

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA

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CHRIST FOR ME *

And my immortal choice is made,
CHRIST for me.
He is my Prophet, Priest, and King,
Who did for me salvation bring,
And while I've breath I mean to sing,
CHRIST for me.

Now who can sing my song and say,
CHRIST for me?
My life and truth, my light and way,
CHRIST for me.
Can you old men and women there,
With furrowed cheeks and silvery hair,
Now from your inmost soul declare,
CHRIST for me?

Can you, young men and maidens, say,
CHRIST for me?
His will I love, and him obey,
CHRIST for me?
Then here's my heart and here's my hand,
We'll form a little singing band,
And shout aloud throughout the land,
CHRIST for me!

*These verses form a hymn used with much effect during the Ulster Revivals of 1859.

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NOTE AND COMMENT

The Russian Government proposes to reduce the number of national holidays from ninety-one to sixty-six. The great number of holidays in Russia has been one difficulty in the way of progress in manufacturing.

Two Chinese students sent out by their government to take their military training in West Point have not only gone through the ordinary four years' English education and military courses with credit, but have mastered also Spanish and French.

The position of editor in Turkey is not to be coveted. Murad Bey, editor and proprietor of "Mizan," of Constantinople, has been sentenced to life imprisonment at hard labor for participation in the revolutionary movement of April 13.

The problem looming before the island of Crete is to whom will she belong when she is evacuated by the powers on July 31. Greece wants her, but Germany objects, and Turkey has informed her that she belongs to Turkey, and that Turkey intends to have her.

At the United Methodist Conference held in London last month, Rev. G. Hooper stated that out of 8,000,000 of people in Greater London 5,000,000 are entirely outside of the churches. He attributes this very largely to the unrest in the pulpit, and makes an appeal that the pulpit should be free from useless questionings.

Many people have forgotten that Florence Nightingale still lives. It seems a very long time since she distinguished herself by her self denying work among the English soldiers in the hospitals during the Crimean War. The cable reports the celebration by her friends in London, of her ninetyeth birthday. She is very feeble and confined to her room.

At the Montreal Methodist Conference the following resolution was passed:—"That this conference records its satisfaction with the progress of the negotiations for church union, and awaits with sympathy the action of the general conference thereon. On the other hand, at the London conference a similar resolution was withdrawn, so strong was the feeling against it.

Dr. Grenfell, the famous missionary, now at work in Labrador, has sent to the Congregational Library in Boston the Bible that was associated with his early Christian life. It lies by the side of Mr. Moody's Bible. It was Moody who led Grenfell into the light. In sending the Bible to Boston Dr. Grenfell said: "I love the very copy. It has meant so very, very much to me. God give me the same zeal I had at first to see men decide."

Patten, the Chicago wheat king, thinks that wheat, which has reached an unusually high price, will remain high throughout 1909. The agricultural authorities at Washington incline to the opposite view. Patten also says there will be a smaller crop for the world over. There is one consolation for us in Canada, namely, that if the Eastern part of the Dominion has to pay more for their wheat the Western part reaps the benefit, and that means prosperity for the country as a whole. But it looks as if—though the season is a little late—the crops would after all be bountiful. And that is a very important matter for us as a church. In the face of a large deficit in the Home Mission funds reported to the General Assembly.

In a recent raid at Cobalt the Ontario Government officials took action against forty persons who were selling liquor unlawfully. A number of the men who were found guilty were sentenced to terms of imprisonment, and the others were heavily fined. Such action, if followed up in New Ontario would be certain to speedily result in the total wiping out of the lawless traffic, which does so much mischief in the new country.

Speaking of the Gipsy Smith meetings in Denver, Colo., a correspondent to the London Christian says that over 14,000 people, heard him at a single service. At one meeting there were 3,000 college and normal school students. They came from Denver, Boulder, and Colorado Springs. It is stated that between Sunday morning and Friday night more than 100,000 people heard the Gospel. At a single service on Saturday there were 8,000 children.

The German forests furnish immense profit to the state and municipalities. Many small villages own small tracts of forest land which pay all the expenses of the municipality. A large part of the German forests, such as the well-known "Black Forest," cover hills and mountains not suited to agriculture. The value of lumber is greater than with us, but it is to be remembered that the cost of cutting and manufacturing lumber is no greater because of the high price on the stump.

We find the following paragraph in an American exchange:—"An Irish politician returning to Boston last week from a visit to Ireland said that at King Edward's death war between England and Germany is inevitable, "and in that case every able-bodied Irishman in Ireland and America will join forces with Germany against England, on condition that Ireland is given her freedom." How would the United States feel if England was harboring and honoring people who were talking treason against this country?

Mr. Wm. T. Stead, the London editor, noted for his numerous fads, now comes out with a scheme to establish a central telegraph station in London as a medium for communication with spirits in the other world. His business manager on the other side is Miss Julia A. Ames, a former editor of the Union Signal, who died seventeen years ago in Chicago, and with whom he says he has frequently conferred over the matter. He says the spirits of the dead fill the space all about us. Perhaps it is they who convey the wireless telegrams from place to place.

The able and suggestive report of the Scottish Commission on Agriculture to Canada, which, it may be remembered, visited our country last year, is well worth reading. The members of the Commission were shrewd and observant men, prepared by a thorough training in the agricultural methods of their home land, to form sound opinions on the conditions obtaining in this country. What criticism they offer is tempered by kindly feeling. Amongst other things they say that "Canada is suffering from honest exaggeration. It is suffering too from a worse evil—from a superabundance of real estate agents and speculators in land. It is, however, so good a country that exaggeration can but harm it, and we who have no land to sell are doing it the best service we can when we tell the truth about it." There can be no doubt that we are under an obligation to our Scotch friends for their wise and timely words.

"It is often declared," says the Standard, "that the day of heroism on the foreign mission field has passed away, that conditions no longer call for exemption of heroism, and that that characteristic of the missionaries of other days does not now exist. But every great exigency brings to light the inspiring fact that whenever there is need of heroism the men behind the missions are ready for duty. Is there a famine in India? Our men and women are there to help. Is there need to fight within the walls of J King? The missionaries are on hand to protect the women and children, and the women are ready for patient endurance or for hospital service. Are shrieking Turks chasing Christian Armenians through the streets? The mission house becomes their shelter, and the missionary, at the risk of his life, their saviour."

Thirty years ago, when "Christ's Mission" was established in New York, there were no Italian Protestant Churches in the United States. Today there are one hundred and fifty Protestant churches and missions in the United States. Already this year six Italian priests have come personally to "Christ's Mission." The Rev. Dr. Charles Herr, of the First Presbyterian Church, Jersey City, who, with the Rev. Hermes Cavarocchi (an ex-priest), are working among the Italians in that city, are to be congratulated on the success of their mission. Since it was started two years ago, no fewer than sixty Italians have accepted Christ as their Saviour and joined the church. The Rev. Sisto Noce, who has been a parish priest in Rome, Italy, has been received at Christ's Mission, New York. He will shortly leave New York to attend the Moody School, Mount Hermon, where he will learn the English language and be instructed in the evangelical faith.

The Parliament of Great Britain recently appointed a commission to report upon the observance of the Lord's Day in European countries, with notes of all legislation pertaining to the same. The reports obtained from these countries on the subject have just been issued, of which The Interior gives a brief summary:—"In Austria only absolutely necessary labor, and persons on the first day of the week, and persons employed in such necessary labors must have their duties so arranged as to give them upon some other day a weekly rest. Sunday trading in perishable articles is permitted in Austria for four hours in the day only. In Belgium the law is practically the same as in Austria—if any difference, more strict. In Denmark factory work is forbidden, but not field work, and all shops except those we would call "drug stores," bakeries, and milk shops, are closed. Hairdressers close at noon. In France since 1906 the Sunday laws have been strictly enforced, and both labor and trade are forbidden on the first day of the week, with the exception of certain industries which must by their nature be continuous. It is now proposed greatly to reduce the operation of railroads on Sunday. Workmen in industrial occupations in Germany have by law twenty-four hours' rest for each Sunday, but certain specified trades may be kept in operation for five hours on that day. Under the Swiss federal law Sunday labor is strictly forbidden. Even in Sweden, where no special laws are in force, Sunday rest is protected by general legislation. The report is highly favorable to proposed stricter legislation in Great Britain, showing that both Protestant and Catholic countries are seriously seeking to give to all laborers one well-defended day of rest every week."

SPECIAL ARTICLES	Our Contributors	BOOK REVIEWS
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GOD'S APOSTLE AND OUR HIGH PRIEST.

By Rev. E. W. Watson, Grand Metis, Que.

Hebrews iii. 1.

Confession is the act of acknowledging, and then it means that which we acknowledge as true, which we profess to believe, and so it stands for our faith. All who believe in Jesus are called upon to acknowledge Him as Apostle and High Priest. Let us try to learn what the writer meant to teach his fellow countrymen and fellow Christians. This letter is addressed to the Hebrews, and its contents prove that it was written to Jewish Christians who were probably living in Jerusalem. It may have been written in Italy about A.D. 66, shortly before the destruction of Jerusalem. The subject of the letter is the superiority of Christianity to Judaism, and it begins by setting forth the truth that Jesus is higher and greater than the angels through whom the Jews believed the law had been given. The writer then goes on to teach that Jesus was the possessor of an unchangeable priesthood, which would never end, and which He exercises not upon earth but in heaven. Let us, then, consider Jesus first as Apostle and then as High Priest.

God's Apostle.

It may seem strange to think of Jesus as an apostle, but we must recall the meaning of the word. An apostle is one sent forth on a mission, and our word missionary best sets forth its meaning now. Jesus was God's missionary to this world, as He afterwards sent forth apostles to bear witness to Him and to teach the people His truth; so God the Father sent His Son to reveal Himself to men, to teach them the way of life, and to reconcile men to Himself by dying for their sins.

To be an apostle of Jesus it was necessary that a man should have seen Jesus. St. Paul wrote:—"Am I not an apostle? Have I not seen Jesus our Lord?" It was necessary that he should be in sympathy with Jesus, and obey Him in all things. How truly in these respects is Jesus the Apostle of God. He was in the beginning with God, and was God—being one with the Father, for he said: "I and the Father are one." He told Nicodemus that He spoke of what He knew and bore witness of what He had seen of heavenly things. He said: I am come in my Father's name. I am come down from heaven not to do my own will, but the will of Him that sent me. (John vi. 38), and "No man hath seen the Father save He who is from God, He hath seen the Father (v. 46).

• • •

Jesus said: My teaching is not of mine, but His that sent me (John vii. 16), and He that sent me is with me—He hath not left me alone, for I do always the things that are pleasing to Him (viii. 29). "I speak the things which I have seen with my Father," and "I came forth and am come from God, for neither have I come of myself, but He sent me" (vv. 38 42). Compare also John viii. 54, and xii. 49, etc.

Truly Jesus was God's Apostle, and "God was in Christ reconciling the world unto Himself." Jesus came to seek and to save the lost, to win men's love and woo them back to God. He came to make known the heart of God, and under the record of all He

said and did, we should read His own words, "He that hath seen me hath seen the Father" (John xiv. 9).

His words were full of grace and truth. Words of love, and I will give you rest," and words of power when speaking to the storm-tossed sea He said, "Peace, be still."

His deeds were works of mercy, and He went about doing good, healing the sick, giving sight to the blind, strength to the weak, and restoring life to the dead.

It was His sorrow that the people would not come to Him that they might have life, and at last He wept over Jerusalem and said "How often have I desired to gather thy children to me as a hen gathers her chickens under her wings, and you would not come. Oh, that thou hadst known, even thou, at this time the things that belong to thy peace, but now they are hid from thine eyes."

Truly Jesus was God's apostle to our sinful race, and "the Father sent the Son to be the Saviour of the world." So, as St. John writes, "God's love has been manifested in that He has sent His only Son into the world, that we may have life through Him" (1 John iv. 9). Jesus is the apostle of God's love. He came on a mission of love, and his message is a message of love and forgiveness. To all who receive Him, i.e., to all who trust Him, He still gives the right to become the children of God.

Let us receive Jesus as God's apostle and obey His words.

Jesus is Our High Priest.

In Old Testament times the chief priest of the high priest was to enter once a year into the Holy of Holies and sprinkle the blood of the sacrifice for himself and for the people upon the Mercy Seat. Jesus had no sins to confess. He claimed to be without sin. He dared anyone to convict Him of sin. He was the only sinless man who has ever lived. But he came sin for us. St. Paul wrote: "He—i.e., God—has made Him who knew nothing of sin to be sin for us in order that in Him we may become the righteousness of God." St. Peter wrote: "He bore our sins in His own body on the tree that we having died unto sin might live unto righteousness." So all who believe are set free from sin through the offering of Jesus Christ as our sacrifice once for all (Heb. ix. 26), and our great High Priest after offering for sins a single sacrifice of perpetual efficacy took His seat at God's right hand. (Heb. x. 12-14). In these days, the days of the New Covenant, sealed by Christ's blood and made sure to us by His resurrection and ascension to the right hand of God, there is no need of any other sacrifice for sin, and all who offer such sacrifices are blind and know not the truth. We have one High Priest who has passed into the heavens and who ever liveth to make intercession for us. This being so, He is able to save to the uttermost those who come to God through Him, and as we have not a High Priest who is unable to feel for us in our weakness, but One who was tempted as we are and yet did not sin, we may come boldly to the throne of grace that we may receive mercy and find grace to help us in our times of need. • • •

We need no human intercessor, and no man has a right to place himself between our souls and God. Christ is our High Priest. He receives our prayers and presents them to the Father. And He is a Priest for ever, for He is the true Melchisedek—being both King of Righteousness and King of Peace. No man could take this office upon himself, but only accepted it when called to it by God, as Aaron was.

The Lord Jesus was anointed a priest for ever (Heb. v. 6), and no one can act for Him. Once for all He has entered the holy place, not taking with him the blood of goats and calves (as the High Priests of old did), but His own blood, and thus He has procured for us eternal redemption. (Heb. ix. 12.) For by a single offering He has for ever completed the blessing for those whom He is setting free from sin. (Heb. x. 14). No one can repeat it—it is an insult to God to pretend to do so, for Christ's single sacrifice has perpetual efficacy. Before Christ came, sacrifice was the centre of worship, and it foreshadowed His love, His atonement, and His sacrifice of reconciliation to God by His blood. Sin had set all men at enmity with God. The Lord Jesus Christ took away sin by the sacrifice of Himself upon the cross, and He alone can deal with God for us. No saints, no angels can help us even if we could make them know our need—but to seek their help is to dishonor our Lord. His intercession is perpetual and prevailing. It is not carried on by words and pleadings. Christ's simple presence in our nature at God's right hand secures for us the blessings, obtained for us by His death. "Christ's intercession in heaven is a kind and powerful remembrance of His people and all their concerns, managed with state and majesty, not as a suppliant at the footstool, but as a crowned prince on the throne at the right hand of the Father." • • •

By His death upon the cross the Lord Jesus made an end of sacrifices. There had been an endless round of sacrifice and crowds of sacrificing priests from the early days of mankind, but now they are out of date, vain and useless. Real Christianity stands alone in having no altar, no sacrifice, no priestly class to offer sacrifices for the rest of the people. Every believer can enter now into the holiest of all. He can offer himself to God for His service, and he can offer the sacrifice of praise and thanksgiving for himself. All believers belong to a new and holy priesthood, and are appointed to offer spiritual sacrifices which are acceptable to God through Jesus Christ, viz., the sacrifice of praise and of gifts (see Heb. xiii. 15, 16), and St. Paul wrote: "I beseech you, therefore, brethren by the mercies of God to present your bodies (i.e., all our faculties of mind and strength of body) as a living and holy sacrifice to him." Rom. 12. They who do not see enough in the finished work of Christ to satisfy their consciences as to the forgiveness of sin, know nothing spiritually of what He has done for us by His death and resurrection. • • •

The world asks "why should we not be allowed to worship God as we like? Why should we not be charitable and let others do as they like?" If we choose to have priest and sacrifices although the Lord Jesus has "offered one sacrifice for sins for ever," why should we not be permitted to have them? If we can excite religious feeling by bowing down before a crucifix, although God has said: "Thou shalt not bow down before the likeness of anything in heaven or earth," can it be wrong to stimulate our religious emotions so? If by praying to the Virgin and to saints some people relieve their souls and think they have a greater assurance of being heard, although God has bidden us draw near to Him in perfect confidence, and Jesus said:—"No man cometh to the Father but by me," why should they not put Mary and the saints in the place of the Lord Jesus?" • • •

After this fashion many people reason even now. They want a religion made to suit them, but all such religion is vain. It suited Cain to offer the fruits

of the earth instead of blood, and God rejected him and his sacrifice. It suited the Israelites to make a golden calf to represent God, and God threatened to destroy them all. It suited Jeroboam to make images in convenient places for the people to worship, and so to save them the trouble of taking long journeys up to Jerusalem, but he is branded ever after as the man who made Israel to sin.

False worship to suit the people's ideas has always been the greatest of sins in God's sight, for it always leads to other sins, and at last its followers are sure to sink into depths of ignorance and vice. Rom. 1, 23, etc. Let us read how God denounced the sins of the Jews through the words of Ezekiel (see chaps. 20-22). He began by reminding them of their idolatry and denounced them for profaning the Sabbath, i.e., for false worship and Sabbath desecration. God is not to be mocked by man's inventions of worship.

The setting up of crucifixes and the bowing down to them, and the reckless disregard of the Lord's day will in the present, just as in the past, certainly lead to other sins, and bring upon our land, as upon Judea, the righteous judgments of God.

Having then a great High Priest, Jesus the Son of God, who has passed beyond the sky, let us hold fast our confession. Heb. 4th.

SANGEEN PRESBYTERIAL.

Mrs. (Rev.) Wm. Farquharson presided at the 22nd annual meeting of this Presbyterial. Representatives were present from 14 auxiliaries and 4 mission bands. The reports were generally very encouraging. A bale of 700 lbs. of clothing and supplies, valued at \$481.03, was sent to Mistawasis Reserve, and \$1,055.07 was contributed in money. An excellent Bible reading on "Isaiah's Vision" was given by Mrs. (Rev.) Geo. Kendall, of Dromore, and the President's address, also papers by Mrs. McMurchie, of Harriston, and Mrs. J. Duff Morrison, of Mount Forest, proved very interesting and practically suggestive.

Miss Craig, of Toronto, secretary of Indian work in the Northwest, gave an address in the afternoon on missionary work among the Jews in Toronto. This was much appreciated, and Miss Craig was tendered a very hearty vote of thanks. The Clifford Mission Band also sang a chorus very sweetly.

Dinner and tea were served by the Clifford ladies. A well attended meeting was held in the evening. Rev. S. Young, of Clifford, presided, Rev. T. D. McCullough, of Harriston, and Rev. J. Little, of Holstein, gave short addresses. Miss Craig gave an interesting address on work among the Indians, illustrated with limelight views. Suitable music by the choir, a chorus by the mission band, and a beautiful solo by Mrs. Wendt completed an excellent programme.

The following officers were elected for 1910:—Hon. Pres. Mrs. Young, Clifford; Pres. Mrs. Farquharson, Durham; Vice-presidents—Mrs. J. Duff Morrison, Mount Forest; Mrs. Smith, Conn; Miss Thynne, Palmerston; Mrs. Little, Holstein; Treas. Mrs. Sinclair, Arthur; Sec. Mrs. W. Donaldson, Harriston; Supplies Sec. Mrs. Glenney, Harriston; Tiding Sec. Mrs. Hostetter, Holstein.

The sixtieth anniversary of the Presbyterian Church, Norwich, was recently celebrated. Three largely attended services were held during the day. In the morning, Rev. H. A. McPherson, of Toronto, addressed the congregation, in the afternoon, Rev. Mr. Dickie, of Woodstock, in the evening the meeting was held in the Methodist Church, and Rev. Mr. MacPherson, preached again. The day throughout was greatly enjoyed, not only by the Presbyterians but by the citizens generally. At the Monday evening entertainment the pastor, Rev. Mr. McConnell, presided, and the event proved a great success.

THE UNION QUESTION AND CONSTITUTIONAL PROCEDURE.

By Rev. A. B. Dobson.

Any one who attended the recent Assembly and for the first time heard a discussion on Union would find himself pressed by certain important questions.

One could not think of the subject in the light of its own importance and of the history of the last three hundred years without asking by what right it was before the court at all. What right had a committee to use a whole day of the time of other people in presenting a resolution on the question? Who gave any mandate to anybody to undertake the work of destroying the identity of the church? The writer took pains to confer with many commissioners on this point, and found not one who did not hold decidedly that the Union committee has no constitutional right to exist, much less to hand out so boldly a basis of union with other churches; that is to say, that its appointment in the first place was not constitutionally made. One can scarcely resist the conviction that the rights of the people were sadly over-ridden in this whole matter. The appointment of the committee was contrary not only to the spirit of Presbyterian polity but to that of all free institutions. Think of it for a moment. Less than one hundred and sixty-seven ministers out of over two thousand, less than one hundred and thirty-six elders out of over nine thousand, agreed together at St. John in 1904 to say to three-quarters of a million of Presbyterians: "We are going to enter into negotiations for the destruction of your church; we are going to use at least \$12,000, perhaps \$25,000 or more, of your money to accomplish this end, whether you will or no." Any reasonable regard for the rights of the people would have demanded that these negotiations for Union should have been at the beginning sent down at least to the Presbyteries. It is well understood that our Presbyterian polity does not demand that all matters of importance shall be referred to the rank and file. The Assembly has its powers. It has also its limitations. In all matters of mere administration it is practically and properly supreme. But in a matter which concerns the very existence of the church, as this Union movement does, it seems perfectly clear that the spirit of freedom, which has ever been the boast of the church, was flagrantly violated. That host of people numbering three-quarters of a million of members and adherents of the church, surely had a right to say either personally or by their representatives whether they wanted any such negotiations or not. What other free institution on earth would submit to such procedure? For example, what would become of the Government of Canada if, without reference to the people, they should enter into negotiations for the annexation of Canada to the United States? Or what even would befall them if, without reference to the people, they entered into negotiations for the union of Ontario and Quebec? In either case the nature of the act as well as the result is clear. We have been accustomed to trust our church leaders in the past. What have they to say to justify this act? It has not yet been said. The Moderator, with considerable solicitude for his friends on the Union committee, refused to permit them to be questioned before the Assembly, but if we can't get information on such points as the above from men who claim to know all about the Union question, some of us will have to act by the light which we possess. And on the second Sunday in October, if we regard the Assembly's recommendation, we shall tell our people about their constitutional rights as we understand them.

Norwich, June 14, 1909.

DOCTRINAL BASIS OF UNION IN CANADA.

In the June Homiletic Review we find the following from the pen of Rev. Joseph Hamilton, of Lindsay, who has been a frequent contributor to our columns:

The contemplated organic union of the Presbyterian, Methodist, and Congregational Churches in Canada has not yet been consummated. One thing that involved some delay has been the discovery of a basis of doctrine that would suit the three churches. At length such a basis has been formulated. It contains one statement, however, which I am rather surprised to see. It says that the doom of the finally impenitent will be "eternal death." Now what does that mean? Might it not be honestly taken to mean two very different things? Might it not be taken to mean "eternal torment" or "eternal extinction?" The manifest ambiguity of such a statement would seem to me highly objectionable. I quoted the phrase to two thoughtful friends, and asked them what it meant. They made a long pause, and said they did not know.

If the phrase had been adopted on purpose to make it the expression of the two views referred to, such a course is surely wanting in candor and honesty. To be sure it is Scriptural phrase but inasmuch as it is taken to express two very different views, it ought not to be adopted. By all means let us be clear and simple and straightforward.

There has been too much vagueness on the part of preachers on this most solemn theme. Lately I heard a preacher speaking of unsaved men as "miserable failures, going out into the darkness." Now what did he mean? Either he has no definite idea himself, or he judged it unwise to express it. Does not such a statement as I have quoted render directly to infidelity?

Surely the time has come when we ought candidly to recognize that on this question there may be a legitimate difference of opinion. There are men whose godliness and ability are beyond all question, who hold diverse views on this matter. Whether it be the theory of eternal torment or extinction or restoration that is held, let us concede all honor and confidence to the men who hold it. The more of that spirit we really possess, the sooner will the divine light break upon our souls.

With regard to a basis on which conscientious men can really unite, is it well to go so much into detail? Mere creeds will never conserve the truth. Men will think, whether we will or no; and men will have diverse views. Do we not put a premium on dishonesty by constructing a creed for all details, and expecting men to subscribe that creed? Have we not had to much of that in the past? A noted official in the Methodist body told me lately that he does not believe in eternal torment, but that if it were known, he would give his position. But eternal torment is the Methodist creed, and he had protest his adherence to it. It is so with many Presbyterians. I have spoken privately with several, and not one professed to believe in that doctrine. But we say, "Truth is mighty and will prevail." Yes, I believe it will; but it would surely prevail faster if we were always loyal to it. Besides, is there anything that makes more directly for the degeneracy of character than such evasion.

To avoid all peril of this kind, how would it do to take for a basis of doctrine this simple statement, "I believe the Scriptures of the Old and New Testaments to be the Word of God." Or, "I believe the Scriptures of the Old and New Testaments to contain the Word of God?" Then, with further "light breaking from God's holy word," we would not need to expunge anything from our creed, or add anything to it.

Rev. Donald Stewart, of Finch, has been preaching most acceptably at Dalhousie Mills.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

TEMPERANCE LESSON.*

Rev. J. W. McMillan, D.D.

Love, v. 8. Love is a wonderful worker. It has the secret of doing the most with the least effort. One man was asked for whom he labored most. He answered, "For my friends." And being asked for whom he labored least, he answered, "For my friends." Love does most, and yet thinks least of what it does.

Hath fulfilled the law, v. 8. One of the gigantic eagles of Scotland carried away an infant from beside the hearth of a cottage. The whole village ran after it; but the eagle soon perched on a lofty crag, and every one despairing of the child's being recovered. A sailor tried to climb the steep cliff, but was forced to turn back. A robust Highlander, accustomed to the hills, next tried it, but he missed his footing and tumbled down to the bottom. When no one else would venture, a poor peasant woman came forward. Carefully she put her foot first on one shelf of the rock, then on a second, then on a third. She clung with her hands to bunches of grass and bushes and projecting points of rock. So she climbed to the very top of the crag and came down with the baby safe in her arms. Why did that woman succeed where strong and practiced climbers had failed? Because she was the mother of the child. Love could do more than strength or experience. It imparted a courage and skill that nothing else could give.

Awake, v. 11. The sin and danger of hosts of people is indifference. They do not know, and will not inquire, and refuse to listen to anyone telling them of the peril they are in. It is told that a hostful of jolly young men once was floating on the Niagara river above the falls. The water was smoother and the current slow. They took in the oars and began to sing and laugh. Soon they heard a voice hailing them from the shore, "Young men, ahoy! The rapids are below you!" They shouted back with some mocking reply, and went on with their fun. Again they heard the voice, "Young men, ahoy! You are getting near the rapids!" But they only waved their hands in derision. In a minute they were startled by a wave washing into their skiff. They jumped up and looked around. Already the water was white with foam, and the deep roar of the cataract was getting loud. They seized the oars and pulled for their lives, but it was too late. Let us pray and watch that we do not smile or sleep away in carelessness our chance of eternal life. Many a soul has been lost through simple neglect of the great salvation offered in the gospel.

Drunkness, v. 13. A rich profligate kept two monkeys for his amusement. Once he peeped into his dining room, where he and his friends had been enjoying themselves at a wine supper, and found his pets mimicking the recent party. They mounce and cote, helped themselves to the wine, and gesticulated and jabbered as they had seen their master and his guests doing. Soon they got merry, and jumped all about the room. Then they got to fighting on the floor and tearing each other's hair. The drinking man stood in amazement. "What," he said, "is this a picture of me? Do even the brutes rebuke me?" He was ever afterwards a sober man. If every man who gets drunk could only remain sober to watch himself, we may be sure that there would be fewer drunkards. So shameful a sight ought to keep one from drink.

* S.S. 27th June, Romans 13: 8-14. Commit to memory vs. 8, 10. Golden Text—Put ye on the Lord Jesus Christ.—Romans 13: 14.

Put ye on the Lord Jesus Christ, v. 14. This is the only sure secret of victory over the appetite for drink and over all other evil desires—to have our natures transformed by the power of Jesus. Robert Louis Stevenson, in his volume, *In The South Seas*, refers to the capture of an American whaler, Mr. Whalon, by the cannibals of Iliza-Oa, one of the Marquesan Islands, and his rescue by Kekela, a native Christian, to whom President Lincoln sent a reward for his gallant deed. In his letter of thanks Kekela said, "As to this friendly deed of mine in saving Mr. Whalon, its seed came from your great land, and was brought by certain of your countrymen, who had received the love of God. It was planted in Hawaii, and I brought it to plant in this land and in these dark regions, that they might receive the best of all that is god and true, which is love."

PRAYER.

Almighty God, our prayer is that we may live worthily before Thee, serving Thee day and night according to Thy will, and showing forth out of a pure and noble life Thy truth and Thy grace as revealed in Jesus Christ. It is in His name—so sweet, so dear, the one great good name we now come before Thee. Our prayer is to be lifted into Thy likeness, to be set amongst Thine angels for purity and strength, yet never to forget that we are men of the earth, the children of time, redeemed with the great price of the blood of Christ. We desire to set ourselves to Thy service with our whole heart, and with both our hands; nothing would we do reluctantly or of compulsion, but everything with the ease of love, with the gladness of a true heart's loyalty—then shall we never be weary, in our soul there shall be no faintness. Amen.

BELIEVING IN THE BEST.

A man's best side is his true side. When we see a man whose life is a mass of faults and sins doing a good thing, it is pretty small business for us to discount that good thing because we know of the many defects that he has. Indeed, the more we know of his defects, the more eager ought we to be to recognize his merit whenever it appears, and slight though it is. For it is only by the encouragement of recognition and approval that the little good in any one grows and amounts to anything. We could not stand it if our every effort toward decency and virtue were critically weighed and tested in the light of our shortcomings. Christ does not treat us sinners in that way. He forgives, ignores, forgets, blots out, the multitudinous sins, and he rejoices in any slightest show of righteousness. For he knows that our sins misrepresent us—as God's children; and that our feeble efforts to do well are the evidence of our real selves as God made us. To believe in others when they do well, and to keep right on believing in them when they do ill, is to show that we understand them as they really are.—Sunday School Times.

SUNSHINE AND SHADOWS.

It is said that blessings always come in disguise. Every rose has its thorn; every sweet its bitter. The blacker the storm cloud, the more intensely bright the chain of fire stretched across its bosom. The darker the night, the brighter the day. After all, the shadows may be the price we pay for our sunshine. I have sometimes wondered if sorrow is not only just the interest on all the joy God has given us.—J. Marvin Nicholls.

Hurry not only spoils work, but spoils life also.

LIGHT FROM THE EAST.

By Rev. John Ross, D.D.

Rioting—The apostle refers to the bacchanalian orgies once prevalent in Rome which were suppressed by the republic, but had appeared again, under the name of Liberalia, among the moral enormities of the empire. The initiated met together at night, feasted and drank to excess, and when heated with wine, indulged in the coarsest excesses. All modesty was thrown aside, and men and women vied with one another in trampling under foot every moral, legal and social restraint. Forgeries and false wills were devised, lying accusations were framed against the innocent, poisonings and murders were common. If any member protested against the excesses, his voice was drowned by drums, cymbals, or the shouting chorus of the revelers. Sometimes he was killed, and his body spirited away.

Wantonness—The moral life of men never reached a lower ebb than in Rome under the empire. Wealth poured into the capital from every province. Officials returned with huge fortunes, plundered from the subject races, to abandon themselves to the most shameless dissipation. There was no high moral ideal nor any religious restraint, and the infamous example of the court of a Tiberius and a Nero made Rome a cesspool, into which the dregs of debauchery flowed from every slum in the universe.

THE EVENING HOUR.

The happiest time of the day is the evening hour, when the labor is ended, the supper over, and, in the gathering twilight, the family sit on the piazza in pleasant reveille or conversation. The gentleness of the closing day as the night approaches and the stars come out is one that induces sweet thoughts of other days and nights that are gone with their blue skies and bright stars, their memories and histories. It is a time to look back and trace the diverse paths where a protecting Providence has gone before. It is a time to lift the shadows and let the sunshine of happy days shine in; a time to contemplate the loving mercy that bloomed as lilies by every roadside, even when the rains fell and the thunders were in the skies. It is a time to look forward to fields as yet untrod, to places unvisited, to pleasures unexplored, and through and beyond them all, to another twilight when we shall sit and wait, not for the coming stars, but for the new day, and think of the joy it shall bring us, and the delights we shall share there, the friends we shall meet there, and the songs we shall sing there! Yes, the twilight is a good hour, when God comes in the still, small voice, softens our asperities, mellow our moods, and gives the soul a chance to seek its best companions.—United Presbyterian.

I wish that I may learn nothing here that I can not continue in the other world; that I may do nothing here but deeds that will bear fruit in heaven.—Richter.

Christianity has ablest advocates than its professed defenders, in those quiet and humble men and women who in the light of it and the strength of it live holy, beautiful and self-denying lives.

Friendship cannot be permanent unless it becomes spiritual. There must be a fellowship in the deepest things of the soul, community in the highest thoughts, sympathy with the best endeavors.—Hugh Black.

THE DIVINE SOURCE OF THE BIBLE.

The Church of Jesus Christ stands or falls with the divine authority of the Holy Scriptures. If the Bible is but a collection of fables the Church rests upon the sand. If it is the revealed Word of God it is founded upon the rock. "No prophesy ever came by the will of man; but men spake from God, being moved by the Holy Spirit." Peter lived close enough to his Lord and Master to know that the revelation of God to men was no legend. He had the advantage of many wisacres of today; he knew what he was talking about; and his testimony is: "For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of his majesty." He tells of the honor and glory which Christ received from God the Father, "when there was borne such a voice to him by the Majestic Glory. This is my beloved Son, in whom I am well pleased." Then, as if to make the declaration more emphatic, he says: "And this voice we ourselves heard borne out of heaven when we were with him in the holy mount." (2 Pet. 1:18). To Peter and these "holy men of old" there was no question whatever about the authority or source of the Bible. It did not come "by the will of man." Men are not seeking revelations from heaven. The majority of men do not want them, for the reason that heaven's will and man's will are out of harmony. Man wants the pleasures and excitements of sin. Heaven demands purity of life, and the teaching of the Bible is one of the best evidences that it is of God and not of man.

David knew that the Word of God was true; he felt it in those communings of his when his soul flowed out in the sweet and tender paths of the Psalms. Among the last utterances of this man who lived near to the heart of God was this emphatic declaration: "The Spirit of Jehovah spake by me, and his word was upon my tongue." (2 Sam. 23:2). In the prophecy of Zacharias (Luke 2:67-79), we are told that the Lord, the God of Israel, "spake by the mouth of his holy prophets that have been born of old." Peter tells us that "the Holy Spirit spake before by the mouth of David, etc. (Acts 1:16). Again in referring to the sufferings of Christ he says: "The things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled" (Acts 3:18). The source of the prophets' authority was not tradition or legend or folk lore, but God. "Holy men of old spake as they were moved by the Holy Ghost." Paul in his second letter to Timothy says: "All Scripture is given by inspiration of God."

These declarations are certainly explicit. They teach us that God was the source of the Bible. Our Book is not man-made; it is heaven-inspired. It is the revelation of the Great Jehovah, before whom all must finally appear. The Bible is God's letter to humanity. It expresses his desire concerning the beings he has made in his own image, whom he has redeemed through the sacrifice of his own Son. He has here written the things he wants us to know between birth and death; the things that will help us to live as the heirs of God, should live. Since we are to dwell with him forever, he would have us fitted for such a glorious abode; and we could not be prepared to dwell with God, unless we knew what God expects of us. Nor could we dwell aright with each other unless we were acquainted with the great purposes of life. This we could only know by just such a revelation of God of our own needs and destiny, as has here been given.

The revelation of the will of God to man was just as necessary as the giving of his Son. It was not enough that Christ should die. Men must know that he died, and why he died. This knowledge must be recorded by infallible men and transmitted to all gen-

erations. Not only the events concerning his death but the history of God's dealing with his people both before and after that supreme event. The source of this revelation must be an authoritative one, otherwise the revelation itself will be faulty, and if faulty cannot be relied upon. He who cuts himself loose from a divinely-inspired Bible, cuts the cords which bind him to fellowship with God. Without an authoritative guide, every man would become a law unto himself. There would be no ultimate appeal. An inspired Bible is therefore an absolute necessity, otherwise the human race is at sea without a chart or compass, and no man can tell toward what port he is steering or on what shore he will land.—United Presbyterian.

A LESSON FROM THE CAMEL.

The camel, at the close of day,
Kneels down upon the sandy plain,
To have his burden lifted off
And rest to gain.

My soul, thou, too, shouldst to thy knees
When daylight draweth to a close,
And let thy master lift the load
And grant repose.

Else how couldst thou to-morrow meet,
With all to-morrow's work to do,
If thou thy burden all the night
Didst carry through?

The camel kneels at break of day
To have his guide replace his load;
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

A FREE GOSPEL.

A sweet-spirited woman said to me. "My dear old father always preached a free gospel. He preached for thirty years to the churches in his county and I doubt that he was ever paid as much as twenty-five dollars a year. He never asked the people to pay him anything. He owned a farm and made his living by hard work on that."

And when he died the churches he had served so long almost died. The well-to-do farmers were abundantly able to pay a preacher well for his whole time. But they had never been trained to do it. They soon starved out the preachers who came to them. These preachers didn't own farms. And the churches almost starved before they learned to pay for ministerial service.

I knew a preacher with a good income who preached regularly to a congregation and collected his salary as though he were dependent on it for a living. But he gave every cent of it to his board of missions.

That was right. It was not a missionary church and ought not be treated as such. To give them preaching would ruin them. And a "free gospel" will spoil any people who are able to pay.

Insist on your people paying you what they agree to pay, a reasonable compensation for your work. Give them information about the eight boards of the General Assembly, and insist on their contributing to them all. It will help them.

Don't let your people cultivate a sense of poverty. It will hurt them, hurt you, hurt the pastor who follows you, hurt the cause of Christ. You do wrong in giving them what they need to pay for.—Snap shots by a Passing Preacher in Cumberland Presbyterian.

The good of yesterday should grow into better to-day, the best always belongs to to-morrow.

The danger before the church these days is that it will have more machinery than engineers. Organizations seem, in many cases, only a poor kind of a screen to conceal indolence.

MISSIONARY POCKET BOOKS.*

By Rev. Robert E. Spear.

The consistent teaching of the New Testament is that we do not belong to ourselves. Nothing could be plainer than the language which it uses. "Ye are not your own; for ye were bought with a price; glorify God therefore in your body." It is true that we are told also, "All things are yours," but that is merely to lead us to a still greater truth, namely, that we and all the things which are ours are not our own at all. "And ye are Christ's." We acknowledge this when we sing, "I am Thine, O Christ" and "Yes, Thou hast bought me, I am not my own, Tenderly, sweetly, Thy love has taught

I am Thine, Thine alone."

This is not meant to be poetry merely. It is the solemn and fundamental fact of life. We and all that we have are Christ's.

This includes our pocketbooks. It includes our money because it is one of the "all things" which are ours, and therefore Christ's. His ownership is not partial. There are not certain possessions of ours which are exempt from it. Our money is his because it is one of our possessions, and they are all his. He recognizes no heathen distinction between sacred and secular which acknowledges his ownership of the sacred and claims an ownership of the secular. Even if we were such a distinction made, money would be one of the sacred things. There is nothing more sacred than life, and what is money but life? Some one's life is in all the money we have. Men dug the ore, men turned it into metal, men coined it. And money is a small part of our wealth. But all our wealth represents life blood spent to create it. All life, and all that life gets or makes or becomes is God's.

And how much of our money is God's? He has as much right to all parts of it as to any part of it. How much of ourselves is God's? Down to our waists, or one side of us? What foolishness! We are all God's. All of each of us is God's. Well, just so there is no division of our possessions which allows God so much and keeps the rest. God would get more than he does from some people if there were such a division, for they are now claiming all as their own. But no one has a right to use anything except as a steward and trustee of God, to whom we and all that we own belong. All our deeds and words and spendings are to be as in his sight and service.

But experience and reason alike teach us that something more is needed than the acknowledgment of the general principle that we belong to God. The Jew belonged to God, and he gave much to God's service, but beside all this he was enjoined to bring his tithes. We need some such simple device to make the general principle operative, to keep us in memory of it, and to make sure that we will not be so generally pious that we are not particularly pious at all. The religion is suspicious which avoids the Sabbath and the tithes on the ground that God owns all our time and money. He does, and he will own them more, and not less, if we set aside a seventh of one and a tenth of the other in an exceptional sense.

If we do, the missionary pocketbooks will be full. Missions at home and abroad do not require such vast sums. A very moderate regular contribution from each Christian would give them all they need. A tithe of the tithes would provide all that they require.

DAILY BIBLE READINGS.

Mon.—The one giver (Psa. 104: 14-30. Rom. 8:32).

Tues.—Generous gifts (Exod. 36: 1-7).

Wed.—A prophet's appeal (Hag. 1: 3-13).

Thurs.—An emptied pocketbook (Phil. 2: 6-8).

Fri.—A closed book (Mal. 1: 6-14).

Sat.—A man's best gift (Rom. 12: 1, 2).

* Y. P. Topic, Sunday, June 27, 1920—Missionary Pocketbooks (2 Cor. 8: 4-5).

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Manager and Editor

OTTAWA, WEDNESDAY, JUNE 23, 1909.

A prohibition wave which has swept over a number of states has had an unlooked for effect on one class of trade—that of glassware. The market for tumblers has so fallen off that a number of the factories have had to shut down "until a better state of affairs." One company which deals in tumblers has \$45,000 surplus stock on hand.

Although the season is late the crops in Canada's West promise to be again very abundant; and it is already assured that the hay crop in Eastern Ontario and Quebec will be the most abundant for many years. All this will we hope stimulate liberality, for the church's treasury, especially its Home Mission fund, is low and requires more liberal support than it has been receiving.

Lady Aberdeen has helped the Irish people in many ways, and is now endeavoring to arouse an interest in suppressing tuberculosis, which is very prevalent in Ireland. She states that the deaths from consumption average 12,000 annually. During her present visit to Canada Lady Aberdeen is losing no opportunity of working up interest in the matter.

We desire to draw the attention of our Scottish readers to the fact that the "People's Journal" (of Dundee, Scotland) is published in eleven different editions, covering the length and breadth of Scotland. The news of all the hamlets, parishes, and cities is given very fully, and to the Scot in Canada a copy of the edition for the district in which he is specially interested will form what may be termed "A Letter from Home." A postcard to the publishers will bring a letter containing all information as to subscription rates, etc. We heartily commend to our readers this Old Country journal.

A BISHOP'S OPINION.

Bishop Williams, of the diocese of Huron, in the address to his synod, upheld the three-fifths clause in the local option act in Ontario. As a general rule bare majorities should rule, but there are many who will agree with the Bishop of Huron, though perhaps they do not think it wise to say so. He also thinks hotelkeepers who are forced out of the liquor business should be compensated, but we are unable to see it in that light. We can, however, heartily endorse what the bishop says about betting and gambling—that they are morally wrong and degrading to character, that betting men and women are parasites, who thrive upon other people's labor, and that there is injustice and robbery in the practice.

A great deal of attention has been directed of late to the betting and gambling habit, doubtless on account of their growing prevalence. We hope that those who indulge in them will ponder on their ways and give them up.

AERIAL NAVIGATION.

A danger to aerial navigation has arisen which would not strike the average individual. Mischievous persons have taken to shooting at them. Aeronauts will therefore have to fly high or run the risk of being brought down by a gun shot. It will be difficult to convict anyone indulging in this kind of sport.

Speaking of this subject, it is announced that a committee of experts has been appointed to advise the British Government on aerial navigation. The Imperial Government is the first to make a move in this direction. Canada, too, is moving. Mr. Baldwin, one of the gentlemen associated with Prof. Graham Bell in his experiments at Baddeck, is to attend the Petawawa camp and give experiments, but whether commissioned by the Government, has not transpired.

It looks as if before long the announcement may be made that the annual congregational excursion, or the Sunday school picnic, will take place to such and such a place by airship.

It is to be hoped would-be marksmen will refrain from shooting at excursionists!

GREATLY EXAGGERATED.

The Toronto Telegram says:—Church union stirred up a tumult in the solemn councils of the General Assembly of Canadian Presbyterianism. And if church union starts a row among the ministers and elders in their supreme church court, what will the highly explosive issue do when it reaches the congregation?

Our contemporary is silly in advance of the "silly season." There was no "tumult" in the Assembly over the Union discussion, and there will be no explosion when the question reaches the congregations. It is surely a gross exaggeration to style a lively debate a "tumult," but the Telegram is addicted to unnecessarily strong language, especially when it desires to convey a wrong impression.

The Czar of Russia purposes paying a visit to King Edward, and this has stirred up the opposition of one of the British M.P.'s who happens to be a socialist. In the course of his remarks on the floor of Parliament he denounced the Czar as "an inhuman brute." No doubt he is autocratic, but it is largely the result of the actions of the nihilists, who are closely allied to, if not identical with, the socialists. However, it was hardly the time or place to indulge in such language, and the member's remarks called forth strong protest in many quarters.

A NECESSITY.

The Presbyterian Synod of England feels the want of a denominational paper and at its last meeting resolved to give a subsidy of £400 a year for three years towards the maintenance of such a paper, to be published weekly.

Our English Presbyterian brethren had for a number of years an excellent paper called "The Presbyterian;" but as it failed to be altogether self-sustaining they sold the subscription list to the Scottish Review, published in Edinburgh. They now find out their mistake and have to start anew. A denominational paper in Britain has difficulties to encounter unknown to church papers in Canada and the United States.

There the daily journals, especially in Scotland, give very full reports of Presbytery, Synod and Assembly proceedings, as well as general church news; while such publications as the Scottish Review, Belfast Witness, The Christian World, and notably the British Weekly, furnish their readers with pages of carefully edited church news of all denominations. This being the case the denominational journal, in order to be a success, requires careful management and persistent pushing. These conditions are not always easily attained when the paper is owned by a church and published under the supervision of a committee.

A denominational paper is one of the strongest links which can hold a church together, and it should receive the support of every family.

A CONCISE FORM OF CREED.

It is sometimes said it would be difficult to find a number of persons who could agree on a creed, though the joint committee on church union seems to have succeeded wonderfully well in harmonizing the beliefs of the Presbyterian, Methodist and Congregational churches. A creed should be short. Here is one suggested by Dr. James Denny, of Glasgow, to which all Protestant churches could surely agree: "I believe in God through Jesus Christ, His only Son, our Lord and Saviour."

Why could not all the Protestant churches, including the Anglican and Baptist, come together on that, leaving each to hold and carry out their own views on polity, etc.? In such a case union need not be long delayed.

In the "Notes of the Field" given in the weekly bulletin of the American Presbyterian Church, Montreal, we find the following item:—Through the untiring efforts of Dr. J. C. Thomson special legislation has been secured from the Dominion Government granting free admission into Canada to Chinese students who come to this land to pursue advanced studies, and granting also more favorable terms to all students. The graduation with high honors of Mr. Peter Hing, B.C.L., from the McGill Law school, furnished the happy occasion for this legislation which has been granted. Some day it will be told as a proof of the darkness of the 20th century that such legislation was required. But the world moves.

Since the union of the Presbyterian Churches which took place in Montreal, 25 Moderators have occupied the chair. Fourteen are still living, and nine were present at this year's Assembly. They are:—Rev. Dr. Wardrope, Rev. Dr. Sedgewick, Rev. Principal Gordon, Prof. Bryce, Rev. D. H. Fletcher, Rev. Dr. Armstrong, Rev. Dr. Campbell, Rev. Dr. Du Val and Rev. Dr. Lyle.

THE MOTIVE POWER OF LIFE.

James emphasized the plain, practical fact that the faith which does not work itself out in the life and conduct of a man is dead. Paul, who apparently exalting faith and deprecating works, is thinking of the works that are done because a formal law commands them. He conceives faith as an intense and burning enthusiasm inspired through overpowering belief in and realization of the nature of Jesus, —an enthusiasm which drives on the man in whose soul it reigns to live the life of Jesus. This overmastering faith makes the man's life, and shows itself in every act that he does.

From a different point of view this faith which possesses the man and lives in him may be described as love. Faith in Jesus is an intense and supreme love for God for all that God has made, and for all that is like God. The one supreme duty, the one thing that we owe to all other men,—that is, what we owe our neighbor,—is love. It is easy to pay to our neighbor all the ordinary debts of life, all the debts that law recognizes and enforces; but there is one thing which is always due from us to all men, one thing which we can never pay completely, one debt that always remains still to be satisfied, and that is the love which we are bound to show toward them.

This duty sums up and comprises in itself the entire law of conduct toward other men. He that has in his soul the true faith, or, in other words, the real love, hath fulfilled the whole law, and much more than the whole law. The law, being a positive and external command, or series of commands, cannot do more than state a number of details; "thou shalt not steal," "thou shalt not commit murder," and so on. But no such enumeration of details can ever be complete; it must always fall short of the vast fulness and complicated relations of life. One may, in a sense, fulfill all those positive enactments, one by one, and yet fall hopelessly short of real goodness. Moreover, in the multitude of details the man who is striving merely to obey the law that orders each action becomes befogged, and wanders from the true path. The details often seem to conflict with one another; questions of casuistry arise; and the law is not a clear enough guide. No one can be justified merely by doing the works of the law. The one true guide is the spirit of love and faith burning in his heart, impelling him to act, and showing him what to do in each case and how to do it.

There is another strong motive which should impel mankind to an active and strenuous life. The day of judgment and the coming of the Lord at hand. Every man should live in expectation. That day is nearer than it was. Each day spent is a day nearer the end. Life is not a time for sluggishness and sleep. In the darkness of night sleep is permissible; but the night is now near an end, and the light of day is about to begin.

Paul's words, when he refers to this subject, are always mystic and obscure—not that there is really any obscurity in them, but that he has to express in human thought, which is conditioned by time, the idea of eternity, which stands above and outside of and apart from time. That which is real and eternal must necessarily stand very close to us. Human nature is temporary and evanescent and unreal; it is here for a moment, or an hour, and then it passes away; and yet it has a hold upon and a share in

what is fixed and eternal. But the eternal does not come after the temporary; it does not begin where that which is evanescent ends; it is the real truth underlying the changeable and unreal. Because it is real and eternal it is close at hand; it is here and now. But because man's nature is imperfect, and even the good man who is justified is still only straining after the truth and struggling to reach what is beyond him, therefore the eternal and the real is apart from him, distant, and hidden in the future.

Hence arises the apparent contradiction between Paul's language at different times with regard to the coming of the Lord. Sometimes he emphasizes its nearness, when he desires to impress on people that it is certain and inevitable and that every man must face it himself, and ought to live for it. At other times he has to remind them that many things must happen before the Lord comes, that the history of the world must continue and reach another stage in the development of the will and purpose of God as a preliminary. In the present chapter his object is to make that great issue an incentive to immediate activity. That is what we have to live for, and we must live for it here and now, not at some future time.

He employs here another kind of metaphor. In the dark night, when one is free to live idly and to sleep, one wears the loose and easy garments that are suited for sleeping. But in the day one must put on other garments suited for active life in the open. With this is worked in another metaphor. The life of the Christian is a continuous warfare against evil and wrong. The true Christian is a soldier, and he must wear the garb of a soldier. We must recognize, therefore, that day is now beginning, and we must put on the armor that becomes us to wear in the light of day.

Then in simpler words, and in another metaphor, Paul describes life as a walk. As we are walking in the full light of day, there must be no pretence and no sham: "let us walk honestly as in the day." Even the pagans of the world reserve their worse faults of personal conduct for the evening and the night. The revel at nightfall is accompanied by drinking, and leads on to vicious indulgence. Nothing of this can fill any part of the Christian's life. In the day the life of the pagan is guided by jealousy against his neighbor and competition with his rival. This also is unfit for the Christian, and must be abandoned by him. His life is a warfare but the war is not against his neighbor, as is the case with the pagan; the strife in which he is engaged is against the powers of evil and of darkness. He is to put on Christ as the armor of his battle, and to identify himself with his Leader. The war which he fights is the war of Christ against the world, and he is to give his whole mind to this, and to take no thought for his own bodily comfort and pleasures—Sir William M. Ramsay, D.C.L., LL.D., Litt. D., in Sunday School Times.

Ottawa is not the only Canadian city giving substantial aid to the Y.M.C.A. in its work. Within a few days the Montreal Association raised nearly \$180,000 for a building fund. The sum aimed at is \$300,000, and it looks as if there would be no difficulty in raising that amount. One firm, who also do business in Ottawa, gave \$25,000; and one of the donors of \$1,000 remarked that when he arrived in the city 17 years ago, penniless and discouraged, he called at the Y.M.C.A. and received such kindness and help that he was encouraged to make a new start, which ultimately brought him success. The Y.M.C.A. has helped many a man to a better life, and should receive every encouragement at the hands of all classes of our people.

THE LATE MRS. A. T. CROMBIE.

When Mrs. A. T. Crombie, Toronto, entered into her eternal rest on the quiet afternoon of Sabbath, June 6th, the church and community lost a true "mother in Israel."

Mrs. Crombie was born in Allon, Scotland, where she spent her early years. The family afterwards moved to Edinburgh, in which place she received a fine education in the famous ladies' school known as "The Edinburgh Institution." She came to Canada in 1863, and resided with her sister, Mrs. Even McEwen, in Kingston. Here she was married in 1864 to Mr. A. T. Crombie, and together they made their home in Toronto, where she resided till the time of her death. From the first Mr. and Mrs. Crombie became actively engaged in Christian work, and entered the membership of Knox Church under the ministry of Dr. Topp. Mrs. Crombie became a Sabbath school teacher, and continued almost without interruption in that work for nearly forty years. In 1880, soon after the organization of Central Church, they united with it, he becoming an elder and she a Sabbath school teacher, and she continued in this work till three or four years ago. Mrs. Crombie was a woman of great strength of character, her moral and spiritual ideals were high, and her convictions very deeply rooted. She was not easily swayed by mere passing influences. Whether you always agreed with her or not you could not fail to respect her absolute sincerity and the loftiness of her motives. She loved the Word of God both in the private reading and public exposition of it. One recalls the delight with which she read the sermons, recently published, of Dr. Jowett, of Birmingham, when unable to attend the services of the church. Besides her teaching, she was devoted to other forms of Christian service, and gave much time and thought to the great work of the Women's Foreign Missionary Society. In her own home she was the very incarnation of hospitality. Many in distant parts of our wide Dominion and far off in heathen lands will ever bless God that they had the privilege of enjoying the gracious and unostentatious kindness that was the very atmosphere of that home. Though deeply spiritual, Mrs. Crombie was also very human in her interests. She loved the land of her birth, its noble traditions and sweet songs, and possessed in a marked degree that refined sense of humor that was like sunshine in her life.

It is not often that a clergyman is married in the church where he preached four years, and married at that by his father, assisted by the brother-in-law of the bride. Yet this is what happened to Rev. Donald Stewart, B.A., pastor of the Alexandria Church, formerly of Morewood. The wedding took place last Wednesday in the Presbyterian Church at St. Martin's, N.E., where the bridegroom served two years as a student supply and afterwards as a missionary. The bride was Miss Charlotte Louise Carson, daughter of Mrs. E. Carson, of St. Martin's. Rev. Donald Stewart, Sr., Finch, Ont., officiated, assisted by Rev. J. H. A. Anderson, of St. John's Church, St. John, N.B. After a luncheon at the bride's home, Mr. and Mrs. Stewart started on a tour of New Brunswick's many interesting spots. Rev. Mr. Stewart only went to Alexandria last December, but he is so well thought of there that the session gave him a handsome present in cash ere he left for St. Martin's on this very important mission.

The Rosedale Church, Toronto (Rev. D. Strachan, pastor) has already pledged to the amount of \$40,000 towards the erection of their new church, which, if the plans as in the hands of the committee are carried out, will be one of the finest church edifices in the city.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

A BLUNDER AND WHAT CAME OF IT.

By Harriet Lummis Smith.

The postman who had passed Miss Betty's gate retraced his steps, and as he came up the walk the front door opened, to all appearances automatically. As a matter of fact, Miss Betty had been watching at the window. She had passed beyond the stage of welcoming her birthday joyfully, but it would have hurt her if Adelaide had forgotten it.

But Adelaide had not forgotten. The dainty white package was proof enough of that, though the superscription was in an unfamiliar hand. Probably Adelaide had been called on one of the pretty young girls who were always visiting her to act as her secretary. Betty untied the cord—not for worlds would she have cut it—with a fluttering of the pulses that was curiously suggestive of youth.

In a general way, Betty felt quite sure what the parcel would contain. Adelaide selected her gifts with careful consideration of their appropriateness. As a rule they were books, such books as are recommended for Sabbath reading. Betty thought the parcel too light for a book. Then it was sure to be something practical, like handkerchiefs.

She stopped for a moment to gaze fondly at the card on which Adelaide had written, "For Dear Betty." Then she removed the tissue paper wrappings and blinked as if the room had been suddenly flooded with strong sunlight. Shining gossamer folds, of a delicate rose-color, slipped through her fingers. She gave a little incredulous gasp.

"Oh, how lovely! But she oughtn't to have given it to me. I—I'm too old for such things. She must have forgotten."

On second thought she knew this to be absurd. Adelaide's birthday was within three months of her own. She could not have forgotten that Miss Betty was no longer young. Moreover, Adelaide prided herself on her discriminating taste. Could it be possible—Miss Betty blushed at the thought, but found it difficult to dislodge it—could it be possible that she was not as old as she thought herself?

She went slowly to her bedroom, and in front of her mirror deliberately tried the effect of the rose-colored scarf. Again the color rose in her cheeks. Really, if she were not in the forties, she would have been inclined to call it becoming. She turned her head this way and that, like an inquisitive bird, and her heart warmed with the glad truth. It was becoming. Never under any circumstances would she have bought such an article for herself, but Adelaide knew. And since Adelaide had selected it, there could be no objection to her wearing it.

With the silken scarf still over her shoulders, Miss Betty turned to the work on which she had been engaged when the approach of the postman had lured her to the window. She was ripping up the gray silk, which was one of the annual benefactions of a wealthy second cousin, preparatory to having it dyed black. But now a daring thought crossed Miss Betty's mind, and quickened her pulse. Why black? If she could wear the rose-colored scarf, certainly there was nothing unsuitable in the gray silk.

"And they would look so pretty together," thought Miss Betty. She let the shimmering, rose-colored folds drop carelessly across the gray silk, and she knew that the question was settled. She folded her birthday gift and went on with her ripping. But now she hummed a tune as she worked, and she came to the conclusion that she would use the money that the dyeing

would have cost in getting some lace for the front.

The breadths were all ripped by the time Mrs. Carey came.

"I can't stop but a minute," she said, as she deposited her portly frame in Miss Betty's most substantial chair. "I'm on my way to hear that lecture on the New Japan. You ought to go, Betty. They say he's a wonderfully interesting speaker."

"I don't know anything about the old Japan," said Betty, quickly. "You know all the years that I took care of mother, and did the housework and all our sewing, I didn't have time to read. And now I'm way behind everybody."

"Why don't you make a start?" Mrs. Carey demanded. "You have time enough now, I'm sure." She regarded Miss Betty curiously. In her delicate face there was an unwon'ted tinge of color, as if the rose-colored scarf had left a reflection of its own hues.

"I don't you think I'm too old?" asked Miss Betty. The question was almost a cry. The day before she would have scoffed at the suggestion. Learning was an excellent thing for young people, she would have said. If she could live her life over again, she would try to start differently. But it was only since the postman's visit that she had begun to think that perhaps it was not too late for her yet.

"Too old!" repeated Mrs. Carey, indignantly. "If you were a man you wouldn't think you were too old to do anything you had a mind to. Get your hat, Betty." And Miss Betty ran up the stairs with a sense of exultation which was not due altogether to her anticipatory of her lecture on the New Japan.

When Miss Betty took out a card at the public library, the wrinkled librarian, who knew the whole town by name, regarded her with interest. "This is your first card, isn't it, Miss Betty? Singular you haven't patronized us before."

Miss Betty blushed vividly and became timid. "For a long time," she replied, "I didn't have the time to read, and when I had the time I didn't have the sense. Now I've got both, and I'm going to start." The librarian's eyes followed her as she moved away, and he was not too absorbed in his work to fail to notice the effect of the knot of bright color showing at her throat. "She's grown better looking in the last ten years," the old man reflected. "And upon my word, I believe she's getting to look younger."

About the time Miss Betty was undergoing her first qualms over the possession of the rose-colored scarf, Caroline Westcott received a dainty package directed in an unfamiliar hand. It was one of a number, for Caroline was a popular girl, and her birthday was remembered by many friends. The table before her was strewn with a number of pretty trifles, when she, with leisurely fingers, unwrapped a package that was evidently a book, and disclosed the card, across the face of which was written, "For dear Caroline."

"But the book was a surprise. It was not a novel, nor a volume of poems exquisitely bound. She turned the pages thoughtfully. Why had her friend made this selection for her? "I guess she must think I need a little lecturing," thought the girl. Though several packages lay unopened on the table, and the box of flowers beside her had not been examined, she turned to the first page and began to read.

It would all have been an old story to Miss Betty. The beauty of service, the satisfaction of self-denial, she had demonstrated in her own life years before. But to the girl of twenty the message came with the freshness of a new revelation. The chances are that if the book had come into her possession in any other way she would have left it unread. But Adelaide Bailey's

methods were too well known to her friends to admit of any doubt that the volume had been selected with especial reference to the recipient. "She must have thought I needed it," Caroline had thought I needed it." And told herself more than once. And unconsciously she thrilled with a certain pride in the thought hitherto un-sounded depths in her nature would respond to so noble an appeal.

"There's been an extraordinary blunder," Adelaide Bailey said to her husband at breakfast two weeks later. "I got Amy to direct some packages for me, one day when I was in a hurry, and she sent the present I designed for Betty Proctor to that little frivolous Caroline Westcott, while Betty received Caroline's scarf. And the strangest part is," she continued, spreading the two notes of acknowledgment before her, and studying them judiciously, "that each one seems delighted with my choice. Betty, who is the primest little quaker you ever saw in your life, is telling how well the pink looks with her new gray silk, and how she was complimented when she wore it to the minister's pound party. And, stranger still, here is Caroline, who never had a thought for anything but dress and vanity in all her days, talking about trying to do something for other people. It's really mysterious."

Her husband looked thoughtful. "We're very likely to think, aren't we, that people never what they are accustomed to have, when the chances are that they don't. Your friend, Betty, who has been sacrificing all her life, didn't need the appeal to self-denial, while Caroline did. And possibly the pink scarf, which would have only fostered Caroline's weakness, acted as a sort of tonic on poor, suppressed, stifled Betty. On the whole, Amy's blunder doesn't seem anything to regret."

AN ENGINE-DRIVER'S STORY.

"Yes, indeed, we have some queer little incidents happen to us," said the engine-driver, as he plied his oil can about and under his machine. "A queer thing happened to me about a year ago. You'd think it queer for a rough man like me to cry for ten minutes, and nobody hurt, either, wouldn't you? Well, I did, and I can almost cry every time I think of it. I was running along one afternoon pretty lively, when I approached a little village where the tracks cut through the streets. I slackened up a little, but was still making good speed, when suddenly, about twenty rods ahead of me, a little girl, not more than three years old, toddled onto the track. You can't even imagine my feelings."

"There was no way to save her. It was impossible to stop, or even slacken much, at that distance, as the train was heavy and the grade descending. In ten seconds it would have been all over; and after reversing and applying the brakes, I shut my eyes. I didn't want to see any more. As we slowed down, my fireman stuck his head out of the cab window to see what I'd stopped for, when he laughed, and shouted to me, 'Jim, look here!' I looked, and there was a big, black Newfoundland dog holding the little girl in his mouth, leisurely walking toward the house where she evidently belonged. She was kicking and crying, so that I knew she wasn't hurt, and the dog had saved her."

"My fireman thought it funny and kept on laughing, but I cried like a woman! I just couldn't help it. I had a little girl of my own at home."—Selected.

"The mind creates its idols out of anything it pleases, just as the African savage can take a rag and a stick and make a fetish out of it to worship."

STORIES OF THE ELEPHANT HUNT.

Elephant shooting is the most dangerous and thrilling sport that I know of, says W. Robert Foran. Elephants commonly travel in herds of several hundred, and when maddened are the most ferocious of beasts.

Two government officials while on tour in the Kericho district, eighteen months ago, had their caravan charged by a herd of three hundred elephants. In self-defence they had to order their native escort to open fire. The elephants charged repeatedly, but eventually were driven off with a heavy fusillade, with a loss of four killed and many wounded.

A lucky escape was that of a major in the Third Hussars (British Army) who, for several days, had been following a small herd of elephants through the forests near Mount Kenia. Finding it impossible to get a clear view of the feeding herd, owing to the very long grass and jungle undergrowth, he climbed some thirty feet into a tree in order to get a good shot at his selected bull. He was armed with a six-hundred-cordiller, and when he fired the force of the explosion was so great that the major was knocked clean out of the tree, and remained stunned for several minutes at its foot. On regaining the use of his senses he found that the herd of elephants had thundered off through the forest, leaving him unhurt.

A friend of mine told me of another curious experience. He was carefully stalking a big bull elephant in a large herd, when they got his wind, and a big cow elephant charged him. He jumped behind a large tree as the elephant reached him and, being unable to stop herself in time, the elephant drove her tusks with such force into the trunk of the tree that they snapped off close to her head. The elephant was stunned for a moment, but luckily turned and galloped after the fast retreating herd, leaving him the possessor of some eighty pounds of ivory, valued at about two hundred and fifty dollars.

The elephant is a crafty animal. A Somali hunter once told me of an incident that happened while he was acting as guide to a German who was shooting elephants near Shirati, on the Anglo-German boundary. One day they chanced on a huge herd. The German gradually got near the herd, selected a big bull elephant and fired, wounding it. Maddened with pain and anger the elephant charged the caravan, choosing a native porter as the object of his wrath. He rapidly gained on the terrified native, who was flying for his life. Overtaking him, the elephant put his trunk into a small bag of native manufacture, fastened to his victim's back, in which were a few small articles, such as a knife and a small flat stone for sharpening knives, and, seizing the stone in his trunk, threw it with such force and accuracy of aim that the native fell dead at his feet, with his skull crushed.

BY THE WAY.

A minister of Crossmichael, in Fife Scotland, frequently talked from the pulpit to his hearers with amusing familiarity.

Expounding a passage from Exodus one day, he proceeded thus: "And the Lord said unto Moses—'snock that door! I'm thinking if ye had to sit beside the door yersel', ye wadna' be sae ready leaving it open. It was just beside that door that Yedam Tamson, the bellman, got his death o' cauld, and I'm sure, honest man, he didna let it stay muckle open. And the Lord said unto Moses—I see a man anent the laft wi' his hat on. I'm sure, man ye're clear o' the soogh o' that door there. Keep aff your bannet, Thamas, and if your bare pow could be cauld, ye maun just get a gray worsted wig, like mysel'. They're no sae dear—plenty o' them at Bob Gillespie's for tenpence apiece."

The reverend gentleman then proceeded with his discourse.

CHILDREN TWO THOUSAND YEARS AGO.

There has recently been put upon exhibition in the British Museum a new collection, or more strictly speaking, a rearrangement of certain old collections in such a way as to make an entirely new exhibit, representing the surroundings and houses of the Greeks and Romans two thousand years ago.

One sees here the dress, furniture, kitchen utensils, surgical instruments—all the paraphernalia of life of the old peoples.

But among all the cases none is of more fascinating interest, none brings the far-away centuries more vividly before us than the case containing the toys of the children. Here are a tiny chariot with two prancing horses an inch and a half high, a leaden horseman, a Pomeranian dog, a fox terrier with a collar—and also with a fine long tail—and a monkey eating a bun.

Here are tiny mechanical toys, a doll's chair and a sofa of some brown glazed ware with imitation rolled back and arms. There are also mugs painted with figures of children, and here, too, are the dolls. Most of them are carved, many with beautifully jointed legs and arms, and plainly very expensive, but the child of to-day would pass them by with no more than a curious glance. She would be right, for these dolls at least were never played with—they were discovered, nearly all of them, in funeral urns.

But among them there is one that no doll-loving little girl could fail to recognize—a little rag doll, faded and yellow and worn. That, there is no question, was loved and cherished by some child twenty centuries ago.

There are other things in the collection. Rattles of strange shapes, with glorious possibilities of noise, note soldiers, fish-hooks which the wise declare, save for a little rust might have been made last year. All the libraries of the world could not produce so clearly the eternal kinship of childhood as this one case of battered toys.—Exchange.

JUNE.

The sun is bright, the sky is clear,
The year is at its noon.
In fairest robes doth earth appear
To greet the glorious June.

The rose she throws her petals round
And sweetens all the air,
The birds they bid the woods resound
With carols glad and rare.

A carpet has been laid by May
For June's fair, jeweled feet,
'Tis wrought with flowers and leaf and spray
To make it all complete.

There's not a whisper of decay,
All nature seems to laugh,
And birds and bloom, and children gay
The cup of gladness quaff.

The circling months of all the year
Have beauties of their own;
We love them each, they all are dear,
But June, she wears the crown.
Phoebe Cary.

STORK'S HUGE CATHEDRAL NEST.

The following details concerning the structure and contents of a stork's nest investigated on the summit of the cathedral of Colmar, in Upper Alsace, may be of interest. The city architect has just delivered a public lecture there on "Storks and Their Ways."

He described a stork's nest which was about thirty years old. It measured 6ft. across, and was 5ft. in height. It weighed sixteen hundredweight, or over three-quarters of a ton, and it was such a solid mass that it had to be broken up by using a pick-axe.

The nest was made of twigs of wood and clay, and the materials filled twenty-four sacks. The walls of the nest were found to contain seventeen black stockings, five fur caps, the sleeve of a white silk blouse, three old shoes, a large piece of leather, and four buttons that had belonged to a railway porter's uniform.

ANXIOUS MOMENTS FOR YOUNG MOTHERS.

The hot weather months are an anxious time for all mothers, but particularly for young mothers. They are the most fatal time of the year for babies and young children, because of the great prevalence of stomach and bowel troubles. These come almost without warning and often before the mother realizes that there is danger the little one may be beyond aid. No other medicine can equal Baby's Own Tablets in promptly curing bowel and stomach troubles and an occasional dose given the well child will keep the stomach and bowels free from offending matter and ensure good health to the child. Therefore the Tablets should always be kept in the home as they may be the means of saving a little life. Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

A CONTINUOUS EDUCATION.

Thirty-six years ago Mark Twain, in reply to a friend who asked him whether he did not think of marrying, said: "I am taking thought of it. I am in love beyond all telling with the dearest and best girl in the world. I don't suppose she will marry me. I can't think it possible. She ought not to. But if she doesn't I shall always be sure that the best thing I ever did was to fall in love with her, and proud to have it known that I tried to win her."

He did win her, and his devotion throughout a beautiful married life, which ended in Mrs. Clemens' death was quite the best chapter in the life and letters of the great American humorist.

It is good to think of the point he made when he said the best thing he ever did was to fall in love with the dearest girl in the world. People are inclined to smile at the young man in love, but down in their hearts they are glad of it, and they think more of him. What is better, he thinks more of himself. He has higher ideas about his appearance, the employment of his time and talent, the use of his money, the value of his opportunities and the whole scope of his future life. He has also his hopeless moments, for the average girl is trained through ages of heredity in the habit of not surrendering herself until fairly courted and caught, but the young man who perseveres and who is faithful to his love seldom fails. In the meanwhile the process of education goes on, and after the marriage also the process of education goes on.

The massive gates of Circumstance
Are turned upon the smallest hinge
And thus some seeming pettiest chance
Oft gives our life its after tinge.

The trifles of our daily lives,
The common things scarce worth recall,
Whereof no visible trace survives,
These are the mainsprings after all.

We have known a great many natural prodigals whose subsequent conduct only tended to create a sympathy for the fatted calf.

The man who disbelieves miracles because he cannot understand them, forgets that the Hottentot disbelieves the multiplication table for the same reason.

The man who stays out of the church because of the hypocrites inside would keep others out were he in, and for the same reason.

Just as the eye seeks to refresh itself by resting on neutral tints after looking at brilliant colors, the mind turns from the glare of intellectual brilliancy to the solace of gentle dulness, the tranquilizing green of the sweet human qualities, which do not make us shade our eye like the spangles of conversational gymnastics and figurates.—Oliver Wendell Holmes.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. Dr. Cruikshank, of Montreal, was the preacher in St. Paul's last Sunday.

Says the Herald:—Rev. Mr. Cormack, of Ottawa, occupied the pulpit in Zion Church, Carleton Place, last Sunday, and preached two very acceptable sermons.

The Rev. H. P. S. Luttrell, B.A., of Zion Church, Hull, having been appointed to the foreign field, will probably leave for his destination in September. A report in the Witness intimates that he will not go alone.

Rev. Dr. Herridge took leave of his people last Sunday, after he leaves at once for his usual summer holidays. As usual the pulpit of St. Andrew's will be occupied by prominent preachers during the pastor's absence. Rev. Dr. Jordan, of Queen's University, will supply during August.

On Sunday morning Rev. Dr. Herridge preached an eloquent and timely sermon to the pupils of the Ottawa Ladies' College, from I. Sam 9:11: "And as they went up the hill, they found young maidens going forth to draw water, etc." Dr. Herridge in his exordium said he was glad to have an opportunity of addressing the young ladies of an institution so well equipped, and that cast a refined atmosphere around its pupils. Education he said is nothing unless it led to skill in the art of self-government, and such practical accomplishments as would imply ability to sweep a room or cook a meal or draw a bucket of water. He feared there was a disposition to enquire too eagerly how shall we be amused, how shall we keep up pleasurable excitements. Now the happy young life was the busy and useful life. Some think home is becoming less sacred. But it is not so. Social reform and social reformers prove this. The recent action of The International Council of Women in reference to public health, education, the drink traffic, and the removal of other stains of civilization that have existed for centuries, are signs in evidence. The world needs Marthas as well as Marys to make the home sweet and healthy; strong women and ready to act. Women's life is not monotonous, at least not more so than man's. Woman has the power to impress her own individuality on all that surrounds her, whereas man is driven either by the exigencies of the moment or the routine of business. Women are beginning to discern more clearly the scope of their power for good, and even where they cannot act directly, their influence is often a determining factor. Unquestionably the suffragists had public good in view, and move with moderation, while the Suffragettes go to extremes. Let the women hold on to their high ideals of purity and they will shame the men into greater integrity, and raise the moral standard of the world. Again referring to his text Dr. Herridge said, with regard to maidens, it was not so much the color of the eye as the soul that looked out from it. It was not beauty of form but beauty of character that counted. Every one could recall instances of a fair face ruined by passion, vanity and selfishness. Men and women, he believed, could best work in sympathetic co-operation. Let the young women make use of their opportunities, be diligent, be modest, be helpful to others, and above all let the Lord be Master of their souls. This is a mere sketch of a truly impressive discourse, heard by an intelligent and appreciative congregation, that filled St. Andrew's Church at the morning service.

EASTERN ONTARIO.

Rev. John Chisholm was the preacher at Dalhousie Mills and Cote St. George last Sunday.

Mrs. (Rev.) Gollan has been presented with a life membership certificate in the W.P.M.S., along with an affectionately worded address, by the women of the Kenyon congregation.

True Britons Lodge, A.F. and A.M., attended divine service in Knox Church, Perth, last Sunday morning, when Rev. D. N. Coburn, of Smith's Falls, preached an appropriate sermon to the brethren.

St. Andrew's Church, Lanark, is in the hands of the renovators and decorators, and so union services are being held in Zion Congregational Church. Last Sunday Rev. D. C. McIntosh was the preacher.

Rev. James Donnelly, of Halleybury, is pronounced by the Beaverton Express to be one of the rising young ministers of the Presbyterian Church. While taking a few holidays he preached with much acceptance in St. Andrew's Church there.

The commission appointed by the Presbytery to look into the matter of transferring the manse from Ashton to Appleton met in Carleton Place, and after due consideration decided to let it remain in Ashton, the house to be put in thorough repair and well drained.

The Church Extension Union of Toronto has wisely decided to expend \$5,000 yearly in purchasing sites in localities where congregations must eventually be established. Should not a similar movement be inaugurated in Ottawa? It would be well to have sites secured in carefully selected places so that the church's growth may not be impeded.

Work on the new church at Monkland is progressing rapidly. A handsome gold watch is to be presented to the lady collecting the largest amount for the building fund. A gold ring will be given as second prize. The generous prizes offered should stimulate efforts among the ladies of the congregation, resulting doubtless in the early collection of the amount required.

We clip the following complimentary remarks from The Leader:—One of the pretty residences in Russell is the Presbyterian manse. The building itself, a commodious and handsome brick structure, is one of which any congregation might well be proud. The situation is an ideal one in every respect. The architect who designed the manse had in mind the handsome grounds that it was to ornament, and did his work accordingly. Grounds and building suit each other to perfection, and the result is a harmonious whole. Any smaller grounds around the building would cause it to look like a full-grown Merry Widow hat on a two-year-old head, and we are glad to hear that the congregation have wisely decided not to sell building lots off their handsome property.

Sunday and Monday, June 13 and 14, were red letter days in the history of the Presbyterian congregation at Knoxville. It was the celebration of the church's anniversary. Service was held on Sabbath, both afternoon and evening, the Rev. J. C. McFarlane, B.A., of Fort Hope Baptist Church, being the anniversary preacher, and the Welcome Methodist Church choir having charge of the musical exercises. Such a co-operation of Methodists, Baptists, and Presbyterians toward a common object is a beautiful demonstration of the possibility of closer church union. On Monday evening the pastor, Rev. Mr. Brokenshire, presided at the social, when an attractive programme was presented. The receipts amounted to \$80.00.

WESTERN ONTARIO.

The Rev. Dr. McLeod has completed the twenty-fifth year of his pastorate at Barrie.

Rev. W. J. Dey, of Simcoe, is moderator of the vacant charge of Lyndoch and Carholm.

Rev. Mr. Lee, of Apple Hill, was the preacher in St. Andrew's Church, Martin Town, on the 6th inst.

Rev. P. F. Sinclair, M.A., has been inducted as pastor of the Chester Church, in a suburb of Toronto.

Rev. G. W. Thom, of Allensville, dispensed the communion at Lynch Lake and Hatfield on a recent Sabbath.

Prof. Jordan, of Queen's University, Kingston, was the preacher in St. Andrew's Church, London, last Sunday.

Rev. Alex Stewart, of Rapid City, Man., preached anniversary sermons in Knox Church, Millbank, last Sunday.

The Board of Governors of Knox College has appointed a committee to select a suitable successor to Dr. Kennedy who returns to Scotland.

The adult Bible Class of Central Church, Galt, has presented their teacher, Mr. R. S. Hamilton, with a valuable camera.

Mrs. (Rev.) George Kendall, of Dromore, has been speaking in Westminster Church, Mount Forest, on the work of the W. F. M. Society.

The church at Chippewa has been granted permission to mortgage certain church property to the value of \$1,500, for the purpose of erecting a new manse.

The death is announced at the residence of his son, Mr. S. H. Cameron, Bolton, Ont., of Rev. Malcolm C. Cameron, for twenty years pastor of Knox Church, Harriston, resigning in March 1908, owing to ill-health. His wife pre-deceased him three years ago.

Rev. T. W. Cranston, Montreal College, is called to Tempo, South Delaware and Payne's Mills, and his induction will take place on 29th inst. Rev. E. L. Pidgeon will preside and address the minister; Rev. Mr. Haig will preach, and Rev. H. W. Reeds will address the congregation.

Rev. G. A. Woodside spoke to a large congregation on "The Kootenay Campaign," Sunday night, in Division Street Church, Owen Sound, giving a vivid review of the campaign, which was recently brought to a successful close. This campaign is the first of its kind ever undertaken in the history of the church; evangelization by the church within the church. At the morning service a letter from Dr. Shearer, secretary of the Evangelistic Movement of the Presbyterian Church, was read by Mr. John Armstrong, Clerk of the Session. Dr. Shearer earnestly thanked the congregation for the valuable services of their pastor and intimated that his splendid gifts having been discovered, he would again be called upon by the committee.

Rev. Dr. Battisley gave an interesting lecture, illustrated by lantern views, on Palestine, to the students of the Chatham C. Institute. The Doctor, having recently visited the Holy Land, was able to speak with authority on many points of interest illustrated by his lantern views. He had visited Bethel, whose abundance of stones must have given Jacob no choice for a pillow. He showed the mosque in which worshipped four religious sects, whose quarrel as to which should mend a crack in the dome resulted in the Crimean war. He had become familiar with scenes connected with the life of Christ which are now of great interest to the Christian world. He was thoroughly at home with his subject and his eloquence was certainly appreciated by his youthful hearers.

CONCLUSION ASSEMBLY REPORT.

HAMILTON, Ont., June 10.—In the Presbyterian General Assembly to-day Rev. Dr. Bryce reported for the trustees of the western section, and the Assembly expressed its satisfaction with the character of the investments and the state of the funds of the church.

T. C. James submitted the recommendations of the committee on moral and social reform, and Dr. Shearer addressed the house on the work of the committee.

Rev. Dr. Pringle regretted that no statement appeared in the recommendations deploring the prevalence of political corruption, and then proceeded to furnish the Assembly with some facts gleaned from Sydney to Dawson. He spoke at length, and stirred up considerable comment for and against his remarks.

On motion of Rev. Dr. Ramsay a small committee was appointed to frame a resolution expressing the feeling of the Assembly regarding the desirability of peace among the nations of the world.

Rev. Dr. Ratcliffe reported for the committee on statistics, calling attention to the fact that the offering for last year for schemes was \$4,823,800 in excess of the previous year. There was no falling off in the number of families and communicants, though clerical errors in the report represent a decrease.

The afternoon session was occupied with the ends of a large number of reports and the smaller matters of routine that belong to the last sederunt. The hymnal committee announced the new edition of the book of praise, with music. They reported progress in producing the new version of the Psalms. The yearly receipts are \$3,583,70; after paying charges and donations there is a credit balance of \$763.09.

Committee on aids to devotion were reported, and the Assembly ordered that the aids be published forthwith. The Assembly approved of the careful conduct of the office of the church at Winnipeg. Rev. W. M. Rochester declined the position of superintendent of missions in Alberta as offered him. An overture asking for amalgamation of the committees on church life and work and social and moral reform was supported by Rev. David Lang and Principal Patrick and ordered to be sent to the committee to appoint sending committees with approval for that committee's consideration.

Sir Thomas Taylor reported for the church and manse building fund. The good work done was reviewed, and Sir Thomas was thanked for his offices in this matter for past years. A "peace resolution" offered was tabled, as no war scare is evident or expected.

The Moderator and Clerk were appointed a committee to draw up the customary loyal addresses and forward them to the proper authorities. T. C. James moved the vote of thanks to the Hamilton people. The minutes for to-day were read. The Moderator briefly addressed the court in suitable terms, and the Assembly adjourned to meet in Halifax next year.

The Ministerial Association of Galt and vicinity held its last meeting at Glen Morris, when the members were hospitably entertained at the manse by Rev. Mr. and Mrs. Pettigrew. Devotional exercises were conducted by Mr. Pettigrew and Mr. Newbery. The subject for discussion for the afternoon was, "The Virgin's Birth." It was introduced very ably by Rev. J. W. Newbery, of Sheffield, after which a very profitable discussion followed, participated in by almost all present. The meeting was closed by prayer by Rev. Dr. Dickson. At the conclusion of the meeting a most pleasant hour of social fellowship was enjoyed, after which the company sat down to tea together. A very pleasant afternoon was spent by all.

MONTREAL

A call from Calvin Church, Montreal, to Rev. James McKay was also sustained. Stipend \$1,500.

The call from St. Andrew's East to Rev. Dr. H. C. Ross, of Toronto, has been sustained by Montreal Presbytery. Stipend \$800 and a manse.

St. Gabriel's Church property on St. Catharine Street having been sold, the congregation is now worshipping in the High school, Sherbrooke Street West. Negotiations are going on with Chalmers Church people, with the view of consolidation and the formation of a strong congregation. Should success crown their efforts a new site will be secured, to be followed by the erection of a new church to accommodate the united congregations.

Mr. Reid and His Visit West.

In Taylor Church a large audience assembled to welcome back their pastor, the Rev. W. D. Reid, and also to celebrate the eleventh anniversary of his induction into that church. Mr. George Robertson presided, and, on behalf of the congregation expressed the pleasure they felt at having their pastor back amongst them after his two months' evangelistic tour in the Northwest.

The Rev. Mr. Reid thanked his people for their kindly welcome. He had an interesting time among the miners in British Columbia, and at a subsequent date he would tell them more about his experiences. For the present they might continue with their programme.

Interviewed on his work by a "Witness" reporter, Mr. Reid said there were twenty-five men in the campaign, some belonging to the United States and others to Canada. They began work in eleven different centres, carrying on the work for three weeks. Then eleven more centres were occupied, and the work carried on for another three weeks. Mr. Reid said his work lay principally amongst the miners in Moyle and Michel, and these men he found very frank. As a result of the work done the attendance in the churches was doubled, and in some instances trebled. They had not to go through so much voodoo to get at the real man as in the East.

Asked as to the character of the country, Mr. Reid said it was principally a mining district, and silver, lead, and coal were very plentiful. People from the United States were settling there in large numbers and going in for farming as well as mining. There was a great future before the West. He had organized moral and social reform councils in different districts and these were doing a great deal of good in suppressing vice.

Questioned as to the views on church union, Mr. Reid said his visit to the West had made him more strongly in favor of church union than ever. It would prevent a small town with a population of about one thousand having to support two or three Protestant churches. Indeed, in one town they visited they had a Methodist and a Presbyterian church, and there were only twelve persons in each congregation.

Mr. Reid concluded by saying that he was glad he visited the West and had been able to do something towards leading the miners to a better and more noble life.

Any cynic who thinks chivalry is a memory of the past should have seen Dr. Morton, the veteran missionary, as he led his wife to the platform and said: "Now, gentlemen, this is the wife I told you of. She has been with me forty-one years."

It would appear that Dr. Lyle, moderator of the Assembly, does not think union impossible. In welcoming the representative from the Hamilton Methodist Conference he said: "We are one in spirit. We are one in aim. Because we are one in Christ Jesus."

SELECTED ASSEMBLY NOTES.

Somewhat outnumbered though they are, the laymen are yet unafraid. They take part freely, and with force, in all the debates.

Rev. Dr. McLeod, Barrie, deplored that men in the ministry should be driven to invest in stocks, trade horses, etc., to get something for old age.

Mr. C. Blackett Robinson, editor of 'The Dominion Presbyterian, Ottawa, is the pioneer of Presbyterian journalism in Ontario. He is attending the sessions.

Mr. Wm. Drysdale, a commissioner from Montreal and a useful member of Assembly, was a newspaper man in early life. Moreover, he is proud of it, and likes to talk to the reporters.

Some of the missionaries in the eastern provinces are not the best, according to Dr. J. S. Sutherland, of Halifax. "He is a pretty poor kind of a parson," he said, "who does not know enough to baptize a baby."

"Dr. Grant still stands as the peerless university president of Canada." This tribute paid the memory of the late head of Queen's by the present incumbent of that high office was greeted with cheers.

This is a man who is not afraid or says smooth things. On the contrary, he is blunt and must often make it hard for spineless individuals. Listen to one of Dr. Armstrong's "shots": "I do not believe in a Carnegie-god."

A new face appeared on the platform at the clerk's side. Dr. Radcliffe was absent, and Rev. D. W. Best, minister of St. Andrew's Church, Beaverton, and clerk of Lindsay Presbytery, was filling his place very efficiently.

Dr. W. G. Jordan, of Queen's, appears the typical professor. His clean cut face, snow-white hair, and the large glasses, announce in a minute the scholar. When Dr. Jordan speaks it becomes evident that professors are not necessarily dry.

Mr. Walter Paul, of Montreal, is keenly enjoying the debates. He takes part occasionally himself, and when he does everyone listens, but usually he is content to sit in the front seat and listen. Mr. Paul can appreciate a good point on either side.

An odd side-step movement was executed by Professor W. G. Jordan Thursday afternoon during his able speech on the Queen's constitution changes. He began his argument standing beside the moderator's small table. Presently he edged behind this table and looked at his audience as we fancy he looks at his students. As the table is close to the moderator's chair, the professor had a neat task to perform, and we are haunted by the suspicion that the head of the house got his toes treaded a wee bit. It looked to an impartial observer as if Professor Jordan was going to "say things" and wanted to have the reassurance that is born of "good backing in a mix-up." This, however, was an erroneous conjecture, as the professor is always able and willing to fend for himself.

Rev. E. D. MacLaren, D.D., is a man you don't meet every day. He combines excellent executive ability, clear and vigorous power of expression, power of comprehensive grasp and rare geniality. He is not an ecclesiastic, though he wears the collar. He is as human as one of the best loved men of his church ought to be, and as modest and unassuming as proper balance makes a man. He is a big man in a small body, and that is better than vice versa. The sky-pilots in the lonely west love him and deem his hand clasp and his smile worth a long ride. He is an overworked man, but you never hear him say so. The church should let up on this practice it has of playing Meech to its most willing and worthy workmen. Dr. Robertson was sacrificed to delay and easy contentment on the part of the assembly. Gardlands are better than grave stones.

HEALTH AND HOME HINTS.

Custard.—Out of 1 pt. of milk take sufficient to mix 1 dessertspoonful of custard powder to a smooth paste. Put remainder on to boil with 1 tablespoonful of sugar and a pinch of salt; when boiling pour on to the mixture in basin, stirring well.

Stewed Rhubarb.—Wipe the rhubarb with a clean cloth, but do not peel it. Cut into 3 in. lengths with a sharp knife. Place in a shallow stew-pan with a half-teaspoonful of water, and simmer for about ten minutes until quite tender but not broken. Then sprinkle very thickly with sugar, and allow to stand near the fire until the sugar is dissolved.

Savory Cheese.—Stew four onions until quite tender, then place on a plate, and mince finely. Pour the water out of the pan, and put in one breakfastcupful of shredded cheese, one teaspoonful of milk, one teaspoonful of mixed mustard, and the onions. Stir until boiling. Put into a pudding dish, and place in hot oven until just required. Have plenty of hot buttered toast ready to serve with this dish.

Refreshing Barley Drink.—Patent barley flour, two tablespoonfuls; boiling water, 1 quart; thin rind and juice of lemon; sugar to taste. Mix barley flour to smooth paste, boil with water 10 minutes, add sugar and lemon, and stand in very cold place. Strain before serving.

A PLEA FOR BROWN BREAD.

A plea for the use of whitemeat bread, especially by those who have the care of children, is made in an influentially signed circular just issued by the Bread and Food Reform League of Great Britain.

It is shown from official documents that the annual consumption per head in the United Kingdom of corn, wheat, meal, and flour is nearly 355 pounds, and that in working class families, with incomes ranging from twenty-one to fifty-two shillings a week, two-fifths of the weight of food consumed consists of bread and flour. Bread, it is pointed out, is almost the sole diet of numbers of poor children.

Owing to the present great distress and general shrinkage of incomes, it is stated, "a supply of nourishing bread is of vital national importance. Chemistry proves that the whole of the wheat grain contains more nutrient than the part usually made into fine white flour." Experiments in Germany are quoted which show that from finely ground wheat meal the body assimilates two and a half times more of the mineral substances which form bones and teeth, and which nourish the brain, nerves, and tissue, than from fine white flour.

IN CASE OF FIRE.

In the case of an overturned lamp, to throw water upon the blaze is useless. The flame should be smothered with some material that will absorb the oil, or buried with flour, sand, or earth from the garden.

A lot can be done with a syphon of soda water if the curtains are alight. Not only does the force with which the liquid leaves the tube allow of its being directed well above the operator's head, but the carbonic acid gas with which the water is charged materially helps to deaden the flames.

To escape through passages filled with suffocating smoke, tie a wet handkerchief over the mouth and nose and crawl upon the hands and knees, for the smoke tends to rise with the hot air, and will be found less dense close to the floor.

If escape by the stairs is cut off, preparations should be made to leave by the window. Tie all the sheets and blankets together by knots which will not slip, no matter how much strain is put upon them. Then drop the mattress from the window, in order that there may be some kind of break in the event of a fall.

SPARKLES.

Papa "Your mother tells me you haven't been a very good boy to-day, Johnny."

Johnny: "Between us, pa, I think she's a little prejudiced against me. It was only the other day she told Aunt Kate I was just like you."

Two matrons met by chance at a reception, and talked excitedly of their daughters, both this season's debutantes.

"Dear Helen is going everywhere," said the first matron, twitching her shoulders to keep up her ermine stole. "She is invited simply everywhere. She keeps me on the go. Your daughter doesn't go out at all, does she?"

"Oh, no," came the crushing retort; "you see, she became engaged a little while ago, and doesn't have to."

Lord Halifax is the most militant of Churchmen, and he is regularly in his place in the House of Lords to guard the interests of his faith. It was during a debate on some religious topic that he perpetrated this gem:—"All classes, all creeds, all ranks," he cried, dramatically, "from the Queen sitting on her throne to the laborer sitting on his cottage." The rest of the speech was lost.

The amateur artist was of the impressionist school. He had just given the last touches to a purple and blue canvas when his wife came into the studio.

"My dear," said he, "this is the landscape I wanted you to suggest a title for."

"Why not call it 'Home'?" she said, after a long look.

"Home? Why?"

"Because there's no place like it," she replied meekly.

A young man at Oxford, who is ambitious to attain fame at the Bar, was conversing with a friend touching the probabilities of success, when the latter was moved to take a pessimistic view of the situation.

"Don't you?" he asked, "ever despair of gaining a good practice at the law?"

"I do not," was the confident response of the young disciple of Blackstone.

"At least you will admit," went on the other, "that the profession is already overcrowded."

"Perhaps it is," responded the youth. "All the same, I propose to go in for law, and those who are already in the profession will have to take their chance."

A boy looking for something to do saw the notice, "Boy Wanted," hanging outside a shop. He took down the notice and entered the shop. The proprietor met him. "What did you bring that in here for?" asked the shopkeeper. "You won't need it any more," said the lad, cheerfully. "I'm going to take the job."

BREATHING.

The following is a copy of a composition on "Breathing," written by a boy in a Yorkshire school:—

"Breath is made of air. If it wasn't for our breath, we should die when we slept. Our breath keeps the life a-going through our nose when we are asleep. Boys that stay in a room all day should not breathe. They should wait till they get out doors. Boys in a room make carbonic acid. Carbonic acid is poisoner than mad dogs. A heap of soldiers was in a black hole in India, and a carbonic acid got in and killed nearly every one afore the morning. Girls kill the breath with corsets that squeezes the diagram. Girls can't run or holler like boys because their diagram is squeezed too much."—Children's Answers.

WEAK, TIRED GIRLS

Will Find Health and Strength Through Dr. Williams' Pink Pills.

There is a time in the life of every girl when the strain upon her blood becomes too great; when she grows weak; has headaches and backaches; when dizziness seizes her and she becomes extremely miserable. That is the time of life she needs a tonic—a medicine that will not fail to enrich her blood and give her strength to withstand the changes through which she is passing. Such a tonic is Dr. Williams' Pink Pills for Pale People. They have raised thousands of growing girls out of the depths of misery and despair to a full enjoyment of good health and strength. Among those who have found good health through these Pills is Miss Suddard of Haldimand, Que., concerning whose case her mother writes as follows:—"Dr. Williams' Pink Pills have been a great benefit to my daughter who was weak and miserable. She was pale, easily tired and was bothered with indigestion. The use of the Pills has brought back her health, and made her strong and active. I am very grateful for what this wonderful medicine has done for her."

Dr. Williams' Pink Pills are the greatest blood builder known to medical science. That is why they cure anaemia, rheumatism, heart palpitation, indigestion, neuralgia, etc. That is why they are of such value to women and girls during the changes through which they pass from girlhood to maturity. The pills are sold by all medicine dealers or direct by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

A SERMON ON PUSH FOR BOYS.

When cousin Will was at home for vacation, the boys always expected plenty of fun. The last frolic, before he went back to his studies, was a long tramp after hazel-nuts. As they were hurrying along in high glee, they came upon a discouraged-looking cart. The cart was standing before an orchard. The man was trying to pull it up hill to his own house. The boys did not wait to be invited, but ran to help with a good will. "Push! ush!" was the cry.

The man brightened up; the cart trundled along as fast as rheumatism would do it, and in five minutes they all stood panting at the top of the hill.

"Obliged to ye," said the man; "you just wait a minute," and he hurried into the house, while two or three pink-aproned children peeped out of the door.

"Now, boy's," said cousin Will, "this is a small thing; but I wish we could all take a motto out of it, and keep it for life. 'Push!' It is just the word for a grand, clear morning. If anybody is in trouble and you see it, don't stand back; push!"

"If there's any thing good doing in any place where you happen to be, push!"

"Whenever there's a kind thing, a Christian thing, whether it is your own or not, whether it is at home or in town, at church or at school, just help with all your might—push!"

At that moment the farmer came out with a dish of his wife's best nuts, and a dish of his own best apples; and that was the end of this little sermon.

"Egbert," said the blushing maiden, toying with a button of his coat, "have you any preference as to the style of my wedding gown?"

"Yes, love," said Egbert, "I want it to be one of the early June variety."

Laziness grows on people; it begins in cobwebs and ends in iron chains. The more business a man has to do the more he is able to accomplish, for he learns to economize his time.—Sir Matthew Hale.

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New York and Boston
Through Sleeping Cars.

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a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.;

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**New York and Ottawa
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Trains Leave Central Station 7.50 a.m.
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And arrive at the following St
Daily except Sunday:—

3.50 a.m.	Finch	5.47 p.m.
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12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 85 Sparks St., and Cen-
tral Station. Phone 13 or 1180.

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Compare our prices with the prices elsewhere
and do not forget to consider the quality, work-
manship and style. On all lines of Shirts we can
save you from fifteen to twenty-five per cent.
Fine quality. Tailor Made Shirts \$1.00.

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Report of the First Convention at Indian-
apolis, November 13th to 15th. A com-
plete Handbook for the Brotherhood
and its Work.

Paper Cover, 25 Cents, Postpaid, Cloth, 40 Cents,
Postpaid.

"The keynote of the convention was loyalty to
God and the Church. Its most noticeable feature
was not size, though it was larger than the General
Assembly; nor was it eloquence, though the
speeches, both prepared and extempore, were fine.
It was the spirit of earnest determination to do, and
find out how to do better the work of the Church."
Herald and Presbyter.

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that will stand closest inspection. Write us.

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A clean, newsy, up-to-date Family Paper,
edited with care and written in simple, pure and
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Handled on Commission and
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Are in every respect a
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We guarantee every pound.
A trial will convince.

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Thoroughly Cured by the Fittz
Treatment—nothing better
in the World.

Rev. Canon Dixon, 417 King St.
E., has agreed to answer ques-
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Clergymen and Doctors all over
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addicted to drink. Free trial,
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The Perfect Communion Wine.
Cases, 12 Quarts, \$4.50
Cases, 24 Pints, - \$5.50

**F. O. B. BRANTFORD
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BRANTFORD, ONT.**

Manufacturers and Proprietors.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Dominion Buildings," will be received at this office until 4.30 p.m., on Thursday, July 15, 1909, for the supply of Coal for the Public Buildings throughout the Dominion.

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

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

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

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

By order,

NAPOLÉON TESSIER,
Secretary.

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

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



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Fuel Testing plant building for Mines Branch, Ottawa," will be received at this office until 4.30 p.m., on Thursday, June 17, 1909, for the construction of a Building for Mines Branch Fuel Testing plant.

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

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

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

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

By order,

NAPOLÉON TESSIER,
Secretary.

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

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

4% Capital Paid Up, \$2,500,000
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Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-Agency for the district in which the land is situated. Entry by proxy, may, however, be made at any Agency on certain conditions by the father, mother, son, daughter, brother, or sister of an intending homesteader.

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

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