

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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## THE SOWER

BY FRANCES RIDLEY HAVERGAL

"I had much seed to sow," said one.  
"I planned  
To fill broad furrows and to watch it  
spring,  
And water it with care. But now the  
hand  
Of Him to whom I sought great  
sheaves to bring  
Is laid upon his laborer, and I  
wait,  
Weak, helpless, at His palace gate.

Now I have nothing; only day by day  
Grace to sustain me till the day is  
done,  
And some sweet passing glimpses by  
the way  
Of Him, the altogether lovely One,  
And some strange things to learn,  
unlearned before,  
That make the suffering light, if it  
but teach me more."

Yet, from the hush of that secluded  
room,  
Forth floated winged steeds of thought  
and prayer;  
Those reaching many a desert place to  
bloom  
And pleasant fruit a hundredfold  
to bear,  
Those wafted heavenward with  
song and sigh  
To fall again with showers of bless-  
ings from on high."

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**BIRTHS.**

Born, in St. Andrew's Manse, Winnipeg, on August 7th, 1907, to Rev. I. W. and Mrs. Macmillan, a daughter.

**MARRIAGES.**

On July 27, 1907, by the Rev. Alfred Gandler, at the manse, Toronto, Miss Violet Morse, of Ottawa, to Mr. Wm. Dick, Toronto, formerly of Ottawa.

On Aug. 8, 1907, at the residence of the bride's brother-in-law, Mr. William Wylie, Ormstown, by the Rev. D. W. Morrison, D.D., Lawrence Fayram, of Denver, Col., to Mrs. Marion Cook-Cavers, of Ormstown.

At Enfield, Aug. 7th, 1907, by Rev. Robert McCulloch, Ormeme, uncle of the bride, assisted Rev. J. A. Jewell, Ennis-Killen, and Rev. J. Hodges, B.A., Oshawa, Stewart J. Storie, second son of Mr. J. D. Storie, Oshawa and Miss May, daughter of Mr. Donald McCulloch.

On Aug. 8, 1907, at St. Paul's church, Montreal, by the Rev. Chas. Doudiet, Ernest Hope McLea to Daisy Winnifred Willett, daughter of Brock Willett, Chambly Canton.

At Port Arthur, Ont., on Monday, Aug. 12, 1907, by the Rev. Murray, Mabel, youngest daughter of Mrs. S. A. Harrison of this city, formerly of Eastman's Springs, Ont., to J. G. Armstrong of Kincardine, Ont.

At 234 Elgin St., Montreal, on Wednesday, Aug. 14, by the Rev. E. Scott, D.D., Peter McLaughlin to Marion E. Gamble, daughter of the late Thos. Gamble.

In Kingston, Ont., on Aug. 12, 1907, at St. Andrew's Manse, by the Rev. Mr. Mackie, Edith Addist, to William Howie, both of Westbrooke, Ont.

On Aug. 10, 1907, at 730 Spadina Ave., Toronto, by the Rev. George C. Pidgeon, John Rankin, Jr., of Montreal, to Paule Yates of Parry Sound, Ont.

At the residence of the bride's father, on Aug. 7, 1907, by the Rev. G. Williams, David E. Ritchie, St. Chrysostome, Que., to Margaret J., daughter of Donald McCaig, North Georgetown, Que.

**DEATHS.**

Accidentally drowned, on Monday, Aug. 5, at Lake Rousseau, Muskoka, Robert Ellis Cringan, aged 24, eldest son of A. T. Cringan.

At the family residence, 83 Macpherson Ave., Toronto, on Sunday, August 11, 1907, Dr. James Alexander McLellan, age 75 years.

At the residence of his son-in-law, Dr. MacQueen, 393 River Ave., Winnipeg, on Aug. 12, 1907, A. D. McLeod, in his 76th year.

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## NOTE AND COMMENT

The English South Polar expedition sailed from London in the *Endurance*. The attempt to reach the pole will be made next summer with the assistance of a motor car.

A new contrivance for examining the internal condition of the eye has been invented by a Paris doctor, allowing the examination of parts that until now have been obscured.

What a striking sentence from a contemporary is this:—"In Leo. XIII. the Roman Catholic Church had a statesman at the Vatican; in Pius X. she has a saint. Statesmen are all for compromise, saints are foes of expediency." Striking as the sentence is, and true as it is in general, there have been numerous marked exceptions of statesmen that would not compromise and of saints that would; and they have existed among the Catholics and also in all the reformed churches.

The meeting of Japanese Christians in attendance on the recent Christian Endeavor Convention in Seattle was one of its most notable features. There were some hundreds at the meeting who listened to addresses in their own tongue. Secretary Shaw announced the purpose of the society to hold a convention in Japan in a few years. We are almost prepared to believe that plan will be realized. I. Japan shall happen to want that convention in Tokio, or Yokohama, it will go.

The repressive measures of the French government exercised toward the Protestant missions in Madagascar, to which we have made reference in the past, have so nearly succeeded in their object that all or nearly all of the educational institutions connected with the missions have been closed. This work was begun before the French took possession of the island, and has been specially full of promise. It will all have to be abandoned unless the policy of the government is reversed.

The Hague Conference, in its discussion which resulted in the acceptance of the French proposition that there shall be a declaration of war before the beginning of hostilities by a vote of 31 to 2, was asked a most embarrassing question by Colonel Ting, of China. The colonel expressed a wish that the Conference determine what constitutes a "war," in view of the fact that several European countries and America had invaded and fought China without admitting that they were engaged in war!

Proceedings of some general interest are now going on at Concord, New Hampshire, where a body of gentlemen learned in law and medicine are endeavoring to ascertain whether Mrs. Mary Baker Glover Eddy, the founder and priestess of Christian Science, is in a mental condition to manage her own property. So far as may be judged from newspaper reports Mrs. Eddy has rather scored against her enemies, or, as they style themselves for the purposes of the action, her "next friends." For a person eighty-four years of age she is doing pretty well. Her "next friends" are still some distance away from the money. As to her doctrines, they will probably come to no harm as a result of the enquiry. Whatever may be said in court, the true believers will continue to pity the ignorance of a scoffing world.

But no one can stand unmoved at the vast influx of foreigners. So great is the lure of the land of high wages and free thought, that whole districts of Central Europe are suffering depletion of men. The town of Kerisova in Hungary had a population of 3,500 when the exodus to the United States began. It is today without a single male inhabitant.

The great object of a holiday is rest, but for a proper rest certain things are essential, says Claudius Clear, in "British Weekly." There must be solitude—a tempered and ordered solitude. Here I come at once into collision with modern ideas. The great ambition of many holiday-seekers is to be in a vast crowd. This applies particularly to London. The true Londoner likes to be in a collection of many thousands of people exactly like himself. Surely this ought to be the most depressing sight in the world.

Lieut. Peary is to make his dash for the North Pole, and an English party is to try to reach the South Pole. A large amount of money will be wasted in these useless hazards. Why not seek for the East Pole, or the West Pole, or some other old Pole? It could not be more senseless. In the interests of science, you say? How? The only science that has been manifested in this long series of experiments is the science of getting money out of foolish rich men. Suppose both poles are reached? What then? One benefit we can see. The craze will be over.

On account of the deficiency in the Church's Foreign Mission Fund, it was feared that twenty-four theological students would have to be refused admission to the Theological Colleges at Swatow and Wuking-fu. Happily, this misfortune has been averted by the generosity of friends at home interested in Foreign Missions, who have provided the funds necessary for the maintenance of the students. The Theological College at Amoy, with which the name of the Rev. Dr. Wm. McGregor has been so long associated, is a united one, with 32 students. It is the preachers' training institution for the American Reformed Mission and the London Missionary Society, as well as for the English Presbyterian Mission.

We find the following in a recent issue of the "British Weekly":—"The Lieutenant-Governor of Bengal, Sir Andrew Fraser, is not only a deeply religious man, but also one who is ready to utilise opportunities for Christian service whenever he is able. He is the President of the India S.S. Union. In June he presided at the opening session of the Darjeeling C.E. Conference. On the first Sunday in July, during a visit to Bankipore, the civil station of Patna, on one of his official tours, he preached at the ordinary native Christian service at the B.M.S. chapel. The first part of the service was conducted by the Rev. G. J. Dann, the senior missionary, who also interpreted Sir Andrew Fraser's address. It was an inspiration to listen to the Lieutenant-Governor's personal testimony to some of the verities of the Christian faith, as he spoke of the One Redemption and the All-Sufficient Saviour and the Ever-Present Friend, and it is a matter for devout thankfulness that at the present crisis in Bengal there is at the head of affairs such a Christian statesman.

The death is reported of Mr. Robt. Jamieson Mackintosh, who had been for many years secretary of the Scottish Sabbath Protection Association. Deceased who was in his eightieth year, had suffered for nearly a year from an internal trouble. Mr. Mackintosh was an elder first in the Free Tron Church and latterly in Free St. Matthew's Church, Glasgow. For many years he represented a Highland Presbytery in the Free Church Assembly, and he was conspicuous among the "constitutional" party, of which the late Dr. Begg, Dr. Kennedy, and Mr. William Kidston, of Ferniegair, were the leaders.

The United States Commissioner of Labor made an investigation into the question as to what extent the fact of being a drinking man bars a man from obtaining employment. Circulars of inquiry were sent to 7,000 employing concerns, all of which are representative in their lines of business. There were 6,976 replies received. Of these 5,363 state they take the drink habit into consideration in employing new men. The reason given by most is that it is simply a business precaution. The employer is liable for damages done by accident in his establishment and it is only prudent to employ men with clear heads. The reason is a good one, and should be pondered by every workman. To have a reputation as a sober man is distinctly in a man's favor in obtaining work, and in these days of intense competition every man who desires to prosper will see the necessity, as a bit of business prudence, for avoiding the drink habit. In Canada employers are adopting the same wise precautions; and soon the man who uses intoxicants will be utterly out of the industrial race.

The famous converted Russian nobleman who has been visiting America, says the *Missionary Review*, told of his first prayer in October, 1890, when in the night—the two-fold night, liberal and spiritual—he began "feeling after God," when as yet he had not emerged from the shadows of agnosticism. "O God, if you are there above, then show me the truth. I do not know if you are there, or hear me, but, if you do, then make yourself and the truth known to me." Then he went on reading John's Gospel narrative, and suddenly "a light shined" in the prison of his soul. The book was lit up and so were his eyes. He saw as never before and saw what he never had seen before. The Lord Jesus became beautiful and lovely and divine in his eyes—he saw the testimony to him which the Scriptures bear (John 5: 29) as the Son of God, and how precious his life and blood were as the price of man's ransom and redemption. He read on, till he saw that Christ "bore man's sins in his own body on the tree"—and if so, he said, "Mine also," and with those two words—Mine also—the new life began. Since then, he says, he has been having "honeymoons with Jesus," and goes about building chapels in Russia for the poor peasants to worship God, and find the Lord Jesus as their Saviour, too—and spend life as one long honeymoon in his blessed companionship.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## MONOTONY OF MANNER.

By Knoxonian.

Dr. Ormiston used to say that to him one of the most mysterious things in this world was how a man could speak in public for half an hour in exactly the same tone. The Doctor could not have done it. When in good form it would have puzzled him greatly to speak one minute in the same key. Speaking monotonously was not the Doctor's forte. There are men, however, who can speak for any given time in precisely the same tone. They never rise. They never fall. They never put on more emphasis. They never take any off. From the first word to the last amen the sound never varies. Some people think the sound is very solemn. So it is. It is also sad. Some think a continuous sound of this kind is undoubted evidence of great learning—of high philosophy. Probably. Others believe that monotony of voice is evidence of superior piety. They have a suspicion that a man who goes up and down the scale when he speaks is not converted. To speak continuously on Do is with them evidence of regeneration and high spiritual attainments, but if the preacher goes up the scale occasionally and comes down again to Do they hint that he is theatrical—that he is a play-actor, and probably not converted. Monotony, however, is not a good thing even if some people do admire it. Monotony brings on the soporific, empties the church, drives away the young people, spoils the collections, injures the throat and does several other bad things.

Monotony of voice is of several kinds and every kind is bad. One of the worst kinds is what may be called low monotony. By low we don't mean morally low; for monotony, though it often makes people feel wicked, has no moral qualities in itself. By low we simply mean low on the scale. The speaker begins on Do and he sticks to Do until he finishes. His introduction is on Do, his arguments are on Do, his illustrations are on Do, and his final appeals close on Do. He sticks to Do with as much tenacity as Winnipeg mud sticks to one's boots on a wet day. Now Do is a very good, respectable note, but nobody wants to hear a whole service or a long speech on one note. Oatmeal is a splendid article of food and has done much for Scotland and Presbyterianism, but nobody wants to live on oatmeal all the time. Continuous speaking on Do has just one redeeming quality, it helps you to go quietly asleep.

Loud monotony is not any better than its twin brother, low monotony. The speaker afflicted with this kind of monotony goes right up the scale on the first sentence, and never comes down until he is done. He went up there perhaps to avoid low monotony, utterly forgetful of the fact that loud monotony is not any better than low. In fact, it is worse, for you cannot go to sleep and escape it. One of the worst mistakes a speaker ever makes is to suppose that to be forcible, pathetic, or eloquent, he must be very loud. Were this true a fog-horn would be eloquent. The eloquence is in the thought and the feeling with which the thought is expressed—not in a continuous bawl.

One of the most soporific forms of monotony is caused by putting the same amount of stress on every word in a sentence, and the same amount on each sentence. It is utterly impossible to avoid monotony of the most deplorable kind if this is done. There can be no variety if every word is uttered with the same force. The same emphasis

on every word means no emphasis on any.

Another very unpleasant kind is what might be called the fluent variety of monotony. The speaker stands composedly, and with great fluency utters words, words, words in a smooth, continuous, never-ending stream. For a good illustration of what we mean, stand beside your water-barrel or cistern on a rainy day and listen to the water flow into it from the pipe. There is no change, no variety, nothing but one quiet, smooth, continued flow. This is, perhaps, the worst soporific of all kinds of monotony. One of the worst things about it is that the orator hardly ever stops. There is no reason why he should. He has the faculty for uttering a continuous stream of words, and as there are thousands of words there is no reason why he should not go on all day.

The sing-song variety of monotony is very common, and would be very distasteful were it not so common. The speaker starts every sentence or paragraph on the same key, and comes down at regular intervals. No matter what kind of thought he is uttering—no matter what emotions it should awaken—he must have his little slide down the scale at the regular time. To one who never learned to do this thing it is a mystery how the man can come down with such amazing uniformity. Another form of sing-song is that in which the speaker always slides up and then down. Up and down he goes with the regularity of a machine, and those accustomed to hear him can tell without much trouble the number of upward and downward inflections that must take place in a given time. There is one variety of sing-song which is slightly comic. The speaker gives the tail-end of his sentence an upward slide and leaves it in the air. He winds regularly up on the rising inflection. A very respectable English writer recommends this method of reading and speaking on the ground that it is lively. He says many of the French read and speak in this way. That may all be, but an Englishman who ends his sentences in the air is almost certain to make people smile at first and then grow weary. Monotony of any kind grows wearisome, and brings on the soporific.

Closely allied to monotony of voice is monotony in gesture. This contributor does not dare to enter upon the profound question of gesture. On general principles, however, it may be said that if it is necessary to saw the air the sawing should not always be done in the same way. If the text must be pounded to take the meaning out of it there should be some variety in the pounding. As a rule, the greatest speakers have few gestures, and the few are of the simplest kind. D'Arcy McGee rarely made any gestures. Edward Blake never saws the air. George Brown used to make somewhat forcible gestures at times, but they were in keeping with his intensely vigorous style. Perhaps the best rule is never to make any gestures if you know you are making them. Spurgeon has an admirable lecture on gesture, illustrated by drawings, which contains all that most speakers need to read on the subject. If an examination of the models makes one feel that he is looking into a looking-glass it will do all the more good.

The causes that produce monotony in delivery are various. Extreme nervousness is one of the worst. No man can go up and down the scale if he is afraid. It is impossible to do so. Self-control is absolutely essential to good speaking.

An untrained voice is very likely to be monotonous. A voice that has been allowed to form bad habits in the way of sing-song is almost certain to continue in one form or another of monotony. Sometimes these habits stick to a man through life. It is almost impossible to break them up when thoroughly formed.

Sluggish thinking is responsible for a great deal of monotony. A live, active mind will usually express itself in a variety of tones unless bad habits of delivery have been formed.

There is one kind of monotony that the best preachers find much difficulty in guarding against—the kind that arises from careful verbal preparation of sermons. The more attention you give to the composition—the more you work on the words—the more you elaborate and prune and polish, the more difficulty you usually find in avoiding a stiff, monotonous delivery. The finer the composition the harder it is to deliver with a pleasing variety of tone.

How can this difficulty be avoided or lessened? To answer such questions is one of the purposes for which we have six colleges.

## A WORD OF EXPLANATION.

We gladly make room for the following letter sent to the Editor of the "Presbyterian" Toronto.

In your issue of May 23rd, are two statements about the Indore Co. that I fear will mislead and that in the interests of truth it is well to correct.

On page 844, after sneaking of the progress of the Indore College you say, "The General Assembly of India has selected it as the school for the training of Native Ministers." Again on page 658 under the heading "Foreign Mission Parliament" after again referring to the Mission College are the words, "It is worthy of note that the General Assembly of India has selected Indore College as the Training School for Hindi Native Preachers."

Now it is the College at Indore under Mr. King to which you have been referring. It will therefore surprise you to know that the General Assembly of the Indian Presbyterian Church has in no way recognized or selected the Indore College for any of its special work.

What was done for this. A year before a Committee was appointed to consider the whole question of Theological training. That Committee in its report to the last Assembly gave the names and conditions of all the training institutions in connection with the different Missions of the church and of course included that of the Malwa Presbytery, which has been carried on by Mr. Wilson for a short time each year in the Rains with more or less regularity since 1894 in different places but latterly in the College building at Indore. This is not under Mr. King and is in no way connected with the College proper, though for convenience sake it is held now in the College. This training class along with all the training classes held by the different Missions were recognized by the Assembly but no special distinction was given to that held by Mr. Wilson over that held by any of the other Missions.

You further say "the establishment of a distinct theological faculty is under consideration." The training of a few famine boys in the merest rudiments of christian knowledge for a few weeks each year, though most important, does not constitute a Theological College or justify a Theological faculty.

OBSERVER.

Jhansi, June 26, 1907.

### FIFTY YEARS WORK IN THE MINISTRY.

Under this heading the Burk's Falls Arrow gives particulars of a meeting of North Bay Presbytery to do honor to Rev. James Sieveright, M.A., on his attaining his ministerial jubilee. The chair was ably filled by Rev. S. Childerhose, moderator of the Presbytery, who in the course of a glowing eulogy to the energy, zeal and unselfish efforts of Rev. Mr. Sieveright during his long and faithful ministry, the Moderator said—"Dr. Livinestone gave his life in unselfish work for the Master in the heart of Africa, and our own venerable friend gave fifty years of unselfish work for the Master in the heart of this great country of ours." His work in old Ontario, new Ontario, in the Parry Sound District, and in the great Provinces of the far West—his missionary spirit—his marvellous energy and wonderful powers for organization were vividly portrayed.

Rev. Mr. Beckett felt it to be a great honor to be present to take part in doing honor to one who so highly deserved it. He told of his first meeting Rev. Mr. Sieveright away up on the Gatinéau many years ago, and he seemed as fresh and vigorous to-day as he was then. "Indeed," said the speaker, "he is now engaged in planting a new mission on the outskirts of Toronto." (ap. plause).

The Rev. Mr. Drinnan, of Rosseau, who preached in Burk's Falls fifteen years ago, followed in a genial, kindly and sympathetic speech, in which Rev. Mr. Sieveright's many excellent qualities of mind and heart were eloquently referred to.

A delightfully rendered solo by Miss Sharpe, was followed by the reading of the following address by the Rev. Mr. McLennan, of Huntsville, and the presentation of a well filled purse by Mr. Wiseman—

The Presbytery, North Bay, Ont.  
9th July, 1907.

Rev. James Sieveright, B.A.

Dear Mr. Sieveright—We have with us men who have attained their forty years of Christian labor, midst summer's heat and winter's cold, but you are the first of our number to attain the lengthened period of fifty years in the ministry of the Presbyterian Church in Canada.

As a Presbytery we are but in our youth, yet we have always the presence and counsel of aged servants of God who have toiled with us in the perils and hardships of the North. Your modest retirement from our bounds where you have labored so vigorously and so faithfully these many years left the impression that you wished no notice to be taken of your honored attainments. But your Presbytery and the many friends who have enjoyed your pastoral attention in such prosperous towns as Huntsville and Burk's Falls take great pleasure in conveying their congratulations on this the Fiftieth anniversary of your ordination.

Your recent utterances on the question of Church Union gave evidence of your wide acquaintance with our church, even to the far Western plains, and your broad experience and liberal outlook have given you a vision of the Greater Church yet to be.

You have seen many a stage of progress in your several fields of labor, and many a church and manse has arisen through your energetic efforts. We congratulate you on your present strength, your eye undimmed, and your natural force not abated, and we all hope you may enjoy the evening of your life amidst the more congenial scenes of your domestic hearth.

Please accept from your many friends within our bounds, and especially from your Co-Presbyters this address on

the occasion of your Jubilee, together with this purse, the cordial gift of your friends and acquaintances who wish you and your family every happiness.

Signed on behalf of the Presbytery of North Bay.

S. Childerhose, Moderator of Pres.  
J. Beckett, Clerk of Presbytery.

Rev. Mr. Sieveright, who was loudly applauded made an eloquent and feeling reply, in the course of which he rapidly reviewed his life work and touched lightly, and, sometimes humorously upon the hardships incidental to pioneer missionary effort in the Great West and in the Great North.

### DOES WORRY PAY.

A contemporary, discussing the subject of worry, while recognizing that despondency is in a large degree subject to or modified by physical states, contends that it is not a mere disease, but a moral wrong, to be fought with resolution and overcome by grace. Every act or state possesses an ethical character which can be affected by the will. The mere fact that we can escape worry by active philanthropy lifts our dealing with such tendencies out of the purely physical category. Whatever is subject to our volition, either directly or indirectly, must be brought at last before the bar of judgment. It is our duty to resist morbid views of life as truly as it is for us to resist sensual ailments to fleshly indulgence. The joy of the Lord is our strength, and the disciple can do little for his Lord whose spiritual strength is sapped by perpetual despondency. But most clearly is it seen that the question of surrendering to worry is a moral one when we remember that we can always restrain and frequently overcome such depression by active life for Christ and men. Whether or not we find life "worth living" depends upon how unselfishly we live. For in this life as well as hereafter we shall learn that "Love is heaven, and heaven is love."

### THE CITY PASTOR IN THE COUNTRY.

Says the "Homiletic Monthly"—"The vacation season for the city pastor frequently means a visit to country regions. He will not as a rule be out of easy reach of some struggling rural church. That fact suggests a privilege and an opportunity. There may be city pastors to whom the country brother on "four hundred a year and a donation" is merely a worthy man to be pitied and patronized. But the true spirit of large-hearted brotherhood will prompt the metropolitan divine to "get next" to the rural pastor and cultivate him. That course always produces pleasant surprises on both sides. If he hears the country brother preach he is liable to be astonished to find how modern and how able he is. If he goes into the brother's parsonage and sees his economical library he will find some recent books by the masters that he has not read himself. As a rule, if he began with any doubt, or any contempt, he will end with an idea of the country pastor that a good many urban divines never get because they never try to find out by a little fraternizing what sort of men are doing the work in the country places. There are a good many Christian heroes in these rural fields, and the city pastor who will take his Christianity along with him on vacation may find his best opportunity in getting into close fellowship with some of the men who are making the world rich with their earnest though humble work in obscure fields. The chance to cheer and help them is a part of the privilege, but the chance to learn from them is an even greater opportunity."

### DO NOT GROW OLD!

On this interesting subject "R. S.", one of the editors of that excellent paper, The Westminster, of Philadelphia, says:

Two preachers were talking about tenure of office. One said, "If I were starting in life, I would choose one of three lines: law, the army, or the navy. If law, I would hope to achieve a judgeship in Federal courts. That would mean permanence. The army or the navy mean the same. But in the ministry it is the rare man who can hold a place for more than ten years, and some ten years will find him past fifty. Then he is out. Growing old kills the ministry." His companion, whose hair was very white, said, "Do not grow old. Always keep under forty. Then you can hold your place." The other laughed bitterly. He was past fifty and had been asked to resign. He knew he must yield, and he knew also there was more chance of his finding huckleberries on the protruding end of the North Pole than of securing another parish.

The white-haired man had never been asked to resign. He was almost seventy. His secret was in his words. He had forgotten to grow old. Some of his young men made him a member of "The Country Club." He learned to play golf, and it was not uncommon on a Saturday afternoon to see the crack player of the club and the old person on the links together, and if when the round was done, the younger man was more than "one up," he considered himself lucky. There was no fact of young life that escaped him. He was an all-rounder. His name might have been Dr. Lavender of Old Chester Tales, for he had never learned how to grow old.

The two ministers parted. The older said to himself, "Old fellow, take your own medicine. Do not grow old." Said the younger man, "Not grow old? How can a man help it?" And in those two comments lay the difference in character and prospects between these two men.

### REV. DR. FALCONER.

Halifax, N. S., Aug. 15.—A large meeting of Halifax citizens gathered to-night to honor Dr. R. A. Falconer, on the eve of his departure from Halifax, and to present him with testimonials of their regard. The chair was occupied by Governor Fraser. Dr. Falconer and Mrs. Falconer were presented with a magnificent silver service and to Dr. Falconer himself was given a gold watch and chain. Speeches were made by Archbishop McCarthy, Bishop Worell, Deputy Mayor Johnson, Premier Murray, and by representatives of all the colleges in Nova Scotia. One of the addresses was by Judge Snider of Hamilton.

President Falconer made a touching and effective reply. Speaking especially to his colleagues from the colleges represented, he said: "Ours should be a fellowship of those whose primary interest is in the elevation of our country through inculcating in students worthy ideals of life both as men and as citizens. Let us aim at the noblest in our work. I hope that in Canada there may soon arise a type of educated manhood and womanhood that will have its own distinction among national types. In time this Dominion will have in addition to the present colleges great universities equipped amply for research and professional study, to which students will come even from abroad. In the meantime, let it be in all our efforts be thorough and honest, avoiding show and aiming at reality.

Dr. Falconer leaves on Saturday morning for Picton, where he will spend Sunday with his father, the Rev. Dr. A. Falconer.

SUNDAY  
SCHOOL

# The Quiet Hour

YOUNG  
PEOPLE

## THE TWO REPORTS OF THE SPIES.\*

By Rev. Clarence Mackinnon, B.D.,  
Winnipeg.

Go, v. 17. In this word of two letters, are summed up the marching orders of every follower of Jesus. And how great the need is in the heathen world, that we should go to its countless millions with the glad tidings of salvation! From the famous African mission field of Old Calabar, a missionary writes to Scotland pleading for two missionaries to be placed in a district where each of them could easily reach a hundred thousand people. And from all over heathendom there are heard calls equally urgent.

Be ye of good courage, v. 20. Peto and Elstowe dared to speak out bravely about the misdeeds of Henry VIII. They were summoned before the king's court to receive a reprimand. One time-serving courtier remarked that they ought to be sewn in a sack and flung into the River Thames. But Elstowe replied, "Threaten such things to rich and dainty folk, who have their hope in this world; we fear them not, we know the way to heaven to be as ready by water as by land." Such men could not be daunted by cruel threat. Nor should the Christian ever lack courage. His chief hope is not in what men can do for him, but in what God has promised; and God will not deceive him.

One cluster of grapes, v. 23.—Spurgeon was on one occasion in great despondency, when an aged minister, who was blind and had been so for twenty years, arose and spoke. With a weak voice the tremulous old man talked of the faithfulness of God. But though the voice might be weak, the tone was firm, for the old man spoke of what he himself had tasted and seen, and his words fell with such force and unction, that they brought fresh comfort to the soul of the great preacher. Such ripe experience was like a cluster of grapes that had matured on a branch long grafted into the true Vine. It was the best evidence of the fertility of the Christian life, and it was the best sustenance for a fainting spirit. Everybody who walks humbly with God, whatever his trials may be, will always carry such clusters of grapes for the weary pilgrim.

The children of Anak, v. 28.—In Luther's Table Talk we read the following quaint rebuke: "At one time I was sorely vexed and tried by my own sinfulness, by the wickedness of the world, and by the dangers that beset the church. One morning I saw my wife dressed in mourning. Surprised, I asked her who had died. 'Do you not know?' she replied, 'God in heaven is dead.' 'How can you talk such nonsense, Katie?' I said. 'How can God die? Why, He is immortal and will live through all eternity.' 'Is that really true?' she asked. 'And yet, though you do not doubt that, you are so hopeless and discouraged.' Then I observed what a wise woman my wife was, and mastered my sadness." When, like Luther, we are cast down by the many enemies which war against our Lord, when we are fearful because these children of Anak appear such huge and invincible giants, let us remember that God lives, and that His power is superior to all enemies combined. "If God be for us, who can be against us?" (Rom. 8: 31.)

\*S.S. Lesson, September 1, 1907. Numbers 13: 17-20, 23-33. Commit to memory vs. 30, 31.\* Read Numbers, chs. 13, 14. Golden Text—The Lord is with us; fear them not.—Numbers 14: 9.

At once, v. 30. "Mother, do I always obey you?" asked a little girl. "You know best yourself," was the discreet answer of her parent. "Well, I never disobey you," went on the little girl, "I always do what you bid me, but sometimes I go slow." For how much disobedience is "going slow" responsible! We mean to do the thing, but we procrastinate so long that at length it is never done. Success in life depends in no small measure upon punctuality. We take the short route to Canaan when we obey at once. If we procrastinate at the critical moment, we shall most likely wander forty years in the wilderness. Nelson once said, "I owe all my success in life to having been always a quarter of an hour before my time." Many a saint in glory could likewise testify how much he owed to promptness of decision and action.

## A PRAYER.

Our Father, who knowest the difficulties and dangers of daily life in endurance of sorrow and loneliness, in contact with sin and worldliness, in encounters with greed and selfishness, we pray Thee for such radiant revelations of Thy love that we may never be affrighted at anything we shall be called to meet or bear. Keep us from murmuring over the weight of our burdens, the roughness and dustiness of our journeys and the frequency of our foes. Whatever comes to us in the work of today, may we recognize and reverence it as part of our equipment for better work tomorrow—as a tool put in our hand, or as training in the interests of nter workmanship.

We pray Thee also for the enrichment of that life which lieth out of sight, of that real self which is beneath the threshold of consciousness. May so much of us, as is thus hidden, be hidden with Thee in Christ. Then, when the shadows lengthen and the evening comes, may we not dread the disclosures of the resurrection dawn, nor shrink from the revelation of what we really are. But, when the morning breaks and we have no longer any secrets from ourselves, may we be found worthy of light and life and immortality. Through Jesus Christ our Lord. Amen.

## SIN ALWAYS DEFILING.

It is a mistake to suppose that one is more likely to become a great sinner because he has once been a great sinner. The two conditions have nothing in common. Paul was not great in righteousness because he looked upon himself as "the chief of sinners." He could say, "By the grace of God, I am what I am." Peter was not better because he denied his Lord. The remembrance of sin may stimulate a good man to greater zeal in religion; but it is the grace of the Lord Jesus Christ, and not the remembrance of his evil life, that makes him what he is. Thousands of men have recalled the iniquity of their earlier years and have not been made any better by it. Neither sin, nor the remembrance of sin, can make the character pure. "Thou art ever with me, and all that I have is thine," was not spoken of the prodigal. The remembrance that a man once smeared himself with filth does not make his complexion any fairer. There is nothing in sin to make any one's character beautiful or his life better. Grace and purity do not come from beneath, but from above.—United Presbyterian.

## THE POWER OF CHRIST.

There is an invisible source of energy of which everyone may avail himself; but this energy is available only for good, never for evil. It is more than a match for all the evil forces which combine to turn us away from the right way. It is abundantly sufficient to support us in all the adversities of this world. It is fully adequate to any burdens of duty which may be laid upon us.

Paul was greatly afflicted. He calls his affliction a thorn in the flesh. What that was we know not, except that it was some exceedingly sharp pain. He prayed three times for its removal, and this is the answer he received, "My grace is sufficient for thee." The grace of Christ is an inward energy which He bestows on all those who follow Him and trust in Him. Paul felt himself stronger with his affliction than without it, because of the support of this grace. Therefore he says, "I will glory in my infirmity." He had other things in which he might glory. He had a wonderful vision. He was caught up into the third heaven, where he saw and heard things which it was not lawful to tell. But he would not glory in this vision. He rather glories in his affliction, because this furnishes a splendid opportunity for the grace of God to manifest itself through him. No matter what comes so it be a channel for the grace of God to flow into the soul. "I will glory in mine infirmity that the power of Christ may rest upon me."

Let no one flee from his affliction. Let him not fear tribulation. Terrible as it may seem, grace is more than a match for it. The power of Christ is the chief thing. We may be weak and helpless in ourselves, but nothing is too hard for us if the power of Christ shall rest upon us.

## THE LIGHT.

I saw a little blade of grass  
Just peeping from the sod,  
And asked it why it sought to pass  
Beyond its present clod.  
It seemed to raise its tiny head,  
All sparkling, fresh and bright,  
And wondering at the question, said,  
"I rise to seek the light."  
—Anon.

## "LO! IT IS NIGH THEE."

The surprise of life always comes in finding how we have missed the things that have been nearest to us; how we have gone far away to seek that which was close by our side all the time, says Phillip Brooks. Men who live best and longest are apt to come, as the result of all their living, to the conviction that life is not only richer but simpler than it seems to them at first. Men go to vast labor seeking after peace and happiness. It seems to them as if it were far away from them, as if they must go through vast and strange regions to get it. They must pile up wealth, they must see every possible danger of mishap guarded against, before they can have peace. Upon how many old men has it come with a strange surprise that peace could come to rich and poor only with contentment, and that they might as well have been content at the very beginning as at the very end of life! They have made a long journey for their treasure, and when at last they stoop to pick it up, lo! it is shining close beside the footprints which they left when they set out to travel in a circle.  
—J. R. Miller.

## THE NATHANAEL CHARACTER.

It matters much what we think of Christ. It makes a difference in the life. Our opinion of other great men may not affect character in the least; our opinion of Washington, or Shakespeare, or Luther, or Plato, or Caesar, or Alexander, may or may not exert an influence upon us. But what we think of Christ, in our inmost being, must be the controlling factor in our manner of living. In reference to him especially it is true: As a man thinketh in his heart, so is he. Everything depends upon whether or not we believe in him, and what we believe. Many are slow to make up their minds, and their characters suffer accordingly. The determining factor in decision about Christ is not in the number of evidences showing that he is worthy of our faith and appreciation. The determining factor is largely in ourselves, the manner of men we are. What made it so easy for Nathanael on the first meeting with Jesus to form such a proper estimate of him, as appears in the exclamation: "Thou art the Son of God; thou art the King of Israel!" It was his own character that helped him to read the character of Jesus. We know this from the compliment paid him: "An Israelite indeed, in whom is no guile." He was sincere, unprejudiced, and a type of Israelite which by the history and training of the nation should have been more general when Jesus came. Instead of being only in outward form and ceremony a worshipper of God, he was from the heart a worshipper and an earnest seeker after truth. When such a man saw the truth he knew it. He was ready to believe on the first evidence, his heart was open. He was not sinless, but guileless, honest and straightforward.

If any in this day are questioning the right of Christ to be their Lord and King, they would better turn their gaze inward. The less we think of Jesus the more we condemn ourselves. The slower we are to acknowledge Him the more it is clear that we are not willing to give Him the appreciation He deserves. The serious need is to feel our need of Christ. The disciple who was so quick to honor Him had gone through this experience. He had first had a conviction of sin before gaining a conviction of Christ, the Saviour of sinners. He had been a disciple of John the Baptist, and no one could be his disciple without learning that he was a sinner, without receiving a baptism for the remission of sin.

Jesus the Christ can never be rightly understood and valued at His true worth until men have done the first thing first. The early disciples, who so promptly knew and followed the Son of God, had passed through the process of repentance, and that with a sincere purpose had cleared their vision for the Christ when He appeared. Honesty of purpose in matters of religion involves a due realization of the sinfulness of sin and the penalty it merited. If you are not filled with wonder and forced to confess this infinite worth as you contemplate the superlative Christ, it is time you were filled with alarm as to your condition, your want of sincerity or your insensibility to sin. —Lutheran Observer.

The more a man knows the clearer his mind is, the greater the influence he exerts in the cause of Christ. We admit that the most ignorant man who is truly converted can win more souls to Christ than the wisest man on the earth who is without a religious experience. But when the two are united the greatest influence possible to him is within the reach of the man who has a warm heart, a clear head, an intelligent conscience, and an abundance of knowledge. —N. Y. Christian Advocate.

Let God do with me what he will; it will be either heaven itself or some being in it. —Mountford.

## THINKING OF OTHERS.

We are all bound together by a mystical chain of solidarity. Since every man is my neighbor, I am bound to think of him and not only of myself in deciding what I may do or refrain from doing. I must abstain from lawful things if by doing them I should be likely to harm my neighbor's building up of a strong character. I can, or I believe that I can, pursue some course of conduct, engage in some enterprise, either in regard to worldly position, or in regard to my religious life. Be it so, but I have to take some one else into account. Will my example call out imitation in others, to whom it may be harmful or fatal to do as I can do with real or supposed impunity? If so, I am guilty of something very much like murder if I do not abstain. A Christian man is bound to shape his life so that no man shall be able to say of him that he was the occasion of that one's fall. He is so bound because every man is his neighbor. He is so bound because he is bound to live to the glory of God, which can never be advanced by laying stumbling-blocks in the way for feeble feet. He is bound because, unless Christ had limited himself within the bound of manhood, and had sought not his own profit or pleasure, we should have had neither life nor hope. —Alexander McLaren, D.D.

## "PRESSING ON."

The gain in our lives may seem little,  
The triumphs not much, over sin;  
We mete not by jot and by tittle,  
As daily some victory we win.

A little more patience in sorrow;  
A little more courage in trial;  
A little more faith for to-morrow;  
A little more brave self-denial.

A little more earnest endeavor;  
A little more conquest of wrong;  
A little more trusting forever;  
A little more joy in the song.

Thus life makes its gains, sure and steady;

And climbs just one hill day by day;  
For heaven the heart grows more ready,  
With God for our friend all the way.  
—William Bryant, D.D., in The Westminster of Philadelphia.

Do you say what I can do, because the light round me is like unto darkness? Climb the mast till you are above the fog which lies on the surface of the water, and you will see the sun shining on the spiritual world, and near at hand the harbor of sweet content. True, we must descend again to the travail of life, but we return assured that the sun is above the mist. —John Watson.

The stones will not always be rolled away from the sepulchers of our dead. There are dead friends who will not come back to us. There are vanished hopes which lie without a resurrection in the crypts of the past. But there are angels seated at the head and foot of those graves, and they have blessings in store for those who come with their spices in the morning. There is nothing beautiful that has gone from us but God has left his angels at its tomb.

We never know the value of a good name until we lose it, nor the blessings of health until it is gone. There are times when the casket seems dearer than the cradle. The things that have gone from us are the things which bring the greatest tenderness to the soul. The grave does not intensify love, but it adds a holiness to it. Love is a sublimer thing because there is a new grave in the cemetery.

I have never yet known the Spirit of God to work where the Lord's people were divided. —Moody.

## "I CAN" AND "I CAN'T."

There are limits to what any man can do. Simply saying, "I can," does not make a man omnipotent. Neither does the conviction that a man can do a thing always make it possible for him to do it. This is merely to admit, however, that men are men. And the limits of what men can do are not fixed limits. We have never reached yet the walls that surround us. Far beyond all that men have done stretches that which men can do. So vast is the field open to man, and so great is the power available for him, that it is possible for a great man of faith to say boldly and reverently: "I can do all things through Christ who strengthened me." The declaration is accompanied by humble acknowledgment of contentment with his God-assigned conditions, but such contentment with what God does for him is coupled with the declaration that he can do anything for God which God wants done through him.

A man may say "I can" about any duty. If it is a duty, God stands ready to supply strength for its doing. And the divine spirit within us will assure us of this, as the familiar lines of Emerson declare:

'So night is grandeur to our dust,  
So near is God to man,  
When Duty whispers low, 'Thou must,'  
The youth replies, 'I can!'"

No duty is impossible to man. Even if a man has lost the capacity of self-control and is a drunkard, or has a mania for theft and is a kleptomaniac, or has lost the faculty for the truth and becomes a liar and a deceiver, or has a greed for gold and has become a cheat and a miser, God can enable him to say triumphantly of the duty of victory over his besetting sin, "I can."

Where we have once said, "I can," and have done what we said we could do, we are in a position to go forward and repeat the triumph over something more difficult. "Each victory helps us some other to win." Mr. Clement closes his excellent little handbook on Japan with the apt quotation of the lines from Confucius's translation of Virgil: "These bring success, their zeal to fan; They can because they think they can."

There is a simple reason for this. Each time we tread a path we mark it better. Every road seems a shorter and is easier the second time we travel it. Each out-putting of confident energy increases alike our energy and our confidence.

Even when we are not ready to say, "I can," we can still say, "I can try." The man who is willing to try heartily will soon gain the confidence that will make him sure that he can not only try, but succeed. How can we expect to succeed who will not try? And how do we know that we cannot until we try? There are things we are not meant to try, —to fly without wings, for example; but all duties and all privileges which are meant for us, we are meant to try to do and to win. And if we try in the spirit of one who knows that through Christ he can do all that he ought and win all that is in the will of God for him, we shall succeed.

The old proverb is not true which says, "Faint heart never won fair lady." "Faint Heart" has often won her. But "Afraid to Try" never won her. "Perhaps I can't, but I can try" may be also "Faint Heart," but it can do all that can be done.

## Daily Readings for Preceding Week.

MON.—Caleb's "We can" (Num. 13: 30).

TUES.—The spies' "We can't" (Num. 13: 31-33).

WED.—Saul's army (1 Sam. 17: 18-32).

THURS.—David and Goliath (1 Sam. 17: 28-32).

FRI.—Paul's "I can" (2 Cor. 12: 7-10).

SAT.—Jesus' promise (John 14: 10-14).

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Manager and Editor.

OTTAWA, WEDNESDAY, AUG. 23, 1907

Training will tell. Mr. J. B. Lake, a graduate of the Acton Free Press Office, has commenced the publication of "The News," at Powassau, a thriving town a few miles south of North Bay. "The News" is a model of tasteful typography, and, looking at its neat pages, anyone acquainted with the facts can at once see a reflection of Bro. Moore's skillful training. Mr. Lake is a credit to the office in which he served his time, and we wish him every success in his laudable enterprise.

## THANKSGIVING DAY DATE.

The idea has been advocated of having Thanksgiving Day on a Monday hereafter, instead of the usual Thursday, as that enables those visiting the old home to have a holiday which could take in the Sunday. We see no objection to this proposal, and some things in its favor. It is something to have the idea of Thanksgiving recognized by the setting apart of a week-day, even if it is not generally observed by religious services. The Sunday previous to the Thanksgiving Monday is the proper time for the religious Thanksgiving services, for the sufficient reason that on the Sunday you reach most people. As to the character of the services, may we make a suggestion as to what to avoid? Avoid making it a day of general complaint and exhortation, as is sometimes the case. A Thanksgiving Day service should make its readings, singings and speakings full of the perfume of thankfulness. Grumbling, whining, criticising, probably do little good at any time. They are absolutely out of place on the one day set apart specially for Thanksgiving.

## TURNING THE FURROW.

By Rev. J. P. Gerrie.

November here was the season of turning the furrow. It is the almost universal employment in the country. Tens of thousands are thus engaged. Nor can the service be over-estimated; the food for innumerable multitudes is depending upon it. It is an occupation that concerns more than the plowman, and those immediately depending upon him. His fellow-men everywhere are a factor in the toil. How important that it be carefully and diligently done!

From this furrow in which the agriculturist is engaged we turn to life's furrow in which all mankind are engaged. Vast issues also hang upon this service. It concerns life now and hereafter, time and eternity, the earth and the skies. How pre-eminently important that the turning be made wisely and well. There are characteristics of the turning which will readily appear.

Straight.—One of the first requisites of good plowing is straightness. The inexperienced hand will often get the old plowman to "fear," or make the opening furrow, which becomes his guide. Then, too, the ground is sometimes staked, or the eye is fixed on directing objects so that the furrow may be straight. It is the delight of the good plowman to make it so, and seldom is the end reached without the eye turning back upon the course that has been made. Life's furrow, too, must be straight. Let there be no crooks, nor bends, nor twists. For this a pride is needed, and following the One who came to mark out life's pathway, our course will be straight home to God. Oh that we may be able to look upon such a furrow!

Even. — Another requisite of good plowing is that it be even. There is danger of becoming wide or narrow, shallow or deep. I have seen a little wheel fixed on the beam of the plow to guide the beginner in the matter of depth, and it seems to me that I have seen or heard of contrivances to help in making a uniform width. There is a most needed consideration here for all details in life. Unevenness unfortunately mars almost every service in life. The mechanic, teacher, builder, lawyer, author, all leave its stamp upon their work. Nor is it absent in the development of life and character. Religion is intermittent and spasmodic. There are times of fervor, warmth and devotion, and corresponding times of coldness, indifference and want of zeal. There are seasons of hesitating, listless, grudging service. On that there might be an even furrow of whole-hearted, consecrated service year in and year out to the Lord and Master.

## THE PRAYER MEETING.

With the autumn will come in once more the problem of the prayer meeting. Perhaps it would help if we would ask ourselves a few such enquiries as these: What is the prayer meeting for? To what extent does its successes depend on numbers? In what way can be cultivated the habit of simple, direct and honest public prayer, as opposed to that which is conventional merely? To what extent, if any, should the mid-week meeting be an imitation of the usual Sunday services? Is the mid-week meeting worth keeping up? If so, it is worth keeping up for what reason?

## ESTIMATED REQUIREMENTS.

Estimated Requirements for 1907-08.

The following is a statement of the amounts required from congregations for the year ending Feb. 28, 1908, on behalf of the Schemes of the Church. It is intended as a guide to congregations and mission committees in the amount at which they should aim in supporting the Schemes, as well as showing the money raised.

	Estimated	Estimated
	Amount	Re-Communi-
	per	cant.
Home Missions . . . . .	\$180,000	\$0.90
Augmentation of Stipends . . . . .	45,000	22%
Foreign Missions . . . . .	122,000	60
French Evangelization, including Pointe aux Trembles . . . . .	44,000	18
Colleges—		
Knox . . . . .	9,000	04%
Queen's . . . . .	8,000	04
Montreal . . . . .	7,500	03%
Manitoba (Eastern Synod) and Ont. and Que. . . . .	2,500	01
Manitoba (Western Synods) . . . . .	9,000	25
A. & I. Ministers' Fund . . . . .	18,000	07%
Ministers' W. & O. Fund . . . . .	15,000	07
Assembly Fund . . . . .	8,000	03%
Temperance and Moral Reform . . . . .	5,000	02

The congregations in both the Eastern and Western sections of the Church contribute to French Evangelization, A. & I. Ministers', Manitoba College, Assembly, and Temperance and Moral Reform Funds. The amounts named for the other Schemes are for the Western section alone.

Will not every minister this year take measures to secure an average of six cents per week for the Schemes from every member of his congregation? Multitudes who are now giving \$2.00 a year could as easily give one dollar every month. If the work of instruction and contribution is taken up heartily, and system put into it, we shall add this year twenty-five per cent. to our giving for the Schemes.

There is enough of wealth in our Church, and there are enough consecrated church members to do it, if thought and effort are given to secure the end we aim at. A mere announcement from the pulpit will not do it.

Special attention is called to the following points if we are to obtain the amount required:—

1. Presbyteries should take such oversight of the work as will secure from every congregation and mission station within their bounds a fair contribution for each of the Schemes.

2. In congregations where there is no missionary association in charge of all the Schemes, the Session should see that the congregation has an opportunity given to it to make a contribution for the Schemes on the following days as appointed by the General Assembly:

French Evangelization, Fourth Sabbath, July.

Assembly Fund, Third Sabbath, August.

Colleges, Fourth Sabbath, September. Sabbath Schools, Children's Day.

Home Missions (Thanksgiving), Third Sabbath, October.

Ministers' W. & O. Fund, Fourth Sabbath, November.

Manitoba College, Third Sabbath, December.

Augmentation of Stipends, Third Sabbath, January.



Aged and Infirm Ministers' Fund, Third Sabbath, February.  
Foreign Missions, Second Sabbath, March.

Temperance and Moral Reform, not later than July 1st.

3. See that the contributions to Schemes are sent promptly to the Treasurer when the collection is made, or at least quarterly where the missionary association has charge of the contributions. The money can be sent unapportioned throughout the year, and notice of apportionment to the several Schemes sent to the Treasurer as soon as possible after the 31st December next.

#### NEARLY HALF A MILLION DOLLARS.

A statement of the amounts required from congregations of the Presbyterian Church in Canada for the year ending 28th February, 1908, on behalf of the schemes of the Church, has been prepared by the treasurer, Rev. John Somerville, D.D. The congregations in both the eastern and the western sections of the Church contribute to the French evangelization, aged and infirm ministers', Manitoba College, Assembly and temperance and moral reform funds. The amounts named for the other schemes in the following list are for the western section alone. The estimated requirements are as follows:—

Home missions, \$180,000; augmentation of stipends, \$45,000; foreign missions, \$122,000; French evangelization, including Pointe aux Trembles, \$44,000; Knox College, \$9,000; Queen's College, \$8,000; Montreal College, \$7,500; Manitoba College (eastern Synod) and Ontario and Quebec, \$2,500; Manitoba College (western Synods), \$9,000; aged and infirm ministers' fund, \$18,000; ministers' widows and orphans' fund, \$15,000; assembly fund, \$8,000; temperance and moral reform, \$5,000; total, \$473,000. This amounts to \$2.44 1/2 for each communicant.

#### THE CHRISTIAN ENDEAVORERS.

The biennial report of William Shaw, general secretary of the United Society of Christian Endeavor, brought before the Seattle convention of the organization a very encouraging exhibit of activity and accomplishment. Since the Baltimore convention of two years ago there has been a gain, according to the report, of 2,366 societies, the total being now 89,138, with a membership of 3,456,900. Though Secretary Shaw expresses the belief that "many churches use their Christian Endeavor societies as convenient agencies for raising money for local needs," thus diverting money that might go to missions, the gifts for missions and other benevolences by the local organizations are estimated at \$4,378,920 for the two years. A still more important fact is that, according to the returns, 167,508 Christian Endeavorers have become church members in the last year, the approximation for the two-year period being 446,688. Great interest in evangelism is declared to have been manifested, summer schools and assemblies have been organized, the work in foreign lands has made progress, and the various enterprises of the United Society, including a new magazine devoted to union work and the plan for a headquarters building in Boston, are recorded as meeting with encouragement. About \$50,000 has been contributed for the building enterprise.

#### THE CASE OF THE SCOTTISH CHURCHES.

We take from a recent issue of the British Weekly an article which gives in brief the result of the work of the Commission appointed two years ago to settle the dispute between the United Free and Free Churches of Scotland as to the disposition of money and property claimed by both parties.

The Commission have allocated to the Free Church for Aged and Infirm Ministers' Fund £35,000, out of a total (including legacies) of £197,000; for the support of Free Church ministers, for itinerant ministers, and for the general purposes of administration and management, £250,000, out of a total funds and legacies for similar work amounting to about £380,000, and for Foreign Missions and similar purposes, £25,000. Capitalizing the sum of £3,000 a year formerly allocated to the Free Church for College and Bursary purposes, this gives a total endowment to the Free Church of £410,000; but if the endowments of congregations whose property has been allocated to the Free Church and a few miscellaneous funds be added, the Free Church will have an endowment of half a million, which, taken at 3 per cent., would give them an income of £15,000 a year. The places where they have substantial congregations requiring a minister do not exceed one hundred, and there will thus be applicable to each of these a total income from investments for all purposes equal to about £150 per congregation. The income from the congregations which already have ministers, as published in the Free Church Record, has been very creditable, and compares favorably with the amount contributed by the undivided congregations. It is to be hoped that the extent of the endowment now given may not have the effect of lessening the congregational contributions. There is no means of ascertaining the views of the two Churches regarding the allocation, but satisfaction is expressed that the Commissioners' work is now coming to an end. While there is a feeling that large sums are being diverted from the purposes for which they were given, it is generally admitted that the Commissioners are endeavoring to carry out their difficult task with impartiality. The transfer of the Foreign Mission property and funds enables that important work to be carried on in the various fields without a break. The fact that Mr. Peter Mackinnon's bequest of £150,000 for Missions in Africa has been allocated to the United Free Church, should prevent the spread of the serious religious and even political disturbances which have been interfering with the work of the United Free Church in the Lovedale district. It is to be hoped that the Free Church will not begin mission work among people who are now being ministered to by another Church. It is now the time to bury the past, and go forward to the great future. In spite of all she has suffered, the United Free Church retains her great opportunities. She is still the most richly endowed Non-conformist Church in this country.

What is far better, she can rest with a new trust on the noble and magnificent loyalty of her people so well attested in a great and weary trial. She has good cause for faith in God and man and woman, and with that faith she may go forward in the assured hope of a bright tomorrow. There would earnestly trust that now there may be better relations between the Churches in Scotland, and not least between the United Free Church and the Free Church. There is no surer sign of the loyalty and power of Christianity than the bearing of a great wrong magnanimously and sweetly. Controversy must continue. It is part of the life of the Church militant, but it may be conducted in the spirit of those who believe and love. For recriminations there should now be no room. We would earnestly hope that as far as possible the occasions for dispute may be minimized.

#### ENGLISH SPEAKING JOURNALISM.

During the three months since the reduced newspaper postage rate went into effect, the number of British newspaper and other publications coming into Canada has increased about 50 per cent., and is likely to increase still more as communications across the Atlantic improve. This is working out that "intellectual preference" of which the Hon. Mr. Lemieux, the Postmaster-General, recently spoke. Canada, alongside of the United States, with its 80,000,000 of people, could not be much affected by the publications of so energetic and powerful a people. So that we seem to be bounded by United States journalism to the south, and by British journalism to the East. Recent Canadian postal regulations have barred out a vast mass of United States publications, some of them extremely rubbishy; while at the same time, as we have said, the reading of British dailies, weeklies, and monthlies has greatly increased. At the present, a just estimate of the publications of the English speaking world would give the highest place to those of Great Britain. The best publications of the United States, too, are of a high class, though different—taking on the temperament of the people. The national game of England is cricket, while the national game of the United States is baseball; and there seems to be some analogy in the comparative difference between the journalism of England and that of the United States. As to the journalism of Canada, if Sir Wilfrid Laurier's epigram is well-founded, that the 19th century belonged to the United States, but that the 20th century belongs to Canada, it behooves the journalism of Canada to take example from the best journalism of the English-speaking world, and thus prove an uplifting and unifying force worthy of its opportunity.

#### TEMPERANCE IN THE SOUTH.

The Southern States generally are becoming more temperate. In Georgia an act has been passed restricting the sale of alcohol to druggists, and then only on the prescription of a reputable physician, thus practically abolishing the liquor saloon and the barroom at one sweep. No doubt economic as well as moral reasons had to do with this step. The South depends greatly on black labor, and black labor is apt to be demoralized by easy facilities for drinking. Yet to prohibit facilities for drinking to blacks without making the prohibition apply to whites would cause discontent, and be impracticable, so the whites, to improve both labor and moral conditions among the blacks, impose liquor restrictions among themselves. The use of intoxicating liquor is a bad thing for the black man—and equally bad for the white.

STORIES  
POETRY

## The Inglebrook

SKETCHES  
TRAVEL

## DARROW'S GOOD FORTUNE.

"Driver! What were you thinking of to leave the heaviest piece of baggage for this boy to carry! That suit-case is full of books. I've a mind not to let you drive us over. 'Twould serve you right."

"I—I don't mind it," panted the boy, as he straightened himself. "I'm—big, and—and strong, you see!"

"Yes; I see you are strong; but you'll not be strong long if you overlift like this, Driver, I say!"

"An' it's meself as is doin' him a favor, sor, wid lettin' av him wait on me passenger. Ef he jumps the wurruk then he loses the job, that's all!"

"Wait, Clara! I shall call another cab. Hi, there!"

"Oh, don't sir! Please don't. I musn't lose this job, sir. And I don't mind, sir, indeed, I don't. It's easier than some I've carried."

"Oh, it is! So much the worse! Here!" and he slid a half-dollar into the small hand, "come to the Laurel House in about an hour! I want to see you. Come to the gentlemen's reading room."

"Oh, thank you, sir! I'll be there!" And as the irate driver drove away, Darrow turned a double handspring; after which he started home with his prize.

"What do you s'pose, mother? Oh, I hope he wants me to do something else!"

"Such riches!" exclaimed the mother. "Why, that makes seventy-five cents to-day! You'll be earning as much as I do before long."

At the Laurel House, Mr. Emmons questioned the boy kindly, and learned that Darrow gave his money to his mother, who was taking care of sister, and baby, and me, and all of us; till now, I'm so grown up that I do some of the taking care of us."

"The doctors have sent me down here to play golf," said Mr. Emmons. "Would you like to be a caddie, Darrow?"

"I should like to be your caddie, sir." "Now you're flattering me. I'm not always like this; sometimes I'm cross." He drew down his eyebrows.

But Darrow only grew more serious. "Then I'll try all the harder to please you, sir."

"Indeed! Well, I expect to remain through the season. And I want one boy to be ready to play, or not to play, as I chance to feel. How would a dollar a day suit you?"

"Oh, oh!" Then he grew sober. "You don't mean it!"

"But I do mean it." "Then I can make mother take a vacation like other people. Oh, I'm so glad to be grown up—most!"

"Be on hand at nine, then, in the morning. And—let me warn you, you'll earn that money! Good night!"

Darrow found a free place on the sidewalk, turned a few more handspings, then flew home to relate his new business engagement.

The days passed. Mr. Emmons was pleased, and more, with his bright little caddie. One day he noticed two of the other caddies smoking cigarettes. And he noticed, too, that they were offering one to Darrow. He couldn't see whether the boy took it or not, but it set Mr. Emmons to thinking.

"Darrow," he said the next morning, "the doctors tell me it is because I have smoked too much that I am in such wretched health. I see that some of the caddies are smoking cigarettes. Now, I don't want you to do it. If you do—I shall look for some one else." He paused to glance sternly at the boy.

"But you won't have to look. I'm not going to smoke. The boys say there isn't any harm—not if you have the money; but I shan't do it. Not if they give me the cigarettes. I've promised not to."

"There is harm in it, Darrow. I would be a well man to-day if it hadn't been for tobacco. And I have smoked little for the last few years—only four twenty-five-cent cigars a day that doesn't seem!"

"Whew! a whole dollar! Every day! Just what I'm earning. And all the money mother had before I was big enough to help take care of us. My!"

"I want you to know that smoking is bad for a man," continued the gentleman. "Whenever I'm cross it's because I want a cigar. It is harder to break the tobacco habit than it is to carry suit-cases full of books." Mr. Emmons sat still so long that Darrow thought he was through with him, and was turning to leave. "See here! I don't like to have this battle four times a day and not feel that somebody besides myself is the better for it. I used to pay that dollar to the cigar dealer without a murmur. Now, just as long as you will keep from learning to smoke, Darrow, I'll give that money to you for your mother."

Darrow couldn't help it. He opened his mouth and gave a yell that startled the nervous man nearly out of his golf togs. Then he began to turn handspings, and kept them up till Mr. Emmons was dizzy.

"Here! Darrow! Stop that! You'll get vertigo. Come here! Is it a bargain! Then shake!"

Later in the day Darrow approached his new employer. His face was serious and long. Indeed, it was very long. "I don't believe you know how much that dollar mounts up to. Why, why, it's over three hundred dollars a year! And not count in the Sundays!"

"But we're going to count in the Sundays. They weren't counted out of the other game, although we don't play on that day, and there's no reason why they should be out of this."

Still Darrow felt that he should look after the interests of this reckless employer of his. "Are—are you sure you can spare so much?" he asked anxiously. "Won't you need it for something else?"

Mr. Emmons laughed. "You are the best medicine I have found yet! I'll do my best to get along without that dollar a day. But any time I should feel unable to afford it, why you'll let me out of the contract, won't you?"

"Sure! 'Cause you see, I'm getting bigger every day. So, maybe mother won't miss it by—the time you get to need it."

"Good for you! I see you are an honorable man. Shake hands again! Suppose you and I become business partners, hey?"

"All right!" Darrow put out his brown, grass-stained hand into the slender one held out to him.

"You don't ask what the business is?"

"Why—why, anything you are doing, sir. I'll do the same thing—best I can."

"There you are!—flattering me again. I shall begin to think myself a pretty fine fellow if this keeps up. But there's one thing: Although you and I are business partners, I want you to attend school regularly during the school terms; so as to learn how to take my place by and by—that is, if you don't go to smoking, or doing something else I shouldn't like in my junior partner."

"I'll be very careful, sir."

"That's right! Now, remember to

ask your mother if I may come over to talk with her to-morrow, will you?"

Darrow didn't quite know what all this meant, but something inside of him was so very glad that he turned handspings at every street corner all the way home.—Epworth Herald.

## CURIOUS BRUSHES.

Willie, flushed and happy, had just come in from the barn where he had been playing hide and seek.

"I guess my little boy needs to find a brush," said mother, looking up from her work. For there were clinging to his pretty sailor suit bits of dry grass and seeds from the mows, and some were playing peekaboo in the little fellow's hair.

"O mother, can't I wait? I'm just too tired now."

"If flies had been playing hide and seek they would not allow a speck of dust to stay on their heads; they'd brush it off," casually remarked Aunt Nan.

"Flies?" exclaimed Willie, incredulously. "Where'd they get their brushes, I'd like to know?"

"Oh, they have them, and use them," laughed Aunt Nan.

"Hair brushes?" questioned Willie, and his face took on a perplexed look.

"Yes; and they always keep themselves very clean. Have you never seen a fly rub his delicate front legs over his head?"

"Lots and lots of times," replied Willie quickly.

"Well," resumed Aunt Nan, "there are a great many hairs on the underside of a fly's feet and legs, and these form tiny hair brushes. When any dust gets on a fly's head, he brushes it off at once, and then he rubs his legs together, as you have probably noticed. This is so that no dust may cling to the little brushes."

"Hurrah, Mr. Fly!" exclaimed Willie; "I guess you needn't think you're the only one who can use a brush, even if the other fellow doesn't carry his brushes around with him on his feet!"

"Awa' he ran; and when he came back, mother said her little boy looked neat enough to be kissed.

## A WOMAN'S PLEA FOR POCKETS.

To-day pettecoat pockets, or safely suspended pockets, or, in fact pockets at all, would spoil our entire scheme of decoration; therefore we women are reduced to the hand bag. The hand-bag, whether of gold, studded with precious gems, or of imitation leather, with a turquoise-blue-clasp, is the most conveniently lost, stolen, opened-by-thieves-in-the-street, left-on-a-counter, dropped-in-the-theatre, or slipped-behind-one-in-church, and altogether-detached-from-its-owner contrivance ever invented. Is this to continue? Can no one amongst our own sex arise, solve the problem, and gain the gratitude of millions? Or, must we struggle on, pocketless and forlorn, until some smart young man wins undying fame with a porous-plaster purse, warranted never to leave the owner, or, if torn asunder by the mad ding crowd, ready to know its own particular lady, and walk up and slip its hand into hers just like the little child she would not be bothered bringing along?—Leslie's-Weekly.

Brass is beautiful to one who has never seen gold. The pleasures of the world have their charm until one has tasted of the hidden manna and felt the glory of the immortal life.

## CORRECT POSE.

I am sorry for the young girls who are permitting themselves to grow round-shouldered and to lose the suppleness and uprightness of their figures because they are careless. Not only does this detract from their appearance, but it also tells on the health. It may seem absurd to say that the manner of carrying the body, either in standing or sitting, influences the health, but all the same it does. So the girl who wants to be attractive and well must take a bit of care.

Girls especially whose work requires that they shall use typewriting machines many hours of the day do not, as a rule, carry themselves well, nor are their fingers well shaped. Both of these defects are more a result of carelessness or ignorance than anything else, but it is so easy to avoid them that the effort is worth making. It consists in fingering the machine keys properly and sitting correctly. Unless the latter is done, not only will shoulders be round, but after a few years hips will be larger than they should, for sedentary occupation has a tendency to make women acquire flesh about the waist. A person should always sit so that the tip of the spine is straight and not bent under. It is as a rule curved, because persons rarely sit way back in a chair. Instead, they are about in the middle of it, and then lean the shoulders back. This throws the weight of the body on muscles only indirectly connected with the spine and nearer to the hips, and the latter grow larger. At the same time the spine ceases to be straight, and the result is a poor figure and bad carriage.

Nothing is more important to a woman in any work for which she sits, than that she shall be as far on the seat as the chair back will permit. This will bring the tip of the spine into position, and if she stoops then it must be from the shoulders, which is a degree better. Any forward movement always should be avoided from the hips. It will, however, be easier to sit erectly when the spine is properly placed, and the round and bent look so commonly seen will be prevented.

Every stenographer should have one of those chairs made with a small sliding back fitted to a curved brace which permits of a support to the back placed in the position most needed. If one of these is not provided by the office in which one works, it is worth a girl's buying it. These same chairs, by the way, should be used by all women sewing much, for they are a great assistance in sitting properly. In a correct pose a girl can work longer without fatigue, as the muscles best fitted for support are giving it.

## HER APOLOGY.

Little Ethel is usually sunshine and sweetness embodied, but, with all her winsomeness, she has a temper that often results in disaster.

She was playing with her small neighbor one day recently, when a quarrel arose concerning a doll. Gracie held fast to the treasure, and Ethel, unable to gain possession, suddenly turned and left the imprint of her white teeth on the plump little arm that encircled the doll.

Then, in a tempest of tears and passion, she rushed home and sobbed out her story.

A serious talk was followed by an unusually early bedtime for penance and reflection, and the next morning a small girl crossed the street, rather dejectedly, to offer an apology.

Ten thousand of the greatest faults in our neighbors are of less consequence to us than one of the smallest in ourselves. —Whately.

## QUITE DIFFERENT NOW.

The language of the young woman of the day differs greatly from that used, say, by her grandmother. Fashions change in words as in gowns, and one must know and say the right thing if she would pass muster in polite society. Among other things she never by any chance says "guess," and she speaks of her motor-car or machine, not "automobile." She says chemist for "druggist," "stop at home" for "stay at home," and she "tubs" oftener than she takes a morning bath. "Function" with her means any sort of social gathering, and a very gay ball becomes a "rout." "Smart" expresses a considerable degree of excellence which applies equally to a wedding or a bonnet; an "awfully fetching" frock or gown is very English for an especially pretty dress. She likes the word "clever," too. When she sees a fine painting she says "that's a clever bit of canvas." If you ask her does she bowl, she replies modestly:—"Yes, but I'm not at all clever with the balls." Some phrases she leans rather heavily upon, notably, "such a blow," when a rain postpones a visit or a friend dies, and "such pleasure," alike to hear Bernhardt and spend a tiresome evening at the house of some acquaintance. She has, also, an Index expurgatorius which she is careful to respect. There are no more "stores" for her, they have become "shops," "servants" also have ceased to exist as such. They are "men-servants" and "maids," although she permits herself to designate as laundress, housemaid, or butler the persons employed as such. "Gentleman" she avoids "A man I know," she says when referring to a male acquaintance, or, there "were lots of delightful men out last night." Nor does she add "party" to "dinner," speaking of such an entertainment, and she speaks of the sitting room as the living-room. Quite correctly she lives "in" a street and not "on" it, and equally correctly "stays" at a hotel instead of "stops" there. Verily, the young woman of the day has fashions provided for her along many lines!

## AT HOME.

After manifold reflections, arguments, and retrospections

I have just about decided on an innovation, rare—  
Taking custom by the collar, I refuse to spend a dollar

On that problem, oft decided, how to get good country fare.

Not a penny will I squander, not a far-  
long will I wander

From a home of ease and comfort to those advertised resorts

Where "Fresh Vegetables" (canned yearly) come to us and cost us dearly,  
And the horsefly—one or twenty—in our ice water cavorts.

I will never, never, never my relations  
coldly sever

With a genuine eup of Mocha or a  
mattress made of hair.

And I've set eternal vetoes on those  
jubilant mosquitoes

That are waiting to invoke a—bless-  
ing from me everywhere.

Now that I've regained my reason I  
shall try to spend a season

Where the bathtub is no vision of the  
landlord's fertile mind;

I shall stay and live in clover where  
the grub is not warned over,  
Though my neighbors shriek derisive  
and my pocketbook's maligned!

Hell is just as natural a consequence  
of sin as heaven is of righteousness.

When the love of the heart contracts  
there in an eclipse over all the earth.

## THE LION AND THE BICYCLE.

On a mellow moonlight evening a cyclist was riding along a lonely road in the northern part of Mashonaland. As he rode, enjoying the somber beauty of the African evening, he suddenly became conscious of a soft, stealthy, heavy tread on the road behind him. It seemed like the jog-trot of some heavy, cushion-footed animal following him.

Turning round, he found himself looking into the glaring eyes of a large lion! The puzzled animal acted very strangely, now raising his head, now lowering it, and all the time sniffing the air in a most perplexing manner.

Here was a surprise for the lion. He could not make out what kind of animal it was that could roll, walk, and sit still all at the same time; an animal with a red eye on each side, and a brighter one in front. He hesitated to pounce upon such an outlandish being—a being whose blood smelled so oily.

I believe no cyclist, since the Roman invented wheels, ever "scorched" with more honesty and single-mindedness of purpose. But although he pedaled and pedaled, although he perspired and panted, his effort to get away did not seem to place any more territory between him and the lion; for that animal, like Mark Twain's coyote, kept up his annoying calm jog-trot, and never seemed to tire.

The poor rider was finally so exhausted from terror and exertion that he decided to have the matter over with right away. Suddenly slowing down, he jumped from his wheel, and facing abruptly about, thrust the brilliant headlight full into the face of the lion.

This was too much for the beast. It was this fright that broke the lion's nerve, for at this fresh evidence of mystery on the part of the strange rider-animal who broke himself into halves, and then cast his big eye in any direction he pleased, the monarch of the forest turned tail, and with a wild rush retreated in a very hyena-like manner into the jungle, evidently thanking his stars for his miraculous escape from that awful being. Thereupon the bicyclist, with new strength returning, devoutly thanking God and blessing his acetylene lamp, pedaled his way to civilization.

## FATIGUE A POISON.

It is now accepted by many physiologists that a tired man is really poisoned by the accumulated waste products of his own muscular activity. Weichardt maintains that the product responsible for the trouble is a definite toxin, akin to that which produces diphtheria. It has long been assumed that during the process of diminishing irritability known as fatigue substances are produced which exert a poisonous influence upon the muscle tissue. This opinion is based upon the fact that a tired muscle can be restored almost completely by being flushed out through its own vessels with salt solution, and that fatigue can be readily produced in a normal muscle by injection into it of the extractives obtained from muscles already fatigued. This was the general position taken by physiologists until 1904, when Weichardt came forward with the startling hypothesis that fatigue is due to a definite toxin, analogous entirely to the toxins of tetanus and diphtheria, or to poisons of the vicin and abrin type, against which a specific anti-toxin might be produced. Weichardt believes that the explanation of the phenomena of "training," in which prolonged exercise makes it possible for individuals to support an amount of work which proves exhausting or even fatal to the untrained, must lie in the possession by the athlete of a specific "anti-body" which neutralizes the "fatigue toxin" as soon as it is formed. —Selected.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## WESTERN ONTARIO.

The Presbytery of Owen Sound will meet on 3rd September.

The Rev. D. S. Dix, M.A., preached in Knox church, Woodstock, on a recent Sunday.

Rev. Wm. Frizell, Ph.B., of Toronto, for twenty-five years minister of the same congregation, is resigning on account of ill-health.

The call from First church, London, to Rev. Dr. Pidgeon, of Victoria church, Toronto Junction, will come before the Presbytery of Toronto on 3rd prox.

The resignations of Rev. N. A. Campbell, of Newmarket, and Rev. Wm. Morin, of Mimico, will be considered at next meeting of Toronto Presbytery.

The services in Knox church, Embro, Sunday Aug 18, were conducted by Rev. Dr. Grant, of Honan, Chusa, who is home on furlough. Dr. Grant gave interesting talks of his work in Honan.

Rev. Mr. Grey, of Dundas, has been preaching in St. Andrew's church, Huntsville, in the absence of the pastor, Rev. Mr. McLennan, who has been holidaying in Hamilton, Ont., and Rochester, N.Y.

Rev. Wm. Wright, of Mount Pleasant, who preached in the Knox Presbyterian church, Cayuga, several weeks ago, has accepted a call from the Presbyterian congregations of St. Ann's and Welland port.

The corner stone of the new Presbyterian church, Monkton, was laid on August 15th., by W. K. McNaught, M.P. P., Toronto, one of Monkton's old boys, and Mrs. Charlotte McPherson, of Carleton Place, the oldest member of the congregation.

Rev. B. B. Williams, who is well known as an able preacher and who has occupied with much acceptance some of our most prominent Presbyterian pulpits, now resides in Paris, Ont., and is available for supply. Letters to this address will receive attention.

Rev. S. M. Whaley, B.A., pastor of Burns and Brookdale congregations, has returned home after his well-earned holidays. Rev. R. Barbour, B.A., who has been supplying the pulpit for the last four Sabbaths, left last week to visit friends in Huron county before returning to Stouffville.

St. Paul's, Thornbury, was re-opened Sunday, Aug. 4th, after being in the hands of masons, carpenters, painters and decorators for over six weeks. The Rev. J. A. Cranston was the preacher for the day, and preached three strong, stirring sermons. Special music was rendered by the choir and by Mr. Chas. P. Barton, senior, of Toronto.

Rev. G. C. Little, B.A., called from Bothwell to Flesherton, was inducted in Chalmers church at the latter place on the 6th inst. Rev. J. H. Edmison, Moderator of Orangeville Presbytery, presided; Rev. Hugh Ross, of Corbeton, preached; Rev. Geo. Ballantyne, of Maxwell, addressed the minister, and Rev. H. M. Phalen, of Horning's Mills, spoke to the congregation. The addresses were all of a high order and the service throughout was deeply interesting. There was a large congregation, who extended a very cordial welcome to their new pastor. Before leaving Bothwell, Mr. Little was presented with an affectionate farewell address, accompanied by a purse of gold and a handsome suit case. Handsome presents were also given to the departing pastor's highly esteemed wife, mother and two children.

At a meeting of the congregations of the Colborne and Lakeport Presbyterian churches it was unanimously decided to extend a call to Rev. P. B. Thornton to become pastor of their church after January next. Rev. Peter Duncan, the present pastor, has sent in his resignation to take effect at that date. Mr. Duncan will then have completed fifty years in the ministry as pastor of the one church. Rev. Mr. Thornton was here assisting Rev. Mr. Duncan in the work of the pastorate last year.

Handsome new electrolites have been placed in Westminster church, Mount Forest, by the Ladies' Aid. New lights at the sides, in the rear and on each side of the pulpit, with a special pulpit lamp have also been installed. The whole effect is brilliant, besides being a decided improvement in the lighting over the single light system. On July 26th, to commemorate the installation the Rev. John Buchanan, of Dundalk, delivered a much appreciated lecture on Scotland, and the North of Ireland, scenes with which the speaker is familiar. A musical programme was also rendered by Misses Waters and King, and Messrs. Plunkett and Nicholson and by the choir, the Rev. W. G. Hanna, pastor, presiding. A vote of thanks, moved by Senator McMullen and seconded by Dr. Jones and Mr. Filshie, was tendered to the lecturer and musicians.

The congregations of Lynedoch and Carholme gave a very hearty reception to their pastor, Rev. D. A. McKeracher, and his bride on Thursday evening, the 8th of August, at the Manse grounds at Lynedoch. The grounds were beautifully decorated and lighted with Chinese lanterns. A sumptuous supper, prepared by the Ladies' Aid Societies of the two congregations, was thoroughly enjoyed by all. Mr. and Mrs. McKeracher were presented with an address and a well filled purse from the two congregations. The Junior Mission Band of Lynedoch then read an address, and presented Mr. and Mrs. McKeracher with a half-dozen sterling silver tea spoons. Mr. McKeracher, who is a son of the late Rev. Donald McKeracher, of Wallaceburg, and Mrs. McKeracher, a daughter of Rev. James Black, of Hamilton, begin their work together in these two congregations with the best and hearty wishes of all.

The ordination of Mr. Wm. H. Alp, which took place in Sundridge on the 7th of August, was witnessed by a large number of people and was a solemn and interesting service. The church was tastefully adorned with flowers and plants and it was evident the ladies of the congregation had spared no pains to make their church beautiful for the occasion. Rev. R. McNabb presided and at the close of the devotional exercises the Rev. J. Becket through the unavoidable absence of the Rev. G. W. Thom, preached the ordination sermon. Rev. R. McNabb, B.A., put the usual questions before ordination and also conducted prayer. Rev. J. Steele addressed the minister, and Rev. G. McLennan, the people; Rev. G. Thom, who had arrived late, pronounced the benediction. It is evident that Mr. Alp has the sympathy and appreciation of a large portion of this community and has begun his ordained ministry with the good wishes of the people of South River.

Rev. D. N. Coburn, M.A., of Buckingham, has been extended a unanimous call by the congregation of St. Andrew's Presbyterian church, Smith's Falls. He will likely accept.

## EASTERN ONTARIO.

Rev. M. McLennan, of Edinburgh, Scotland, during the past week has been visiting members of his old charges at St. Elmo and Kirk Hill.

The congregations of Cardinal and Mainsville have extended a call to Rev. W. F. Crawford, of Chesterville, to become their pastor in succession to Rev. George McArthur, resigned.

The Presbyterian church at Dunvegan was struck by lightning and considerable damage was done to the interior. The current entered by the spire and splintered the doorway to the main building.

The congregation of Middleville and Darling, in Presbytery of Lanark and Renfrew, is anxious for a settlement. Salary \$800 and manse. Candidates who would like to visit the field, kindly address Rev. J. A. MacLean, Watson's Corners, Ont.

The Times of two weeks ago says:—Brockville this week mourns the death of John Menish, aged 67. Deceased (who was a brother-in-law of Rev. Dr. Campbell) had been laid aside by illness since May. The Times says that Brockville lost a good citizen, one who stood high in the estimation of his fellows. The deceased was ever a big-hearted, generous and kindly man, charitable, and possessing a high sense of the duties and obligations of life, which he fulfilled in an honorable and upright manner. He was beloved and respected, and his memory will long be cherished by those who had the pleasure of his acquaintance. Mrs. Menish died some seventeen months ago, and eight months later his eldest son died very suddenly, as the result of an accident. He leaves one son, J. Stanley, and one daughter, Mrs. (Rev.) Kanaawin, B.A., of Woodville, Ont.

The return of the Rev. Allan Morrison to his pastoral charge at Kirk Hill, after a visit to the Old Land, was made the occasion of a very happy gathering of his congregation. The most important item of a bright programme was the presentation to Mr. and Mrs. Morrison of an address and substantial purse. The former was read by Mr. D. A. McMillan and expressed in very suitable terms the esteem and regard which the congregation have for their pastor and his wife. Several of the neighboring ministers testified by their presence and appreciative words to the cordial relations existing between Mr. Morrison and his co-Presbyterians. The concluding part of the programme was Mr. Morrison's account of his visit to his old home. After a lapse of seventeen years he necessarily saw many changes in his native place but very few in the direction of progress or improvement. More to be regretted, however, were the discord and trouble in religious matters. The bitter feeling still runs so high that when Mr. Morrison was going to preach in the Established Church, some expressed indignant surprise and asked, "Is that the kind of preachers you have in Canada who would preach in any church?" But yet on the following Sabbath the other two churches were closed and Mr. Morrison held a united service in the U. F. church which some of the "Wee Free" people had not entered for eight years. In the words of an old resident "What Principal Rainy had failed to do and Mr. McQueen and Mr. Lee, had been accomplished by the poor boy who had gone out from Shadder." And Mr. Morrison said he considered this one of the best compliments paid to him during his trip.

## TORONTO.

Rev. J. H. Turnbull of Ottawa occupied the pulpit of Old St. Andrew's, Toronto, on a recent Sunday.

The congregation of Victoria church, Toronto Junction, is anxious not to lose Rev. Dr. George C. Pidgeon from the pastorate, and in view of the invitation to him from First Church, London, which will be considered at the meeting of Presbytery on the 3rd of September, a committee has been appointed to prepare the case to be presented by the congregation at the Presbytery meeting. Councillor Hain is Chairman of the committee. Mr. R. C. Smith was Chairman of the congregational meeting on Wednesday night which took this action, and Mr. W. H. Fletcher Secretary.

Reid-avenue church, Norway, while it has been organized for more than a year, has just elected four elders, in the persons of E. Linley, W. Reid, S. Manchester and H. Munro. On the handsome brick church, which was completed early in the summer, there remains a debt of some \$2,000, but with the enthusiasm engendered and the progressive nature of the members of the mission, no doubt is felt as to the outcome. On Tuesday, Sept. 3, it is expected that a call will be extended to D. Wallace Christie, who for the past six months has labored with great acceptance at the Reid-avenue Mission. At the same time the elders chosen this week will be formally ordained. The induction of the pastor will probably take place toward the close of September. The membership of the Reid-avenue Mission is already more than 100.

Rev. David Millar, who has been ill for the past six years, died at his home, 583 Parliament street, Toronto, at the age of 62 years. He was well known in London. The late Mr. Millar was born in Perth, Scotland, in 1845. Graduating in arts from Glasgow University, he took his first year in theology at Princeton Seminary, completing his course at Queen's University, Kingston. In 1885-86 he was sub-editor and editor of the Queen's College Journal, and was also a frequent contributor to the Chicago Interior, and many Canadian religious publications. Knox church, Aylmer, was his first charge. He was subsequently stationed at Knox church, Brussels, where he remained several years. His last charge was at Stoney Mountain, in Manitoba, where he was stricken with paralysis six years ago, when he was obliged to resign his pastorate and return to Toronto. He is survived by his widow, who was a daughter of the late Duncan Campbell, of Rideau Ferry, two daughters and one son.

## OTTAWA.

Rev. P. W. Anderson, minister of McKay church, Ottawa, has been visiting his mother in Toronto.

What proved to be a very successful meeting was held by the Women's Foreign Mission Society of Knox church at the home of the president, Mrs. Alexander, of 370 Lewis street. The meeting was unusually well attended for a summer one. After the business had been concluded Rev. Dr. Wardrop of Montreal gave a very interesting talk on the Jews. This being the month selected by the Mission Society for prayers for the Jews, Dr. Wardrop's subject was very appropriate. He tried to show that as the evil prophecies regarding the Jews, were being fulfilled literally, so should the blessings promised them also come to pass. He thought Christians had gotten into the habit of giving the evil predictions mentioned in the Bible to the Jews and appropriating the good prophecies to themselves.

A very enjoyable half hour was spent after the meeting.

## LONDON.

Rev. John Currie, Belmont, has been enjoying a well-earned rest in Puslinch and Bruce.

Mr. R. M. Stevenson, a graduate of Queen's, who has been supplying St. Andrew's church in the absence of Dr. Ross, has gone to the West.

Rev. James Rollins, of the King Street Church, who, with his family, has been enjoying the refreshing breezes at Oakland Hall, Lake Huron, Sarnia, returns home this week.

Rev. Dr. McCrae of Westminster, and Mrs. McCrae spent a delightful vacation at Cobourg, their old home. They received a most cordial welcome from their hosts of friends.

The churches in the city are beginning to fill up again with the return of the people from the summer resorts. The ministers' holidaying is also nearing its end. Next Sabbath the pulpits will be occupied by the pastors.

Dr. James Ross, of St. Andrew's, is still in Montreal. He has made an excellent recovery, and both his brethren and his people will welcome him home again. Dr. Ross is expected to occupy his pulpit on the 25th inst.

Mr. Walter L. Nichol, B.A., a graduate of Knox College, who recently returned from a year's study abroad, is visiting the parental home in Westminster. He is supplying Chalmers church in the absence of Mr. Moffat.

The pulpit of St. Andrew's church, London, was recently occupied at both services by Rev. Edward McGuzan, M. A., B.D., of Erskine church, Montreal. In the morning Mr. McGuzan took as his text "Paul's Lessons from the Cross," taking Galatians, vi., 14: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

Mrs. D. L. McCrae, of the Manse, Westminster, met with a painful accident last week. By a mis-step she fell down a stairway eight feet. It is hoped her injuries are not so serious as at first was feared. Mrs. McCrae, who for years has been president of the London W. P. M. S. Presbytery, is well known as one of the most active ministers' wives in Western Ontario in every good work. Her hosts of friends hope for a speedy recovery.

## PRESBYTERY OF BRUCE.

The charge of St. Paul's church, Glamis, and Chalmers' church, Kincardine, will be declared vacant on Aug. 12, owing to the translation of Rev. P. McEwen to Dover and Calvin church, in the Presbytery of Chatham. Rev. John McKinnon of Pinkerton, has been appointed interim Moderator of St. Paul's and Chalmers' church during the vacancy.

In commemoration of the twenty-fifth anniversary of the induction of Rev. R. N. Grant, D.D., as pastor of Cecilia church, a social meeting was held and Dr. and Mrs. Grant were presented with a handsome antique oak dining-room set. Congratulatory addresses were made by the office bearers of the congregation and the resident ministers of other churches. While the population of the town has doubled during Dr. Grant's ministry, the membership of the church has increased more than threefold, and now numbers over 800 and the church is in a highly prosperous condition.

Dr. P. C. McGregor, of Almonte, occupied the pulpit in St. Andrew's church on Sunday last. He preached two exceptionally good sermons, which were much enjoyed by his hearers. Rev. Mr. Donaldson, formerly of Lanark, but now on a visit from the U.S., will occupy the pulpit on Sunday next.

## CARLETON PLACE.

Rev. D. J. McLean, of Arnprior, occupied the pulpit in St. Andrew's church on Sunday, and appeared in his old-time form.

A social was given Thursday afternoon on the lawn of Mr. N. M. Riddell, by the ladies of Zion church W.F.M.S. The proceeds were in aid of the silver anniversary fund.

The Bible Society meeting held in St. Andrew's church on Sunday afternoon was well attended, and an interesting address was given by the secretary, Mr. D. McIlroy.

The pulpit of Calvin church, Pembroke, was occupied by Rev. W. McDonald, of Lanark village, on the 18th inst. Rev. Mr. Sproule, B.A., D.D., a Canadian who has had a charge for some time in Boston, Mass., but who wishes to return to Canada, preached the two following Sundays.

A special meeting of the Presbytery of Lanark and Renfrew was held in Zion church. Rev. W. Peck, Moderator, presiding, and Rev. Dr. Campbell, clerk. A call from St. Andrew's congregations, Smith's Falls, to Rev. D. N. Coburn, M.A., of Buckingham, was received. The parties on both sides were heard, after which the call was sustained and ordered to be forwarded to the Presbytery of Ottawa for further action. A committee was appointed to visit Scotland mission and report to next meeting. A committee on church union was appointed, both of which are to report at the next regular meeting of the Presbytery, which is to be held in Arnprior on Sept. 2nd.

## THE EDUCATIONAL BATTLE.

The eternal issue between the established church and the non-conformists of England over public education, has of late taken a new phase. "Passive resistance" against the payment of taxes for schools controlled by Anglican priests, continues quietly; but present discussion is diverted to the status of the "training colleges" authorized to prepare teachers for the public school system. Most of these colleges are strictly controlled by the Anglican church, and in all such institutions the governing boards refuse to receive any student who is not of their faith. The consequence is that nonconformist young people have very little chance to qualify themselves for teaching in the public schools. After the present Liberal government was defeated by the House of Lords in its attempt to break the hold of priests and bishops on the elementary schools, there arose a great cry from the nonconformist camp demanding that at least the "training colleges" should be delivered from sectarianism. The government, however, failed to introduce any bill on the subject into Parliament before adjournment, and on that account fell into great disfavor with the nonconformist voting element which put it into power. To repair the omission, the national board of education afterward issued certain "regulations" which were expected to satisfy complaints. These provided that no "training college" should hereafter make any denominational test for the admission of students, and also that in any such college hereafter established there should be no use of "catechisms and formularies distinctive of any particular denomination."

Only one who is pure in heart can understand the full meaning of sin. He who understands harmony the best will be the first to detect the discord. We can understand the darkness better when once we have walked in the light.

## HEALTH AND HOME HINTS.

If a short strip of kid (from a glove) is sewed to the center of a necktie the roughness of the leather will hold the tie in place against a polished collar.

Put into turpentine all the gum camphor it will cut and keep in a glass stoppered bottle to apply to burns. It will not only heal even the most severe burn, but prevent a scar.

To shrink lace or embroidery before using lay it on a plate and steam for half an hour. Let it dry without unfolding, and iron on the wrong side if necessary before using.

Corn Croquettes.—Grate enough corn to make one quart of pulp; add one pint of cream or milk and cook for twenty minutes in a double boiler. Add two tablespoonfuls each of butter and grated cheese, one teaspoonful of salt, one-fourth as much pepper, and two well-beaten eggs. Set aside to cool. When cold form into two inch squares an inch thick. Egg-and-breadcrumb, and fry in hot fat; or bake in the oven until brown. If the mixture be too moist to shape, add some rolled cracker meal.

Cheese Omelet.—Grate two ounces of cheese; mix the yolks of two eggs with one-eighth teaspoonful of salt and the same of pepper, and two tablespoonfuls of cold water. Beat the two whites to a stiff froth; while beating constantly add slowly the yolk mixture to the whites. Place a frying pan with one teaspoonful of butter over the fire, and when hot pour in the mixture, and as soon as the omelet is brown underneath sprinkle over one-half the grated cheese; place the pan for a few minutes in a hot oven, then turn the omelet so that both sides meet in the center, and turn on to a hot dish. Prepare another omelet the same way.

Marble Mousse.—One of my neighbors brought me a new kind of mousse, so simple to make that I have had it several times since. Whip the required amount of cream—I use a pint—flavor with vanilla, and sweeten to taste. Before putting into the mold melt two tablespoonfuls of chocolate or cocoa with the same amount of sugar, and mix into a small portion of the whipped cream; put this by tablespoons in the bottom of the mold, then add the plain cream, then more of the chocolate dabs, till the mold is full. Pack and freeze as usual. When the mousse is out in slices a marble effect is shown. I used strawberry jam in the same way, and we liked that also.—Mrs. K., in "Good Housekeeping."

"It's dreadful queer," said the housewife, "that the potatoes you bring me should be so much bigger at the top of the sack than they are at the bottom."  
"Not at all, mem," said the honest farmer; "it's jest this way:—Potatoes is growin' so fast jest now that by the time I dig a sackful the last ones dug is ever so much bigger'n the fust ones."—Exchange.

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2. The Memorial, whether in a group or in separate statues, is not, when completed and in position, to cost more than twenty thousand dollars, including pedestal from the level of the ground.

3. The competition is open only to artists resident in Canada, and artists of Canadian birth residing elsewhere.

4. The site will be at a point in the grounds of the Parliament buildings at Ottawa, to be hereafter decided.

5. Designs shall be in the form of sketch-models, in plaster, made at a uniform scale of one and one-half inches to the foot. A description of the design shall accompany each model. No name motto or other distinctive device is to be attached to the models or description. The competitor shall send his name in a sealed envelope without distinctive mark thereon.

6. The models and all communications regarding this matter shall be addressed to:

Advisory Art Council,  
C/o, Department of Public Works,  
Ottawa, Canada.

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

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

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

By Order,

FRED. GELINAS,

Secretary.

Department of Public Works.

Ottawa, August 3, 1907.

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The secret of Dr. Williams' Pink Pills in curing anaemia, lies in their power to make new, rich, red blood. That is why they strike straight at the root of all common ailments like headaches, sideaches, and backaches, rheumatism, neuralgia, indigestion, anaemia, St. Vitus dance, partial paralysis, and the special ailments that afflict almost every woman and growing girl. Dr. Williams' Pink Pills are sold by all medicine dealers or may be had by mail at 50 cents a box, or six boxes for \$2.50, from the Dr. Williams' Medicine Co., Brockville, Ont.

## SPARKLES.

Facto. In the ages past, how did people ever manage to live without telephones and the telegraph?

Philos: They didn't; they all died.

They were holding mid-year examinations in one of the public schools. The subject was geography. One of the questions was:—

"What is the equator?"

"The equator," read the answer of a nine-year-old boy, "is a menagerie lion running around the center of the earth."

"Now, Alec, don't be selfish," said his mother, "baby is only going to play with your marbles for a little while."

"No, mother, he's going to keep them always, if he can."

"Oh, no, dear."

"I'm sure he is, mother, 'cos he's trying to swallow them."—Boston Globe.

An Irishman who had lately come to this country was standing on the dock at New York, homesick, and wondering how he could get back. While standing there he saw a man come up out of the water with a diver's suit on. His face took on a look of intense disgust, and he exclaimed, "Be jabers, if I had known that, I would have walked over myself, an' saved me money to go home with."—Ex.

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12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.75 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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*Herald and Presbyter.*

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**Synod of Montreal and Ottawa.**

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

**Synod of Toronto and Kingston.**

Kingston, Belleville, 17 Sept. 11 a.m.  
Peterboro', Peterboro', 24 Sept. 9  
a.m.  
Lindsay, Woodville, 5th Mar., at  
11 a.m.  
Toronto, Toronto, Monthly, 1st  
Tues.

Whitby, Whitby, Oct. 15th, 10 a.m.  
Orangeville, Orangeville, 10th and  
11th March at 10.30 a.m.  
North Bay, Magnetawan, 9th July.  
Algoma, S. Richard's bldg., Sept.  
2nd, July 10 a.m.  
Owen Sound, O. Rd., 2nd, July,  
10 a.m.

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

**Synod of Hamilton and London.**

Hamilton, First Ch. St. Catharines,  
Sept. 3rd., 10 a.m.  
Paris, Woodstock, 5th Mar. 11 a.m.  
London, St. Thomas 5th Mar. 10  
a.m.  
Chatham, Chatham, 9 July, 10 a.m.  
Huron, Clinton, 3 Sept. 10.30 a.m.  
Maitland, Teeswater, 17 Sept.  
Bruce, Paisley, 3 Sept. 10.30 a.m.  
a.m.

**Synod of the Maritime Provinces**

Sydney, Sydney.  
Inverness.  
P. E. Island, Charlottetown,  
Pictou, New Glasgow.  
Wallace.  
Truro, Truro, 15th Dec. 10 a.m.  
Halifax.  
Lun and Yr.  
St. John.  
Miramichi, Bathurst, 2 Sept. 3 p.m.  
Bruce, Paisley 5th Mar. 10.30  
Sarnia, Sarnia, 11 Dec., 11 a.m.

**Synod of Manitoba.**

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

**Synod of Saskatchewan.**

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

**Synod of Alberta.**

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

**Synod of British Columbia.**

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

**MARRIAGE LICENSES**

ISSUED BY

**JOHN M. M. DUFF,**

107 St. James Street and  
49 Crescent Street,

MONTREAL, QUE



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

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

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

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

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

By Order,  
FRED. GELINAS,  
Secretary.

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

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

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for supplying Coal for the Dominion Buildings," will be received at this office until Thursday, September 5, 1907, inclusively, for the supply of Coal for the Public Buildings throughout the Dominion.

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

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

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

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

By Order,  
FRED. GELINAS,  
Secretary.

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

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

## Ottawa River Nav. Co.

### MAIL LINE STEAMERS

#### Ottawa & Montreal Shooting Rapids

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

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

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

4% Capital Paid Up, \$2,500,000  
Reserve . . . . . 400,000 4%

Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.

THE INTEREST IS COMPOUNDED QUARTERLY

The Union Trust Co., Limited.

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

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



COMFORTABLE HOMES

EASILY PROCURED.

THE KELSEY SYSTEM assures to the user the MOST HEALTHFUL, EFFICIENT and ECONOMICAL WARMING and ventilating for either the home, church or school.

THE KELSEY SYSTEM is quite unlike all others, and any intending purchaser of warming apparatus cannot afford to decide without investigating the many special and valuable features known only to the Kelsey.

THE KELSEY SYSTEM is installed under the direction of COMPETENT and EXPERIENCED KELSEY EXPERTS, and with the strongest possible guarantee.

MORE THAN 30,000 PLASEED KELSEY USERS

"There's Only One Warm Air Generator."

— SOLE CANADIAN MAKERS —

## The James Smart Mfg. Co. Limited

BROCKVILLE, ONT.

## THE QUEBEC BANK

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

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

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



## Synopsis of Canadian North-West.

### HOMESTEAD REGULATIONS

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

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

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

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for alterations, additions and repairs to Block 'C' Tete du Pont Barracks, Kingston, Ont." will be received at this office until Monday, September 3, 1907, inclusively, for the work above described.

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

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

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

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

By Order,  
FRED. GELINAS,  
Secretary.

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

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