

# Dominion Presbyterian

Devoted to the interests of the Family and the Church.

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OTTAWA WEDNESDAY, AUGUST 18, 1909.

Single Copies, 5 cents.

## FOLDED HANDS.

FROM THE BRITISH WEEKLY.

I Toil no more—my day is done;  
How much I wrought I may not know;  
I watch the low descending sun,  
And see the night approaching, slow.  
My day's work as it must stand,  
For labour's joy no more is mine;  
The tools drop from my nerveless hand,  
My dim eyes see no mark or line.

I little thought to leave it so—  
Unfinished, to the plan untrue;  
Another day I thought to know,  
When I might change or start anew  
With weary hands I now must see  
Another's skill my task complete;  
The gift of use is gone from me—  
The gift that makes all life seem sweet.

The pleasant labour of the day,  
The following hours of welcome rest—  
These from my life have passed away,  
No longer has it aim or quest;  
I sit and wait—and all the hours  
The happy past before me stands;  
With dimming eyes and failing powers  
I live the life of folded hands.

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## BIRTHS.

At Deseronto, Ont., on July 31, 1909, the wife of R. J. S. Dewar, of the Standard Bank, of a son.

At Hawkesbury, on Aug. 1, 1909, a daughter to Dr. T. W. and Mrs. Smith.

At Parkhill, Ont., on July 25, 1909, to Mr. and Mrs. J. R. Thompson, a daughter.

At "Glenavy," Eglinton, Ont., on Aug. 2, 1909, the wife of John McNab Wilson, of a daughter.

At "Idlewyle" Cottage, Aymer, Que., on Aug. 5, 1909, to Mr. and Mrs. M. Esdale, a son.

## MARRIAGES.

At the home of the bride's parents, North Osgoode, Ont., by the Rev. Stuart A. Woods, B.A., of Chesterville, Mr. Samuel Brown, of Edwards, Ont., to Miss Lizzie Montgomery Armstrong.

At Woodstock, on Aug. 4, 1909, by the Rev. Dr. McMullen, Lyle Orr, daughter of Mr. and Mrs. James Holmes, to Arthur B. Lee of that city.

On Aug. 3, 1909, at the residence of the bride's parents, Ivy, Ont., by the Rev. G. J. Craw, Florence Adella, daughter of Mr. and Mrs. Francis A. Arnold, to Robert James Hanna, of Toronto.

## DEATHS.

At his summer cottage, Port Stanley, on Aug. 6, 1909, Mr. William Bowman, of London, Ont., aged 90 years.

At his late residence, Otterville, Ont., on July 30, 1909, Alexander Brown Moore, in his 81st year.

At 48 Rushbrook street, Point St. Charles, on Aug. 5, 1909, Margaret, widow of William Boyd, in her 92nd year.

Suddenly, at the home of his son, George, Mount Charles, Ont., on July 31, 1909, Malcolm Macpherson, in his 89th year.

At Howick, Que., on Aug. 2, 1909, John Roy, in the 79th year of his age.

On Aug. 7, 1909, Elizabeth Valens, beloved wife of P. H. Mackenzie, Lucknow, in her 63rd year.

At Peterboro', on Aug. 8, 1909, Annie Blanche Patterson, daughter of J. C. Brown, and beloved wife of George H. Williamson, Fort William.

At the Drinkwater Hospital, Winnipeg, on Aug. 6, 1909, Ethel Cameron Morrow, aged 26.

At his residence, 436 Parliament street, Toronto, on Aug. 6, 1909, Dr. William Brodie, aged 78 years.

At Winnipeg, on 4th August, John Monro, infant son of James F. and Minnie Innes, aged 6 months and 25 days.

At his late residence, 67 St. George street, Toronto, on Wednesday, August 4, 1909, Rev. William MacLaren, D.D., LL.D., Emeritus Principal of Knox College, in his 82nd year.

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# Dominion Presbyterian

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## NOTE AND COMMENT

Louis Bleriot, in the smallest sized monoplane ever used, which measured only twenty feet, successfully landed at Dover after a flight across the English Channel from Sangate, France, thus winning the London Daily Mail prize of \$5,000.

Lord Kitchener is to succeed the Duke of Connaught as Inspector-General of the Mediterranean forces. This the London "Express" declares means that he will be inspector of all the overseas forces. He will be the youngest man to receive the rank of field-marshal in the whole of British history.

Mr. John R. Mott makes the statement that no less than 186 students in Pekin University have signed a covenant to devote their lives to the service of the Master. They were led to take this, mainly, if not wholly, through the influence of some of the Christian teachers who through all the year gave much time to interviews with the students concerning their life work.

The Roman Catholics have always opposed the Bible in the public schools. And their opposition, instead of dying out, is becoming ever stronger and more determined. If Protestants are ever to rescue the school from the charge of being "godless," they will have to bestir themselves to secure some kind of unsectarian religious instruction in the school.

At the recent C. E. Convention at Minneapolis, President Clark stated that in some respects the past year had been the best for the society since its organization, and made a plea for a million new members by 1911. The report of the secretary showed that there are now 71,493 societies, with 3,551,100 members. Of the denominations represented, Presbyterians are first with 10,198 societies; Disciples second with 7,148 societies; Congregationalists third with 6,454 societies; and Baptists fourth with 3,497 societies.

That the movement for placing a Bunyan Memorial Window in Westminster Abbey is making progress, is pleasing news to all lovers of the "Prince of Dreamers." The Dean of the Abbey, which is a Christian Church, before it is England's Pantheon, has lately been the recipient of undue and uncalled-for criticism because he declined to allow the burial of Swinburne and George Meredith within its walls. That they were great artists none will deny, but Swinburne's proclamation of the charms of Lady Venus, and Meredith's late and foolish adoption of the short-term marriage theory, were sufficient reasons for their being barred a place in the Abbey.

All the world is interested in Wilfred Grenfell and his wonderful missionary work in Labrador. The privations he has undergone for "his people," and the work which he has accomplished seem more like the story of some dreamer's conception of what an ideal might be than like the life of an actual living man. Perhaps he has been idealized, but the bare facts of his life give warrant for much, and there is no one who knows of his work who does not wish him all the happiness and comfort that life can hold, so that the announcement of his betrothal to an American girl, which was recently made in London, will give real pleasure to those who have been following his career, and the good wishes of the world will be with him.

The present population of the Fiji Island is reckoned at 95,000 Fijians, 35,000 imported Indians, and 2,080 whites. Our Methodist brethren claim this group, estimating their attendants and adherents at over 88,000 Fijians. We must remember that it is not civilization, or commerce, or settled government that has made the marvelous change in the people of Fiji, but the teaching and living of the Gospel of Jesus Christ!

It is only three hundred years since the invention of the telescope. In May, 1609, Galileo perfected his telescope and began making observations on the heavenly bodies. It is claimed that a Dutch spectacle maker had discovered the principle accidentally by putting two spectacle glasses together a year earlier, but nothing had come of it. It is almost startling to remember that all that has been learned through the use of the telescope has been learned in three hundred years. Modern history began in 1500, and all the science and inventions that we know as modern fall within four hundred years.

A newspaper dispatch announces that the Carnegie Steel Company, at Sharon, Pennsylvania, is drawing the lines tighter than ever on the question of the use of liquors by employees. It is freely announced that in promotions preference will be given to total abstainers, and it is understood that drinking men are to be gradually weeded out. The company has also placed large posters in conspicuous places in the mills warning the employees that they are forbidden to drink in saloons either when on or off duty. This corporation is simply taking the same stand which all the largest business concerns of Canada and the United States are beginning to take, and which is going a long way toward the ultimate solution of the saloon problem.

As to the results of the German excavations at Babylon, which have been in progress for the past eleven years, an exchange says that but little of the ancient city has been uncovered, but the site of the palace of Nebuchadnezzar has been identified, and it has been shown that the king had some excuse for pride in what he had accomplished as a builder. What appears to have been the throne room was an immense oblong reception chamber with an alcove which contained the throne itself, after a fashion still prevailing in the East. From the palace to the temple a magnificent Via Sacra extended, flanked by sculptured bulls and dragons having survived the ravages of war sufficiently to show upon what a gigantic scale the whole structure was built.

"The decline in the sale of cigarettes in Canada," says the Mail and Empire, "owing to the legislation which makes the supply of these 'smokes' to boys illegal, is not to be deplored. Lads ought to be deprived of such luxuries until they have reached years of discretion. It is interesting to observe that a vigorous campaign against the cigarette is now being carried on in the United States. In Minnesota it is a misdemeanor to sell or give away cigarettes. On some of the railways the cigarette must not be smoked during business hours. It has been recommended that no cigarettes be bought for the navy. There is a bill for reform in that connection for \$250,000,000 cigarettes are consumed there annually." In our own country the law against the sale of cigarettes is by no means strictly enforced, many boys still smoke.

"What does the saloon do for its patron in opening or closing doors of opportunity? The United States Department of Labor, using percentages based upon several thousand reports, found that 90 per cent. of railways, 73 per cent. of manufacturers, 88 per cent. of trades, and 72 per cent. of agriculturists discriminate against employees addicted to the use of intoxicants as a beverage. The patron of a saloon may drive a garbage wagon or get a steady job as a doorkeeper of a dance hall, but he can not drive a locomotive or secure employment as a paying teller in the bank. He may clean cuspidors in a bar room and sweep up refuse on the street, but he can not be trusted to run a stationary engine, drive a passenger omnibus, fire a boiler, amputate a leg, administer medicine, fill a prescription, keep a set of books, try an important case, manage a business corporation or do any other work demanding a clear head and a steady hand."

The Governor of British New Guinea gives the following beautiful tribute to the work of the faithful Christian missionaries of that hard and dangerous field:—"We believe that it would be safer for a white man to travel without arms from delta of the Purari to the border of German New Guinea than to walk at night through certain quarters of many European cities. This, to a large measure, is the fruit of missionary work. The debt which the government owes the mission is by far larger than any amount of taxes which it may donate to the work." A former Governor said: "The government owes all to the mission. It would have to double, or rather quadruple, its efforts without the little white-painted houses scattered along the coast, in which the missionaries live. Every penny which is contributed to missionary work is also a contribution to the government of the country. Every penny donated to missionary effort saves the government one pound sterling, because the missionary work brings peace, law, and order."

The Christian, London, gives an account of a reception tendered Gipsy Smith on his return home. Letters and telegrams were read from friends who could not be present. Among the speakers were Dr. G. Campbell Morgan and Rev. John McNeill. The latter said in part: "We owe much to America, and, with the thought of Moody in our minds, we are glad to do something to pay the debt by sending Gipsy Smith. He is a Moody and Sankey together." Gipsy Smith's reply was characteristic. "It was the best day of my trip when I landed again in England." "This mission has been the greatest chapter in my life. I would rather praise God for it than talk about it." "When we got to St. Louis (continued the Gipsy), they told me the building would seat 10,000 people. I hoped it was an exaggeration. The moment I saw that building in St. Louis—which was Moody's Waterloo—I went home and said: 'I shall never be heard there.' It turned out that there was accommodation for 15,000. On the Sunday afternoon the place was crowded in every nook and corner. I determined to hold myself in, for fear of overstraining my voice. When seventeen days had passed, I could sing a solo in the last meeting. It was God-given strength which sustained me. One night the floor was reserved for merchants and bankers; another night for soldiers; and another night for the shoemakers. I was invited one day to lunch with the leading business men of the city. My little talk with them did as much good, I believe, as half a dozen sermons."

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## ALFRED, LORD TENNYSON.

This week the English-speaking world commemorates the centenary of the birth of Alfred, Lord Tennyson. Of his significance for literature it is the province of literary scholars to speak. For ourselves, we hold him to have been one of the greatest of the English poets of all the centuries, and the very greatest of his own century. We believe that this judgment finds its warrant not in the substance of his poetry alone or in its form alone, but in the combination of the two. His poems, of course, are not of equal value. Not all of them deal with great themes. But many of them do, and whether the theme be light and airy or serious and profound, the workmanship is uniformly of such high order and is marked by such refinement, elegance and beauty as to stamp it with an indelible distinction. He has been criticized for over-refinement of style, for the sacrifice of strength to the demands of a too fastidious taste. But how little justification there really is for this criticism will become apparent if we undertake to revise or paraphrase his thought with the idea of giving it a more energetic expression.

Like most men who have at last come to their own, Tennyson had his season of neglect and depreciation. When he was a mere boy he wrote some lines on the death of his grandmother, for which his grandfather handed him a half-sovereign, with the words: "That is the first money you have earned by your poetry, and my word for it, it will be your last." In this remark his grandfather seemed to anticipate the reception which his earliest published verses, "Poems, Chiefly Lyrical," were to receive at the hands of the critics. Christopher North called them "dismal drivel," and "Blackwood's Magazine" characterized the author as "self-willed and perverse in his inartistic vanity" and as "hampered by a puerile partiality for particular forms of expression." Even after he had been made poet-laureate, in 1850, Bulwer named him "School-Miss Alfred" and spoke of him as "out-babbling Wordsworth," while so late as 1869 Alfred Austin affirmed: "Mr. Tennyson has no sound pretensions to be called a great poet." The practice of stoning the prophets and killing them that are sent has not been confined to the religious sphere. It has usually been invoked along all lines of human endeavor against the choicest spirits whose advent has alarmed the custodians of tradition, precedent and respectable mediocrity.

But it is of Tennyson's significance for religion that we would speak particularly. In an age intoxicated by the Darwinian evolution, in an age that coined the word "agnostic" as an expression of our proper attitude toward the supersensible and transcendental, in an age that professed to have found at last in the atom the "promise and potency of all terrestrial life," Tennyson lifted his voice in clear, strong, unflinching affirmation of spiritual facts and values. A full and satisfactory inquiry into his religious prophetism would call for an account of the stages of his own intellectual, and spiritual development. We can here speak only of his message in the aggregate. That there was variation of emphasis at different periods of his life is no doubt true. That the note of a "faith triumphant o'er our fears" that sounds so resonantly through "In Memoriam" was sometimes displaced by a note of despondency in his later years is also true. But evermore "He fought his doubts and gathered strength,"

and no occasional lapse from the "stronger faith" he thus came to find to be "his own" can obscure the testimony of his total teaching to some of the greatest moral and religious truths.

Everywhere and always he perceived and stressed a divine order in the world. He accepted the evolutionary theory, but the evolutionary process was to him no blind movement. It was not an eternal procession of material forces initiated and controlled by no intelligence, marching aimlessly, headlong for no goal. In and through it all could be discerned "That God, which ever lives and loves, One God, one law, one element, And one far-off divine event To which the whole creation moves." He never surrendered his faith that "God was love indeed And love creation's final law— Though Nature, red in tooth and claw With ravine, shrieked against the creed."

And this "law" that was slowly and painfully worked toward fulfillment in nature he saw operating in the long courses of history. That is the triumphant conclusion of the "Two Voices." It is the faith of "Locksley Hall" "Yet I doubt not through the ages one increasing purpose runs And the thoughts of men are widened with the process of the suns."

Not in vain the distance beacons. Forward, forward let us range; Let the great world spin forever down the ringing groves of change. Through the shadow of the world we sweep into the younger day; Better fifty years of Europe than a cycle of Cathay." And this "law" reaches down to and includes the individual in its scope, raising the hope "That nothing walks with aimless feet; That not one life shall be destroyed, Or cast as rubbish to the void. When God has made the pile complete."

Not even the grim fact that of fifty seeds nature brings only one to bear, could utterly quench this restorationist belief, born of trust in the omnipotence of divine love, though he saw both in nature, and in the ravages wrought by sin, as he unfolded them in the "Idylls," enough to give him pause. "Behold, we know not anything, I can but trust that God shall fall At last—far off—at last, to all And every winter change to spring." "And we shall sit in endless feast, Enjoying each the other's good: What vaster dream can hit the mood Of Love on earth."

In verses that the human heart will never let die Tennyson has enshrined his faith in Jesus Christ as the incarnate Son of God, our Redeemer and Lord.

"Strong Son of God, immortal Love! Whom we that have not seen thy face By faith, and faith alone, embrace. Believing where we cannot prove."

"Thou seemest human and divine, The highest, holiest manhood thou: Our wills are ours, we know not how, Our wills are ours to make them thine."

"And so the word had breath, and wrought With human hands the creed of creeds In loveliness of perfect deeds More strong than all poetic thought." In "The Holy Grail" he speaks of "when the Lord of all things Made himself naked of the glory for his mortal change."

Of Tennyson's significance for religion, Dr. Augustus Hopkins Strong, to whom we acknowledge indebtedness

for many valuable suggestions on the subjects, says "We may sum up our view of Tennyson's theology by saying that he is, first and foremost, a believer in the divine order of the universe in spite of all the confusion incident to human sin; that he regards man as an emanation from God, yet for that very reason responsible and free; that he worships Christ as the manifested God who has become incarnate to take man's sin away; that nature is but the symbol and partial expression of God, while Christ is the divine Word, intelligible and complete; that God's method, both in nature and in grace, is that of evolution, though the process admits the hearing and answering of prayer and the communion of finite spirit with its infinite Creator; that the Christ of God is imparting himself to human hearts and is displacing the brute influence by the power of love; that love in man, being derived from God and connecting the soul with God, is immortal; and that the persistence of love is the rational ground for confidence in the ultimate triumph of good in the universe." Dr. Hopkins further says: "Tennyson touches us at deeper depths than any other poet of our generation, simply because he has a larger view of human nature, and a soul that itself has profounder emotions. The yearning of human love and the sense of the infinite go together in him. It is because he is a religious poet that he is the most representative poet of our time. \* \* \* It is because Tennyson has seen the relation of nature and of man to the ineffable and eternal order that he has commanded the affection and reverence of the world. He has done much to hasten the victory of the divine goodness and to bring men under the dominion of the divine love." His swan song is "the poet's personal version of Stephen's prayer, 'God, into thy hands I commend my spirit.'"

"Sunset and evening star,  
And one clear call for me!  
And every where but no moaning of the bar,  
When I put out to sea;  
"But such a tide as moving seems asleep,  
Too full for sound and foam,  
When that which drew from out the boundless deep  
Turns again home.

"Twilight and evening bell  
And after that the dark!  
And may there be no sadness of farewell,  
When I embark;

"For tho' from out our bourne of Time and Place  
The flood may bear me far,  
I hope to see my pilot face  
When I have crossed the bar."

"Such an extension of the logic of divine love finds no warrant in Scripture, but it illustrates the fundamental place which belief in that love had in Tennyson's thinking.

Involved in this was his belief in the personality of God. His "Higher Pantheism" was not an identification of the all with God. Man's life is derived from God, but they stand over against each other as consciously distinct personalities.

"Earth, these solid stars, this weight of body and limb,  
Are they not sign and symbol of thy division from Him.

"Dark is the world to thee; thyself art the reason why;  
For is he not all but thou, thou hast power to feel 'I am I.'"

Hence prayer, which is the fellowship of spirit with spirit, is both a duty and privilege.

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

"Speak to Him, thou, for He hears, and spirit with spirit can meet.  
Closer is He than breathing, and nearer than hands and feet."

Equally insistent was Tennyson on the freedom of the will. God in creation, while

"binding nature fast in fate  
Left free the human will."

This is the main miracle

"that thou art thou,  
With power on thine own act and on the world."

Hence to follow the right is not only our duty but the highest wisdom.

"Self-reverence, self-knowledge, self-control,  
These three alone lead life to sovereign power.  
Yet not for power (power of herself  
Would come uncalled for) but to live by law,  
Acting the law we live by without fear,  
And because right is right, to follow right  
Were wisdom in the scorn of consequence."

"Follow Light and do the Right—for man can half control his doom—  
Till you find the deathless Angel seated in the vacant tomb."

"For man is man, and master of his fate."

God has dowered us with free will, not that we may abuse it, but by using it come into moral harmony with himself.

"Our wills are ours, we know not how,  
Our wills are ours to make them thine."

No less assured was his tone in speaking of the persistence of our personal life through and beyond death. It is this joyous confidence that strikes through the pain and regret and sense of loss in "In Memoriam." He does not indeed undertake to vindicate this belief against all our reasoned doubts. He finds a guarantee of it in the divinity and immortality of love. "Love can never lose its own; those whom God loves can never cease to be; and those who are one with God can never lose the objects of their affection." The separate, distinct individuality with which God has dowered us will perdure. No reabsorption in the All will be our fate.

"When that which drew from out the boundless deep  
Turns again home";

but everlasting fellowship with the objects of our affections will be our happy destiny.

"That each who seems a separate whole,  
Should move him round and, fusing all  
The skirts of self again, should fall  
Remerging in the general Soul,

"Is faith as vague as all unsweet;  
Eternal form shall still divide  
The eternal soul from all beside;  
And I shall know him when we meet."  
Lutheran Observer.

## LAYMEN'S MISSIONARY MOVEMENT.

Mr. N. W. Rowell, chairman of the Canadian Council of the Laymen's Missionary Movement, and Mr. H. E. Caskey, the General Secretary, have addressed to the ministers and laymen of the churches of the Dominion co-operating in the movement, the following open letter:

In the judgment of the Executive Committee of the Laymen's Missionary Movement the time is ripe and opportunity for a general and vigorous Missionary Campaign by and among the men of the various churches. To facilitate this desirable undertaking it is proposed to hold a series of local Interdenominational Laymen's Conferences with the following objects in view:—

1. To conserve and extend the gracious spiritual influence and uplift of the Laymen's Missionary Congress which met in Toronto in the spring of the present year.

2. To explain the origin, aims and methods of the Laymen's Missionary Movement.

3. To promote the carrying out by local churches and congregations of the Missionary Policy which was unanimously adopted by the Congress above referred to, and subsequently endorsed by the courts of the various churches which have since met.

4. To plan for the organization of the Laymen in all the churches to aid in carrying out the said Policy.

5. To bring before the laymen the leading aspects of the Missionary Problem at Home and Abroad, with the view of enlisting their sympathy and co-operation in meeting the responsibilities of the hour.

6. To press upon the attention of all Christians the present unique opportunity for World Evangelization, so as to inspire them with loftier conceptions of duty and privilege in connection therewith.

7. To invoke the presence and inspiration of the Holy Spirit, without whose guidance the best-laid plans must utterly fail.

These Conferences should be so located that they will make it possible for practically every Church in the Dominion to be represented through the attendance of one or more men without heavy outlay of time or money.

We would ask you and the Co-operating Committees to make this a matter of personal and united prayer that special wisdom may be given in locating and planning these Conferences, and for such a blessing upon them that they may serve the purpose for which they are held.

We have received the Knox College Calendar for Session 1909-10. It contains a quantity of well-arranged information, and gives a full list of students, as well as the names and addresses of all living graduates. The staff of instruction is composed of the following:—Rev. Alfred Gandier, M.A., D.D., Principal, and Professor of Pastoral Theology and the English Bible; Rev. Jas. Ballantyne, B. A., D.D., Professor of Church History and Church Government; Rev. John E. McFadyen, M.A., B.A. (Oxon.), Professor of Old Testament Literature and Exegesis; Rev. J. D. Robertson, M.A., D.Sc., Professor of Apologetics and Homiletics; Rev. T. B. Kilpatrick, D.D., Professor of Systematic Theology. To be appointed, Professor of New Testament Literature and Exegesis; Mr. F. H. Kirkpatrick, teacher of elocution; Rev. H. Rowell Bates, of New York, Special Lecturer in Practical Theology.

The striking story of "Saleh," which is running serially in The Living Age, is especially timely, in view of the political unrest in India, and the recent assassination in London of a high Indian official. Hugh Clifford, who writes this story, has had the best opportunities for studying at first hand the effects of a thin veneer of European civilization upon the Asiatic mind.

## ANCIENT JERICHO.

The most important discovery after the walls of ancient Jericho had been unearthed was the former citadel of the city. It lay on the slope of the north-westerly hills of the seven on which Jericho was built, and was fortified by an external and internal wall, both of which were crowned by strong corner towers and connected at irregular intervals by solidly-built walls. The entire Northern part of the citadel has been laid bare. On the Northern side of the ancient city, but without the protecting walls, numerous remains of Canaanite houses have been discovered. Some of these were built against the old city walls, on the outer or exposed side, and vividly recalled the description of the house of Rahab, in which Joshua's spies took refuge. The partition walls of clay were in many cases still standing and even the ovens and the household drains were still to be traced. In many instances the bodies of little children buried in jars were found beneath the clay floors of the houses.

The archaeologists having charge of the excavations believe that this slope was inhabited from the end of 2,000 B.C., up to the last few centuries before Christ. At five different points flights of broad stone steps were discovered, but they are believed to belong to a later time, when the city was deserted and half ruined, and the once-inhabited higher parts were used for gardens and vineyards. Great hopes were entertained regarding the results of the work on the so-called Fountain Hill, on the side of which is situated the "Sultan Spring" (Ain-es-Sultan), whose waters are thought to have attracted the first settlers. These hopes were doomed to disappointment, but a most interesting collection of Israelite houses was brought to light. One of the excavated houses, supposed to date from about 700 B.C., was particularly well preserved. It contained a courtyard open to the air, with a permanent bench; the great water tun or tank still stood in its accustomed place. A long room and a kitchen opened directly upon this yard. But not only could this house—obviously a relic of the reconsecration of the city under Ahab—be reconstructed according to the original plan, but numerous domestic utensils were unearthed. These consisted of plates and dishes, pots and amphorae, corn mills of red sandstone, lamps, torch-holders, and all kinds of iron implements. The forms of the vessels bear a clear relationship to the Graeco-Phoenician pottery found at Cyprus, and have nothing in common with the fragments of ancient Canaanite ware discovered during the course of the excavations.

The work of the excavators has clearly demonstrated the fact that in much later centuries than those described in Biblical history Jericho was inhabited. A number of graves of the early Byzantine era, containing amphorae and pots and numerous glass vessels in a complete state of preservation, were also found. It is believed by archaeologists that these glass vessels will throw a new light on the history of the glass industry in the East. Unfortunately for the antiquary and historian, no inscriptions of importance have been met with yet. All that has been brought to light is a number of stamps on the handles of jars, apparently bearing the name of the divinity Jahu. The letters are Aramean, and are believed to date from the fifth to the third century before Christ. Jericho was thrice built, and three times destroyed. The first city, believed to have been destroyed in 1451, B.C., was replaced by the one built by Hiel during the reign of Ahab, and this having been captured and looted by the Hérodiads, gave place to the one set up by Archelaus, son of Herod. The final destruction of Jericho was the work of the Roman commander, Vespasian, in 68 A.D. It was then that the curse of Joshua fell for the last time on the doomed city.

Better leave your children a good character to imitate and defend than Government bonds and pedigree.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## PAUL'S THIRD MISSIONARY JOURNEY—THE RIOT IN EPHESUS.\*

By Rev. C. MacKinnon, D.D.

No small stir, v. 23. In the desert caravan all the water had given out. A council was held. Then an explorer was sent on ahead, to see if he could discover a spring. Five minutes afterwards, another was started, and at equal intervals, of time another, and another, until a long line stretched for miles over the desert. Finally the head man found an oasis, and he hallooed back to the next man, who hallooed in turn to the man behind him, until the dreary wilderness became vocal with the glad cry, "Water, water." Such a stir had the gospel message made in the waste regions of this world. In the midst of death, the ringing cry, "Life, life," was emitted from the lips of the Saviour, and has been passed on from apostle to preacher, from generation to generation, from tongue to tongue, until now it bids fair to stir the whole world with its welcome message.

Silver shrines of Diana, v. 24. "Dianas," they used to call those tiny shrines containing the image of the goddess,—that is "little Dianans." In like manner, Christians have been aptly called "little Christs." They are His representatives, reflecting, in some measure, His image and commissioned to make Him known to the world. Our Lord means that, wherever there are any who are called Christians, those round about them should be able to learn something of Him and be led to love and worship Him. The Diana worshippers had their goddess always with them, in their homes, at their business, on their travels. Not less constantly should the purity and gentleness and helpfulness of the Master of us all be seen in every word and deed of those who call themselves His disciples.

No small gain, v. 24. The Bible tells us of many bad bargains. One was that of Esau, when he sold his birthright for a mess of pottage. Another bad bargain was made by Judas, when he sold his Master for thirty pieces of silver. Ananias and Sapphira made a bad bargain when they lied about their possessions for the sake of praise from their fellow men. But the very worst bargain one can possibly make is to lose his own soul, even to gain the whole world. And the best bargain that can be made is to buy the truth and sell it not. Now Jesus said to His Disciples, "I am . . . the Truth." When we come to Him, He teaches us by His words and shows us in His life, all that we need to know and all that we ought to do. He makes us "wise unto salvation" and therefore blessed forevermore.

No gods, which are made with hands, v. 26. Rising sheer above one of our Canadian cities, is a high mountain. Roads, here and there, run up to the summit. Foot passengers may be seen toilsomely walking and horses wearily dragging their loads up the incline. But there are also two railways running up the side of the mountain. On smooth steel rails, drawn by strong cables and steam power, spacious cars glide up the steep slope, on which passengers and freight, and even conveyances, large and small, may be carried swiftly and easily to the top. In heathen religions, people are left to win salvation by their own efforts, and sacrifices. Their gods can give them no help.

\*S.S. Lesson, August 22, 1906. Acts 19: 23-29, 35-41. Commit to memory v. 26. Study Acts 19: 23 to 20: 1. Golden Text—He said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness.—2 Corinthians 12:9.

But in the religion of Jesus Christ, we learn of a God who takes us up in the great loving arms of His grace and power, delivering us from sin and bringing us at last to His heavenly home.

No cause, v. 40. The ship was wrecked, and lay helpless among the breakers, and the crew, to their horror, saw a company of men on the shore load a small cannon and begin to fire bombshells at them, amid the terrors of shipwreck and storm. The men on shore kept on firing, until a bomb passed right over the doomed ship, but as it fell into the sea, it dropped a line across the deck. The crew seized it and drew after it a rope, by which they escaped to land. Many people have thought the gospel will bring to them only harm and destroy their trade. Not until a life-line from heaven falls into their hands and they find salvation, do they understand the merciful purpose of the message that comes from God.

## ANSWERED PRAYER.

Under date, Toronto, 28th July, we have received the following for publication from Rev. Dr. MacKay, F. M. Secretary.

There has been great distress in China. They had no rains for nine months, and the wheat crop was an entire failure. Without rain the second crop would not be sown, and that means famine, starvation, death to millions.

Miss Isabel McIntosh, of Honan, writes: "The heathen have been going out in large companies to pray for rain. Five hundred women went out to a sacred hill and stayed five days, burning incense, fasting, and praying. I met some of them on their return journey. Poor weary souls! Old women hardly able to walk, their poor little bound feet bruised and sore. A pitiable sight. The more pitiable that they return from their long tramp with no assurance that they have moved the sympathies of their gods,—the dumb and ugly creatures that have eyes but see not, and ears but hear not. One wonders how they even inspire fear. Of course they never inspire love, but fear, yes, they do. Lives are continuously under the awful spell of these vengeful gods.

For some time missionaries have been thinking that a time should be set apart for prayer, united prayer by all the Christians in Honan. This was decided upon by Presbytery, and the 6th June was fixed as a day of fasting and prayer in all the stations. The first meeting was at 7.30 a.m. Everything was dry and dusty then. Before the regular service at 10.30 a.m. refreshing showers had fallen, and the worshippers assembled with shoes and umbrellas wet. Others who do not own an umbrella came with handkerchiefs on their heads to keep the long hair dry. You should see the relief and happiness in their faces! You should have heard the triumphant singing in our chapel on Sunday morning after the rain. The hymn, "To him that chose us first!"

It does not require much imagination to see it. We can hear the note of triumph. What a contrast between this triumphant giving of thanks to the God Who visiteth the earth and watereth it,—who maketh it soft with showers,—who blesseth the springing thereof,—and the weary hopelessness of the poor women returning from their fruitless pilgrimage!

When, when shall China know Christ and learn to sing the New Song? How shall they hear without a preacher? Thrust forth laborers into the harvest. The King's business requires haste.

## WHAT IS FRIENDSHIP?

By Dr. James Stalker.

Friendship, like everything else, is tested by results. If you wish to know the value of any friendship, you must ask what it has done for you, and what it has made for you.

The friendship of Jesus could stand this test. Look at the Twelve! Consider what they were before they knew Him, and think what His influence made them, and what position they occupy now! They were humble men, some of them, perhaps, with unusual natural gifts, but rude and undeveloped every one. Without Him they would never have been anything. They would have lived and died in the obscurity of their peasant occupations and been laid in unmarked graves by the blue waters of the Sea of Galilee. They would never have been heard of twenty miles from home, and would all have been forgotten in less than a century. But His intercourse and conversation raised them to a place among the best and wisest of the sons of men, and they now sit on thrones, ruling the modern world with their ideas and examples.

Our friendships, too, must submit to this test. There are friendships so called which are like millstones dragging down those who are tied to them into degradation and shame. But true friendship purifies and exalts. A friend may be a second conscience. The consciousness of what he expects from us may be a spur to high endeavor. The mere memory that he exists, though it be at a distance, may stifle unworthy thoughts and prevent unworthy actions. Even when the fear of facing our own conscience might be strong enough to restrain us from evil, the knowledge that our conduct will have to encounter his judgment will make the commission of what is base intolerable.

## THE WEAKEST POINT.

The whole life is to be guarded and protected, because no man is stronger than his weakest point, and we may actually be weakest where we suppose ourselves to be strongest. It is possible to be careful about the mouth and yet to allow the eye wide and perilous liberty. Alas! we can practice wickedness in silence. The eye can be enjoying a very harvest of evil whilst the mouth is fast closed, and not one sign is given by speech that the soul is rioting at the table of the devil. . . . It is of infinite consequence that we should direct our exertions to the right point; otherwise, our lives may be spent in mere frivolity under the guise of great industry and faithfulness. We may be watching at the wrong gate, or we may suppose that only certain gates are to be closed, and that others may be left open without danger. It is not the front door only that needs to be attended to, but the gate at the back or the little window in some obscure part of the house. When the enemy comes as a house-breaker, he does not seek for the strongest part of the castle, but for its very weakest parts.—Joseph Parker.

"Lo! I come to do Thy will, O my God," is an utterance of the soul that gives life at once the highest unity and consistency, power and joy, peace and fruitfulness. The smallest task feels its dignity, the noblest calling becomes the more ennobled. The trying and disagreeable and wearisome things are seen in a new light and borne with a high hope. It is like work on a splendid building. Digging and carting, cutting and trimming, stone and mortar and scaffolding, all belong to a great purpose and push its fulfillment. —Maltbie D. Babcock.

## GOD'S PEOPLE.

God has special ownership in some people. "The Lord's portion is his people; Jacob is the lot of his inheritance." Put side by side with those other words of the Old Testament, "All souls are mine," or the utterance of the one-hundredth Psalm rightly translated: "It is he that hath made us, and to him we belong." There is a right of absolute and utter ownership and possession inherent in the very relation of Creator and creature; so that the being made is wholly and altogether at the disposal and is the property of him that makes him.

But is that enough for God's heart? Is that worth calling ownership at all? An arbitrary tyrant in an unconstitutional kingdom, or a slave owner, may have the most absolute right of property over his subject or his slave; may have the right of entire disposal of all his industry, of the profit of all his labor; may be able to do anything he likes with him; may have the power of life and death. But such ownership is only of the husk and case of a man; the man himself may be free, and may smile at the claim of possession. "They may own" the body, and after that have no more that they can do. That kind of authority and ownership, absolute and utter, to the point of death, may satisfy a tyrant or a slave driver; it does not satisfy the loving heart of God. It is not real possession at all. In what sense did Nero own Paul when he shut him up in prison and cut off his head? Does the slave owner own the man whom he whips within an inch of his life, and who dare not do anything without his permission? Does God, in any sense that corresponds with the longing of infinite love, own the men that reluctantly obey him and are simply, as it were, tools in his hands? He covets and longs for a deeper relationship and tenderer ties. The one thing whereby God reckons that he possesses a man at all is when his love falls upon that man's heart and soaks into it, and when there springs up in the heart of a corresponding emotion and affection. The men who welcome the divine love that goes through the whole world seeking such to worship it and to trust it and to become its own, and who therefore lovingly yield to the loving divine will and take it for their law—these are the men whom he regards as his "portion" and "the lot of his inheritance." So that "God is mine" and "I am God's" are two ends of one truth. "I possess him" and "I am possessed by him" are but the statement of one fact expressed from two points of view. In the one case you look upon it from above; in the other case you look upon it from beneath. All the sweet commerce of mutual surrender and possession which makes the joy of our hearts in friendship and in domestic life we have the right to lift up into this loftier region and find it in the last teaching of what makes the special bond of mutual possession between God and man. Alexander MacLaren.

## PRAYER.

Most merciful God, we entreat Thee make this day the gateway of a new life unto us. May the light of this sacred Sabbath shine through the clouds of doubt and disbelief which have lowered upon us during the days of toil, and may the exceeding radiance of Thy glory as reflected in Thy holy day dispart the darkness which has hovered over our minds like the shadow of the grave. Make us glad to live for Thee. Let us remember that there is no doubt, no terror for us if we make ourselves one with Thee through our acceptance in the redeeming power of the blood of Thy dear Son, Jesus Christ, in whose name we ask it all. Amen.

Our common everyday lives are the means God employs by which we shall build our Christian lives. — Henry Drummond.

## DO MISSIONS INJURE BUSINESS?

Every one in a while the cry of the Ephesian silvermiths is raised against the missionaries in heathen lands. It is not the complaint of lukewarm Christians or antagonists at home, but of the leaders of heathen religions and of others who profit by the ignorance, superstition, fanaticism, or sin connected with the beliefs and worship of heathen deities.

The modern Demetrius in Africa complains that missionaries destroy his income and the sale of fetiches. In India and China the priests of Vishna and Siva and Boodha are filled with wrath because the missionary interferes with the sale of little girls for immoral temple rites; with the immolation of widows on their husbands' funeral pyres, and with the receipts from prayers and sacrifices. In Persia and Turkey the corrupt Government officials and highway robbers object that missions interfere with tyranny.

"Don't you know you're hurting business?" said the South Sea savage chief

To the fearless missionary who was sitting on the reef.

"I have seven white men captured that I want to sell for meat;

What were ever white folks made for if they were not made to eat?"

It is the glory of Christian missions that it does not interfere with many forms of business. This is one of the signs of its success in Ephesus and in the mission fields to-day. Ignorance, fanaticism, tyranny, oppression, vice, selfishness, must retreat before the onward march of Christ, and the shouts from millions of throats in praise of Diana will not stop the advance. Today the temple of Diana is obliterated and the theatre is in ruins, but the name of Christ is proclaimed in all the earth.—Sunday School Times.

## SIN'S GREEDINESS.

There is no form of sin that does not affect in every department of one's life the one who commits it. A man who was making a special effort to succeed in an entirely secular matter which was nevertheless of great importance in his welfare, was at the same time having a fight to keep his spiritual life at its highest and best. Then he realized that he had no right to expect to succeed in the first detail, which called for the most watchful care, unless he won the victory also in the other seemingly remote effort. Failure in the one would surely tend toward failure in the other. Victory in the one would give added strength for the other. We are not, like ocean steamers, built in separate water-tight compartments. Our lives are intercommunicating between head, heart, hands, and spirit. There is no such thing as a "one sin" man. Sin's love of company is beyond the control of one who gives any sort of sin a welcome.—Sunday School Times.

God is the Lord, who gives the soul's desire;

I bind the sacrifice and wait the fire; They shall not be ashamed who watch and wake,

The morn of joy and glory soon shall break.

"It is grace in the heart that makes a man a respectable member of society here, and makes him one of the aristocracy of glory."—John Harries.

"Our treasure is the loadstone to which our affections, purposes, plans—in a single word, our hearts—are turned."—George Dana Boardman.

"A Christian's desires stretch into the future; present space is not wide enough for his heart; present time is not long enough for his life; eternity alone must be his lifetime—infinite alone can be his home."—John Cumming.

## THE PRAYER LESSON.\*

Our Lord despised hypocrisy. No other sin is so constantly denounced by him. And especially in prayer did he abhor it. To make prayer and the act of prayer to God the mere occasion for display or self-exploitation was to him despicable. And he speaks out with stern condemnation in the Sermon on the Mount of the public prayers of hypocrites. "When you pray, pray alone to the Father in secret."

Secret prayer is the test of true, strong life. It was the constant practice of Jesus. We see him again and again going off alone to pray and often in the midst of the throng he was still alone in prayer. He knew what value such prayer has, and if he commends it and assures us as he does that the Father hears it, we may rely upon his word. We shall miss the joy and spring and steadfastness and strength of life if we do not have the habit of secret prayer.

Secret prayer saves us from loneliness. We can always have the company of God. We need only to close our outward eyes and open the eyes of the soul, or we can have both the inner and outward eyes open and be with God. "Father," we can say, "My Father." No more than that will be necessary often, and we shall know that we are with a friend. And such companionship, which can be maintained anywhere and at all times, makes life sweet and calm. Whatever is going on about us can not disturb us if we are in our hearts alone with God. The secret place of the soul is ever with us. Let us live there.

But in depicting hypocritical public prayers and urging private and secret prayer, Jesus did not mean that sincere public or social prayer was not right and good. Exactly the contrary. The other text assigned, Matthew 18:19, 20, holds out special promise to those who pray together. Its best blessings require many sharers. We only come to them when we come with others.

Every father loves to have his children come to him together. Let the two, three, or four children in a home come in a body and stand before their father and say, "Father, we love you, and we have come, all of your children together to ask you for something." Why, before the thing is asked for, the father's heart has overflowed and he has gathered those children into his arms. "My dear children," he is saying, "I love you, let us go and do just what you have come to ask." Well, the Heavenly Father loves His children more and not less than an earthly father.

It is a blessed thing to have the clear, firm assurance of Jesus, "Where two or three are gathered together in my name, there am I in the midst of them." That is better than a promise. Not, "There I will be," but "There I am." We do not need to do any asking for his presence. If we meet in his name there he is. Of course he is. His name is himself. If we meet in Christ in the spirit and love and character of Christ, there Christ must of necessity be. And so we can always find him. If we are lonely all we need to do is to find a friend and be with that friend in Christ and there Christ is.

How could we ask more than Christ has already given us. We know now where to find the Father and where to find the Saviour. That is enough for us.

## DAILY BIBLE READINGS.

Mon.—Unanswered prayer (Deut. 3:23-29).

Tues.—According to His Will (John 14:13, 14; 15:7, 16; 23:27; 1 John 5:14).

Wed.—Christ's definite way (Mark 11:20-25).

Thurs.—A powerful prayer (Jas. 5:13-18).

Fri.—When to pray (Eph. 6:18; Heb. 4:16).

Sat.—A model prayer (Eph. 3:14-19).

\*Y.P. Topic, Sunday, August 22, 1909. Two prayer lessons (Matt. 6:5, 6; 18:12, 20).

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C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, AUG. 18, 1909.

Sweden has two industrial strikes of somewhat peculiar character — one among farm hands at harvest, and one among the grave-diggers. Both are capable of producing results extremely disastrous.

Not only does Ottawa give promise of becoming the most beautiful city on the continent, but as a manufacturing centre it is said to be more favorably situated than any other city of North America, possessing 100,000 horsepower within its limits, 230,000 within ten miles of the city hall, and 900,000 within a radius of forty miles.

Dr. John Wilkie, of the Gwalion Indian mission, does not regard church union as they have it in India with favor. Writing in the Gwalios Mission Journal he says: "The great question is, What good has it done? What special blessing has it brought to the Indian church? This I cannot answer satisfactorily." He, however, approves of federation. There may be special reasons why Dr Wilkie does not approve of union, but nevertheless his view is that, we believe, of a large and increasing number within the Canadian church.

The restrictive legislation against the sale of cigarettes passed by the Dominion parliament in 1908 seems to have had excellent results. The returns show that thirty million fewer cigarettes were smoked in Canada last year than the year before. The decline is said to be among boys under sixteen years of age. Had the law not been enacted the consumption, which was rapidly growing, would probably have shown an increase of from ten to twenty millions instead of a decrease of thirty millions. Nevertheless the total consumption last year was about 370,000,000, and the prohibition was in force eight months of the year. When enacted it was declared by extremists that it would be absolutely ineffective. That such excellent results have followed is cause for congratulation.

## THE CARNIGIE FOUNDATION.

Other educational institutions than Queen's University deem it expedient to change their constitutions in order to conform with the conditions of the Carnegie foundation, so that their professors may be eligible for pensions on retirement. Brown University, a Baptist institution, at Providence, R.I., seems to be in much the same position as Queen's and is considering changes which, while they will meet the Carnegie conditions, will also broaden its sphere of usefulness. Wooster University under the control of the Synod of Ohio, and other denominational colleges have or will cut loose from their ecclesiastical connections. Some have been so founded and endowed that they cannot do so, but as the Presbyterian Banner points out, where they can they may seek release from denominational trammels and still remain loyal to the churches which founded them.

One of the conditions of Mr. Carnegie's gift is that colleges and institutions taking advantage of it must maintain a certain standard of entrance and of work. Already the George Washington University has been cut off because its announced standards of admission to the various schools have not been enforced. It was found that it was admitting more than one-third of its students as "specials," that is, without having satisfied all the entrance requirements. Yale, Harvard, Columbia, Amherst, Princeton, Cornell, Illinois and New York Universities, all usually considered as high class institutions, have been reported as doing the same thing, and a warning has been issued, and a watch will be kept to see that they do not transgress in future under pain of losing their interest in the Ironmaster's millions.

Mr. Carnegie thus virtually becomes an inspector of the higher seats of learning in the land, and his handsome donations will become the means, not only of providing retiring allowances for professors who have given their lives to the cause of education, but also of elevating and sustaining the standard of education. In this way it will serve a two-fold useful purpose.

We are sure no Canadian University will degrade its standard, as some of those in the United States appear to have done, in order to meet the requirements of the gift. We are astonished to learn that some of those referred to should have done so, but the statement is made on the authority of Mr. Henry S. Pritchett, president of the foundation. We are satisfied he will never have to make such a report respecting a Canadian seat of learning.

The Synod of Rupert's Land, of the Church of England in Canada, at its last meeting declared its policy on the liquor question, and its resolution has called forth considerable criticism. The Manitoba liquor act was amended last year to provide for local option in any municipality which carried the by-law by a majority. The Synod advocates a return to the three-fifths provision, and further recommends the Gobenburg system, slightly modified, for Manitoba. The speech of Canon Murray, who introduced the resolution, is described by the Winnipeg papers as both strong and able. The position taken by the Synod is regarded as a rather extraordinary one for a church to take on a question of morals.

## "A DEVIL'S TRINITY."

This is the striking title of a chapter in a book for young men, which has entered on a second edition, and well deserves the large measure of popularity it attained when first published. We wish it could be read by every young Canadian. "A Devil's Trinity" are impurity, gambling and drunkenness. As specimens of our author's forceful style the following extracts are given:

"If any man defile this temple," says the Apostle, "him shall God destroy." The ways in which it can be defiled are endless, as some of them are fatal. For my present purpose there are three ways which I want to urge on your serious consideration. \* \* There are three ways, I repeat, in which we may defile this temple, and the first I will venture to speak about is the sin of Impurity. \* \* He who would speak with authority and wisdom on this subject to a mixed audience, should possess a poet's gift in the art of putting things. But some one must speak, and to whom does the duty fall, if not upon him whose calling it is to stand between the quick and the dead? It is, in truth, a sad reflection which should stir up strong protest in every earnest soul, that this sin—so deadly in its nature—should be practically safe so far as the pulpit is concerned. \* \* \* There are many reasons why this sin of impurity seems to be on the increase. The old order of town and country is fast breaking up, and practically the whole migration and emigration is to the former. Britain is fast becoming a series of congested centres of population. One consequence is the increasing number of women and girls who find it terribly hard to survive in the pitiless struggle to exist. And we know what this means in so many cases. It is no secret how the scanty earnings of a growing body of girls are eked out. This is not a matter upon which to dwell, and while it is serious enough to compel some very searching thoughts, I refer to it in order to say how much I want to see the day when every calling profession and trade in which a woman can earn her bread and efficiently make her way, shall be open to her equally with a man."

\* \* There is also the growing reluctance of young men, more especially in the upper and middle classes, to undertake the responsibilities of married life so rarely are they content to creep before they walk. They must begin where their parents leave off in position, appearance, and comforts. This often means to defer marriage until these can be secured; but it does not always mean that these men keep a clean record in the meanwhile. \* \* Nor are parents always as free from blame as they might be. I have known fathers and mothers who had the reputation of being good men and women, sternly forbid their daughters to engage themselves to young men who had most things to recommend them, except too much means; and I have known them encourage the advances of men whose past and present should have excluded them from any decent home—only because these men had money:

"As you sight the years of responsibility you will, if you are wise, prepare yourself by industry, thought and control, with a view to married life; for marriage, among other things, is the natural, the honorable and the divine provision for the legitimate cravings of our nature. Whenever I hear a man speak sneeringly of mar-

Men in the Making, by the Rev. Ambrose Shepherd, D.D. Price \$1.00. Toronto; The Upper Canada Tract Society.



riage, if I have to conclude that he says what he feels, I may not think him a fool, but I strongly suspect that he is a blackguard. Keep marriage before you as a sacred goal, and as an incentive to put out the best there is in you in order to reach it. Do more than this, resolve that when you enter this covenant you will carry into it as clean a conscience about the past as you expect her to have who gives her happiness into your keeping."

"Another way in which you may defile this temple of the body is by the habit of betting. We usually speak of 'betting and gambling,' but the latter term includes and covers transactions so wide in extent and complex in their nature as to make it impossible for me in this address to do more than refer to them. I shall not affirm that betting is necessarily a sin, but I do state it as my conviction that its tendency and results are practically always in that direction. William Cobbett—than whom no man has ever written more sensibly to young men—says that betting is always criminal in itself, or in what it leads to. The root of it is covetousness, a desire to take from others something for which you have given and intend to give, no equivalent."

It is to insult our intelligence to deny that, comprehensively speaking, the basis of betting is cupidity, and cupidity of a particularly dangerous kind. There may be exceptions, but they are scarcely worth mentioning; whatever may be the inception of the habit of betting, it almost inevitably roots itself in greed; and it is greed that consumes character like a furnace. Almost any kind of amusement, not accompanied with betting, is, to an increasing number of people, as insipid as water is to the palate of a brandy drinker. In the case of young men the habit does two things: it gives rise to false and ruinous impressions, and it murders the soul.

"And once more we may defile the temple of the body by drunkenness. My appeal is to young men, and I say to you without qualification, without a suspicion of mental reservation, or it do not need strong drink. Settle it with yourselves, that there are no conditions in your life which can be called normal, and few that are abnormal, where you need the drink, and that to trifle with a thing so unnecessary, and yet so dangerous, is moral idiocy.

I plead with you to take high ground in your conceptions of the duty you owe to yourselves and to your day and opportunities. As a nation we have to conquer drunkenness or it will go far to conquer the nation. We have the right to ask you to quit yourselves like men in mighty attack upon this devil's trinity of impurity, gambling and drunkenness. Face this work of conquest first by self-conquest, and you will find the need of a help not yourselves and greater than yourselves. And the help will come: "I can do all things, said the Apostle, through Christ which strengtheneth me."

We would like to see a copy of this book in every Sunday School and public library in the land. It should be widely read.

It is said that a number of Jewish financiers and philanthropists have decided to raise a fund of \$100,000,000 to found a great Jewish colony in Mesopotamia. Mr. Jacob B. Schiff is aiding the scheme, and has laid his proposals before the Jewish territorial organization.

Only satire would call Central America Christian to-day. Its people are lapsing into paganism, even as the Haitian negroes have lapsed into African voodooism. By people one means the native Indian, who, with those of half Indian blood, make up nearer four-fifths than three-fourths of the 3,000,000 who live between Mexico and Costa Rica.

### THE BRITISH BUDGET.

The fight over the budget still goes merrily on in the British parliament. No one seems to know what the House of Lords is going to do with it—pass the bill in its entirety or reject it, and force an appeal to the people, the only two courses open to them, for they have no power to amend. Lord Lansdowne says the Lords will fight, because they do not believe the people generally favor the taxes proposed by Mr. Lloyd-George, but the London Daily Mail, which represents the democratic wing of the Tory party, admits that the country generally approves of the proposal to tax the lands of the wealthy and relieve the middle and poorer classes of taxation which would otherwise fall upon them. The Mail has an enormous circulation, and what it says goes with a large class which politically might be supposed to be opposed to the Government. Several recent by-elections seem to indicate that popular opinion is with the Government.

A unique system of campaigning is being inaugurated. Several members of the Cabinet have spoken into the gramophone, and their speeches will be reproduced at meetings at which they cannot be present. Their arguments in favor of the Budget, which is the question on which the next elections will turn, will thus reach a large number who have votes, but never read the newspapers. The gramophone as a campaigner may thus serve a very useful purpose. It might well be employed to reproduce sermons as well as political speeches.

The female suffragettes in England have adopted a peculiar method of trying to secure votes. When sent to jail for disorderly conduct, as a large number have been, they refuse to eat. How that will help them to secure the franchise it is difficult to see. If disposed to starve themselves, let them starve.

The prisons of Canada are, notwithstanding the prosperous times, fuller than ever. But it is not that Canadians are becoming less law-abiding. Foreign immigration is largely the cause of this congestion. Notwithstanding that many undesirables are deported an element is finding its way in that is not desirable. The various churches must do all they can to reach this class.

The Church of England in Canada has been in the habit of holding its meetings of Synod invariably at the headquarters of the diocese where the bishop has his residence. The diocese of Huron is, however, about to adopt the Presbyterian plan of meeting at different points, thus awakening a greater interest in the work of the church. It appears that under the canon the Bishop can summon the Synod to meet at any time and in any place, but Bishop Williams asked for an expression of opinion, and the Synod voted in favor of the peripatetic system.

The late Miss Alice Mary Swift, of Earlsfort Mansions, Dublin, left about £4,500, or more than one-half of her entire estate, to various homes for forsaken and starving cats.

### HINDUISM WAS MASKED.

It is good to have the mask lifted and to see things as they are. If Hinduism or any other heathen religion is good enough we should know it. It would save much labour and expense. If, however, millions of souls are enslaved by a system of lewdness and moral insanity, such as Dr. Nugent describes Hinduism to be, and as he himself saw it and describes it, then our duty is plain. No sacrifice is too great in order to break these terrible chains and set the captives free.

"The great Hindoo Mela, or conference, which is held at Ujjain every twelfth year, has just come to a close. Between forty and fifty thousand of India's holy men (or clergy), known as Sadhus, were here for a month. During the last few days of the festival it was estimated that about six hundred thousand Hindus were in attendance.

This being a Native State, the rules and regulations which are in force in all other places in India where this Mela is held were to a large extent unobserved. This gave us an opportunity which even the oldest members of our staff have never had, of seeing what Hinduism is when external restraints of morality and decency are removed. What we saw was not the Hinduism Hindoo delegates to the Congress of Religions told us about. Neither is it the Hinduism we read about in books on comparative religions. Some of our broad-minded theologians who have visited India during the last decade should have visited this Mela before painting imaginary Hinduism in false colors. Thousands of these Sadhus were clothed only in Nature's garb. Were I even to hint at some of the abominations openly and daily practiced in the name of religion, friends in the home land would be horrified.

I am enclosing the least objectionable photo I could secure, which is, I think, scarcely within the limits of the law. It was difficult to get a number together even scantily clad. A study of the faces of those Sadhus, who are supposed to have given up the world and worldly things, does not impress the conviction that they have travelled very far into the heavens.

Wicked men in Western lands secretly commit abominations. At this Mela professedly the most religious and influential men of India in the name of Hinduism openly practised a degree of filthiness unknown in the West.

Hinduism seen thus is not a tree into which Christianity can be grafted. The only hope in India is the complete rejection of this monstrous impurity and the acceptance of Christ as her wisdom, righteousness, sanctification and redemption. We pray that this may be the last appearance of this vile festival in Ujjain."

This was a great Hindu religious congress attended by from forty to fifty thousand holy men—Hindu saints—for a whole month. Surely if there is anything good in Hinduism it will be in evidence here? Dr. Nugent lives in Ujjain, has lived there for years, and does his work there. He was under favourable conditions for seeing and interpreting, and he is not an unsympathetic man. He would not willingly misinterpret or put wrong construction on what he saw. Yet what he did see instead of saintliness looks like a glimpse of Hell. Satanic inspiration itself could hardly produce worse. But his letter, necessarily veiled, speaks for itself.

Dr. Nugent's prayer will receive a hearty response from every lover of his fellowmen.

R. P. MACKAY.

Toronto, Aug., 1909.

China and Japan were a short time ago considered to be on the verge of war. They have, however, settled their differences without an appeal to arms, and have thus set an example to Christian nations, which, it is to be hoped, they will not be slow to follow.

STORIES  
POETRY

# The Inglenook

SKETCHES  
TRAVEL

## THE STORY OF JOHN MARKHAM'S "RISE."

By Helen A. Hawley.

The train whistled out of the station and was getting underway. Suddenly an elderly woman started up with a hurried bewildered manner, exclaiming, "Was that Starkey? Starkey's my station! I must get off." The "haust" was emphatic.

"This is Starkey," her seat companion answered. "You're too late, though."

The woman was about sixty-five, dressed in respectable black, and wearing a widow's cap. She struggled to get past the one next her. It was all in a breath—much quicker than words can tell it.

A tall newsboy was crying his papers through the car. At sight of the distressed woman, he threw them down in a vacant seat, rushed forward and grabbed the conductor. In an instant the bell rang, and the train came quivering to a standstill. Some one hurried the woman off, though in her perplexity she tried the wrong door, and had to be sent back to avoid another train on the side track. Everybody had taken an interest, though some laughed as people will when distress seems comical. Everybody breathed freer when the motherly figure walked away, with a parting wave of her hand. The newsboy gathered up his papers and renewed his monotonous call.

Mrs. Pollard trudged back to Starkey station over the quarter of a mile she had gone beyond it.

"What did possess me?" she thought. "The Lord helped me off—the Lord and that boy; I do hope he'll keep me till I can walk on something safer'n railroad ties!" It took her ten minutes or so to reach the station, and she puffed painfully as she stopped to get her bearings.

"Yes, now I know where I am," she said. "That's Melissa's house 'round that corner. I expect she's up and about by this time; Frank wrote she was so much better."

As she approached her daughter's home, a curious air of stillness struck and chilled her. No, there was no creak on the front door; she couldn't help looking to see. Hesitating to ring she stole 'round to a side door, which opened, as she knew, into the family sitting room. Softly she turned the knob and entered. Frank Henderson, the son-in-law, started from his chair where he was sitting dejectedly.

"Mother!" he said in a whisper, while something approaching gladness crept into his eyes.

"Melissa? What does it mean?" Mrs. Pollard anxiously questioned.

"Oh, mother," the strong man almost sobbed. "She was doing so well—maybe she overdid. Yesterday she had a relapse—I telegraphed you; of course you'd started first. Last night we doubted if she'd pull through till morning, much less till you could make the long journey. She couldn't speak much, but every time she did she moaned for mother. Doctor said you'd do her more good than medicine." The poor fellow groaned anew. It had been hard to see his young wife pining for a mother's tenderness.

"I'm so glad you've come," he added fervently.

Mrs. Pollard was a master hand in sickness, and courage seldom forsook her. Then and there she made her resolve. First lifting her eyes as if beseeching heaven, she placed her hand firmly on Frank's trembling finger. Her very touch was strength.

"I've pulled Melissa through a many disease before you ever set eyes on her," she announced cheerily, "and please the Lord, him and me'll pull her through now. Don't you worry, son Frank, it takes the heart out of

you." She set her lips resolutely to keep back her own fears.

"Just let me put on a white apron; I wouldn't look natural to her without that, and I'll go up."

"Don't startle her mother," "Startle her!" the tone showed that Mrs. Pollard needed no warning.

Very quietly she walked into the sick room, and as quietly motioned the nurse to give up her chair by the bedside.

Mrs. Pollard seated herself and laid her warm palm on the thin hand which rested on the counterpane, softly stroking it. The invalid stopped her moan, and slowly lifted tired eyelids. There was reason and recognition in the glance.

"Mother," she breathed, with a sort of restful satisfaction.

"Yes, lovey," said the tender voice.

"Now, mother's going to give 'er baby this little bit of milk, and then baby's going to sleep. There, there, dear."

The nurse looked on amazed. Was it magic? This treatment was not down in the books.

"You're wife is going to live the doctor told Frank Henderson that night, 'and it'll be mother love that did it. If Mrs. Pollard hadn't come in the nick of time I wouldn't dare to say she'd be alive this minute."

Two months later, when Melissa was quite recovered, Mrs. Pollard started for her Eastern home. To all entreaties she answered, "No, my child, I'm getting to be an old woman, and home is home. When you're both well, Almira needs me most. She hasn't any husband, and we've been together so close since father died, we've sort o' grown together. You've got Frank and the boy. The Lord be thanked that I could come now. Next year it'll be your turn to come to me."

She left on an early train, and there were few passengers at first. Pretty soon she caught sight of a familiar figure. It was the newsboy who had helped her off the train.

"Sure, this is his beat," she thought. He had disposed of all papers possible, until a larger place should bring in more people and on some Western roads the stations are far apart. So he sat down near the front.

Mrs. Pollard was not a woman to hesitate. She went forward and tapped the boy on the arm. He sprang to his feet, lifting his cap. A quick light of recognition flashed over his face.

"Sit down," Mrs. Pollard said, placing herself beside him. "I see you remember me. Yes, I'm the same woman who was carried past Starkey station eight weeks ago. What's your name?"

"John Markham," he answered, much amused.

"John—that's a good, strong, honest name. I always did like plain names for boys—none of your high falutin' for me. Well, John Markham, do you know what you did that day? You saved a life!"

"You wern't in any danger, ma'am, at least I think not," he ventured.

"Not my life, young man, but one worth more—my daughter's. She was at the last gasp. If I'd gone on to the next station and waited for a return train, she wouldn't have held out; the doctor said so. Now I want to know what made you spring so quick to help me, when other folks laughed. Oh, I saw 'em."

The lad hesitated. "I think I'd have done it for anybody; I hope I would. But you looked like my grandmother, with that white streak inside your bonnet—she always wore one. She brought me up. She was awfully good to me when I was a little chap."

"And she's"—

"Dead, five years ago." He completed the sentence with a sad gravity.

"And you was an orphan, of course, and haven't anybody now!"

John Markham nodded.

"Well, well," the old lady reflected, "how far the Lord makes goodness go. It's like an endless chain. I don't know the beginning, but to go back's far as I do know, your grandmother was good to you, and that made you good to me, and that saved my child's life."

Suddenly a thought struck Mrs. Pollard. She was nothing if not practical. "Maybe I can help you forge the next link," she considered.

"Wouldn't you like some business where you needn't be on the road, and could hope for a rise?" she asked.

"You bet I would—excuse me," he laughed and blushed.

She smiled charitably in return, but said no word more of his future. It happened, however, that a long letter went promptly from his mother-in-law to Frank Henderson, which letter was almost a command. A command willingly obeyed, though; and later, a letter went from Mr. Henderson to the newsboy.

Now John Markham is clerk in Mr. Henderson's book store, with prospect of becoming junior partner, and this is the story of how he got his "rise."

## THE GARDEN OF DAMASCUS.

The chief attractions at Damascus are the world-famed gardens which surround the city, the glimpse we get of Oriental life as found in the bazaars, fine streets, the shops, and last, but by no means of less interest the famous Mosque of Omicades.

One hundred and fifty square miles of green lies in compact order round about Damascus, spread out with all the profusion of a virgin forest. Orchard and flower gardens, parks plantations of corn and of other produce pass before the eye in rapid and changeable succession. The natives claim that there are more than 3,000 miles of shady lanes in the gardens of Damascus through which it is possible to ride. On such a ride the visitor passes orchards of figs and orchards of apricots. For hedges there is the briar rose and for a canopy the walnut. Pomegranate blossoms grow through the shade; the vine boughs trail across the briars; a little waterfall breaks on the edge of the road, and all this water and leafage are so lavish that the broken mud walls and slovenly houses have no power to vex the eye. These long gardens of Damascus form the paradise of the Arab world. Making a pilgrimage to the city after weeks and months of dreary and desolate life, the running water is a joy to his sight and music to his ears, and it is something to walk through shady lanes, to admire the variety of landscape and the beauty of scenery in a land where the sun beats down all day with unremitting force until the earth is like a furnace or iron beneath a sky of molten brass.—Biblical World.

## HE WOULDN'T INTRUDE.

Lady Duff-Gordon thus told this story of an Ignorant Yorkshireman who went to London to see the British Museum:

"Unfortunately, the Yorkshireman chose a close day for his visit, and the policeman at the gate, when he presented himself there, waved him away.

"'But I must come in,' said the Yorkshireman. 'I've a holiday on purpose.'

"'No matter,' said the guardian. 'This is a close day, and the museum is shut.'

"'What? Ain't this public property?' 'Yes,' admitted the policeman; 'but,' he cried, excitedly, 'one of the mummies died on Tuesday, and do you begrudge us one day to bury him in?'

"'Oh, excuse me,' said the Yorkshireman, in a hushed voice. 'In that case I won't intrude.'"

## A QUEER ORPHANS' HOME.

By Hilda Richmond.

Silly old Speckle came proudly to the house one morning in late September with twelve downy little balls, and the children were delighted.

"Mama! mama! look at these beautiful little chicks!" they screamed. "Speckle's got a whole lot of new chicks!"

But mama did not look very happy when she saw them.

"You foolish old Speckle!" she said. "Don't you know that very soon cold weather will come, and your babies' toes will be pinched by the frost. I'm astonished at you."

But Speckle said, "Cluck, cluck!" in a way that sounded just like, "Look! Look!" to the children, and proudly scratched out a tiny worm from the neglected flower-bed. "Look! Look!" she said again, showing them a few seeds left on the straggling vines, and then led her babies out into the sunshine for the air was very cool.

"Will they all freeze?" asked the children sadly.

"I am afraid they will," said Mrs. Owen. "The coop is not warm enough for such tiny little things, and Speckle can't keep them warm all the time."

And that very night a terrible thing happened. Some thief stole Speckle right out of her coop, leaving the twelve babies to peep and shiver till daylight, when the children discovered the loss. The back gate was open, and two other hens were gone, so there was no doubt that a thief had been there. The orphans were consoled with an old feather-duster, and the nicest, fattest worms the children could find together with bread-crumbs soaked in milk that mama prepared for their breakfast; but still they were very forlorn. A feather-duster doesn't say a word, nor can it cuddle the chicks and keep order and keep them from running away, so the poor little things missed Speckle very much.

"What you going to do with those chicks?" asked the man who came to buy some apples. "They'll freeze here. I'll tell you what I'll do. I'll take them home and put them in my greenhouse to catch the bugs and eat up the insects. It's nice and warm there, and when they get big enough, you can get them again. Your papa has done many things for me, and I'll be glad to help raise the orphans."

So the chicks went to the nice warm house, where they could bask in the sunshine and find their own bugs on the pretty plants. At night they huddled near the hot-water pipe under the old duster, and soon grew so large that they could sleep by themselves anywhere.

"Isn't this a queer orphans' home?" said Fanny one day as she and Ned went to the greenhouse to see how the chicks were getting along. "It has no beds and no tables for the children, but they are all doing very well."

Ned and Fanny never heard what became of poor Speckle, but her children grew to be so big and saucy that they had to leave the orphans' home because they ate the tomatoes and picked holes in the cucumbers instead of sticking to the bugs and worms. They are fat and lusty, and really look better than the children brought up at home with the fussy old hens; so you see it was a good home for them, even if Fanny did think it queer.

## YOUR SUMMER OUTING.

If you are fond of fishing, canoeing, camping, or the study of wild animals look up the Algonquin National Park of Ontario for your summer outing. A fish and game preserve of 2,000,000 acres interspersed with 1,200 lakes and rivers is awaiting you, offering all the attractions that Nature can bestow. Magnificent canoe trips. Altitude 2,000 feet above sea level. Pure and exhilarating atmosphere. Just the place for a young man to put in his summer holidays. Hotel accommodation. An interesting and profusely illustrated descriptive publication telling you all about it sent free on application to M. J. Quinlan, District Passenger Agent, Bonaventure Station, Montreal, P.Q.

## OUT OF THE WAY NOTES.

China has more than 16,000 walled cities.

Two years is the life of the average spider.

Cuba grows twenty-pound cabbage heads.

A man generally weighs most at his fortieth year.

The first postal card was sped on its way in 1870.

Norway and Sweden have many women sailors.

Wood yields about one-fifth as much heat as coal.

The incubator was invented by the ancient Egyptians.

The world's oceans contains 7,000,000 cubic miles of salt.

Snow never falls on about two-thirds of the earth's surface.

The title of "Reverend" was first used in England in 1657.

The depth of the earth's atmosphere is from 120 to 200 miles.

England builds a battleship in two years, but France requires five.

The average number of workmen daily employed in the construction of a Dreadnought from the time her keel is laid till she is ready for sea, is between 1,000 and 1,500 men.

"Probably the most congested thoroughfare in the world is in front of the Mansion House," said Captain Nott Bower, Commissioner of Police, to a Commons committee. "Vehicles passing there average 37 per minute."

Great Britain has more than \$300,000,000 invested in electric traction railways. The number of passengers carried during a year is equal to about sixty times the entire population.

The British colonies are now fifth on the list of coal-producing countries in the world. Their total output is greater than that of any European country, except Germany and Austria.

## I KILLED A ROBIN.

By Sidney Dayre.

I killed a robin. The little thing, With scarlet breast and glossy wing, That comes in the apple-tree to sing.

I flung a stone as he twittered there; I only meant to give him a scare, But off it went—and hit him square.

A little flutter—a little cry— Then on the ground I saw him lie; I didn't think he was going to die.

But as I watched him I soon could see He never would sing for you and me Any more on the apple-tree.

Never more in the morning light, Never more in the sunshine bright, Trilling his song in gay delight.

And I'm thinking every summer day, How never, never I can repay The little life that I took away!

## A USEFUL PET.

The tortoise is a great sleeper. The Spectator has had a story of one which was a domestic pet in an English house. As his time for hibernating drew nigh, he selected a quiet corner in the dimly-lit coal cellar, and there composed himself to sleep.

A new cook was appointed soon after. She knew not tortoise. In a few months the tortoise woke up and sallied forth. Screams soon broke the kitchen's calm. On entering that department the lady of the house found the cook gazing in awestruck wonder, and exclaiming, as with unsteady hand she pointed to the tortoise: "My conscience! Look at the stone which I've broken the coal w' a winter!"

You cannot brighten the world by scolding your neighbors, but you can not escape a duty, but you cannot escape decision for or against it.

Never pray that others may do their part until you have done yours toward them.

Acquaintances may affect us in many ways; friends are known by affecting us helpfully only.

## HOT WEATHER MONTHS KILL LITTLE CHILDREN.

If you want to keep your children rosy, healthy, and full of life during the hot weather months give them an occasional dose of Baby's Own Tablets. This medicine prevents deadly summer complaints by cleansing the stomach and bowels; or it cures the trouble promptly if it comes on unexpectedly.

The mother who keeps this medicine on hand may feel as safe as if she had a doctor in the home. Mrs. C. C. Roe, Georgetown, Ont., says:—"I can heartily recommend Baby's Own Tablets as a great help to baby during the hot summer months. I have used them for summer troubles and am much pleased with the result." Sold by medicine dealers or by mail at 25 cents a box from the Dr. Williams' Medicine Co., Brockville, Ont.

## LIVINGSTONE AND THE LION.

The most famous of all missionary encounters with wild animals was that of Livingstone and the lion, which well-nigh cost his life. As it was, his arm was permanently injured. A false joint, resulting from the crunching of the bone, seriously inconvenienced him during the thirty years of arduous toil that followed. It rendered an important service, however, after his death, by furnishing a conclusive means of identifying his body when it was brought to England by his followers in 1874.

In 1843, two years after his arrival in Africa, Livingstone opened a new station at Mbatosa, a place infested with lions. Not long after nine sheep were killed on a small hill opposite Livingstone's house. Greatly exasperated, the people started out to kill the lions, and, hoping to inspire them with courage, Livingstone went with them. After a time, finding his assistance not needed, he started home, but in passing around the hill, discovered a lion sitting on a piece of rock behind a small bush. Taking deliberate aim, he fired both barrels into the bush, wounding the lion, but not killing it. What transpired as he proceeded to reload can best be told in his own words, as recorded in "Missionary Travels."

When in the act of ramming down the bullets, I heard a shout. Starting and looking half-round, I saw the lion just in the act of springing upon me. I was upon a little height; he caught my shoulder as he sprang, and we both came to the ground below together. Growling horribly close to my ear, he shook me as a terrier dog does a rat. The shock produced a stupor similar to that which seems to be felt by mouse after the first shake by the cat. It caused a sort of dreaminess, in which there was no sense of pain nor feeling of terror, though quite conscious of all that was happening. This peculiar state is probably produced in all animals killed by the carnivora, and if so is a merciful provision of our benevolent Creator for lessening the pain of death. Turning around to relieve myself of the weight, as he had one paw on the back of my head, I saw the eyes directed to Mabalwa (a native assistant), who was trying to shoot him at a distance of ten or fifteen yards. His gun, a flint one, missed fire in both barrels; the lion immediately left me, and, attacking Mabalwa, bit his thigh. Another man, whose life I had saved after he had been tossed by a buffalo, attempted to spear the lion while he was biting Mabalwa. He left Mabalwa and caught this man by the shoulder, but at that moment the bullets he had received took effect, and he fell down dead. The whole was the work of a few moments, and must have been his paroxysms of dying rage. In order to take the "charm" out of him, the Bakatia on the following day made a huge bonfire over the carcass, which was declared to be that of the largest lion they had ever seen.

Besides crunching the bone into splinters, he left eleven teeth wounds on the upper part of my arms.—*Missionary Review of the World.*

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Rev. Dr. Jordan, of Queen's University, will fill the pulpit of St. Andrew's next Sunday at both services.

Rev. Dr. Smith, of St. Catharines, was the preacher in Knox church last Sunday. He will take the services next Sunday as well.

In the absence of Rev. Dr. Armstrong at Maniwaki Mr. Kennedy Palmer took the services in St. Paul's, preaching morning and evening with much acceptance.

The ordination and induction of Mr. J. R. Urquhart, B.A., of Halifax, N.S., took place on Thursday evening at Merivale, to which charge he had received an unanimous call. There was a large congregation present to witness and take part in the solemn services. Rev. Robert Eadie, of Bethany church, interim moderator of the session, conducted the service of induction, and Mr. Urquhart was given the right hand of fellowship by the members present. Rev. Dr. W. D. Armstrong, of St. Paul's church, preached the sermon. Rev. Joseph White addressed the minister and Rev. J. W. H. Milne, of Glebe church, addressed the people. Tea, served by the ladies, followed the devotional exercises and the new minister received a very hearty welcome from the congregation. A bright future is predicted for Rev. Mr. Urquhart in this his first charge.

## MONTREAL.

Rev. Thomas Drum, of Verdun, has resumed work after a brief holiday trip to the British Islands.

The call from Chateaugay to Rev. Geo. A. McLennan, of Norwood, Ont., has been sustained by Montreal Presbytery. Stipend promised, \$1,200.

Rev. Dr. Amaron was the preacher at Lacroix Church last Sunday morning and evening. At 3 o'clock he conducted the service at the Tetraultville Church.

The Gardenville Avenue congregation (Longueuil) has elected the following managers:—Messrs. Murdock, McIntyre, Jones, J. McLachlan, J. Brown and Wm. Brown.

The Rev. Dr. Barclay, of St. Paul's Church, and Mrs. Barclay, are at present in Scotland. They are staying with Dr. Barclay's sisters, the Misses Barclay, at Grandtown-on-Spey.

Rev. John Chisholm, B.A., who has been supplying the pulpit of St. Matthew's Church, has accepted the call to Victoria Church, Point St. Charles, and will be inducted on 9th September.

Rev. H. H. MacGillivray, M.A., late of First Presbyterian Church, Chatham, Ont., has just returned from a delightful four months' sojourn in Britain. Himself and wife are both in excellent health and spirits. Mr. MacGillivray was the preacher in St. Paul's church (Dr. Barclay's) last Sunday.

## EASTERN ONTARIO.

Rev. Jas. Donnell, of Halleybury, was the guest of his mother, Mrs. Jas. Donnell, of Beaverton.

The pulpit of the Apple Hill Church, in the absence of the pastor, Rev. H. S. Lee, was filled by Rev. A. H. Scott, M.A., of Perth.

Rev. Chas. Tanner, of Dundee, P.Q., was the guest of his brother, Rev. J. A. Tanner, Lancaster, on Thursday last week.

Rev. D. A. Thompson, of Hastings, is supplying the pulpit of the Weston Church for three weeks, during the pastor's absence.

Rev. M. McKinnon, M.A., of Woodbridge, has been preaching with much acceptance in the Woodville Presbyterian Church, the pastor being away for his holidays.

## WESTERN ONTARIO.

Rev. J. Abrey, of Granton, has been preaching in the First Church, St. Mary's.

Rev. A. C. Wishart, M.A., of Brussels, has been visiting his mother at Mimosa.

Rev. G. Wilson, M.A., of Vancouver, is on a visit to relatives at Collingwood.

Rev. Jas. Hodges, of Oshawa, a former pastor of Tilbury Presbyterian Church, is visiting friends there.

Rev. J. Frazer Smith is spending a well-earned holiday season at Norway Point, Lake of Bays.

The next regular meeting of London Presbytery will be held in the First Presbyterian church, London, on 7th September, at 10.30 a.m.

Rev. Dr. Dunseath, of Pittsburg, Pa., on a visit to friends in St. Mary's preached in the First Church on a recent Sunday.

The Mitchell Presbyterians are delighted that their pastor, Rev. J. W. McIntosh, has declined the appointment to a lectureship in the Manitoba College, Winnipeg.

Rev. D. W. Best, of St. Andrew's Church, Beaverton, was in Uxbridge over Sunday, supplying the pulpit of the Rev. J. R. Fraser, who has been away on a brief vacation.

Rev. H. H. McPherson, M.A., of Glen Allan, has been preaching in Knox Church, Stratford, of which his father, the late Rev. Thomas McPherson, was for many years the honored minister.

Rev. Mr. Lane, of Bond Head, by appointment of Presbytery, declared the pulpit of Bradford and associate charges vacant on 8th inst. On the previous Sunday Rev. C. H. Cooke preached his farewell sermon in the Bradford Church to a large congregation from the words: "All things work together for good to them that love God."

## PARIS PRESBYTERY.

Editor Dominion Presbyterian:—Lest any one should imagine that the Presbytery of Paris has assumed the right to change the constitution of the Presbyterian Church in Canada permit me to explain an item of news in your issue of July 21st which states that "a motion to the effect, that sessions have the privilege of appointing their own representative to the Supreme Court of the Church was carried unanimously." The decision referred to was to the effect that sessions whose turn it may be to have commissioners sent to the Assembly, shall be notified beforehand and requested to forward the names to the meeting of Presbytery at which such commissioners are appointed. The reason for this action by the Presbytery is that some times it happens that the Presbytery elder cannot go to the Assembly and the session is given time to find another of their number who can go; but the commissioners, both ministers and elders are commissioners of the Presbytery, as the act constituting the general assembly provides. It will thus be seen that in a statement of church procedure as in theology half truths are the most thorough and most suitable perversions. Yours, etc., W. T. McMullen, Clerk Paris Presbytery, Woodstock, July 21, 1909.

The first number of a sixpenny monthly magazine of fiction in Gaelic is announced for August at Greenock, Scotland. The name is to be "An Sgenalache," and it will be the first of its kind ever published. The proprietor and editor is Mr. R. Erskine.

## KNOX COLLEGE CONFERENCE.

The following are the principal features in the Knox College Post-Graduate Conference, which will be held in the college on Sept. 27 to Oct. 1:—

The Hon. W. L. Mackenzie King, M.A., Minister of Labor, will give an address, unless his public duties should make it impossible.

Mr. E. J. Kyle, M.A., Associate Professor of History in the University of Toronto, will give a lecture on St. Francis of Assisi.

Prof. Kilpatrick, "Evangelism." Four lectures.

Prof. Ballantyne, "Old and New Factors in the Religious History of Canada." Three lectures.

Rev. James Ross, D.D., London, "The Minister as a Citizen."

Rev. R. S. Laidlaw, B.A., Belleville, "The Place of the Sacraments in the Thought of Paul."

Rev. Beverly Ketchen, M.A., Hamilton, "What light is thrown on the author and readers of the Epistle of James by the Epistle itself?"

Rev. W. M. Grant, M.A., Markham, "The Self-Revelation of Jesus as discussed by Dr. Denney in his 'Jesus and the Gospel.'"

Rev. S. T. Martin, Streetsville, "Paul's Estimate of Christ."

G. Hunter Robinson, M.A., "John Milton." In connection with the 300th anniversary of Milton's birth.

## A PATRIOTIC ENDEAVOR.

The words of Senator Dandurand—and all words of like import—in his speech at the laying of the cornerstone of the Lafontaine memorial, deserve to be written in brilliants and set in gold, so that all may admire their worth and beauty. Lafontaine, said Senator Dandurand, was worthy of the admiration of all Canadians because he strove to bring about a better understanding between the two great races in Canada, and he impressed upon the people of the present day, of both races, the duty and the glory of carrying on this great work. It is at school that this work should be begun, so that the two strains, so nearly allied, may know each other's history, and how much that is good and great they have in common. This advice will commend itself to every true Canadian, for sectionalism is the reverse of patriotism. As for the apparent race difference, we are cousins at least. Indeed, we are fetched from almost exactly the same strains of early Europe. Apart, therefore, from our common nationhood, we should maintain a family pride and sympathy. Many of us, both of French and English lineage—and often that lineage is very much mixed, whether we know it or not—delight to honor each other, and that delight should be universal. It must be so if we would really be a nation.—Montreal Witness.

A severe earthquake occurred in Greece on July 14, in which 300 persons are believed to have lost their lives. Earthquakes usually occur on the sea coast near the original displacement of the land. The Mediterranean coast seems the most dangerous line in the world, although Greece has never suffered as Southern Italy.

The Premier of France has decided to forbid the maintenance of foreign police in the country. The decree is aimed at the Russian spies which swarm in Paris to watch suspected Russians. Heretofore the French Government has recognized a foreign police on the ground of aiding any foreign government in capturing criminals. But Russian methods are so foreign to those of the French that the Premier finds it time to call a halt.

## LAYMEN'S MISSIONARY MOVEMENT.

## Policy for 1909-1910.

1. Encourage and secure in every centre inter-denominational action, and the appointment of an inter-denominational Co-operating Committee.
2. Recommend the promotion of the Movement in cities and towns with as little organization as possible, that the work may continue a movement rather than an organization.
3. Secure names of men acceptable for public addresses at different points.
4. Push literature now available and watch carefully for new, with the idea of putting out some new, up-to-date material several times in the course of the year.
5. Co-operate with New York International Committee in the Laymen's Conference on Lake George, September 7-9, by urging the attendance of laymen from Canada.
6. In co-operation with the Denominational Committees and their Secretaries, plan a series of District inter-denominational Conferences at important centres, to be located by Canadian Council in consultation with Co-operating Committees.
7. In each of these places the burden of securing delegates to rest with Local Co-operating Committee, and all expenses, except those of Laymen's Secretaries, to be met by said Committee. Said Committee and local clergy to arrange to have all congregations, so far as possible, addressed on Missions the Sundays immediately preceding and following the Conference.
8. Each Conference to cover two or three days, the day sessions to be largely educational and the evening sessions inspirational, with one or more addresses by men familiar with actual conditions on the Home and Foreign Field, each denomination, if possible, to be represented on the programme; denominational conferences to be held each forenoon during the Conference.
9. Each district covering one or more Conference centres to be, for two or three weeks preceding the Conference, under the supervision of a Denominational Secretary or Secretaries, as may seem best. The selection of the Secretary to be sent to the several districts to be regulated, so far as possible, by the strength of the different communions in the section to be covered. The Secretaries to become familiar with men and conditions, and so co-operate with Local Committee that ample preparation will be made for the Conference. They should communicate with the clergy and laymen and secure, where possible, the appointment of a Men's Missionary Committee in each church, who shall be the special representatives of that church at the Conference.
10. The educational work at the Conference should be strong and definite, so that the delegates may carry out the details in their own churches in co-operation with the Mission Board and Laymen Secretaries.
11. The National Missionary Policy to be presented for ratification at each Conference.
12. The follow-up work to be done by the District Co-operating Committees in the endeavor to see that the details of the National Missionary Policy are worked out in each church, so far as possible.
13. The Canadian Council invites the Denominational Committees to arrange that the Denominational Secretaries shall co-operate with each other and the General Secretary of the Canadian Council in carrying out the above Policy.

There are today in the Barnardo system of homes, 8,000 children, 600 of whom are blind or deaf or suffering from incurable diseases. At Barking-side there are 66 cottages for girls surrounding a tasteful park, with private hospital, school, church, and laundry. The beloved founder, "the father of nobody's children," who rested from his labors in 1905, lies in the midst of his great home. It is stated that from the time the ten-year street child touched the heart of the young medical student till his death, he had rescued not less than 60,000 children, and the work goes on.

## THE CONGO.

Great Britain is evidently stirred on the question of Belgian misrule in the Congo. After a private conference held at Lambeth Palace the Archbishop of Canterbury, the Archbishop of York, the Moderator of the General Assembly of the Church of Scotland, the Moderator of the United Free Church of Scotland, the Secretary of the Baptist Union of Great Britain and Ireland, the president of the Wesleyan Conference, the president of the Congregational Union, and other distinguished churchmen affixed their signatures to a statement calling attention to the fact that a year and eight months have passed since the appeal to the nation issued on Nov. 7, 1907, and that the last published Foreign Office paper shows how ineffective the endeavors to bring an end to this almost inexpressible wrong have been. "The recent White-book proves beyond question," the statement continues, "that at this moment a system which involves many of the worst features of African slavery, or even exceeds it in horror, is prevailing throughout a territory of nearly one million square miles." The signatures urge that there is nothing accidental about the evil deeds now being committed, which are the necessary accompaniment of a deliberate claim on the part of the European ruler of that great country to its natural wealth and its human labor, a claim which is enforced with pitiless severity. "Virtually the whole land has been monopolized for the benefit of European investors, and the native inhabitants are excluded from any share in the benefits accruing from the exploitation of their soil. Men, and even women, are forced into a life of endless and unpaid toil, to which death alone brings release. Inhuman punishments prevail. Disease and famine, following naturally in the wake of tyranny and violence, are sweeping whole districts bare of inhabitants." The basin of the Congo is today, adds the statement, the scene of as cruel a tyranny as exists on earth.

The appeal concludes with an expression of the belief that there is a deep and growing sense that things cannot without dishonor be left where they are. "The very principles of liberty, for which the British people have contended for a hundred years, are now at stake. If the members of the Christian Churches of the land will make their voices heard, the statesmen, not of England only, must needs listen, and the best instincts of every civilized country will respond. We have been reminded by our foremost official spokesman upon foreign affairs that "British Treaty Rights and British interests" justify separate action on the part of Britain. In our judgment the greatest by far of Britain interests is the maintenance of the moral force of the nation, and the greatest of all risks which the nation can run is the abandonment of its moral obligations."

To those who remember what a colossal figure Henry Ward Beecher was in the religious life of the United States a generation ago, it seems strange how largely he has disappeared from memory and even from allusion. Some of those who knew him and honored him have recently erected a memorial in his honor, jointly with his sister Harriet Beecher Stowe, in the town of Litchfield, Connecticut. In this town Mr. Beecher and his sister were born, and the monument stands where formerly stood the church in which their father, Lyman Beecher, preached for some years. The memorial takes the form of a native boulder, in the face of which is embedded a bronze medallion with life size portraits of the sister and brother, and bearing a suitable inscription. It was erected by an organization of college alumni.

If there are ten commandments, keeping none of them involves a miss; and according to the final standard, a miss is sin.

## BRITISH AND FOREIGN.

China is to have a new navy, and \$100,000,000 is to be raised for that purpose.

Boston and New England are planning a World's Fair for 1920, to commemorate the 300th anniversary of the landing of the Pilgrims.

Mrs. Martin, a first cousin of Grace Darling, has died at Bamburgh, aged 84. She was born in the same house as the Longstone heroine and owned furniture which had belonged to her famous cousin.

"In Bathnal Green twenty years ago every church but two was empty," said the Bishop of London at St. Peter's Church, Bayswater. "To-day nearly every church is crowded with a reverent and worshipping congregation."

The distress following the massacres in Asia Minor is appalling. The British Consul at Adana says that over 22,000 persons are receiving aid. At least \$1,500 a day is needed to keep the people from starving.

The Missionary Review of the World gives seven watchwords of missions: Go, Give, Tell, Pray, Love, Trust and Rest.

The Laymen's Missionary Movement is now arranging for fifty Men's Missionary Conventions to be held within the next six months, and culminating in a National Missionary Congress in April, 1910.

The "Indian Witness" says there are forty thousand Hindustani people in the Fiji Islands. Two Wesleyan missionaries visited India last December to get some Hindustani workers for their mission in Fiji. They went to Barliely and secured five theological students in response to their appeal.

The Bible to-day, is the most popular book in the world, and more copies are sold than of any other hundred books combined. The Oxford Press turns out 20,000 Bibles in a week. More than 40,000 sheets of gold are used in lettering the volumes, and the skins of 100,000 animals go into Oxford Bible covers each year.

Have you heard of the London Spectacle Mission Society? The work of this society is among the aged and poor whose eyes need attention. During the past year 2,915 persons have asked for spectacles, and since the work was begun there have been 25,000 applicants. With few exceptions these needs have been met. When patients suffer from complicated defects they are sent to a hospital where they are treated. Glasses of various kinds are also sent to the leper settlements in South America, where the people suffer much from the glare of the sun.

One thousand delegates, including 600 from the United States and other foreign nations, attended the twelfth International Anti Alcohol Congress in London.

The Presbyterian Church of England added four new congregations last year and communicants have increased to 86,427, a gain of 647; the preceding year there was a loss of nineteen. The total income of the church was 289,926 pounds sterling of which 44,597 pounds were for missions.

In an earthquake in southern Greece twenty persons were killed and one hundred injured in one village, Havari, and at least three hundred people lost their lives in the province of Ellis.

Rain and cold weather have caused heavy damage to the wheat and grape crops in France.

It is announced that Lord Kitchener has accepted the invitation of the Government to visit Australia, and advise upon the defence of the Commonwealth.

Contrary to expectations, since the Boxer insurrection in China the issue of Bibles for China last year was 428,000 copies.

During the first year of America's rule in the Philippines, 10,700 Bibles were distributed there.

## HEALTH AND HOME HINTS.

When seasoning soup use whole pepper and spices, putting them in after it has boiled up.

Cook fish well, for it is not only unpalatable but unwholesome if underdone. For invalids fish should always be served hot.

When soaking salt fish, previous to cooking, add a little vinegar to the water, as it improves the flavor of the fish.

Novelty Sandwiches—Cut some thin slices of brown bread and butter, spread lightly with honey, and then sprinkle with chopped Barcelona nuts or walnuts. Press the slices firmly together, cut into neat shapes, and serve on a dessert paper.

Farinaceous puddings require slow cooking to be good. It is only in this way that the starch grains have time to swell and thicken the milk thoroughly. Milk puddings for children should always cook for at least three hours in a moderate oven, adding more milk if it is required.

Apple cheese makes delicious cheese-cakes, and is a pleasant change from lemon curd. Cook one pound of peeled and cored apples to a pulp, then add to it two ounces of butter, a quarter of a pound of sugar, and the rind and juice of half a lemon. When well blended add two beaten eggs. Stir for a few minutes over a slow fire, and the mixture will then be ready for use.

Swedish Pie.—Grease a pedish and sift breadcrumbs over. Then put a layer of cold roast beef cut into small dice, then a layer of tomato slices, and a sprinkling of chopped onion. Three parts fill the dish in this way, and then cover with parboiled potatoes cut in thick pieces. Pour a little highly-seasoned gravy in, and bake for an hour.

Bacon fat should always be saved, as it is most useful in cooking. Put every scrap in a basin, and when you have a good quantity pour boiling water over it, and let it stand till cold. Then take off the fat, put it in a saucepan, and simmer till all the water is evaporated. Pour into a basin. When cold it can be used for frying, basting, and for plain cakes.

Macaroni a l'italien.—This is always popular, and is really an easily-made dish. Boil a quarter of a pound of macaroni in salted water for twenty minutes. Drain off and put into a saucepan, with one ounce of butter, one tablespoonful of cheese, two tablespoonfuls of tomato-puree (in bottles), pepper and salt. If necessary, put in also a little good stock. Stir well over the stove for a few minutes and serve.

## A CURE OF IVY POISONING.

Make a stiff lather from common yellow kitchen soap. With a shaving brush work up the lather and paint it with the shaving brush, over the part affected. Put on layer after layer until you have a coating one-sixteenth to one-tenth of an inch thick, and there let it remain until the pain, swelling, smarting, or itching has disappeared. As a rule, it takes but a very few hours to perfect the cure.

This remedy is within the reach of every one, and means neither delay nor cost of a physician. The poorest and commonest (rosin) soap seems to be just as efficient as a better or more costly soap. The cure is doubtless effected by the potash or soda of the soap and by the coating of lather preventing the access of the air to the poisoned part. Ivory soap contains so little free alkali that it should not be used for this work.

"To feel that what one has can grow; that money well used will breed money; that in the process of gaining there is opened a path of delightful activity practically endless; this is, for many a young man in our day, the first seductive and perilous discovery of their lives."—J. Oswald Dykes.

## SPARKLES.

Eddie—"Yes, I had a little balance in the bank, but I got engaged a month ago, and now —" Else—"Ah! love makes the world go round—" Eddie—"Yes, but I didn't think it would go round so fast as to make me lose my balance!"

"Do all fairy tales begin with 'once upon a time?'"

"No, most of them begin with 'I was detained at the office, dear.'"

Little Girl (to Dad)—"When do babies begin to talk?" Dad—"Oh, I don't know; when they're about a year old, I suppose." Little Girl—"Oh, I've heard of a little boy who spoke sooner than that." Dad—"Who was he?" Little Girl—"Well, teacher was telling us about Job. She said he cursed the day he was born."

A colored preacher, in one of his pulpit flights, exclaimed: "Brethren, the sun may cease to shine, but I'll not cease to shine! The stars may cease to sparkle, but I'll not cease to sparkle! The ocean may dry up, but I'll never dry up!"

"So your daughter has gone to Europe after all?"

"Yes," replied the farmer, "she's been crazy to go since she got through that female college. Her mother and I never could see why she was so set on going. She don't know a soul there."

Tommy was at Sunday school in his first "real" clothes. A picture of a lot of little angels was before the class, and the teacher asked Tommy if he would not like to be one.

"No, ma'am," replied Tommy, after inspecting the picture.

"Not want to be an angel, Tommy!" reproached the teacher. "Why not?"

"'Cause I'd have to give up my new pants," said Tommy, sagely.

Blobs—Why don't you consult a doctor about your insomnia? Slobbs—What! And run up more bills? Why, it's because of what I owe him now that I can't sleep.

"What," queried the young man, "is the difference between white and black lies?"

"White lies," answered the home-grown philosopher, "are the kind we tell; black lies are the kind we hear."

"Look! The corpulent gentleman at the other table has tucked his napkin under his chin without attracting attention."

"He must be rich."  
"And he is eating with his knife."  
"Gracious, he must be very wealthy."  
"And stirring his coffee with his fork."

"Great Jupiter! He must be a newly-made millionaire."

## CARE OF THE CELLAR.

Whatever else you do, keep the cellar dry, and scrupulously clean.

It is like the weakest link in a chain. If the cellar is unsanitary, the rest of the house cannot be pure and clean.

It is true that microbes and dust collect more quickly there than anywhere else.

A window or ventilator to the outside air should be open all of the time.

Do not in your effort to keep the cellar cool in summer time keep it shut up that it becomes damp and musty.

Keep a wary eye out for such damp spots, and remove the cause at once. Walls should be whitewashed frequently.

A little carbolic acid mixed in the whitewash is an excellent precaution. Microbes may be collected in a pile of ashes, as well as decaying vegetables.

The cellar should be as spotless as the drawing room.

## GREAT-GRANDFATHER'S BED.

(By Hilda Richmond.)

"Well, it looks as if somebody would have to sleep in great-grandfather's bed," said grandfather rubbing his hands together. "Sam's folks are to come yet, and every bed in the house is full."

"Oh, let me!" cried Jay and Henry. "We'll see," said grandfather. "We'll see!"

"Where is great-grandfather's bed?" cried the little boys.

"Up in the garret," and away the boys rushed.

There was to be a family reunion in the big old farmhouse next day, and grandmother had to do a lot of thinking to find places for her guests to sleep. Five of the older lads were to sleep on the sweet new hay in the barn, and all the children would have liked going out with them, but the big boys did not want the little fellows. The little boys were much disappointed, but the next best thing was to sleep in the big clean garret, and they all hoped the beds downstairs would be needed for the grown people.

"Grandfather! there isn't any bed in the garret!" cried Jay and Henry rushing back to the sitting-room. "We looked everywhere."

But grandfather took them to the garret to show them a queer old half of a sycamore log with ends fitted in, and told them the story of it. "When great-grandfather was a little boy," he said, "there were savage Indians in the woods around here, for his father and mother were Ohio pioneers, and one day the Indians ran after great-grandfather when he was alone in the woods. He was frightened almost to death, but he ran down to the river where they kept the old canoe and managed to escape by drifting down the river. When his parents moved away from the river to this farm, of course they brought the canoe that had saved their little boy's life, and made it into a bed, as furniture was scarce in those days. See! here are the strips nailed along the sides to make it stand up, and when it was half filled with furs it made the cosiest little bed you ever saw."

The grown folks did have to have all the beds, and grandmother spread two pallets on the garret floor, but Henry and Jay wanted to sleep in great-grandfather's bed. So they were snugly tucked in after an evening spent in telling stories, and the old boat was long enough for both, sleeping feet to feet. Four larger boys also slept in the attic, and very soon all was quiet, as the lads were tired after their busy day.

"Help! Help! The Indians! I'm drowning! The canie's upset!" Such a screaming came from the garret that the grown people who had not gone to bed rushed upstairs as fast as they could. Henry and Jay were half covered with sheets and blankets, and the canoe was on its side.

"I'm killed! The Indians are coming!" cried Jay, while Henry sobbed in his mother's arms. The big boys laughed a great deal, but grandmother made them go back to the hay mow at once.

One of the old supports nailed along the side to keep the log straight had given away and spilled the boys out on the floor, with the canoe on top of them.

"I never want to sleep in great-grandfather's bed again," said Jay as his papa carried him down and tucked him into his own bed. "Never Never!" "Neither do I," said Henry. "I thought that big feather duster was an Indian's head."

It was a long time before the little boys could be joked about sleeping in the old log bed, but after a while they had as much fun as any one ever up to the garret by themselves to sleep in it to show that they were not afraid, but they looked first to see if both supports were secure before going to bed.

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8.30 a.m. (daily) 3.15 p.m. (Week days)  
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8.35 a.m., 11.55 a.m., 5.00 p.m.  
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b 8.15 a.m.; b 6.20 p.m.  
VIA SHORT LINE FROM CENTRAL  
STATION.

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

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

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12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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