

Dominion Presbyterian

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OTTAWA

WEDNESDAY, JULY 8, 1908.

Single Copies, 5 cents.

In Nature's Aisles

JOHN KENDRICK BANGS, IN HARPER'S WEEKLY

The woods and dales,
And the hills and vales,
These are a church for me,
The chorus sweet
That the birds repeat,
And the paeans of the bee;

The rustling prayer
On the still, sweet air
Of the leaves on the kindly trees;
The light divine
Of the soft sunshine,
And the woodland harmonies;

All speak to me
Of the majesty
And glory of God above,
Who made the hills,
And the dales and rills,
And taught them to sing his love!

The sturdy strength
Of the mountain length
As it stretches athwart the sky;
The fresh clean thrill
Of the mountain rill
As it runs a-whispering by;

The perfumed scent
Of the meadows blent
With the pine of the balsam boughs;
And the sweet wild rose,
And the elder-blows,
And the grain in the brimming
mows;

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BIRTHS.

On May 30, 1908, at 1241 Thirteenth Ave., Vancouver, B.C., to Mr. and Mrs. C. W. Meldrum, a son.
At 283 Stewart Street, Ottawa, on the 13th inst., the wife of W. L. Scott, of a daughter.

MARRIAGES.

At Kemtville, on June 10, 1908, by Rev. W. A. McIlroy, Ottawa, Hattie A., daughter of William Inglis, to William Morton Duclos, of Ottawa.
At St. Mark's Church, Montreal, on June 5, 1908, by the Rev. G. F. Kinnear, B.A., Agnes Angus to John Brown, both residents of Montreal.
At Montreal, on June 5, 1908, by the Rev. G. F. Kinnear, B.A., Jessie McCaskill to William Davis, both of the city of Montreal.
On June 10, 1908, at 107 Bedford Road, Toronto, by Rev. John MacNeill, B.A., brother of the groom, assisted by Rev. J. W. Graham, D.D., Rebbie L., daughter of Mr. and Mrs. Joseph Lennox, to Lachlan A. MacNeill, of Winnipeg.
At Owen Sound, June 9th, by the Rev. Robt. Rogers Knox Church, Mary C. McKay, of Winnipeg, Man., to Donald C. McLean, of Cannington, Ont.
At 518 Selgneurs St., on June 9, 1908, by the Rev. K. J. Macdonald, B.D., May Marie, daughter of Robt. S. Kennedy, to George H. Laing.
At St. Cuthbert's Church, St. Lambert, on June 10, 1908, by the Rev. James Fleck, D.D., Charles E. Hyde, of Montreal, to Dorothy Louise Locke, of St. Lambert.
At 73 Richmond Street, by the Rev. K. J. Macdonald, B.D., Florence Mary, second daughter of Mr James Curry, to Thomas, youngest son of Mr. Thomas Rattray, both of Montreal.
On June 8th, 1908, at the manse, Allenford, Ont., by the Rev. Alex. Wilson, Clara Geneva, eldest daughter of Rev. Alex. and Mrs. Wilson, to Walter L. Gibson, Lucean, Ont.
At the residence of the bride's cousin, Mrs. Geo. Hutchison, Midland, on June 9th, 1908, by the Rev. J. Elliot, Dalton E. Montgomery, of Midland, to Miss Alice Celia, eldest daughter of Mr. and Mrs. Wm. C. Matthews, Rugby.

DEATHS.

Suddenly, on Sunday morning, June 14, 1908, Daniel McIntosh, 135 Beatrice St., aged 77 years.
On June 8th, 1908, at his residence, Chatsworth, James Gilchrist, a native of Islay, Scotland, in his 78th year.
At his home, 131 Park Avenue, Montreal, on June 5, 1908, the Rev. John Turnbull, in his 80th year.
At Vancouver, B.C., on June 9, 1908, Margaret J., beloved wife of T. M. Henderson, and second daughter of the late James Gilnour, of Montreal.
At St. Joseph's Hospital, Guelph, on June 10, 1908, Mary McDougall, aged 70, wife of the late John McDougall, of Berlin.
On June 10, 1908, at his late residence, 692 Brock Avenue, Toronto, Richard H. Clark, in his 81st year.
At Kirkhill, on May 31, 1908, Christie, daughter of Dougald McKinnon.
At Barrie, on June 5th, 1908, the Rev. Allan Findlay, D.D., Superintendent of Presbyterian Missions for Northern Ontario, aged 68.
In Toronto, on June 10th, 1908, Eliza Barnard, widow of the late Henry Freeland, of Burnside, Brockville, aged 88.

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Calendar sent on application. Autumn term commences Sept. 10, 1908

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NOTE AND COMMENT

Vital statistics in France for 1907 show that the decrease in births reached 33,000, compared with an average reduction of 12,000 for the last seven years; the deaths were 19,000 more than the births.

There is no accounting for tastes, says the New York Observer, and those Episcopalians whose hearts break with longing for Rome would better take the first train or boat thither.

Gambling in the poolroom, drawing room, stock exchange, race track, or any form of gambling remarks the United Presbyterian, is the most insidious, strong and subtle of all human passions, becoming more intense, more consumed with free indulgence, consuming not only the body, but the conscience and the heart and soul.

The Belfast Witness, representative of the Irish Presbyterian Church, in a leading editorial, strongly pleads for the introduction of the "Men's Brotherhood" into the work of its Church. The idea underlying the separate organization of men in the congregations for Christian work has made rapid progress in Great Britain as elsewhere.

When Prince Arthur of Connaught was visiting Canada (says the "Pall Mall Gazette") the thoroughness of his military knowledge came out by means of a picturesque little incident. While he was on board a steamer on one of the rivers a man on the bank waved a handkerchief on a walking-stick. The Prince took out his own handkerchief and waved back. Then, turning to his attendants, he said: "The man signalled 'Welcome to Canada,' and I answered 'Thank you.'"

One of the Humorists, in replying to a compliment concerning the graduation essay of his daughter, says: "Yes, but I cannot help wondering whether it is not like a great many other able literary efforts. It sounded fine, but can she sit down and explain what it means!" Such a test as that, says the Christian Advocate, might throw doubt on many a public speech and not a few sermons. No one understands a subject until he can tell to others what he knows about it.

It is possible for a minister to build up a charge around his own personality and make his members loyal to himself rather than to the church and the church's Lord. It is possible for an evangelist to conduct a meeting in the same way. But in both cases the work done will be woefully lacking in permanency. The temptation is strong, however, to work along this line, but it is one to be stoutly resisted, for it is not in this way that enduring work is done.

The International Union of Medical Abstinents, organized last summer at Stockholm, Sweden, is growing in numbers and influence. Its object is to unite medical practitioners throughout the world in an effort to rid the nations of the use of alcoholic drinks. The council of the union has issued an appeal to all rulers, educators, ministers and others declaring that alcoholic beverages are unnecessary and harmful; that the evils arising from their use should be eradicated, and that children should be taught to abstain.

The Roman Catholic Church is singing the praises of certain Episcopal preachers that have left their Church and have taken up their lot with Rome. On this the Herald and Presbyter remarks: The Episcopal Church is immeasurably better off with such men out of its ranks. Any man who is capable of such a step is a positive detriment to a Protestant Church until he is out of it. The average of spirituality, of good sense and of good character is vastly raised by the departure of these men. They were simply Romanists in disguise, and now they have simply gone unto their own.

Mr. Rider Haggard in a recent address on the treatment of consumption, said that the practice of taking fresh air for cases of this sort recalled to us habits of our savage ancestors, who lived in summer in woods and in winter in caves open to air. It always seemed to him that that was the right way to preserve health. Perhaps we were coming to the time when we should live in buildings with no roofs, no windows, and no doors. Perhaps the necessity for buildings would be done away with altogether, and we should live in tents in fields just like ancient Britons, and for clothing stain our bodies blue.

Rev. Wm. Wye Smith, the veteran Congregational minister of St. Catharines, writing about the recent terrible tragedy at Owen Sound, says: "A man savagely murdering his wife and her two grown-up daughters! And fifty years ago, I was superintendent of a Sunday school in Owen Sound, and this man Creighton was one of the junior scholars, a sweet, little boy! For a good many years past, getting more and more 'into the drink.' Had local option come to the town twenty years ago it might have saved him. And his dear old mother, working hard for temperance and godliness all her life—and now!"

Some idea of the activity prevailing among temperance people in Great Britain may be gathered from the following taken from an editorial in the Scottish Reformer: "The Winter's work has been arduous and incessant. Beginning with the successful annual meetings of the Scottish Permissive Bill and Temperance Association in the beginning of October, followed by the Licensing Courts and Municipal Elections, it has closed with a remarkable series of by-elections, and with the combined agitations in favor of the English Licensing and Scottish Local Option Bills being continued with unabated vigor and enthusiasm into the summer season."

The Saturday Evening Post thinks the country preacher is chiefly responsible for the present sweeping temperance sentiment abroad in the country. Whether this is true or not, we are prepared to assert that the country preacher is directly responsible for a good many good things that have contributed to our welfare. As a class, these men are fearless, faithful, loyal to God, and committed by a noble type of manhood to the things that promote righteousness. They are a foe to liquor and all other evils. In "that day"—when the rewards of human toil are justly given, the country preacher, poor in this world's goods, having lived an obscure life, and been often unobserved and unknown, will be rich with a crown of fadeless glory, and the approval of God; rich beyond estimate.

Every day brings fresh proof, writes a correspondent of the "Christian World," that the ecclesiastical woman has arrived in Scotland. Not only has a lady been appointed upon an ecclesiastical committee under Congregationalism, but one has been appointed under Presbyterianism to accompany the elders, who, in a particular instance, were to prosecute a call. In addition to this it is interesting to learn that ladies are now enrolling themselves as members of the Divinity classes in the theological colleges. In Glasgow, for example, at the U.F. College, there are three lady Divinity students. Two hail from America, but the third, Miss Jean Reith, belongs to a family highly esteemed in the city and in the denomination.

The "Record of Christian Work" gives a most encouraging report of missionary progress in Persia. Fifteen years ago the city of Isfahan, with its 100,000 Mohammedan people, was frantically hostile to everything that had the Christian taint. All missionary effort was met with superstitious dread, intolerance and persecution. Today within 300 yards of one of the dispensaries forcibly closed by the authorities, stand two large hospitals containing 150 beds. When these hospitals were being built, about three years ago, Mohammedans came forward, some of whom had once opposed the work, and subscribed nearly £200 toward the cost of erection, and some of them subscribe annually for their maintenance. The native doctors who previously did all the harm they could to the work of the medical missionaries, now ask them to see cases in consultation. Many of the Mohammedan religious leaders have attended the Christian services and listened quietly to the message. While it cannot be said that they are in any sense reaching out for the Gospel is a cause for great rejoicing that prejudice is being so rapidly broken down and bigotry expelled.

Africa is the latest field of the archaeologist, and according to Dr. David Randall-MacIver, curator of the Egyptian section of the Department of Archaeology in the University of Pennsylvania, who has passed the last eighteen months in a new district of the Dark Continent, a language and civilization hitherto unknown, have been discovered. Speaking of his work, the doctor said: "Until these excavations were made, there were but a dozen documents written in this language in existence. Now there are about 150, and I am busy deciphering this tongue, which is now unknown. It marks a distinct step in the progress toward mastering the language and history of Ethiopia. From the section of Africa extending from the first cataract down to Khartoum there was a great and important kingdom, which began about the eighth century before Christ. All of the materials which I excavated belong to a later period and lie within the time after Christ. I dug at the northern extremity of Ethiopia, between the first and second cataracts, near the town of Anebeh. This town and country must have belonged to powerful local monarchs holding an almost independent position between Egypt and Ethiopia proper. There existed in the country an extraordinary, developed civilization."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

ONE STEP ENOUGH.

Sunday School Times.

The whole history of many a pessimist may be described by saying that he never appreciated the value of a step,—would not be contented with anything less than a stride. It is the very essence of humility to be willing to do what we can; and it is for want of that willingness that splendid talents have been desolated, and noble ambitions have sunk down into cynicism and complaining.

In every line of Newman's hymn, "Lead, Kindly Light," we read a prayer against restlessness of soul. But restlessness is not the wholly mysterious thing we are often disposed to think, and in one phrase after another he touches the sources from which it springs, and shows us the points at which we may conquer it. When he says that one step is enough he puts his finger upon one of the most fertile sources of his misery; our natural desire to do more than can be done. Behind the brief sharp phrase we discern the struggle by which a great talent that longs to change the world at a single stroke has begun to learn its needed lesson, and has humbled itself to take the one step which is all that is open to it.

It is easy and pleasant to dream of power, but it is above all things necessary to remember that power means the acceptance of limitation. It is the nature of explosives that they need to be confined in order to do their work. We cannot show ourselves generous except by narrowing ourselves down to some concrete act which makes that generosity tangible to others. There is plenty of that genial good-nature which, in a very general way, wishes well to the whole world; but it does not for a moment rank with the willingness to tie oneself up to some particular form of service, and persist in it until it is done. Good causes suffer on every hand because they have too many well-wishers, too many whose good-will we cannot condense and apply to any particular point. The disciples were always offering to do for Christ larger things than he ever asked for, yet they were strangely reluctant to do those smaller and humbler things about which He was so insistent. Their growth in action was a growth in the power to act within narrow limits. All action is, after all, a sort of narrowness. The poet has to accept his meter and bring his vision within bounds, or he remains a dreamer. The meters are his best friends, and they give him his only chance.

Whatever our vision may be, there are cool and definite steps to be taken about it, and they are usually of a sort that somewhat chill our enthusiasm. The first step seems almost a profanation; we hold back. Then the ideal, which was meant to be the very health of our bones becomes a poison in our system that makes us hate and resist the world. We use the word ideals with a shallowness and recklessness that are nothing short of amazing. We seem to think that simply because we have them, all must be well with us, without realizing that the world has a right to demand of whoever has an ideal more labor and sacrifice than of anybody else. We speak of our ideals as if they gave us a sort of exemption from the world's roughness, when the truth is that the man whose ideal amounts to anything knows that he is a candidate for trouble and rough going, and accepts cheerfully the situation.

The ideal that hovered before Newman's mind, however much we may wonder at it, had this robust quality about it, that, instead of turning his life into a petulant inactivity, it started him upon a course of incessant labor that gave substance and reality to his life.

In his particular case the one step that was open to him is very instructive. It was to make the best of a dead calm that had fallen upon the Mediterranean and that held the orange-boat on which he was travelling home drifting helplessly about for days in the Straits of Bonifacio. Seething with schemes and fretting for action as he was, the next step was to make the most of a dead calm. Probably the next step never seemed more distasteful to any man than the one which he had to take. Of what use was it to attempt any thing there on shipboard? How could anything done there ever contribute to the great purpose which had laid hold of him? Nevertheless he took the pen, and, mastering the pain of beginning,—which is always a sharp twinge to most of us,—he wrote. Probably the one step possible amid limitations never turned out to be more surprisingly fruitful than that which brought forth the hymn, "Lead, Kindly Light," by which he is known to thousands who never even heard of his more far-reaching schemes. It is instructive, also, to notice that this phrase seems to hint at some deep temptation in his nature which had to be met and laid again and again.

It was only four days later, when the wind had freshened and borne them off Sardinia, that once more he had to apply the brake of his restless spirit, as he does in the poem called "Flowers without Fruits":

"Prune thou thy words, the thoughts
control
That o'er thee swell and throng;
They will condense within thy soul,
And change to purpose strong.

"But he who lets his feelings run
In soft luxurious flow,
Shrinks when hard service must be
done,
And faints at every foe.

"Faith's meanest deed more favor
beats
Where hearts and wills are weighed,
Than brightest transports, choicest
prayers,
Which bloom their hour and fade."

In this and many another allusion of his up to the end of his life there is more than a hint of how, if he had not mastered an infirmity that besets us all, the output of his life might have been "soft, loose and wandering" instead of having that beautiful precision and hard-attained ease which came to be the wonder of his words.

In the spiritual life we fail because one step is not enough for us. We sink back deeper into the slough of defeat, and lose more ground, because we are too proud after a sin or a relapse to take the poor first step which is all that is possible toward our recovery. Never prouder than when we have fallen, we sit and dream about some repentance that will seem adequate to so great a fall. The poor unworthy prayer which at the time is all we can utter seems wholly unequal to what we feel. We want to make some large, free stroke toward our restoration. We wish the days would slip by more swiftly. We wish we could live a week at a time in order to arrive sooner at the point from

which we have slipped. But one step is enough; and when pride makes us unwilling to take it, we only sink lower and lower until at last no repentance that is possible to us seems worthy of us. St. Theresa has left us one word of wisdom that would change many a life history if thoroughly appropriated once for all: her discovery that after failure it is best to repent at once and in what words and ways one can.

How little any of us know about what is enough! And how assertive we are about what we need! Day after day we have had enough within our reach, and have let it go. To realize that we have enough of opportunity, and more than we can ever fill, would be to find contentment coming back again. It would conquer our restlessness if we could look with reverent eyes upon a single day without worrying about any other. The continuance of our life into this present day is an assurance of God's intention to bless. There is not a day nor a duty that does not contribute to life's main purpose. And the Kindly Light has no kinder leading than that which leads us to taking contentedly one step more as long as we live.

THE COLOR LINE IN INDIA.

(From the Springfield Republican.)

It can hardly be wondered at that English rule is not popular in India where natives whatever their personal merits, are not tolerated in clubs. A writer in the Pall Mall magazine tells of the useful work being done by the Calcutta club, lately formed for the express purpose of bringing together the races. There is no sterner social law in Calcutta, he says, than that a "native is ineligible for the Bengal or the United Service club:

"He may be a Christian; he may have been brought up in England without the slightest accent, and thoroughly imbued with English ideas; he may be wealthy, cultured, or universally popular in English and Anglo-Indian society—that will not help him. His complexion offends it all. He not only cannot become a member, he may not even enter the doors of these institutions. To people who had grown accustomed to this state of things, the idea of the Calcutta club was a revolutionary one. It is the old story of Columbus and the egg. The thing has been proved to be possible by the simple fact that it has been done."

It is one of the misfortunes of India that its people are better treated in England than at home. A young prince who goes to Oxford and visits London is made much of; naturally he is offended at being "put in his place" when he returns to India. The difference is simply that in England the color line is not a live issue; in India it is.

Rev. Wilbur Chapman, D.D., and his band of workers, will likely be invited to Hamilton for a simultaneous evangelistic campaign next fall.

Rev. Wm. A. Guy, B.A., B.D., formerly of McDonald's Corners, who went west several months ago, has received a unanimous call to a Presbyterian church at Regina, and has accepted.

Rev. Dr. McMullen, of Woodstock, conducted very successful jubilee services at Avonbank and Motherwell on the 28th ult. There are only three survivors of the membership at the organization sixty years ago.

REUNION OF SCOTTISH CHURCHES.

Belfast Witness.

This good cause has made decided advance at the three Assemblies in Edinburgh. If we consider how slowly such bodies move, and how cautious and conservative Scottish Churchmen constitutionally are we must feel gratified that even so much progress has been made. For what took place at the recent meeting? First of all the Established Church cordially and handsomely offered terms for co-operation leading up to incorporate union of the three Churches in Scotland—a consummation devoutly wished by all right-minded Presbyterians. The Established Church has acted a noble part in this crisis ever since the decision of the House of Lords. With a motherly affection she opens her arms to embrace all the daughter Communions. Moreover, the National Church makes these overtures while knowing that the United Free Church continues the agitation for Disestablishment. In face of that agitation, so calculated to prevent harmony, the old Church still hopes for unity and fraternity. What happened next? The United Free Church proposed the usual resolutions for Disestablishment. These were carried, but observe the vote against was 167, being four times as large as the previous record. That is a fact significant of much. It may not show that the United Free Church has lost faith in the abstract theory of a free Church. But it does clearly show that the desire for union is overbearing the desire for Disestablishment. The vote shows that union is a nobler thing than Disestablishment; it also shows that the younger Churchmen of that Communion are weary of division, and look with "enervation on the Church of Scotland, and do not see any sacrifice of principle in the proposed co-operation, or even incorporation. More gratifying still is the fact that in a later sitting Dr. Henderson, Principal Clerk, in a high-toned Christian speech, said the conscience of Scotland had inspired this movement for union. His resolution to enter into negotiations with the Established Church was carried by the whole Assembly standing up, excepting two only, the mover and seconder of a narrow-minded refusal to make any approach to the National Church. Finally, the United Free Church Moderator, in his closing address, made reunion the theme of his serious and sympathetic remarks. And there is a reason. The reason is that the Scottish Establishment is like no other Established Church. In their Assembly, while this matter was discussed, sat the King's Lord High Commissioner, but he meddled not with the proceedings. The Assembly marches from St. Giles' to the Hall, escorted by military, but it is merely a pageant of respect. The Church of Scotland is a free Church in all essentials, its congregations are free to elect their Ministers, the Court is free in the exercise of Church discipline, it is free to alter the formula of subscription to the creed. The State Church is not perfect, far from it, but there is nothing about it to prevent the co-operation and ultimate incorporation of the other Presbyterian Churches.

What happened further? Why, nothing less than that the legal Free Church Moderator took the proposed union as text of his closing address from the chair. This little Benjamin, who is understood to abhor innovation as very near deadly sin, cleaving to the Confession in the literality of every clause, and worshipping in every detail as the fathers worshipped, even this Church, conservative of conservatives, feels the drift of the great national movement, the craving for reunion of the severed members of Christ's Body in Scotland. All these things are decidedly encouraging and hopeful.

Now a word on the discouraging features, things which still hinder, or at least threaten to hinder, full corporate unity. These are that each of the Assemblies laid down certain conditions on which alone they will combine. The Established Church says:—We will unite—if the principle be preserved of State recognition of religion. Well, there is a sense in which every Christian desires that the State should recognize religion. Probably in the end the Established Church's desire for that can be met and satisfied without any violence done to Free Church feeling. The Resolution is very cautiously worded, and leaves open a door of hope. The United Free Church said:—We will combine when Disestablishment has removed the only barrier that separates us. But, as already mentioned, this condition was voted against by a majority four times larger than formerly. This barrier, therefore, though not removed, is in a shaky condition. "That which waxeth old is ready to vanish away." The little Free Church (mostly Highlanders) said:—We will combine, but only on condition of the fully accepted Confession, and no organs or hymns. Well, the separating influences here can be left to the action of time, and to the experience of Church difficulties.

We close by saying frankly that we are not of those who deride Presbyterian divisiveness and dourness. We lament it, but see that it has its good side. Depend upon it, where men take religion seriously there will arise differences of opinion. Scottish Presbyterians have always been terribly in earnest about Religion, and this perferendum ingenium Sctorum has often caused secessions and divisions. But all the sections continue as orthodox as ever, and as good Presbyterians. The fault among them is that they think a difference of opinion demands separation, and another organized Body. That is a grievous mistake. People may differ widely, and yet remain in communion and Church unity. Here in the Irish Church we have people who would not more sing a hymn than they would pick a pocket. Very well, nobody meddles with them, they are in full Church communion with others of a different mind, they sit and legislate together as one Presbytery, one Assembly. If every difference is to cause division the end is disaster. There is a small town in Ulester where the Plymouth Brethren split up and separated, until at last one section consisted of one man and his wife, who met to "break bread," that is, to observe the Lord's Supper, by themselves in their own drawing-room! A better day, we trust, has come to Scotland. It was said freely last week "that if the Laity had this matter in hand there would be union in six months." Laymen do not split hairs, probably because they have not been to college, and learned to chop logic.

One never knows, says the Vancouver World, what Mr. Mackenzie King is going to turn up when he begins excavating in that dim, mysterious oriental world which has established itself in the heart of western civilization. Last fall it was a whole system of immigration contracts which he discovered. This time he finds that opium manufacturing is carried on to such an extent here in Vancouver that one man alone sells the stuff to the value of \$170,000 a year. China is making what looks like an honest effort to wipe out the vice of opium-eating and most people will agree with Mr. Mackenzie King that Canada should not linger behind. As he says, it should be made impossible to manufacture opium at all in the Dominion.

RESULTS OF A SERMON.

(By C. H. Wetherbe.)

Not long ago an article appeared in the Western Christian Advocate, written by Mr. William R. Chase, of Columbus, Ohio, in which he stated that about twenty years ago Bishop Thoburn preached in a camp meeting at Columbus. During the sermon a young man of dissipated habits came along and entered the tabernacle. Mr. Chase says of him: "What he heard was that, through the new birth, anyone and everyone had a new chance. There was a ray of hope in that for him. He determined, then and there, to let God, through the new birth, undertake for him. He went forward and was converted."

Columbus still feels that sermon, and will, for it was the time and place of the birth of the Union Mission Association. James Haig, its founder, and still its superintendent, was the young man converted. Mr. Haig soon felt that he ought to enter the ministry. He served in the pastorate a short time, and then gave himself to mission work. He went to the chief of the police of Columbus and asked to be shown to the wickedest section of the city. He found it, and in September, 1888, he opened a mission.

"In referring to that mission," Mr. Haig says, "the work was never more prosperous than now. During the month of January, just past, twenty-three souls bowed at the altars of the mission."

Mr. Haig also formed other branches of work, among them being five Sunday schools. That writer says: "It was a big sermon that Thoburn preached that day at Lancaster camp—big at least in results for Columbus." It was indeed a very fruitful sermon, for God used it to secure the conversion of an intemperate young man whom He intended to employ in an eminently effectual manner. It is not stated that anyone else was saved through that sermon, but if he were the only one it was a priceless result. No human being can fully estimate the worth to God and man of that one service. What a wide and deep stream of both present and eternal blessings has followed that hour's holy service.

This incident ought to strongly stimulate every pastor and his mission-ary who may read it. Let them not think that unless many are converted during a series of meetings, the work is a failure. Any sermon which results in the salvation of one person is a great success.

GENERAL ASSEMBLY NOTES.

Hamilton's invitation to the Assembly to meet in that city next year, gracefully presented by Rev. Dr. Fletcher, was heartily accepted, so the thirty-fifth meeting of our Supreme Court will be held there on June 1st, 1900.

The appointment of Rev. Childerhose, of Parry Sound, as successor to the late Rev. Dr. Findlay as superintendent of Missions in New Ontario is an excellent one; and the Home Mission Committee is to be congratulated on being able to secure his services. The work so successfully carried on by Dr. Findlay for more than twenty years will be continued with undiminished vigor by Mr. Childerhose who loves the work and knows well the field.

It is reported that out of a possible attendance of 498 commissioners, all were present except six. Winnipeg is a popular place at which to hold the annual Parliament of Presbyterians!

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

SAUL CHOSEN KING.*

By Rev. J. W. McMillan, B.A.

Arise, go seek the asses, ch. 9: 3. Two trains may leave the railway station, one after the other and proceed for a little way along the same track. But when a certain point is reached, a switch is turned that sends them in widely divergent directions. It is said that the flight of birds from north to south led to a change in the course of Columbus' ships, which resulted in the settlement of the southern portion of the Western Continent by Latin and Roman Catholic races, the northern half being left for Protestant nations. Saul setting out in search of his father's asses, found a kingdom. Thus, by seeming tribes, the providence of God, now here, and again there, turns us aside from foolish and sinful ways, to walk in paths of wisdom and righteousness.

Mizpeh, v. 17. Let us give ourselves to the spell of things which carry sacred suggestions. A shopkeeper in Brighton, England, used to have a portrait of Frederick Robertson, the famous preacher of that town in the first half of last century, hanging in the room behind his shop. Whenever he felt tempted to do anything mean or tricky, he would rush out and look at the picture. "Then," he said, "it became impossible for me to do anything dishonorable." Happy are they who have on the walls of memory beautiful pictures of goodness and truth that inspire them to noble living.

Out of Egypt, v. 18. It is a mean soul that is ashamed, when success and prosperity have come, to be reminded of humble beginnings. No true man will despise the occupation, however lowly, that gave him his start in the upward road. A general was once twitted with having been a drummer boy. "Well," he replied, "didn't I drum well?" An obscure past may be a great source of strength. It may confirm in us the virtues that rescued us from its poverty and grinding toil. And it will serve to keep us sympathetic with those less fortunate than we; it will prevent our growing proud and arrogant.

Rejected your God, v. 19. The real meaning of our actions is seen in the spirit which prompts them. It was a trifling thing in itself for the herald of a mediæval king to throw his glove on the floor. It was only a glove that he threw. It had been a glove when on his hand. It remained a glove as it lay on the floor. But the throwing of it down meant defiance, and the consequence might be a long and bloody war, with its train of suffering and death. So, it may be some apparently insignificant act, some choice carelessly made, that declare our rejection of God and revolt against His laws.

Saul, was taken, v. 21. Thus the process of divine election for some particular service moves towards and settles on each of us. God's choice is like the dove which alighted on Jesus at His baptism; it flies over and past our neighbors and friends, until it designates us as the divinely chosen. It chooses one to be a missionary, another a minister, another a choir-singer, another a Sunday School teacher, another a philanthropist, another an example, another a sunbeam in a darkened home,—oh! there is no end to the variety of the divine election.

God save the king, v. 24. When Napoleon escaped from Elba, he was met by an array of his old battalions, sent to recapture him. He walked out un-

* S. S. Lesson—1 Samuel 10: 17-27. Commit to memory v. 24. Study 1 Samuel, chs. 9, 10. Read 1 Samuel, ch. 11. Golden Text—He that ruleth over men must be just, ruling in the fear of God.—2 Samuel 23: 3.

armed before them, when they flung down their muskets, shouting, "Vive L'Empereur!" If human hearts are capable of such loyalty and devotion to an earthly leader, how we should love and serve our Lord and King! With what eager joy will He be received by His saints at the end of the world! How those hearts that loved Him will be thrilled! The children whom He blessed, the martyrs who died for Him, the sick whom He possessed with fortitude to bear their pain,—all will shout, "Salvation unto our God which sitteth upon the throne, and unto the Lamb."

The host... certain sons of Belial (Rev. Ver.), vs. 26, 27. You have to choose between the two. The worthless will despise you, if the worthy are your friends. For just a minute or two they seem very important, so loud is the noise they make. Then, if you leave them and join the host of serious, industrious, noble-minded, God-fearing people, you find no trouble in disregarding them. A dozen grasshoppers make more noise in a pasture field than a whole herd of cattle. One frog will make more noise at night than a village full of people. Give a little thought to your choosing of companions.

He held his peace, v. 27. When the Prince of Orange came to England and ascended the throne, he astonished and impressed the nation by his patient silence. He committed himself to no party, made no hasty promises, and uttered no half-formed opinions. He took time to study the situation, and became a powerful ruler. That is the proper course of action in any unusual and difficult position. When one goes from home for the first time, or when one begins to assume the position of a grown-up person, that is the correct strategy. Mastery of self will grow into mastery of the situation.

LIGHT FROM THE EAST.

Belial—is always printed with a capital letter, as if it were a proper name, but we are assured by scholars that it is an abstract term denoting "worthlessness" or "wickedness." Paul's use of it, however, in 2 Cor. 6: 15 as a name for Satan, as the Lord of unclean heathenism, suggests that it was a proper name in some language outside the Hebrew, the name of an ancient and notorious embodiment of wickedness, or a term for the abyss of demons from which all iniquity comes.

Taller—All primitive peoples are impressed with anything unusual in bodily formation. A man a head taller than all others would be a marked man even among us; and would seem to be divinely marked off for leadership, at a time when personal prowess counted for so much. The story of Og (Deut. 3: 11) seems to indicate that gigantic stature and great personal strength were qualifications for being a king in the nations around Israel.

A PRAYER.

Our Father who art in heaven, we hallow Thy holy name. We pray that Thou wilt get honor for Thyself among the nations of the earth. We thank Thee for the revelation Thou hast made of what God expects of man. We praise Thee that it is possible for men to have part with Thee in the work of human rescue from sin. We pray Thee give to us a clearer view of duty, and a stronger sense of responsibility. Make us wise to win souls. Give us tact and courage to do personal work with men. Keep us true to our profession of faith in Christ. And enable us to live more nearly as we pray. For Christ's sake. Amen.

THE CHILD'S PRAYER.

(By Grace Duffield Goodwin.)

"Come, dear, say your prayers, and cuddle down to sleep."

"I'm not going to say any prayers, mother."

The eight-year-old voice was very serious and determined, and the mother, who was slowly and painfully acquiring the letting-alone virtue, went quietly away.

Another night and yet another, and the same statement—"I'm not going to say any prayers tonight!"—made the mother wonder if indeed letting alone was wise treatment here. How about the formation of childish habits and all the rest of it? How about obedience? How about a great many things which later proved entirely negligible? But the mother held herself to the policy of keeping out, and the problem solved itself, as children's problems, unhurried and unmanaged, have a fashion of doing. The fourth night the child was found sobbing distressfully. "Mother, I want to say my prayers."

"Very well, dear, I will wait."

"But, mother, I can't."

"Why not?"

"Because I don't know how, mother. I don't want to say just 'Now I lay me' and 'God bless.' It aches inside with the things I want to say, and I can't say them. I'm bigger now and I want to say bigger things."

Swiftly the mother's mind traveled to the far-off days, to the immature, loving disciples, with their great spiritual longings and their inability to put them into words. "Lord, teach us to pray," was no glib utterance. The answer, "After this manner pray ye," was tenderness and comprehension itself.

When the beautiful, simple story had been told as the child could best understand it, she was comforted in part. "Our Father is too big for me, mother. I don't know what all the things mean. That was for those big disciples. I'm glad they had to be helped, though. I don't feel so ashamed about it."

Almost startled by the magnitude of her privilege, trembling for fear of failure on this untried ground, the mother formulated for the listening child the simple petitions which she could follow, which touched the interests of her own life. Praise and thankfulness, a plea for bodily wants, for forgiveness and help—"after this manner" she prayed, with the Great Prayer for guide.

And slowly the child has been taught to pray for the things she desires, child-wise, but reverently, comprehendingly.

The children desire help more even than we desire to give it sometimes, and they are always offering clues to the labyrinth of their dimly lighted soul life. If only we mothers are watchful enough and wise enough to see and follow.

Jesus himself taught; he also set "a child in the midst." It is not easily nor carelessly that this fastness of a child's mind has here been opened for the mothers to see. It is because a child—any child, yours or mine—may teach us all, if we are willing.

God sends us a real religious life, which shall push blindness out of the heart, and make us better fathers, mothers and children—a religious life that shall go with us where we go, and make every house the house of God, every act acceptable as a prayer!

CLOSE COMMUNION.

It is quite generally known that the late Charles H. Spurgeon, although a Baptist and zealous in his faith, was what is known as an open communion Baptist. He held these views strenuously, believing that no little thing, such as the mere form of a sacrament, should keep the followers of Jesus Christ from sitting down at the communion table together. The Central Presbyterian says: "We have in our possession the autograph letter of Mr. Spurgeon, March 23, 1886, in which he says: 'I have been accustomed to commune with all who are in the body of Christ. I do not see how I am to help it, since we are quickened by one life, feed on one food, and are one in the same Head. The sign goes with me where the thing signified is found.'"

It seems preposterous that a difference in the mere form of administering baptism should make any set of people who call themselves Christians exclude themselves from the privilege of communing with other followers of Christ. Yet we have known a Baptist wife to refuse to commune with her Presbyterian husband when he lay upon his death-bed. It seems to me that we might just as reasonably refuse to commune with other Christians because they partake of the communion in the morning, when Christ instituted the feast at night, and it is called the Lord's Supper. Such Baptists as Spurgeon utterly refuse to be bound by any such petty considerations, and say: "I do not see how I am to help it, since we are quickened by one life, feed on one food, and are one in the same Head."

Of course, we do not mean to criticize acrimoniously those who do not see things in the large sense in which Mr. Spurgeon saw them in the light of Christ. We do not upbraid them. But we do know, as well as we know anything, that this exclusive spirit must give way, and all who love Christ must recognize one another as they march on to the conquest of the world for the Redeemer. We do well to examine our hearts to see if there is anything in our own attitude that is shutting us off from efficient co-operation with any whom Christ is using as his own chosen instruments for the salvation of the world.—Herald and Presbyter.

THE FLAVOR OF GRATITUDE.

To the lover of life who seeks happiness by a natural and inevitable law that is in no wise contrary to the will of God, there are certain joys of a surpassing sweetness. Among these is the joy of gratitude, which is one of the most exalting and transporting emotions of the soul.

One has but to read the Book of Psalms to appreciate the refined joy that may come to the soul of man through gratitude. What raptures thrilled the soul of the Psalmist as he reviewed the Divine blessings! In like manner, though, no doubt, in lesser degree, all of us may taste this enrapturing sweetness of gratitude. To be thankful as his blessings deserve, is one of the rarest joys of the soul that appreciates God's goodness and responds to it. It is twice enjoying any good gift to consciously enjoy the gratitude that springs responsive for it, to be gladdened not only by the joy of the new equipment, new efficiency, but by the joy of recognizing the love and goodness out of which the blessing springs. Gratitude indeed enhances threefold the enjoyment of every good gift; for unless one is worthily thankful, he loses the finest flavor of his blessings.—Selected.

The secret prayer has ever a public blessing. He who seeth in secret shall reward thee openly.

THE EFFECT OF THE INWARD AND THE OUTWARD.

(By George Matheson, D.D.)

The deepest changes in outward things are changes in us. The work which yesterday was easy, today is difficult, because the mind of the worker is oppressed with care. There are not certain articles in nature warranted to stimulate. The stimulative quality of nature's articles depends on the state of the mind. Many a physical impression which was a pleasure yesterday becomes a pain today. It is not that the object has lost its beauty; it is the beauty itself that has palled; less loveliness would be more pleasing. The song which thrilled me in life's morning smites me in life's afternoon. It was the beauty that thrilled; it is the beauty that smites. That which makes the difference is in me; I have exchanged the bowers of hope for the wastes of memory. The ancient bird is warbling in a new sky, and the vanished sky makes me sad.

My soul, thy rainbow must be renewed from within. It has no need of renewal in the heavens; these declare the glory of God as much as ever they did. It is in thee that the flood has come; it is to thee that the promise must be given. If there be a bright color in thy heart, the old colors in the sky may remain. Hast thou thought of that night when the disciples toiled and caught nothing? After long hours of useless labor they resolved to go home. Suddenly a voice said, "Try again!" It was the voice of Jesus.

Was there any reason that they should try again? Outwardly none. It was the same sea, the same net, the same boat; what made the difference? A new color in the heart—Jesus was there. It was not so much because Jesus commanded as because Jesus was there; it was his presence made them win. Hast thou failed on life's sea; try again with Jesus! There may be nothing else to bid thee try. The night may be as dark, the waves may be as high, the boat may be as frail; but try again with Jesus! Try by a new light—an inner light. Try by the light of happiness; try by the glimmer of gladness; try by the lamp of a heart at rest. The most stormy sea may be glassy when the harpers make music thereon.—Selected

THE LABORERS IN THE VINEYARD.

(By L. Gray Noble.)

Idlers all the day about the market-place
They name us, and our dumb lips answer not,
Bearing the bitter while our sloth's disgrace,
And our dark tasking whereof none may wot.

O, the fair slopes where the grape-gatherers go!

Not they the day's fierce heat and burden bear,
But we who on the market-stones drop slow
Our barren tears, while all the bright hours wear.

Lord of the vineyard, whose dear word declares

Our one hour's labor as the day's shall be,
What coin divine can make our wage as theirs
Who had the morning joy of work for thee?

Many a man's religion seems to consist in the abundance of the things he believes about God. Here and there is a man whose religion evidently consists in what he does for God. As between the two sorts of life, no one should hesitate for a moment which to choose.

TOTAL ABSTINENCE.*

Some Bible Hints.

To walk in the spirit is to live for eternal things and not for fleeting things; we cannot live for both (v. 16).

The crippled, the palsied, cannot do what they would in the body; so a man who cannot do what his better impulses would have him do is crippled and palsied in mind (v. 17).

The evil cannot inherit the Kingdom, not because God shuts them out, but simply because they are not sons of it; they have chosen another adoption (v. 21).

Let no one expect it to be easy to break with the bodily passions and worldly lusts; it is a real crucifixion (v. 24.)

Suggestive Thoughts.

Modern temperance agitation has wisely dealt much with the laws; and yet we must not forget that we cannot make men good in masses.

A pledge arouses manhood and binds the will; but what if alcohol has burned out the manhood and the will? Take the pledge when young; never miss a Christian Endeavor temperance meeting; make those meetings shine!

Though there is no saloon in your town, yet your society can help the national temperance work, and your members may go where there are saloons.

A Few Illustrations.

Be the Columbus of the young and discover their lives for purity; that is so much better than a war of conquest.

Moderate drinking is letting a man fire bird shot at you while you will not let him fire cannon-balls.

The best way to keep a city from burning is not to let the first houses get afire.

Taking a pledge is like buying a ticket for home; one does not necessarily go home, but one is likely to.

To Think About.

Am I known to be opposed to all use of alcohol?

Is my example such as boys could safely follow?

Am I true in all ways to the temperance pledge?

A Cluster of Quotations.

Drinking water neither makes a man sick nor in debt, nor his wife a widow.—John Neal.

Every moderate drinker could abandon the intoxicating cup if he would; every inebriate would if he could.—John B. Gough.

Temperance, indeed, is a bride of gold; and he who uses it rightly is more like a god than a man.—Burton.

Temperance is reason's girdle and passion's bridle, the strength of the soul and the foundation of virtue.—Jeremy Taylor.

The best man is the one who wishes best. His ability to do may be limited, but he touches his restrictions. That man is a child of God. The name matters not, he is a subject of the King.

DAILY BIBLE READINGS.

- M., July 12.—Appeal to civic motives. Prov. 31: 1-5.
- T., July 14.—The example of the Nazaretes. Num. 6: 1-3.
- W., July 15.—Denying lusts. Matt. 6: 17-14.
- T., July 16.—Christ's example. Rom. 4: 8-10.
- F., July 17.—For better warfare. 2 Tim. 2: 3-5.
- S., July 18.—Surrendering lawful things. 1 Cor. 10: 23-29.
- Sun., July 19.—Topic—Temperance meeting: How to promote total abstinence. Gal. 5: 16-24.

*Y.P. Topic—Total abstinence. Gal. 5: 16-24.

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Manager and Editor.

OTTAWA, WEDNESDAY, JULY 8, 1908

The Anglican Synod wants the hours of liquor selling reduced. A great deal could be done in that way. Every little helps.

We are compelled to hold over several articles, among others one on Queen's University, by Rev. Robert Campbell, D.D., and the report of the Annual Commencement of the Ottawa Ladies' College. Arrears of correspondence claim early attention.

The General Assembly went a long way towards endorsing the idea of the necessity of a friendlier attitude than hitherto towards evangelistic work—that is, campaigning with the direct object of getting men to become recruits on the side of Christ and to confess Him before men. The movement is to be commended and promoted by prayer and willingness to help.

Dr. DuVal, as moderator, won golden opinions in many quarters. The Winnipeg Tribune says of him:—Added to his other known qualities Dr. DuVal has a fine public presence, for a moderator. Sharp, clear eyes, a broad brow, and a mouth as straight as a rule, he presides over the sessions with dignity and decorum. Any slightest inattention is noticed, and if necessary reproof. There is no unnecessary laxity in the doctor's rule, for it is a rule which admirably fits in with such a gathering. He has a splendid mellow bell like voice too, whose tones search out to the farthest-most corners of the church.

CHOOSING COMMISSIONERS.

We observe a good deal of discussion as to the best method of choosing representatives to the General Assembly. In some Presbyteries, all the delegates are chosen by ballot. In others, the Commissioners are all chosen by rotation. In other cases, again, the representatives are chosen by a compromise system, namely, so many by rotation, and so many by free election. We think the latter method by all means the best. The rotation method is good so far as it goes, giving the average man his chance once in a while. But the system of reserving a few Commissionerships for free election has this advantage, that if there is some special matter to come before the Assembly, of interest to the Presbytery, the special man for dealing with that question can be chosen as the representative for that year.

Then one notices that certain Presbyteries gain considerable prestige and influence in the Assembly by being always represented by one or more outstanding men; while other Presbyteries, so far as prestige from their representations is concerned, might as well be non-existent. The fact of the matter is, a man who goes to the Assembly only once every ten years, say, is not at all able to take part and intervene on equal terms with those who may be termed, without meaning any disrespect, "old stagers."

We therefore favor the mixed system—so many commissioners by rotation; so many by free election.

CLAIMING THE FRANCHISE.

The women of England or at least a lively section thereof, are clamorously asking for the franchise, much after the fierce and determined manner in which in the old Chartist times men voiced demand for the right to vote. No doubt they will in time get what they ask; and there is no reason to assume the result would be otherwise than as beneficial to the State as the participation of women in Church work is now helpful to the Church.

To withdraw from the Church the present participation by women to show the obverse side, would make a slump that could only be described as catastrophic. Nor does it strike us as conclusive to say all women are not agreed in wanting the franchise, nor as to the extent to which it should go. There never was a time when all men desired to vote, or were agreed as to the limitations of the franchise. The true question is this: if there is no just reason for withholding the franchise from women, why should it be withheld? If it is right, that ought to be enough. The thing that is right is the thing which is expedient. Were women franchised tomorrow, it would not bring in a new heaven and a new earth the day after tomorrow; nor would there be any perceptible change for a considerable time; but the average and gradual effect, manifested later on, would undoubtedly be helpful to every moral movement, every upward tendency in public life.

A SUCCESSFUL CANADIAN MISSIONARY.

All who are interested in foreign missionary work should procure and read a small book entitled "The Marvellous Story of the Revival in Manchuria," published by Oliphant, Anderson and Ferrer, at six pence net, 100 Princes street, Edinburgh. We are told that this small volume is transcribed by James Ross, D.D., from the letters of Rev. James Webster, and it gives in brief what is evidently the narrative of a remarkable movement. The booklet is published in England and its message is addressed to the churches there, but in any case it should have an interest for all of us; in the case, as it stands, it should be specially interesting to Canadians as Mr. Goforth, one of our own missionaries, figures prominently in it. The pieces mentioned in the story are those made familiar to us by the report of the military operations in the recent war between Japan and Russia. The coming of Mr. Goforth was, one might say, purely accidental. The Rev. Dr. Mackay, of the Presbyterian Church of Canada, had been visiting China in connection with the Centenary Conference in Shanghai. During the summer he visited Corea to see at first hand the wonderful work there, taking Mr. Goforth along with him as travelling companion. On their return journey they visited Moukden, Mr. Goforth preaching to the Chinese congregation and rehearsing some of what he had been privileged to see in Corea. The impression produced was such that the desire was expressed that he might return and conduct a special mission with a view to the quickening of the spiritual life among the members of the church. Nothing, however, was definitely arranged. The travellers left in a day or two, dropping off at Lias yang. Though there was no opportunity for addressing the congregation here, the desire was again expressed that Mr. Goforth might visit Manchuria later in the year and conduct a series of special meetings for the Chinese Christians. It was then impressed upon his mind that a visit might be in the line of his duty. Negotiations were opened with the Canadian Presbytery of Honan, who generously granted the services of Mr. Goforth for two weeks, the period being subsequently extended for six weeks. Thus it was that Goforth came to Manchuria, being sent. The next section is headed "Mr. Goforth," and tells a story which should be read by all who are interested in Christian work; it is the story of the wonderful power of the living Gospel.

In Grover Cleveland, ex-President of the United States, another great Presbyterian has gone to his rest. We observe that by many journals, Grover Cleveland is placed side by side with Abraham Lincoln in the very front rank of the most noted of the long presidential line.

I am willing to work, but I want work that I can put my heart into, and feel that it does me good, no matter how hard it is.

THE DESTRUCTIVE FIRE AT
THREE RIVERS.

We learn that the great calamity which fell on Three Rivers on Monday, 22nd June, by which one-third of the city geographically, and the whole of the business portion were wiped out, exacted very considerable toll of our little but plucky congregation there. One family lost their own residence (one of the finest in the city), with all the furniture, almost all their clothing (some members of the family not having a hat to put on), and valuable heirlooms which can never be replaced. Another family lost most of their effects and clothes. The superintendent of the Sunday school lost all—furniture, clothing, library; another (bank manager) lost all except a few dishes; a dealer in gas stoves and fixtures lost the whole stock; while a nominal adherent lost hotel property with furniture. Some had insurance; some very, very little, or nothing.

The church and manse had a marvelous escape. They stood in direct line of the fire at the start. The fire came up two streets from the south, consuming every building in its path till the church was reached. By the time its situation became critical the fire brigade had left that locality to fight fire elsewhere, and the pastor, single-handed, for nearly an hour, poured water on every wooden roof, door and sill within reach. At a most critical time there arrived on the scene Mr. J. E. Davies of the Pipe and Iron Foundry with private hose and his boys, or men (like himself, from Londonderry, N.S.), other capable men from the foundry and cotton mill, and all these determined that the church and manse would be saved. And saved they were, though buildings right beside and in front were consumed, and though manse blazed for a little and fire was found within the steeple of the church. At a critical moment everything was removed with haste from the manse and carted a few blocks away to remain on the street all night. Records of the Presbytery of Quebec, Synod of Montreal and Ottawa and church records were the first to receive attention, and it is satisfactory to say that nothing of real value in that line has been lost, though much furniture has been damaged. To see the church and manse stand solitary on the corner of Hart and Alexander streets, with desolation southeast and north east is a source of much comment and wonder.

THE GILBERT ISLAND MIRACLE.

It has been well said the best defense of the Bible is its fruit. The mightiest apologetic of Christianity is missions. Fifty years ago Hiram Bingham and his wife went from Hawaii to the Gilbert island, 5,000 miles south-west of San Francisco, then inhabited by a tribe of cannibals, "sullen, passionate, cruel and treacherous," as they were described by navigators of that day. Last November 30,000 Christian Gilbertese met to celebrate the emergence of their race from savagery to civilization. All the pastors of these people have been trained by their first missionary, and 11,000 copies of his translation of the Bible have been sold. Two thousand religious books are bought by these people annually. Dr. Bingham still lives, although an invalid, in his native Honolulu; and at the time of the semi-centennial jubilee he received from the islanders a letter full of love and gratitude. He provided for the people of the islands their first dictionary and all their early text-books.

THE MISSIONARY EXHIBITION.

The English papers are full of accounts of the great missionary exhibition at London, England, which was to continue for five weeks from the time of starting. The exhibits have been installed in the great Agricultural Hall on Liverpool road, and the unique show is being advertised to the public under the title of "The Orient in London." The purpose of the promoters is to advance missions by the same method which has frequently proved in the great international fairs of the last half century so great a stimulus to commerce—the reproduction of the life of foreign lands in the midst of our own familiar civilization. The central object of the exhibit is a great Chinese pagoda, an exact reproduction of the famous pagoda of Nanking. Among a hundred other reproductions of foreign scenes the most remarkable are a Chinese street, a Hindoo village and a Kaffir kraal. A vast number of curios—objects of heathen worship, weapons of barbarous warfare, examples of handicraft and personal mementos of famous missionaries—have been collected for exhibition. The recent English craze for pageants will be catered to by the presentation twice each day of "The Pageant of Darkness and Light," and 800 persons will engage in the representation of historic scenes of missionary experience.

DR. MUNRO GIBSON'S NEW
BOOK.

A new book entitled: "The Inspiration and Authority of Holy Scripture," by Rev. Dr. Munro Gibson, has recently been published in London. This volume belongs to the Christian Faith and Doctrine Series issued under the auspices of the Free Church Council of England; it has an introduction by the Rev. Principal Forsyth, M.A., D.D., and is addressed to the great body of Christian people with the purpose of showing that after all the historical criticism of the past century the Bible holds to-day a stronger instead of a weaker position. We have much pleasure in calling attention to this book, and in a later issue a more formal review will be given. All Dr. Gibson's work is marked by strong faith and sober reverence. He is a faithful expositor and shows that the Bible possesses an everlasting power to quicken the souls of men and lift them up into communion with God. His book protests against slavish literalism as well as against reckless criticism; he seeks to save the church from the falsehood of extremes.

The one function of a Christian Church is Missionary. What else do we hope for as churches of Jesus Christ? I am afraid that some people think that the churches of Jesus Christ are associations for preserving saints. I want to tell you that the Church of Jesus Christ is an association of saints with Christ and with each other for the salvation of men. Unless the church is co-operating with her Master in all the enterprises of his heart, she is not loyal to him, and is not fulfilling his intention in her.—G. Campbell Morgan.

MISSIONARY EDUCATION IN THE
SABBATH SCHOOLS.

By Rev. John Neil, D.D.

The Convention of the Young People's Missionary Movement held in Pittsburgh, in the early spring, emphasized, amongst others, these three important truths:

1. That we must interest the young in missions. The church, twenty years from this, will consist of those who to-day are in our Sabbath Schools and Young People's Societies. If that church is to be a missionary, we must lay the foundations now. A gentleman advanced in years, of marked spirituality, said to the writer not long ago, "Very little was said about missions when I was a boy. Consequently Christian missions have never had the place in my spiritual life which their importance deserves." Here we have the secret of the apathy which prevails in certain quarters regarding what is pre-eminently the great work of the church.

2. The necessity of systematic instruction in missions. A sermon once a year from the minister, an address occasionally from a returned missionary, a special appeal when we discover a serious deficit in our missionary funds, are not enough. We must educate as well as stimulate. Our own church has led the way in one direction through the Question on Missions, with its Answer, each Sabbath, in our Sabbath Schools. Mission Study Classes are being formed in many congregations, and various other methods are being adopted. The result will be a knowledge of missions which will strengthen faith, and faith will compel action.

3. The importance of presenting missionary information in a concrete and attractive form. There is no literature which can be made more interesting than missionary literature. The lives of our missionaries abound in thrilling incidents, which, if properly presented, will be read with absorbing interest by the young. The appeal is also being made to the eye as never before. Curious from heathen lands, photographs, lantern slides, moving pictures, are all being used. By these, we are taken into the interior of heathen temples, and brought face to face with degrading heathen rites. We see the devotees stretched on boards filled with sharp-pointed iron spikes. We see pilgrims washing themselves in the filthy water of their sacred streams. On the other hand, we are taken into Christian Mission Schools, and see the happy children at study and play. We are taken into Mission Hospitals, and see doctors and nurses alleviating suffering and healing disease. We also get glimpses of native Christian homes. We look on this picture and on that, and an impression is made which can never be effaced. What we read may be forgotten, what we see will always be remembered.

If we can only universally introduce these three principles, we need have no fear of the future of our church, so far as missionary interests is concerned. Toronto.

The successor of the late Rev. Dr. Coussirat at the Montreal Presbyterian College has been named in the person of Rev. Charles Bieler, of Paris. Professor Bieler began his public career as assistant director of the Preparatory School for Missionaries in Paris, then became director of the Galliard Collegiate School in Lausanne, Switzerland. For two years he was lecturer in patristic theology at Lausanne, and for the past ten years has been agent-general of the Sunday School Association in Paris, where he is well known and highly esteemed by the pastors of all the Protestant churches. He is editor of all the publications of the society. Professor Bieler is expected to arrive in Montreal about the middle of September, and will enter upon his new duties on October 1.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

SKIN FOR SKIN.

It is rather a ticklish position to be in a soda mill which belongs to a powder plant, when the mill is on fire. That's what Andras Valinski thought, and he made haste to get out of it. Once in a place of safety, it suddenly came into his mind that there were two young fellows working in a distant part of the building who might not hear the alarm.

Andras was a strong man, and a good heart beat within his Russian breast. He had learned English pretty well during some years of work in this country, so that he even did his thinking in that language. This was the thought that went through his mind quicker than an express train: "Andras, you must not let John and Harry burn. Your strong arms must pull them out." While the thought went racing through his brain, his long legs were racing him into the blinding smoke.

Stopping for no word of explanation, he picked up John, and hurried him out of the building; then he ran back after Harry.

"Hurry! Hurry! Andras Valinski! The smoke is getting the better of you!" This went dimly along the gray matter in his head, and gave him energy for one mighty effort. Literally throwing the half unconscious lad he carried, far from him toward the point of egress, he struggled with suffocation, and fell into a pile of burning soda.

Gallant men were at the rescue by this time, and firemen were working on the flames. They pulled the Russian hero from that seething pit of horror, scarred, suffering tortures, but still alive. He was taken to a kind physician's home. There was not a hospital within forty miles, and he was in no condition to be moved that distance. Dr. Munson nursed him with all the skill he possessed. Day by day John and Harry Beale went alternately to inquire for him, ready to do errands, or to wait on him if allowed. They were lads of eighteen and nineteen, or thereabouts. But Andras Valinski did not improve; he wasted away; there was one large burn on his leg which refused to heal, and it sapped his life.

One day when it was Harry's turn to visit their rescuer, he was not allowed to enter the room, but outside the door, which stood ajar, he heard the voice of a strange man uttering words which sent him flying home to his brother.

"We can do it! We can do it! We can get the other fellows in our class to join. That strange doctor said eight would be enough!" The words came tumbling after one another in the young fellow's eagerness.

"Do what?" John questioned. "Suppose you slow up enough to talk sense. I can't make head or tail of what you mean."

Harry had his second wind by this time, and he spoke more colorfully.

"There is a surgeon at Dr. Munson's. They wouldn't let me see Andras; but the door was open, and I heard. The surgeon said if they could have twelve inches of healthy, live young skin to patch Andras's leg with, it would heal, and he'd get well. He said if they could find, say eight, who'd be willing to give a bit apiece, 'twouldn't do them a mite of harm, and 'twould be a saving of him. I just wanted to hear Dr. Munson shake his head—well, I didn't see him, but I heard him say he wouldn't know where to find eight who'd consent; folks were so ignorant about such things, they'd be afraid. It's up to you and me to have it done; think where we'd be if it hadn't been for Andras.

We'd best stir our stumps. That surgeon can't get away till ten o'clock to night, 'cause there isn't another train I've figured it." Harry had kept a pretty level head during all his excitement.

"All right," John answered heartily. "I'm with you; but best not drop a word to the older folks; they might object."

Within two hours John and Harry had fired six other boys with their own enthusiasm. One mother overheard, however, she said: "You must go to your Sabbath school teacher. He is older, and will understand what it all means. If he says it is right, you may do it."

It was a surprising errand his class brought to George Backus that Saturday afternoon. It stirred up such a mixture of pride and other emotions he nearly lost self-control.

"Tell your mothers, not only I approve but I'll contribute, if the doctors will condescend to take a bit from me."

Well at 3.30 p.m., Mr. Backus, heading his class of eight tall, manly fellows, rang Dr. Munson's bell, and asked for the doctor.

"Upon my word," that worthy man began as he came into their presence, "there's no epidemic of smallpox. You can't have all come to be vaccinated, have you?"

Mr. Backus looked at Harry. It was right that Harry should make the offer, which didn't take many words.

"I was here, and I overheard what the strange doctor said about grafting skin to save Andras's life. We fellows have come to say you can take whatever's necessary off of us, little pieces or big; only—" Harry's voice faltered—"I think John and I ought to spare the most; we owe him a lot, and the others don't. They're glad to help, though, because I heard the surgeon say eight would be needed."

"Bless me! Bless me!" The good old doctor took out a handkerchief as big as a table-napkin, and blew a vigorous blast on his nose. Then he turned, and they heard him call, "Dr. Morrison, Dr. Morrison, come here, please."

In a minute the great man appeared. The boys still stood in line, their teacher at their head.

"They're a healthy lot!" Dr. Munson asked, and the surgeon nodded.

"Well, sir, you can get out your instruments and go to work. These young chaps are ready to give skin for skin, and it's no suggestion of Satan's either; it comes from the other direction." The old doctor knew his Bible; so did the great man. He nodded again comprehendingly.

Briefly the situation was explained. "I want to go in with my boys," George Backus said, and Dr. Morrison assented. His keen eye went over the group admiringly. To no one does bravery appeal more than to your cool, skillful surgeon.

Nine coats came off in a jiffy. Nine arms were bared, and to each one Dr. Munson applied cocaine, while swiftly, neatly, Dr. Morrison cut the skin required, and peeled it off. Not a boy flinched. No, it did not hurt much; but it takes a lot of nerve, for all that, to stand up voluntarily and let your flesh feel a surgeon's knife.

The arms were speedily dressed, and the pieces of human skin carried into that inner room, where Andras Valinski had nearly died for two of their number. Before Dr. Morrison left that night the patchwork was safely grafted on, covering that slowly eating burn, and giving it a chance to heal.

Eight boys felt somehow that they understood better what giving life for life

meant; and the experience lifted them into nobler realms of existence, even into unconscious touch with the great Sacrifice.

George Backus had welded stronger each link of chain which bound his class to him.

As the famous surgeon sped back to the city, whence not money, but the summons of his chum had called him, his thoughts reverted to the nine who had stood with bared arms before him.

"I didn't know before," he said, "that Sunday-schools turned out such splendid stuff as that!"—Junior C. E. World.

MOTHER ANTELOPE'S INSTINCT.

The manner in which the mother antelope protects her young until they are old and strong enough to join the full grown bands in their wanderings is an interesting and wonderful instance of Nature's providence. These beautiful creatures live in an open country infested by all kinds of enemies, and especially prowled over by the coyote, the gray wolf and the timber wolf, which subsist upon the young of all kinds of animals; yet the mother can easily protect her babies from the fiercest of these marauders. The enemy most dreaded is the soaring eagle.

There is a variety of cactus, a prickly plant which grows in great abundance, all over the Western plains, which furnishes her the means for this protection. Horses, cattle, buffalo, and in fact, all animals know the danger of treading on this plant. It grows in large patches, some four or six inches in height above the ground, and forms a thick mat varying in breadth from the size of the top of a man's hat to many feet. It is in the center of one of these patches that the female antelope prepares a place of safety for her young. The thorns of this cactus, while very poisonous and terribly painful to every other animal, for some reason are almost harmless to the antelope. The cactus may lacerate her legs, making them bleed freely, but neither the stickers nor their poison remains; while other animals seldom bleed, but retain the poisonous stickers in their wounds until they become malignant sores, causing excessive swelling of the limbs and very great and long-continued suffering.

When the antelope has selected her patch of cactus, backing away a few feet, she will make a running jump, bounding high in the air and alighting in the middle of the patch, with all four feet close together, the hoofs pointing downward. Then, springing out again and repeating this operation until she has chopped the roots of the cactus plant to pieces, she loosens and clears a space large enough for standing room. She then will enlarge it by pawing and digging with her sharp hoofs. Here she gives birth to her young in undisturbed security, knowing that she can leave them in comparative safety during the day and return to them at night to give them suck. Should it be in a locality where eagles abound, however, the mother does not venture far away, as the soaring eagle often swoops down on the young taking them away if she is not there to do battle for their lives.—Century.

The difference between impulse and purpose is the difference between a movement and a revival. One affects the whole man, the other affects only a part.

The great dangers lie within ourselves. What matters it what threatens our head or our purse? Let us think only of that which threatens our soul.—Victor Hugo.

"SOWING WILD OATS."

"In all the range of accepted British maxims, there is none, take it all in all, more thoroughly abominable than this one as to the 'sowing of wild oats.' Look at it on what side you will, and I will defy you to make anything but a devil's maxim of it. What a man, be he young or old or middle-aged, sows, that, and nothing else, shall he reap. The only thing to do with 'wild oats' is to put them carefully into the hottest part of the fire, and get them burnt to dust, every seed of them. If you sow them, not matter on what ground, up they will come, with long tough roots, and luxuriant stalks and leaves, as sure as there is a sun in heaven,—a crop which it turns one's heart cold to think of. The devil, too, whose special crop they are, will see that they thrive; and you, and nobody else, will have to reap them; and no common reaping will get them out of the soil, which must be dug down deep again and again. Well for you if, with all your care, you can make the ground sweet again by your dying day!" —Mr. Thomas Hughes, the well-known author of Tom Brown's School Days.

CULTIVATE PATIENCE.

Be patient with your friends. They are neither omniscient nor omnipotent. They can not see your heart, and they misunderstand you. They do not know what is best for you, and may select what is worst. Their arms are short, and they may not be able to reach what you ask. What if also they lack purity of purpose or tenacity of affection; do not you also lack these graces? Patience is your refuge. Endure, and in enduring conquer them, and if not them, then at least yourself. Above all, be patient with your beloved. Love is the best thing on earth, but it is to be handled tenderly, and impatience is a nurse that kills it.

ONE AT A TIME.

One word at a time, and the greatest book
Is written and is read;
One stone at a time, a palace rears
Aloft its stately head;
One blow at a time, and the tree's cleft
through,
And a city will stand where the forest
grew
A few short years ago.

THE EIGHT HOUR DAY.

When we hear the cry for eight hours' work for miners and other workmen, we cannot help remembering how many more hours men work who are engaged in intellectual occupations. Take the clergyman, the lawyer, the doctor, the politician, the member of Parliament, the painter, the journalist and other brain workers; their work extends to twelve, fourteen, sixteen hours a day, and sometimes all night too. In addition, they are tormented with much anxiety and a sense of responsibility. In many of these professions there is also an insecurity, an uncertainty of employment, which adds greatly to the strain. The mistress of a family, the housewife, the entertainer, when is her work done? I know many ladies, busy and hard-working, who are always at the beck and nod of their friends, their dependents, and their duties, who write far into the night, or rise at cock-crow in order to keep pace with their correspondence and their work. Who works only eight hours a day? No sane educated person who does anything worth speaking of. They all work the greater part of their lives, and perhaps die of overwork, or, at any rate, in harness at the end. Yet none clamor for an eight hours' day for them. —Lady Violet Greville.

BETTY'S PLAYTIME.

"Oh, pahaw!" said Betty, when mamma called her from play; "somebody's always a wantin' me to do something!" She ran into the house with a frown on her face.
"Betty," said mamma, "if you can't obey cheerfully—"
"Well, I always have to be doin' something," burst out Betty. "I never can play!"
"You may play this whole day long," said mamma, quietly.
"And not do anythin' else?" asked Betty.
"Not do any other thing," said mamma. "Oh, goody!" cried Betty, and she ran and got her doll things and began making a dress for Cora May, her new dolly. Grandma came into the room while she was sewing.
"Betty," she said, "will you run up stairs and get granny her spectacles?"
"Yes, ma'am," cried Betty, jumping up in a hurry, for she dearly loved to do things for grandma.
"No, Betty," said mamma; "you keep right on with you doll things. I'll get grandma's glasses myself.
Betty returned to her sewing, but somehow it wasn't so interesting as it had been. She threw it down the minute little Benjamin waked from his nap and ran to take him.
"Nursing is too much like work," said mamma, taking the baby out of her arms; "you must not do any today."
Betty's cheeks turned rosy. She thought of the times she had grumbled when mamma had asked her to hold baby. Now she would have given any thing just to hold him one minute.
Mary Sue, Betty's best friend, came by to get her to go an errand with her.
"I am sorry, but you can't go," said mamma. "Running errands is not play, you know."
Jack came running in with a button to be sewed on. Betty put on her little thimble and began sewing it on, but mamma came in before she had finished.
"Why, the idea of your sewing, child!" she said, taking the needle and thread out of her hand. "Run along to your play."

When her father came home to dinner, Betty started as usual to open the front door for him. But mamma called her back.
"You forget, Betty," she said in her pleasant way, "that you are not to do anything for anybody today."
"Then I guess I'd better not ask her to drop my letter into the mail box," said Cousin Kate. "It might interfere with her play."
"I'm tired of playin'!" cried Betty. She ran out to the kitchen. Callie, the cook, would let her help her, she knew. But, for a wonder, not even black Callie would let her do anything.
"T's agwine ter a fun'ral," she said. "an' I's a mighty big hurry to git off. But, law, honey! I wouldn't hab you 'rupted in your play fer nuthin'!"
Poor Betty! She thought the day would never come to an end.
"Oh, mamma!" she cried, as she kissed her at bedtime; "do wake me up early in the morning. I want to get a good start. Helpin' is so much better than playin' all the time."—Ex.

Stopping to imagine what one might do if he only had the chance hinders his doing the present duty, which is the only one that he will be held accountable for.
The ox that fell in the pit on the Sabbath day was probably out in search of recreation.
To have had a noble ancestry seems to many to be sufficient type of nobility, but to the ordinary, every-day man, honest uprightness that goes its way day by day, harming none and helping all, is better than title or decoration.

KEEP LITTLE ONES WELL

If you want to keep your children healthy, rosy 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. The mother who keeps this medicine on hand may feel as safe as if she had a doctor in the house. The Tablets are equally as good for the new born baby as the well grown child. Mrs. W. H. Switzer, Elkfrid, Ont., says:—"I have used Baby's Own Tablet, for my children and have always found them just what was needed to keep them well." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

ONLY A CENT.

Uncle Harris was a carpenter, and had a shop in the country. One day he went into the barn, where Dick and Joe were playing with two tame pigeons.
"Boys," he said "my workshop ought to be swept up every evening. Which of you will undertake to do it? I am willing to pay a cent for each sweeping."
"Only a cent?" said Dick. "Who would work for a cent?"
"I will," said Joe.
"So every day, when Uncle Harris was done working in the shop, Joe would take an old broom and sweep it.
One day Uncle Harris took Dick and Joe to town. While he went to buy some lumber, they went to a toy store.
"What fine kite!" said Dick. "I wish that I could buy one."
"Only ten cents," said the man.
"I haven't a cent," said Dick.
"I have fifty cents," said Joe.
"How did you get fifty cents?" asked Dick?
"By sweeping the shop," answered Joe.

LOVE'S SECRET.

There's a Something that maketh a palace
Out of four little walls and a prayer;
A Something that seeth a garden
In one little flower that is fair;
That tureth two hearts to one purpose
And maketh one heart of two;
That smiles when the sky is a grey one
And smiles when the sky is blue.
Without it no garden hath fragrance,
Tho' it holdeth the wide world's blooms;
Without it a palace is a prison
With cells for banquetting rooms;
This Something that halloweth sorrow
And stealeth the sting from care;
This Something that maketh a palace
Out of four little walls and a prayer.
—Selected

GAINING POWER FOR OUR WORK.

There are some voices that can be heard only in solitude. A very busy missionary writes to a friend, who is forced to spend much of his time in quiet places: "Do not despise this opportunity (for quiet), for it is the thing that we all need; but few of us have the courage to take the time for it in the absorbing interest of pushing work to completion." God seems to keep his best gifts for those who will, at stated periods, go apart with him. George Adam Smith says of the Prophet Amos that he "carried with him his clear desert atmosphere and his desert eye... he had no illusion, he knew a mirage when he saw one." The busier we are the more we need to learn, in the secret place, how to detect mirages and how to recognize that Voice that is so often deadened by the din of work,—even by work that is done for Him.—Selected.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. Dr. Jordan, of Queen's, was the preacher in St. Andrew's Church on Sunday. He will also take the services next Sunday. Dr. Jordan is deservedly popular as a preacher with the congregation and visitors in the city.

Rev. Prof. Laird, of the R. M. C., Kingston, has been preaching in Erskine Church. The congregation is uniting in a hearty call to Rev. W. D. Reid, M.A., B.D., of Taylor Church, Montreal, who, it is hoped, may see his way to accept. The Taylor Church people will make a very strenuous effort to retain their able minister.

(Since the above was in type we see it announced that Mr. Reid will decline the call.

Rev. R. P. S. Luttrell, B.A., of Montreal, was inducted into the pastorate charge of Zion Church, Hull, on the 23rd ult. Revs. Messrs. J. H. Turnbull, D. Findlay I. W. H. Milne, P. W. Anderson, George MacGregor and Robert Eady took part in the service. Mr. Luttrell comes highly recommended to a field of labor where good work is appreciated.

HAMILTON.

The Thirteenth Regiment attended divine service in St. John Church on Sunday, the 14th inst., Rev. John Young, the pastor, preaching.

The corner-stone of the new Sherman Avenue Church his being laid this week, the honor of wielding the trowel going to Rev. Dr. Lyle of Central Church.

Rev. J. B. Paulin, a recent graduate of Knox, has been asked to take charge of the work in connection with the new St. Giles' congregation now being organized.

Rev. A. E. Mitchell, the new pastor of Knox Church, is proving himself equal to the rather heavy work necessarily required in connection with a congregation of such proportions as Knox. May his bow abide in strength.

Rev. Dr. MacRobbie of Nelson and sixteen, assisted Rev. S. B. Russell of Erskine church in preparatory services held in the latter church on Friday, the 12th inst. Thirty-six additions were made to the already large membership.

On the first Sunday of June, 1908, the Rev. W. D. Reid, pastor of Taylor church, Montreal, in a sermon reviewing the work of the past ten years gave some very interesting figures and reminiscences. He said: "Ten years ago to-day I first stood in this pulpit as the pastor of Taylor church. I was then only a month from college and looked forward with great hope and expectation to the future. In that time God has wonderfully blessed us, as the following statistics will show: During the ten years we have received into the membership of this church 1,493 people. Of these 690 have been by profession of faith, and 603 have been by certificate. During that period I have had 501 baptisms, 280 marriages, and 235 funerals. We have raised for missionary and benevolent purposes \$10,830.00, and our total givings have amounted to the splendid figure of \$69,718.00. Ten years ago we had a membership of 270; now after paring our roll as low as possible we have about 1,200 members in full communion with the church. But statistics can never tell the tale of work done. God alone knows that. We were as uninitiated and unenthusiastic and more earnestly determined to do our duty as now, and we look forward to accomplishing great things for God and humanity in the days to come."

EASTERN ONTARIO.

Last Sunday evening Rev. Mr. Conning from South River, preached an excellent Gospel sermon in the Sunbridge Church from the words, "Seek Ye First the Kingdom of God."

McDonald's Corners and associated stations in the Presbytery of Kingston constitute an excellent charge. Rev. W. S. MacTavish, Kingston, is moderator and would be glad to hear from candidates.

On a recent Sunday McCoy lodge, A.F. and A. M. Mallorytown, attended divine service at the Presbyterian church in that place. The preacher was Rev. Bro. Pocock, W. M. of Lyn Lodge, who delivered an excellent sermon suitable to the occasion.

Rev. David MacLaren, M.A., for more than twenty years the respected pastor of the Alexandria church, preached his farewell sermon to a crowded congregation last Sunday evening. General regret is expressed, not only in the congregation but by the townspeople as well, that owing to continued ill-health Mr. MacLaren has felt constrained to tender his resignation.

The Orono Congregation on June 5th, celebrated enthusiastically the twentieth anniversary of the induction of their present pastor, Rev. J. A. McKeen. There was a social gathering and during the evening the congregation requested their pastor and his wife to take a three months' holiday and this request was accompanied by the presentation of a purse of two hundred and twenty two dollars.

Very impressive jubilee services were held in St. Andrew's church, Campbellford, on Sunday, 17th ult. The Rev. John Hay, B.D., of Renfrew, a former pastor, was the preacher for the day, and delivered two inspiring and helpful sermons. The reunion on Monday night was a decided social treat. The addresses were of a reminiscent nature and were delivered by Rev. D. A. Thomson, of Hastings; the Rev. John Hay, and by Mr. Thomas Rutherford, one of the old members of the congregation. The choir, under the leadership of Mr. James Dickson, furnished splendid music, and was assisted by Mrs. J. G. Hamilton, of Renfrew; Miss Robson, of Norwood; Mrs. Arthur White, of Campbellford, and the Rev. Geo. A. MacLellan, of Norwood.

The Presbytery of Kingston held its regular quarterly meeting in Cooke's church, Kingston, on Wednesday, July 1, at 10 o'clock. Nineteen ministers were present and three elders. Dr. MacGillivray was unanimously chosen Moderator for another year. A call from the congregation of Severn Bridge and Sparrow's Lake, Barrie Presbytery, was presented to Rev. Mr. MacKibbin, at present laboring in the Poland H. M. field. After hearing parties concerned, Mr. MacKibbin was released from his appointment, to take effect no later than the end of August next. Commissioners to the General Assembly reported their attendance, and the success of the business entrusted to them, with their gratification at the proceedings. Arrangements were made for the visitation of the augmented congregations, now happily reduced to seven. The H. M. fields are well supplied this season, and the Presbyterial Union of Y. P. Societies and Sunday Schools has assumed the financial aid of two of these. Mr. Millar, licensed at the last meeting, was duly ordained to the full exercise of the Gospel ministry, specially now in the Regina Presbytery. The Presbytery adjourned to meet in John Street Church, Belleville, on the third Tuesday of September at 11 o'clock.

WESTERN ONTARIO.

A meeting of London Presbytery was held on Tuesday of this week.

Rev. J. B. Mullin, of Elora, conducted services most acceptably at Doon in the absence of Rev. J. R. Johnston, the pastor.

A fine Sunday School Hall, 66x52 feet, is being erected for St. Andrew's Church, Chatham. The old school room is to be used for a gymnasium.

Rev. Crawford Tate, of Delhi, is called to Haynes Avenue Church, St. Catharines, vacant since the resignation of Rev. D. B. Macdonald. Stipend promised, \$1,000.

Rev. W. G. Back, of Eglinton, preached the 75th anniversary of St. Andrew's church, King Township, last Sunday. Rev. Dr. Carmichael has been pastor of the congregation for the last half century.

Rev. Thomas Mitchell, of the New St. James' Church, London, has returned home from Cleveland, where he has been visiting friends. Mr. Mitchell was accompanied by his brother, Rev. A. E. Mitchell, of Hamilton, formerly of Ottawa.

The congregation of St. Andrew's, London, will rebuild their present organ, and an echo organ will be installed at the rear of the church. Under the ministry of Rev. Dr. Ross, St. Andrew's is enjoying a season of spiritual and material prosperity.

"The Church and Our Day" was the interesting and important topic on which the Rev. R. G. MacBeth, of Paris, recently addressed meetings of Ministerial Associations in some of the Western Ontario centres. The members took hold of the subject with much profitable discussion.

Rev. Murray Tait presided at an enjoyable organ recital in Knox Church, Wallaceburg. A fine selection of music was presented, and after the program some of the ladies of the church served dainty refreshments to those who contributed to the pleasure of the evening.

On the 16th ult. Rev. Dr. Lyle, with fitting ceremony, laid the corner stone of the new Sherman Avenue Presbyterian church, of which Rev. J. H. Van Wyck is pastor. Mr. James Chisholm presided, and a number of interesting addresses were given by ministers and prominent laymen.

Prior to leaving Guelph for Halifax, Rev. R. W. Ross was presented by the congregation of Knox church with an affectionately worded address, along with a valuable cabinet of silverware. Suitable speeches were made by Col. McCrae, Wm. Scrimgeour and others, all voicing regret at parting with their late pastor.

Says the Hamilton Times of 15th ult.: The formal opening of the new Central church in the west end of the city yesterday marked an important epoch in the Presbyterianism of Hamilton—a forward step which is believed to be the beginning of greater things for that church. The building itself is a credit to the people connected with it, and a credit to the city.

The congregations of First and St. Andrew's churches, Chatham, will unite for services during the months of July and August. Rev. Mr. Lane, a recent graduate of Knox College, will fill the pulpits during the absence of Dr. Battisby and Rev. A. H. MacGillivray. The arrangement has met with general favor, and will allow the choirs of the two churches to enjoy every other Sunday off during the hot weather.

At a meeting of the W.F.M.S. of Knox church, Cayuga, a most interesting address was given by Mrs. Cameron, of Alberni, B.C., a lady who has been intimately connected with mission work for some years. During her visit to Cayuga she had been visiting her aunt, Mrs. P. Grant, and intends at once returning to her far western home.

Rev. J. A. Stewart preached two impressive sermons in the Hespeler church on Sunday—the first anniversary of his induction as pastor. Large congregations were present at both services. At the morning service the pastor wore for the first time the beautiful gown presented to him by the ladies of the congregation, and in a few neatly expressed sentences thanked them for the gift.

Rev. J. A. and Mrs. Wilson, of St. Andrew's Church, Hamilton, left for New York City on the 25th, where they will spend the first part of their vacation. Rev. F. James Martin of Second Presbyterian Church, Cincinnati, Ohio, an old Hamilton boy, will preach in St. Andrew's on Sunday the 28th inst.; and Rev. Binny S. Black, B.A., a recent graduate of Knox College, Toronto, will have charge of the services for the first three Sabbaths of July.

On the 14th ult. the new Central church, Hamilton, was opened. Rev. Dr. Lyle offered up the dedicatory prayer. Rev. Dr. W. T. Herridge, Ottawa, preached both morning and evening, and Rev. R. Whiting, pastor of the Centenary church, addressed the children in the afternoon. All the services were largely attended. The new church is situated at the corner of Caroline street and Charlton avenue, and cost \$150,000. It is very simple in design, both inside and out, but has a massive appearance, and the interior decorations, though subdued in tone, are rich and effective. The organ, which will cost \$15,000, has not yet been installed, but will be ready, it is thought, in two or three weeks.

Speaking of Mr. D. C. Ramsay, B.A., who recently occupied the pulpit of Chalmers Church, Woodstock, the Sentinel-Review says: Mr. Ramsay is an Oxford County old boy who is destined to make his influence felt in the ministry of the Presbyterian church. He is taking his theological course at Queen's University, Kingston, and has another session to put in before graduation. His charge for the summer is at Bath, not far from Kingston, one of his congregations having been organized as far back as 1796. He is at present enjoying a holiday of a couple of weeks at his home in Plattsville. Mr. Ramsay has been a successful student, two years of his educational course having been taken at the Woodstock Collegiate, during which period he attended Chalmers church under the ministry of the late Rev. Dr. W. A. McKay.

Mr. James Russell, born in Glasgow in 1833, came to Montreal in 1857, early identifying himself with Stanley Street Church, died at Matane, Que., on Saturday, June 20th, 1908. After 20 years' service as paymaster in the G. T. R. he went into business at Matane in 1876 to manufacture spoolwood for the account of the Messrs. Coats of Paisley, Scotland. Removed far from opportunities of Christian public worship he set up within his own house an altar, at which, for 30 years, his family and neighbors worshipped twice every Sabbath day. He was twice married and is survived by two sons and five daughters, one of whom is Mrs. W. Shearer of the Picton manse. A granddaughter, Mrs. Wm. Morrison, presides at the Dalhousie Mills manse. The funeral service at his late house was conducted by the Rev. Dr. Hay, of Grand Metis, after which the remains were conveyed to Stanley Street Church, Montreal, where the Rev. F. M. Dewey concluded the service and interment was made on Wednesday in the family plot at Mount Royal Cemetery. He beholds the face of God in Christ Jesus; he is like Him, for he sees Him as He is.

GLENGARRY PRESBYTERIAL.

The 25th annual meeting of the Glengarry Presbytery, W. F. M. S. was held in Knox Church, Lancaster, on June 10 and 11. More than 10 delegates were present from various sections of the Presbytery. The meeting opened on Wednesday afternoon, and after devotional exercises, Rev. Mr. Tanner gave the opening words, in which he kindly welcomed the delegates and spoke of the place women held in the Kingdom of God, and the work they were doing.

The president then spoke a short time, in which he referred briefly to the work done during the year, of the wonderful opportunities placed before us to day in connection with Missionary work, the open doors and great need of workers. This being the 25th anniversary of Glengarry Presbytery it should be a special time of thanksgiving to God for the mercies past and renewed consecration for service in the future, pressing on to better things.

The reports from vice-presidents and auxiliaries then followed.

The children's hour was devoted to Mission Band exercises, under the direction of Miss McCrimmon, which consisted of music, recitations, etc., given by the children, and was much enjoyed by all present.

On Wednesday evening devotional exercises were conducted by Rev. J. U. Tanner, after which Rev. Mr. Waddell of Williamstown brought greetings from the Glengarry Presbytery to the gathering then in session. He said every pastor was thankful for the work of the W.F.M.S. in the congregations, and that every pastor in the 23 or 24 congregations in the Presbytery wished them God speed in their good work.

Miss Craig, of Toronto, then spoke of the work done among the Indians in the Northwest, illustrated by limelight views. Miss Craig, two years ago, visited all the schools and reserves in connection with W.F.M.S. work, both in the Northwest and British Columbia. Her excellent address, with the views, gave to all a better understanding of the work being done for the Indians, and of the changes which have taken place both in the individual Indian and communities, through Christian education and teaching.

Thursday morning was specially devoted to business. An excellent report of the annual meeting of the western division of the W.F.M.S., held in Toronto last May, was given by Miss McGregor, of Martintown, the Presbyterian delegate. On Thursday afternoon, after the opening exercises, Mrs. Morrison, of Kirkhill, gave a paper on Tithing. She showed clearly that it was the duty and privilege of God's children to give to Him a tithe of all they possessed. The paper was very practical and suggestive. A discussion followed, in which Mrs. James Fraser, Lancaster, Mrs. Binnie, Cornwall, and Mrs. Thorpe, Lancaster, took part.

The closing words were given by Mrs. Gollan, of Dunvegan, which were also very suggestive and inspiring.

The following officers were elected for 1908: President, Mrs. (Dr.) Harkness, Cornwall; vice-presidents, Mrs. Morrison, Kirkhill; Mrs. James Fraser, Lancaster; Mrs. D. D. McIntyre, Avonmore; Mrs. (Rev.) Mingie, Lunenburg; Mrs. A. McInnes, Vankleek Hill; Mrs. Bowen, Martintown; treasurer, Mrs. J. D. McLennan, Cornwall; corresponding secretary, Miss A. M. Cline, Cornwall; recording secretary, Miss M. McGregor, Martintown; Leaflet secretary, Miss J. Copeland, Cornwall; Supply secretary, Mrs. Thomas, Cornwall.

The next annual meeting will be held in Wales.

Rev. D. R. Drummond and Rev. Dr. Fletcher attended the meetings of the General Assembly in Winnipeg.

AN IMPORTANT ANNOUNCEMENT.

The passenger department of the Grand Trunk Railway System has just made an important announcement in connection with the movement of passengers from Eastern to Western Canada. Commencing June 14th, and daily thereafter, the agents of the Grand Trunk in Ontario and Quebec, and connecting lines, will be able to issue all classes of tickets from Eastern to Western Canada via Chicago, St. Paul and Minneapolis at the lowest current fares by any route.

As the Grand Trunk Railway has a double track to Chicago from Montreal, Toronto, Hamilton, Brantford, Woodstock, Ingersoll, London and other principal stations in Quebec and Ontario, and maintains a superior train service including the famous "International Limited," it is expected that many passengers will prefer to travel by way of Chicago. In addition to this advantage, the Grand Trunk now offers the choice of seven connecting lines between Chicago, St. Paul and Minneapolis, while north of St. Paul and Minneapolis, a choice of three connecting lines will be available. Many Canadians have friends and relatives residing at Chicago, St. Paul, Minneapolis and other large American cities passed through by the new routes, who will doubtless appreciate the opportunity thus afforded of a brief visit at the stations in such cities.

All arrangements have been completed so that the baggage of passengers will be carried through the United States in bond without requiring any special attention on the part of passengers, and there will be no detention or inspection of such passengers at any point in the United States.

While through cars will not at present be operated beyond Chicago, it is believed that many passengers making so great a journey will much prefer the comfortable transfer at points like Chicago and St. Paul into freshly ventilated clean cars. The connection lines from Chicago are credited with running some of the finest limited and other passenger trains on the American continent.

Another feature of the new route is the electrification of St. Clair Tunnel which has now been completed, and all trains are handled by electric locomotives. It will interest those who have in the past heard or imagined that under the former methods of handling trains through the tunnel there was occasionally a disagreeable odor from engine gases, to know that now under the new electrical equipment and its operation, the element of gases and smoke are entirely eliminated and that the inside of the Tunnel is as bright as day.

WINNIPEG AND KILDONIAN.

There are 13,913 Presbyterian families in the city, or, roughly speaking, 19,585 Presbyterians.

There are seventeen Presbyterian churches in Winnipeg. St. Andrew's has the largest congregation.

The Rev. Dr. James Robertson was the first pastor of Knox church. He was in charge from 1876 to 1881.

The present Knox edifice was built during the incumbency of the Rev. D. M. Gordon, 1882-1887.

The congregation of Knox has paid off a debt of \$52,000 and averaged the sum of \$4,000 per year in benevolence.

The Rev. C. W. Gordon (Ralph Connor) married a daughter of Principal J. M. King. Ralph Connor is the "Ian Maclaren" of the Canadian church.

St. Andrew's was organized in 1881. St. Giles' in 1884, Augustine, St. Stephen's and Point Douglas in 1887, and Westminster in 1893.

HEALTH AND HOME HINTS.

Add a half-cup of milk to mush and it will brown much nicer when fried.

Whipped cream served on top of a freshly made squash pie adds much to its appearance and flavor.

In making a pudding where milk is used, place the milk on the fire to heat while mixing the other ingredients, and it will bake in less time.

Remember to plunge your pot roast into boiling water. If it is put into cold water the juices of the meat will be extracted and you will have soup stock and tasteless beef.

Bacon and Scrambled Eggs. — Fry lightly some very thin slices of bacon till it curls; scramble some eggs, put them in the middle of a round, hot platter, and arrange the bacon all around the edge.

Blackberry Wine.—Fill a large stone jar with ripe berries and cover with water. Tie a cloth over the jar, and let stand for three or four days to ferment; then mash and strain through a coarse cloth. To every gallon of juice add 3 lbs. of brown sugar; cover, and skim every morning until clear of fermentation; pour off carefully from the sediment into a demijohn, cork, and set in a cool place. Ready in two months.

Charlotte Russe.—Chill and whip three cups of thin cream, remove the froth as it rises, drain and chill again. Beat the whites of two eggs until stiff; add gradually, beating all the time, half a cup of powdered sugar and one teaspoonful of vanilla. Fold in the chilled cream, and return to the ice for an hour. Line a glass dish with lady fingers, and fill with the cream. Serve very cold.

Eggs in Rolls.—Cut an even slice from the top of stale rolls, and take out the crumb; rub with melted butter, inside and out, and brown in the oven, or drop for a moment in deep fat. Brown or butter, and heat the covers also. Put a raw egg in each, cover with cream or minced parsley or minced ham, and put in the oven till the eggs are set; put on the covers, and serve very hot.

Grape Sponge.—Soak one quarter of a box of gelatine in one quarter cup of cold water; dissolve by standing the cup in hot water. Dissolve one cup of sugar in one cup of grape juice and the juice of lemon, and strain the dissolved gelatine into it. Set the mixture into ice water to cool stirring occasionally. Beat the whites of three eggs to a stiff froth, and when the gelatine mixture begins to thicken add gradually to the beaten whites, beating until the whole is very light, or stiff enough to keep its shape. Pile lightly in a glass serving dish, and serve very cold, with slightly sweetened whipped cream.

CHEERING A PATIENT.

A young lady of charitable inclinations was induced to visit a local hospital with a view to lightening the cares of the unfortunates there. While the experience was novel to her, she was accompanied by a friend habituated to such ministrations.

"Now you must be cheerful," the friend counseled her, "and when you speak to a patient do it with the air of an acquaintance having a personal interest. Make him think that he is recovering. It might help him, and it surely couldn't hurt him."

This advice seemed good to the young lady, and as she entered the ward was fresh in her mind. The patient on the nearest cot happened to be a colored man. She smiled at him brightly. "I am glad to see you are getting better," she said.

An answering smile flickered across the tired face on the pillow. "I sho am obliged to you. I is indeed," responded the patient, "but you mus' scuse me foh not 'memberin' yoah face. Wheah did you hab de pleasah ob meetin' me befoah?"—Selected.

SPARKLES.

Teacher—If a vehicle with two wheels is a bicycle, and one with three wheels a tricycle, what is one with only one wheel?

Pupil—A wheelbarrow.

A little girl was overheard talking to her doll, whose arm had come off, exposing the sawdust stuffing: "You, dear, good, obedient dolly! I knew I had told you to chew your food fine, but I didn't think you would chew it so fine as that."

"I have discontinued your paper on account of the editorial this morning." "Better subscribe again at once," advised the editor. "There will be another editorial tomorrow that will make you want to discontinue the paper."

"This is an age of steel," said the after-dinner speaker.

"Permit me to suggest," interrupted the chairman courteously, "that for the benefit of the reporters present you spell that last word."

"Home isn't a matter of four square walls," quoted the idealist.

"No," replied the practical man, "it's more a matter of three square meals."

"Bluffington is suffering with rheumatism, I hear."

"No, he isn't suffering. He's got it, but he's quite proud and happy. His doctor calls it 'gout.'"

A little boy was going on a visit, and was told before going, by his mamma, not to ask for anything to eat, as he had been in the habit of teasing for something at every place he went to. He happened to call at his auntie's, and walked around the room a few times. At last he thought of a plan, and said, "Auntie, don't you think your cookies will get mouldy?"

Professor Fester: "I should like to undertake a fast of four weeks in this show of yours. How much will you pay me?" Showman: "I can't give you any salary, but I will pay for your keep."

"It's no wonder he has money," said a banker. "He is the most suspicious fellow I ever heard of. He reminds me of a farmer I used to know. This farmer, whenever he bought a flock of sheep, examined each sheep closely to make sure that its fleece was all wool."

The youth who was smoking a cigarette near the monkey's cage took another one from his pocket. "Would it do any harm," he asked, "if I should offer him one of these?" "Not a bit," responded the attendant. "He wouldn't touch it. A monkey isn't half as big a fool as it looks."

A Swede was urged not to go to India as a missionary. "Why, man," they said, "it is so hot there you can't live. It is 120 degrees in the shade." "Vell," said the Swede in great contempt, "ye don't have to stay in the shade, ve?"

THE BEST COMPANY.

If you were going on a long walk, it would not seem nearly so long nor tiresome if you had good company all the way—some one with you to talk and laugh with. Good company cheers us up, and makes the road seem far shorter.

Some children were talking of reasons why they should love the Good Shepherd. One of them gave his reason: "Because he carried the little lambs up the steep hills."

You will find a good many steep hills in the way as you go along. What a good thing it will be to have Jesus with you to help you over these hard places.

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There is not a nook or corner in Canada, in the cities, towns, villages and farms where Dr. Williams' Pink Pills have not been used, and from one end of the country to the other they have brought back to breadwinners, their wives and families the splendid treasure of new health and new strength. You have only to ask your neighbors and they can tell you of some nerve-shattered man, suffering women, ailing youth, or unhappy anaemic girl who owe present health and strength to Dr. Williams' Pink Pills. Their wonderful success is due to the fact that Dr. Williams' Pink Pills go right to the root of the disease in the blood, and by making the vital fluid rich and red, strength in every organ and every nerve, thus driving out disease and pain.

Mr. Joseph Lacombe, Quebec City, says:—"To-day I weigh about 40 pounds more than I did a year ago, and am in every way in much sounder health. For upwards of two years I had been suffering hard to pass my examinations and my health had completely given way under the strain. I lost flesh rapidly, my appetite was gone and my nerves were greatly weakened. I was obliged to abandon my studies and was in a state of complete exhaustion. I consulted a physician but as I was daily growing weaker I decided to try Dr. Williams' Pink Pills which I had often heard very highly spoken of. The beneficial effects were indeed remarkable for I had not used more than a couple of boxes when I could feel an improvement, and home returned. I continued using the pills for some weeks longer, with the result that my strength increased daily and I was soon able to take over my studies and work with as much energy as I had ever done. To-day I am in perfect health and I attribute my recovery solely to Dr. Williams' Pink Pills."

You can get these Pills from any medicine dealer or by mail at 50c. a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

Childhood is cheerful. Putting its trust in its father, it is careful for nothing; being full of love to every creature, it is happy always, whether in its play or its duty. Well, that's the great worker's character also. Taking no thought for the morrow; taking thought only for the duty of the day; trusting somebody else to take care of to-morrow; knowing indeed what labor is, but not what sorrow is; and always ready for play—beautiful play.—John Ruskin.

THE SWALLOW'S FLIGHT.

"The late Francis Thompson, the English poet," said a magazine editor, "had a great love of birds. He once told me a really story about a swallow."

"Catching one day in the early autumn a swallow that nested in his garden he fastened to its wing a piece of oiled paper inscribed with the words: 'Swallow, little swallow. I wonder where you pass the winter?'"

"The next spring the swallow returned to its nest at the usual time. Attached to its foot was another piece of oiled paper with the inscription: 'Florence, at the house of Castellari. Cordial greetings to the friend in the North.'"

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12.50 p.m.	Kingston	1.43 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.07 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
6.55 p.m.	Syracuse	4.45 a.m.
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9.00 p.m.	Buffalo	8.35 a.m.

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Herald and Presbyter.

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Thos. W. Bowman & Son Co., Ltd.
RIDGEVILLE, ONT.

JOHN HILLOCK & CO.

MANUFACTURERS OF THE
ARCTIC REFRIGERATORS

165 Queen St., East,
Tel. 478, TORONTO



TENDERS FOR DREDGING

SEALED TENDERS, addressed
to the undersigned and en-
dorsed "Tender for Dredging,"
will be received until Friday, July
17, 1908, at 4.30 p.m., for dredging
required at the following places in
the Province of Ontario:—

Bowmanville, Green Shoals, Jack-
fish Bay, Leith, Newcastle, Rainy
River, Spanish River.

Tenders will not be considered
unless made on the form supplied,
and signed with the actual signa-
tures of tenderers.

Combined specification and form
of tender can be obtained at the
Department of Public Works,
Ottawa. Tenderers must include the
towing of the plant to and from
the works. Only dredges can be
employed which are registered in
Canada at the time of the filing of
the tenders. Contractors must be
ready to begin work within twenty
days after the date they have been
notified of the acceptance of their
tender.

An accepted cheque on a char-
tered bank, payable to the order
of the Honourable the Ministers
of Public Works, for six thousand
dollars (\$6,000), must be deposited
as security for the dredging
which the tenderer offers to per-
form in the Province of Ontario.
The cheque will be returned in
case of non-acceptance of tender.

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

By Order,
Secretary,
Department Public Works,
Department of Public Works,
Ottawa, July 3, 1908.

Newspapers will not be paid for
this advertisement if they sent it
without authority from the De-
partment.

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

THE INTEREST IS COMPOUNDED QUARTERLY

The Union Trust Co., Limited.

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

4%	Money to Loan Safety Deposit Vaults For Rent	4%
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SUMMER HEAT

If we could take the fresh, pure air of a bright summer
day, bottle it up and distribute it in the home during Winter,
how enjoyable it would be.

People would not go to Florida in Winter for the Climate.

Kelsey Heat comes the nearest to a pure summerlike
atmosphere.

Kelsey Heating is supplied by the Kelsey Warm Air
Generator.

The Balmly Breezes of Florida can be had in your homes
if you choose a Kelsey.

We have hundreds of good words from users, proving
its economy and good work.

Just one instance:—

Fergus, Ont., March 30th, 1908.

The James Smart Mfg. Co. Ltd.,
Brockville, Ont.

Gentlemen: The Kelsey furnace placed in my residence
last summer is an ideal heater. The only
place it does not heat is the cellar in which it stands.
The warm air passing into the rooms is remarkably
free from gas and dust. Its economy of fuel is one
of its many strong points. Considering everything
I may say no one can make a mistake if he puts in
a Kelsey furnace. Very truly yours,

A. Graves, M.D

We are mailing free of charge, a booklet de-
scribing the Kelsey. Write for it.

**THE JAMES SMART
MFG. CO. LIMITED.**

BROCKVILLE
Western Branch WINNIPEG

THE QUEBEC BANK

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

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

BOARD OF DIRECTORS:

John Breakey, Esq., President, John T. Ross, Esq., Vice-Pres.
Gaspard Lemoine, W. A. Marsh, Vesey Bowval Edson Filch
Thos. McDougall, General Manager.

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Quebec St. Peter St. Thetford Mine Que. St. George, Beauce
Que. Quebec Upper Town Black Lake, Que. (Sub-agency
Victoriaville, Que. Quebec St. Roch. Toronto Ont. St.
Henry, Que. Montreal, St. James St. Three Rivers, Que.
Shawenegan Falls, Que. Ottawa, Ont. Thorold, Ont. Stur-
geon Falls, Ont.

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



**Synopsis of Canadian North-
West.
HOMESTEAD REGULATIONS**

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

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

DUTIES.—(1) At least six
months' residence upon and cul-
tivation 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 owner-
ship in land will not meet this re-
quirement.

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

W. W. CORY,

Deputy of the Minister of the
Interior.

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

THE GENERAL ASSEMBLY

OF THE
**PRESBYTERIAN CHURCH IN
CANADA.**

The General Assembly will meet
in Knox Church, Winnipeg, on
Wednesday evening, June 3rd,
1908, at eight o'clock. The open-
ing sermon will be preached by
the retiring Moderator, Rev. Rob-
ert Campbell, D.D.

The Clerks of Assembly, Clerks
of Synod and the Clerks of Pres-
bytery who are commissioners,
will meet in the church at 4 p.m.
on Wednesday, June 3rd, to ar-
range the docket for the first ses-
sion.

Travelling arrangements have
been made for the commissioners
and those having business with
the Assembly, and notice has
been sent to them through the
clerks of their Presbyteries. Com-
missioners will secure standard
certificates from the railway at
the starting point when ticket to
Winnipeg is purchased, and these
with a card giving name of Pres-
bytery and status of commission-
ers will be handed in at the Gen-
eral Assembly office in Knox
Church, Winnipeg, and a copy of
the stitched report of Assembly
will be given to those entitled to
receive them.

**ROBERT CAMPBELL
JOHN SOMERVILLE**
Joint Clerks of Assembly