid up	2,500,000
Reserve	1,000,000

BOARD OF DIRECTORS:

John Breakey, Esq., President. John T. Ross, Esq., Vice-Pres. Gaspard Lemoine, W. A. Marsh, Vesey Boswell Edison Fitch, Thos. McDougall, General Manager.

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AGENTS—London, England, Bank of Scotland. New York, U. S. A. Agents' Bank of British North America, Hanover National Bank of the Republic



Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

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

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

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

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

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

(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon the said land.

Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY,

Secretary of the Minister of the Interior.

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

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for alterations and additions to Block 'C' Tete du Pont Barracks, Kingston, Ont." will be received at this office until Monday, September 9, 1907, inclusively, for the work above described.

Plans and specification can be seen and forms of tender obtained at this Department and on application to H. P. Smith, Esq., Architect, Kingston.

Persons tendering are notified that tenders will not be considered unless made on the printed form 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 if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By Order,
FRED GELINAS,
Secretary.

Department of Public Works,
Ottawa, August 15th, 1907.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.