

# Dominion Presbyterian

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OTTAWA WEDNESDAY, JUNE 17, 1908.

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## “Learn of Me.”

O thou, so weary of thy self-denials,  
And so impatient of thy little cross,  
Is it so hard to bear thy daily trials,  
To count all earthly things a gainful loss?  
Poor wandering soul! I know that thou art seeking  
Some easier way, as all have sought before,  
To silence the reproachful inward speaking,  
Some landward path unto an island shore;  
The cross is heavy in thy human measure,  
The way too narrow for thy inward pride;  
Thou can'st not lay thine intellectual treasure  
At the low footstool of the crucified.  
In meek obedience to the Heavenly Teacher,  
The weary soul can only find its peace;  
Seeking no aid from any human creature,  
Looking to God for his release.

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## BIRTHS.

At Appleton, June 3rd, the wife of Mr. J. A. McGregor, of a son.

At Carleton Place, June 9th the wife of Mr. Alex. Smith, of a son.

At Carleton Place, June 5th, the wife of Mr. Jos. Garvin, of a son.

At Lethbridge, Alta., on June 8, 1908, a son to Mr. and Mrs. J. R. Redpath.

On June 8th, 1908, at Cobden, Ontario, to Mr. and Mrs. J. C. Burgess, a daughter.

On June 6, 1908, at 273 East Avenue, Ottawa East, to Mr. and Mrs. W. E. Beaton, twin girls.

On June 9, 1908, at 31 Rosebery Avenue, Ottawa, to Mr. and Mrs. James Buchan, a daughter.

On May 30, 1908, at 318 Dronson Avenue, Ottawa, to Mr. and Mrs. Geo. Jardine, a son.

On June 3rd, 1908, at Aylmer, Que., to Mr. and Mrs. E. K. Stewart, a daughter.

## MARRIAGES.

At the residence of the bride, Neuchatel, Hull, on June 2, 1908, by the Rev. W. T. Herridge, D.D., Francis M. H. Cushing, of Montreal, to Wilhelmina May, daughter of the Rev. Eli Seylaz.

On June 8, 1908, by the Rev. J. H. Turnbull, M.A., Walter Lloyd MacLquham, B.Sc., to Annie Mary Kennedy (Mamie), second daughter of Mrs. W. J. Oliver, 286 Laurier Avenue West, Ottawa.

On Wednesday, June 3, 1908, at the Glebe Presbyterian Church, by Rev. J. W. H. Milne, Ethel, eldest daughter of Mr. J. M. McAdam, to Mr. W. B. Finley, both of Ottawa.

## DEATHS.

On 1st June, instant, at Penetanguishene, Henry Horace Thompson, in the 82nd year of his age.

At his late residence, 477 Bay Street, Ottawa, on Sunday June 7, 1908, John Clark, Sr., in his 91st year.

At Beaverton, Monday, June 1st, 1908, Permelia Waddell, aged 76 years.

At his late residence, 59 Second Avenue, Ottawa, on June 9, 1908, Samuel Greenfield, aged 85 years.

At Elton, on June 1st, 1908, Duncan McMillan, aged 65 years.

At 28 Bismarck Avenue, Toronto, on June 8th, 1908, Robert B. Gillespie, late of Aylmer, Ont., aged 91 years.

At his residence, 275 Drummond Street, Montreal, on June 3, 1908, Sir Robt. Gillespie Reid, in the 66th year of his age.

At his late residence, Grimsby, on June 4th, 1908, W. D. Kitchen, in his 79th year.

At his residence, North Lancaster, Ont., on June 3, 1908, Peter McGregor, aged 88 years and 3 months.

At London, Canada, on May 30, 1908, Charlotte Fitz-Gerald Leonard, daughter of the late Major Richard Leonard, 104th Regiment, aged 87 years.

At Summerstown Station, on May 29, 1908, Mrs. Peter Grant, aged 77 years.

In Lochiel Township, on May 26, 1908, Mrs. William Ross, aged 84 years.

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## Assembly Notes

The pulpit of the Assembly Church (Knox) was filled in the morning by a former pastor, Rev. Principal Gordon, of Queen's; and in the evening by Rev. Alex. McGillivray, M.A., of Bonar Church Toronto.

For the first time, probably, in the history of Methodism in Manitoba a preacher wore a gown while delivering a sermon—unless on the occasion of the Wesley college annual baccalaureate. Rev. Dr. H. H. Hedges, of Ottawa, on rising to preach in Grace church Sunday morning, said that he had at first felt a little diffident about following his custom of wearing his gown in the pulpit, but on seeing the ladies and gentlemen behind him (the choir) wearing gowns, he felt that after all it was the right thing. He thought it was only a question of time when the practice would become general. In the evening Rev. Dr. Milligan, of Toronto, followed the example set in the morning and no unfavorable comments were heard. Both ministers, says the Manitoba Free Press, are prominent members of the Presbyterian general assembly.

The opening service in Knox church, says "A Chiel" in the Manitoba Free Press, was worthy of the best traditions of the church and the retiring moderator's sermon was able and ample from every point of view. Rev. Dr. Campbell is facile princeps in the rules, proceedings and doctrines of Presbyterianism. He is a strong opponent of the proposed union that means the extinction of the Presbyterian church. He has made some observations on the question, at previous meetings of assembly, that have as yet been evaded or forgotten, for they have not been set aside by argument. Dr. Campbell is a highlander and a high-typed one at that. His devotion to the church of his fathers is deep and he has reasons good and great to submit in support of his devotion.

"Cleric," in the Winnipeg Tribune, makes mention of several of the younger commissioners to General Assembly in the following terms: The city Winnipeg will learn that "there are others" besides her own well-appointed ministers. There are, for example, Rev. D. R. Hammond, of Hamilton, whose first "gains" were made as a student of Queen's and assistant of Rev. D. J. Macdonnell, of Toronto, Rev. R. Wm. Ross of Guelph, joins the ranks in Halifax as the pastor of Fort Massey church, whither he was called on the advice of a special committee. Rev. R. E. Knowles, of Galt, "authoritative" of the church, is present. Prof. D. J. Fraser, of Montreal, is "a treasure" only modestly recognized. Rev. Dr. Pidgeon, of Toronto, is the "local option" leader of Ontario. Rev. A. T. Love, of the old city of Quebec, is popular like that proud city. Rev. Gordon Dickie, of St. John, has added to his genius and zifts a worthy bride, who accompanies him to the assembly. Rev. R. Martin, of Stratford, and president of the Knox college alumni, is a fine "all round man." Then looking over the delegation from the far west, men who are known better by Winnipeg than the writer, we catch a view of Fraser, of "the Portage;" Henry, of Regina; McLean of Moosejaw; Strachan, of Arcola; McAfee, of Indian Head; Young, of Prince Albert; Gallup, of Saskatoon; Henderson, of Westminster, and a long line of others.

## GENERAL ASSEMBLY

Thirty-Fourth Annual Meeting

REV. FRED E. DUVAL, DD, MODERATOR.

### FOURTH DAY.

On the assembly resuming this morning Principal Patriek gave notice of a resolution ON CHURCH UNION REPORT that the Assembly receive the report of the committee, record gratification at the progress made and learn with much satisfaction that in the judgment of the committee, so far as the have prosecuted their labors, the proposed union appears practicable; that the Assembly direct the report and a copy of the deliverance to be sent down for information and suggestions to the Presbyteries, sessions and congregations, instructing those who desire to offer suggestions to forward them to Dr. E. D. MacLaren, Secretary of the committee, by December 1, so that they may be dealt with by the committee meeting that month.

#### Dr. Campbell's Amendment.

Dr. Campbell, late Moderator, gave notice of an amendment that the report be received and thanks tendered to the committee, especially the Convener, for diligence in the important matter entrusted to them, and that the committee be reappointed; that the Assembly express satisfaction at the measure of harmony of sentiment and views which has prevailed during the negotiations of the joint committee, "but as there is unmistakable opposition in our Church to the further prosecution of negotiations for organic union, inasmuch as the union if brought about would add one more to the many denominations of Christendom, and break up the valuable alliances of the Church which give it a catholic character, the committee be instructed to confine their attentions during the next year to consideration of the question of co-operation, not only with the Congregational and Methodist Churches of Canada, but also with other evangelical Churches, and so prevent the overlapping and secure the greatest economy of resources possible."

Dr. William MacLaren, in response to a unanimous request, consented to continue as Principal of Knox College until his successor is appointed by the Senate and the Board of Management.

#### Young People's Societies.

The Committee on Young People's Societies, reporting through its Convener, Dr. W. S. McTavish of Kingston, took an opposite attitude to the Committee on Sabbath Schools on the question of amalgamation. It expressed decided opposition to amalgamation of the committees, but also said that in its opinion the time has come when a conference should be held of those committees having to do with young people and their work, with a view to framing a general co-operative policy, and for the initiating of a much-needed forward movement, and respectfully requested the Assembly to arrange for such a conference. The hopeful signs of the work were noted. Almost without exception, for one thing, the reports of pastors who had made trial of societies, were eulogistic. Young People's Day is growing in favor. A growing interest in mission study was reported. Lectures on the work of young people's societies were given in the theological colleges. The need of

a Field Secretary was urged, and pastors were recommended, when they discover young men and women of ability and consecrated talent, to encourage them to enter upon a ministerial or missionary career. The receipts, including \$340.91 from the sale of literature, totalled \$997.87 and there is a balance on hand of \$59.91. Eight important recommendations at the close of the report were carefully considered, the first and last being held over for further consideration. The balance of the report was adopted.

#### Greeting From the United States.

Dr. Andrew Christie Brown, Dakota, was introduced as the official representative of the General Assembly of the Presbyterian Church in the United States, and conveyed the greetings of that body. He said that in matters of doctrine they had always on both sides of the line stood, as did their ancestors, in reliance upon the Scriptures as the Word of God. He extended an offer of co-operation and fellowship from the Presbyterian Church of the United States.

Dr. DuVal replied briefly, thanking Dr. Brown for the messages.

#### New Superintendent.

Mr. E. D. MacLaren, Secretary, submitted the resolution of the Home Missions Committee, recommending the appointment of Rev. S. Childerhoe, Parry Sound, to succeed the late Dr. Findlay as Superintendent of Missions for New Ontario. The resolution was adopted, and the Presbytery authorized in the case of Mr. Childerhoe's acceptance to release him at once.

### FIFTH DAY.

The presentation by Mr. J. K. Macdonald for many years the indefatigable convener of the committee, of the report on the AGED AND INFIRM MINISTERS' FUND, was the first business placed before the assembly this morning.

The report shows that the committee has paid to the annuitants in both sections the full amount permitted by the rules with the result that the debt balance carried forward from the previous year has been considerably increased. It was felt that this should be done rather than decrease the annuities, which were none too large. The debt brought forward was \$4,975.96. It is now \$5,795.54. The ordinary fund receipts showed \$39,242.52, and disbursements \$39,242.52, less debit of \$5,000 March, 1907.

The adoption of the report and the various recommendations was moved by Judge Forbes of New Brunswick, who paid a glowing tribute to "our own statesman" Mr. Macdonald, who had devoted so much care and ability to stimulating an interest in the fund among the congregations. He also made an appeal to his hearers to arouse the interest of all in the fund. He thought the sum aimed at ought to be \$500,000, not \$200,000 which was the aim of the committee.

The Rev. Dr. Milligan, of Toronto, seconded the adoption of the report. He wished to show that there was no connection between being loyal to the fund and going on it. He had been

## THE DOMINION PRESBYTERIAN.

loyal to the fund and he gave \$200 when there was an effort made to raise \$200,000, but he had not gone on it. The ministry was scandalously supported. He often found pastors, especially if they were married, and they did not believe in a celibate clergy, who could not afford books. The minister without books could not remain long in the pastorate.

The Rev. Dr. Herridge, of Ottawa, spoke in a similar strain, and thought it was no question of charity at all.

The Rev. Dr. McLeod thought it was not complimentary to their intelligence that they spent large sums on foreign missions. When the men who rendered these missions possible died penniless at their doors. The soldiers of a king received pensions and it was not counted dishonorable, and should it be counted dishonorable of a man who had served his God? The close of Dr. McLeod's speech was greeted with loud applause.

The Rev. Dr. McTavish made the point that it was the scriptural teaching that the ministers gave their lives and the laymen gave the support and that this was not being carried out.

Elder Fraser, of Oak River, then asked to address the court. He seemed to think that reflections had been cast on the elders as representing the laymen in previous speeches. But he asked when an appeal to the elders had been made in vain? The present condition of the church was a disgrace to the church, but it was not the fault of the elders. The sums asked were too small, it would probably be easier to secure \$50,000 than 50 cents. The courts that attended to these matters were formed of ministers, they ought to be formed of business men, and he whole thing placed upon a business basis. It was characterized as a charity, it ought not to be.

The Rev. Dr. C. W. Gordon submitted an overture stating that it should be obligatory on all clergymen and all congregations to contribute to the infirm ministers' fund. The moderator pointed out that it was against the laws of the church for the assembly to make it obligatory on the congregations, but it could agree to an overture, and the clerk could send it down to the presbyteries as a recommendation. Dr. Gordon was instructed to get his overture and bring it up at a later stage.

### Assembly Communion Service.

On Sunday afternoon at 4 o'clock the commissioners met in Knox church for the usual observance of the communion. The service was a deeply impressive one and the attendance large. Rev. Dr. DuVal, moderator, presided, the address being delivered by Rev. Dr. MacLaren. The words of the aged principal were suited to the occasion and were entirely spiritual and evangelical. The substitutionary nature of the death of Jesus was strongly insisted on, and the completeness of the sacrifice clearly pointed out. It had been a devotion of body and blood, soul and spirit, humanity and divinity. The faithfulness and fidelity of the Saviour, his purity and freedom from all offence, were dealt with and the lessons suggested in each case were clearly indicated. In the great church of God there was a niche for every follower of Christ. The part of the faithful Christian was to find the place which God ordained him to fill, and to endeavor to discharge its duties. Among the elders taking part in the service and assisting in the distribution of the bread and wine, were K. J. Johnston, W. W. Miller, Edward Browne, John Haverston, Hon. D. H. Laird, E. F. Stephenson, Walter Paul (Montreal), J. K. Macdonald (Toronto) and a number of others.

### The Position of Queen's.

The Queen's University question was introduced by Principal Gordon at 3.45 in a carefully worded address of length. Queen's cannot share in the benefits of the Carnegie fund for retiring professors, and the desire is to find a way by which this disability may be offset. Some say change the relations existing between the university and the church, others say sever that connection and set Queen's free to carve out her own destiny.

Principal Gordon's motion that the Assembly appoint a committee to deal with the memorial of Queen's was carried and the following committee was named by the moderator:

Rev. Principal Patrick, convener; Principal McLaren, Dr. Miller, Dr. Fletcher, Dr. Ramsay, Rev. William Farquharson, Archibald Bowman, Judge Forbes, Robert Munro, G. R. Crowe and Edward Brown.

Dr. Campbell asked that it should be made quite clear that the committee was to report to the Assembly, and in reply to questions from other parts of the house it was stated by Principal Gordon that that was the intention. The resolution carried unanimously.

### Pan-Presbyterian Alliance.

The Assembly has to elect about fifteen ministers and fifteen elders to the Pan-Presbyterian Alliance in New York in 1909, which meets only once in four years. The following were nominated: The moderator, Dr. DuVal; Walter Paul, Montreal; Principal Patrick, Dr. Milligan, Dr. C. W. Gordon, Judge Forbes, Principal Gordon, J. K. Macdonald, George Keith, Principal McLaren, Dr. A. McCurdy, Principal McKay, Dr. Robt. Campbell, Dr. McQueen of Edmonton, Dr. Sedgewick, Dr. McGill, Dr. A. P. McKay, J. A. Macdonald, Dr. Ratcliffe, Dr. Munro of Montreal, Dr. Gandier, Dr. Fraser, Sir Thomas Taylor, Rev. William Farquharson, Dr. Ross of London, Hamilton Castle, Dr. E. D. MacLaren, Dr. Shearer, Dr. Somerville, Dr. McLeod of Barrie, Dr. Mowatt of Montreal, Rev. James Argo of Ivan, J. C. Shook of Peterborough, Dr. Robert Murray, Robert McQueen, G. R. Crowe, John Charlton, Hon. C. H. Campbell, Rev. Peter Strong, Rev. J. A. Matheson, R. J. Knox Wright of Vancouver, T. C. James of Charlotte town, Rev. S. MacLean and R. W. Ross.

### Retiring Ministers.

Judge Forbes presented the report of the committee on retiring ministers, recommending that leave to retire be granted to the following, which was adopted:

Presbytery of San Fernando, Rev. K. J. Grant, D.D.; Guelph, Rev. J. B. Mullen; Toronto, Rev. Geo. Bruce, D.D., Rev. William Frizzell, Ph.D.; Hamilton, Rev. D. B. Macdonald, Rev. Thomas S. Chambers; Ottawa, Rev. William Moore, D.O.; North Bay, Rev. John Beckett; London, Rev. R. W. Leitch; Halifax, Rev. Andrew Burrows, D.D.; Montreal, Rev. Calvin Amaron, D.D.; Miramichi, Rev. William Aitkin; St. John, Rev. T. F. Fotheringham, D.D.; Toronto, Rev. James Carmichael; Saugeen, Rev. M. C. Cameron, B.D.; Hamilton, Rev. John Davidson; Halifax, Rev. M. G. Henry; Glengarry, Rev. David MacLean; Picton, Rev. James Sinclair, Rev. Thos. Cummins, D.D., Rev. A. Falconer, D.D.

### Church Life and Work.

Last night's open session of the assembly again attracted a large number. The first part of the evening was devoted to a consideration of the report on church life and work, in presenting and reporting which many eloquent speakers review different aspects of Presbyterian activity. Later on Principal E. M. Brandt, of the Pointe aux Trembles Mission school, and other speakers gave an account of what was being done on behalf of French evangelization.

Rev. Principal Gordon, who occupied the moderator's chair in the absence of Rev. Dr. DuVal, called upon Rev. H. A. MacPherson, Toronto, to present the report on church life and work.

Mr. MacPherson said he was glad to have the honor of laying the most important report of all before the assembly. If church life and work were not all they ought to be, the whole activities of the church would suffer and its influence diminish. Touching on the domain of benevolence the speaker spoke of the splendid response to the appeal made during the hard times of last winter. He thought the church had not done what it might have done in the direction of hospital establishment, and he trusted it would make amends for this neglect in the future. He wished to draw special attention to that portion of the report which stated most emphatically that never before was the standard of business honor and integrity as high as it was today. (Cheers.) The church must give its whole life to the community if it were to successfully combat evil. He believed in the evangelism which began in January and ended in December.

### Renewed Church Activity.

Rev. R. W. Ross, late of Guelph, but now called to Port Massey, Halifax, moved a resolution calling for renewed activity on the part of the church in moral, educational and religious affairs.

Mr. Ross spoke first of the growing interest of the church in outdoor sports, giving to these a religious atmosphere. The church was also trying to direct the reading of young men, in an effort to attain a higher ideal of citizenship. Mr. Ross also advocated strongly the education of the young people in a sympathetic study of social and industrial problems. If the church could convince the masses that it had a real interest in and sympathy towards them, then the masses would listen to the church. (Cheers.)

Mr. E. B. Horn, LL.B., seconded the resolution and put in a strong plea for citizenship, which he said was the keynote of all true service. The true Christian spirit was the public spirit. The speaker deprecated a selfish religion. Finally he advocated the moral leadership and guidance of the church in all the public affairs of the nation. He meant a laying down of moral principles for the guidance of those who had to do with politics and fearlessness in branding by its proper name political corruption and graft.

On being put to the assembly the resolution passed unanimously.

### Work Among French-Canadians.

Rev. Dr. A. J. Mowatt was well received when he rose to present the part of the board of French evangelization. The speaker compared the work of the board to the exodus of the children of Israel; and just as God had brought Israel through the wilderness so he would complete his work among the French. Some might think they had little to show for their 32 years of work. Yet every detail had its influence, every Bible sold, every talk by the way side and every story told. Dr. Mowatt proceeded to tell the story of the work of the French mission schools at Pointe-aux-Trembles and of the rebuilding of the institution, where at the present time there were 220 scholars. Upwards of 5,000 French-Canadians had been educated there. In the 42 mission fields—and colportage districts 11,642 Roman Catholic families had been visited. In the Sunday schools they had an enrollment of 1,095 scholars and in the mission schools 734 of whom 449 came from Roman Catholic homes. The total amount contributed by the fields and the schools was \$9,567. They were often called on to relinquish the mission, but he thought there never was more need for it than today and never was the outlook

brighter. He regretted the half-heartedness which so many Protestants seemed to entertain towards the work. Dr. Mowatt then moved the following resolution:

"Whereas we are now approaching the fourth centenary of John Calvin and it would be appropriate to commemorate the occasion in harmony with the life and work of the great reformer; resolved, that the general assembly be asked to authorize the board to commemorate the 400th anniversary of Calvin's birth in a manner that will be in the best interests of French evangelization."

Principal Mackay, who goes to Westminister hall, Vancouver, was sorry his new sphere of duties would take him away from his work among the French. He said that he believed there was coming a revolt against the Roman church in Quebec similar to the recent antieretical movement in France.

Rev. Mr. Ducloux of Valleyfield seconded the motion for adoption in a speech on John Calvin, who was judged a Scotsman by many Canadian Presbyterians. Mr. Ducloux argued for a Calvin memorial in Canada to be erected next year—the 400th anniversary of the birth of the great Geneva.

Principal Brandt of the Point-aux-Trembles schools, a man of rare charm of character, supported a motion in a fascinating speech which was applauded to the echo.

In the afternoon the senior clerk read a report from the committee on the status of minister evangelists and catechists. It recommended that they should be requested to attend meetings of the presbytery within the bounds of which they labor and to report on their work; to receive direction and encouragement. The committee considered it inadvisable that they should be accorded seats in the church courts.

A second recommendation was that the bestowing on them of power to marry and to dispense the sacraments be not understood as equivalent to ordination to the full ministry. The committee also recommended that the matter be sent down to the presbyteries.

The adoption was moved by Rev. Dr. Campbell, seconded by Judge Forbee, and was unanimously carried.

#### Student Evangelists.

Rev. Dr. Gandier presented the second part of the report on student evangelists. The first clause was agreed to, that Rock Lake Presbytery be not granted the right to ordain Mr. Wilson, as he has not completed the full course required.

The second clause was passed, that W. H. Chalmers and G. H. Findlay be given full status, having spent four years in mission work since their ordination as missionary evangelists.

The item that the Kamloope Presbytery be not authorized to ordain W. J. Allen, as he has served only three years out of the four required since his ordination as minister evangelist, was brought up.

Rev. George A. Wilson, superintendent of missions in British Columbia, moved in amendment that the ordination be authorized. He spoke of the need of the large Caribou district, 150 miles in extent, and the efficient work done by Mr. Allen.

The recommendations of the committee were sustained, and Dr. K. Allen, of the Presbytery of Kamloops, was given full status, having spent four years in the work.

For the present the salary of Rev. Dr. Shearer, secretary of the Committee on Moral and Social Reform, has been fixed at \$2,500, besides travelling and other expenses incurred in the work.

#### Social and Moral Reform.

Dr. Pidgeon presented the report of the committee on this important subject:

The receipts during the year were \$2,377.56 in contributions, and disburse-

ments amounted to \$201.17 less. The report reviewed the work of organized education in connection with which special reference was made to the arrangements for "Patriotic Sunday" June 28, which it is intended to make the occasion of a great pledge signing campaign among young and old alike throughout the church in the interests of temperance, and of education and appeal in the interests of abstinence from the use of tobacco among the young and of other reforms claiming the attention of the committee, also legislation as to temperance, gambling, Lord's Day observance, workmen's compensation and child labor, further as to administration or securing respect for legislation bearing upon moral or social reform and evangelistic effort. In the latter connection it reported having asked Rev. Dr. J. Wilbur Chapman, at the head of the evangelistic movement of the Presbyterian Church in the United States, to visit and address the Assembly. The committee suggests that its name be changed to "Board of Moral and Social Reform," and asks the Assembly to appeal to the Church for not less than \$10,000 for the coming year, as of the \$5,000 asked for last year almost the whole of what was received, \$2,377.16, was expended on four months' work.

Rev. E. A. Henry, Regina, who seconded, mentioned a number of drastic features in the temperance bills now before the Saskatchewan Legislature, and added a recommendation approving these advanced measures.

#### Dr. Pringle on the Yukon.

Rev. Dr. Pringle led in the discussion, and gave an outline of the efforts he had made to secure improvement in the administration of justice in the Yukon. In 1902, he said, he had written a letter to the Department of the Interior complaining of the state of affairs in a general way; but there was no result. In the fall of the same year he had discussed the situation with Mr. Smart, Deputy Minister, in Dawson. In 1904 he had a long interview at Ottawa with the Minister of the Interior and the Postmaster-General separately, and had told his story in the strongest possible way. He declared the administration of Dawson has been and was up to the time he left a few days ago managed in the interests of the worst elements of social life. He had written some hot letters to Ottawa, and had told the story to Mr. Oliver of the Commissioner's office in Dawson. Nothing was done then, and, although he wrote to fifteen Ministers, he received acknowledgments from only three. He wrote the Governor-General, threatening to appeal to the people of Canada, and received a promise that his letter would be considered at a Cabinet Council. He had never heard of it again. He wrote again last July, making specific charges against two officials. Dr. Pringle gave a resume of the proceedings in connection with the investigation, and quoted Hon. Frank Oliver's letter declining to give the Commissioner power to examine witnesses under oath. He closed a sensational address by quoting statistics and other information relating to immorality and corruption in Dawson.

Rev. Dr. Shearer closed the debate with an excellent review, showing every disposition to keep the moral and social issues separate from political issues, and deprecating the unfair use which the party papers were making of Dr. Pringle's information. He read the following letter:—

#### The Premier to Dr. Shearer.

Ottawa, May 22, 1908.

Dear Dr. Shearer: I have received your favor of yesterday's date, in which you call my attention to a former letter of yours, dated April 23 last, wherein you make a special request that you should be authorized to say to the Christian people of Canada whom you had the

privilege of representing in this matter, "that the instructions under which the police in the Yukon are now acting do not put upon private citizens the responsibility of instituting proceedings in the enforcement of law."

Permit me to say that the instructions under which the police in the Yukon are now acting with regard to the enforcement of law may perhaps be more fully appreciated by a quotation from a letter of Mr. Alexander Henderson, Commissioner of the Yukon, dated the 14th February last, which was published a short time afterwards. I quote from the letter of Mr. Henderson as follows:—

"You will doubtless recollect that some months ago I informed you that 'it was my desire that vice should be repressed and that my best efforts would be exerted and directed towards attaining that end.' I assured you that any complaint made by you, or anyone else, would be fully investigated, and prosecutions would be instituted without delay on obtaining evidence sufficient to warrant a conviction.

"Moreover, immediately after the session of the Yukon Council last summer I gave specific and unambiguous instructions that every infraction of the law regarding immorality and the suppression of vice, including infractions of the liquor ordinance, must be prosecuted with the utmost vigor. Not only this, but in addition I placed at the disposal of the police a secret service fund to assist in obtaining necessary evidence.

"I impressed upon those charged with the enforcement of the law that they should proceed upon the principle that enactments were made to be obeyed, and that I was prepared to accept the fullest responsibility for the instructions given.

"These officials know where I stand. I have made no secret of my position or policy in the matter."

With reference to the instructions of the Commissioner, as above indicated, I take pleasure in informing you that they have my hearty approval, and I have the authority of the Minister of Justice to inform you that he also as heartily approves. Believe me, as ever, dear Dr. Shearer, yours very sincerely,

(Signed) Wilfrid Laurier.

Dr. Shearer expressed the opinion that the conditions of the Yukon, as described by Dr. Pringle, were about as bad as could be. At the same time it was difficult to enforce the law under the conditions which prevailed there. Private citizens should not be required to do work for which the constabulary was paid. Members of the Assembly would give hearty approval if the conditions were now being made right. He read another letter from Sir Wilfrid Laurier, in which the Premier stated that all applications for prosecution under the act shall be passed on by the Commissioner at once.

#### Another From the Same.

Ottawa, May 29, 1908.

Dear Mr. Shearer: In answer to your favor of the 21st inst., with regard to the enforcement of the Lord's Day Act in Yukon Territory, I understand that after a conference between the Minister of Justice and Mr. Henderson, Commissioner for the Yukon, it has been arranged between them that all applications for prosecutions under the act shall be at once passed upon by Mr. Henderson, and that he will immediately notify the Minister of Justice by wire of all those in which he thinks proceedings should be taken. This, I understand, will be satisfactory. Yours very sincerely,

(Signed) Wilfrid Laurier.

Rev. Dr. J. G. Shearer, Toronto.

Dr. Shearer maintained justice should be done in all parts of the Dominion, and the Yukon was not the only place where the law was not being enforced. The report was adopted.

Continued on page 12.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## TEMPERANCE LESSON.\*

Let no man deceive you with empty words. Rev. Ver., v. 6.—Alcohol is some times recommended as a means of health. The sanest physicians contradict this. They say it makes the body and brain and nerves weak. "If all died who are now healed by it, a thousand to one would survive who die from its effects." When all the attempts to deceive have been made, the fact still remains that the flesh of a drunkard will not readily heal if injured; athletes are not allowed to use alcohol; business men will not employ habitual drinkers; engineers on railroads are forbidden the use of liquor. It rouses the passions, kindles anger, gives brutal courage to the murderer—kills the love of parents for their children. The very victims of it loathe it and denounce it as degrading and destroying. Beware of the words that commend the use of this dangerous drink. They are deceptive words and should be regarded as "empty."

Have no fellowship with the unfriended works of darkness, v. 11.—Safety lies in avoidance of the tempting agents. A man who had overcome the habit of drink was caught in a rain storm one day. Looking for shelter, the only near place was the open door of a saloon. Ignoring his reproving conscience, he went in, sat down, and began to read a newspaper. He told afterwards how that paper would lower itself, so that he could see the decanters and bottles behind the bar. It seemed to him that every one of these bottles had a voice and an arm. He imagined he could hear each of them say, "Here you are, wet; you need what I contain. Just one drink will do you good; you are a weak fool if you refuse to take me." It seemed, too, as if they reached out strong arms to pull him toward them. He thrust up the paper to shut off the sight of them, but, in spite of him, it lowered itself and the bottles began again to beckon to him. Then he realized his situation, and springing up, he rushed out into the streaming rain and walked home trembling but triumphant. But he had almost yielded, and he vowed never again to enter a saloon. He thought the power of his old habit was dead, and it was, until the saloon atmosphere revived it. Keep out of the place and way of temptation.

Christ shall give thee light, v. 14.—There is darkness and peril in every life, until Christ chases away the sin we love. Safety is found only in Him. He is seeking for those who would be rid of the tendency to evil ways. He welcomes the appeal of any who are "sick, and helpless, and ready to die." When the beautiful Marie Antoinette was on her way to Paris to be crowned queen of the French, orders were given that all cripples and ragged and blind and debauched persons should be kept away from the roads she was to travel over, that she might not be shocked by sights of suffering. No such commands were given when Jesus of Nazareth was passing by. He is the same now. The poor drunkard has a Friend in Him. The pure lad, who would live soberly in this evil world, has a Friend in Him. When our temperance pledges and our temperance

performances are inspired by Him, we shall not fail.

Look therefore carefully how ye walk (Rev. Ver.), v. 15.—The last descendants of a dynasty of French kings were called in contempt, "do-nothing kings." At the moment when matters demanded from the king very great care and cleverness, these monarchs, each in his time, fell into a condition of indifference and carelessness. When the reasons came to light later, it was found that a course of intemperance and debauchery had brought them down to mental and moral imbecility. Few of them attained the age of mature manhood, and their names are perpetuated in disgrace. Carelessness made them castaways. How are the young of today walking? Do they know that the wine cup is a dangerous thing? Are they careful to guard against indulgence in drink getting into their life? Alcohol drowns one's brain, and ruins body and soul. He is a king who has a sound mind in a sound body. Beware of habits that take away these kindly qualities.

Be not drunken with wine wherein is riot (Rev. Ver.), v. 18.—Rum creates riot in the head of the drinker, and spreads riot around. The story is told of a little girl who lay dying. The child had been struck on the spine by her drunk father. Gathered about her was a group of neighbors, one of the number being the saloon keeper patronized by her father. Some one said, "It was the blow that killed her." The dying child heard the remark, and looking the rum-seller in the face gasped, "You did it. You did it," and died. Were all the truth known with respect to the relation of cruelty and crime to the liquor traffic that sentence of the little girl would doubtless find just application in thousands of instances.

## LIGHT FROM THE EAST.

(By Rev. James Ross, D.D.)

Hymns—The Psalms were the first hymns used in Christian worship, but very early the enthusiasm of Christian love and holy zeal expressed itself in forms of rhythmic praise. The songs of the angels at the birth of Jesus, of Mary, Simeon, Zacharias and Elizabeth (see Luke, ch. 1), are incorporated in the Gospel narrative; and they soon had imitators among Christians, who desired to praise Christ directly, and to express the broader devotional spirit, which had broken down all social and national distinctions and united all believers in one holy communion. We have the thanksgiving of Peter after his deliverance (Acts 12:11); the speaking with tongues, which was always in the elevated language of enthusiasm, the fragments of hymns scattered through the epistles (see Eph. 5:14; 1 Tim. 3:16; 2 Tim. 2:11-13; 1 Pet. 3:10-12); the lyrical and liturgical passages, the doxologies and antiphones of the Apocalypse. Bishops and councils hesitated to sanction hymns in public worship, partly because heretical leaders were among the first to throw their dogmas into poetical form, and thus make them popular. But while none of the compositions of the first two centuries have come down to us, except those embedded in the scriptures, there are many allusions to the singing of the church. Pliny speaks of the Christians' singing hymns to Christ as God, and Basil, of hymns of the Holy Spirit.

## THE PURPOSE IN PRAYER.

"Just so far as we listen to the voice and language that God speaks, we shall learn to speak in the voice and language that God hears." I do not mean to say that prayer may not be a straightforward and unhesitating petition, and least of all would I desire to minimize the value of intercessory prayer. I can think of nothing so blessed as to pray and feel that the heavens are open, and that however careless men may be there is quenchless interest in heaven in our behalf. The great purpose in prayer is that we may change eyes with God, that we may lay down our plans at his feet, and receive instead his perfect will. Jesus himself becomes our example in the garden of Gethsemane. Under the spell of prayer the cry, "Let this cup pass" changes to, "Thy will be done."

Into the woods my Master went,  
clean forest, forest,  
Into the woods my Master came, fore-  
spent with love and shame.

Out of the woods my Master went, and  
He was well content,

Out of the woods my Master came,  
content with death and shame."

What is the agony of Gethsemane if a man can get out of it a victory like that? Many of us are not insistent in our prayers. We pray and run away. We do not wait to see if God is not handing down some great gift for us. Manton, the old Puritan preacher, quaintly says, "Foolish boys that knock at a door in wantonness will not stay till somebody cometh to open to them, but a man that hath business will knock and knock again until his call is answered." When we use our telephones, we are not content until we hear the voice of the one we seek. There are many who undertake to talk with God, but they hang up the receiver before the answer comes. Wait until there is an answer from the responsive heavens; wait until there is borne in upon your soul the fact of God's abiding love and care for you. Then you can rise from your knees and go forty days if necessary in the strength of that revelation of the heart of God. —From "Pastoral and Personal Evangelism."

Our God is the God of contrasts. Job speaks, of the sweet influences of the Pleiades and the bands of Orion. The former was the harbinger of spring, the latter presaged the wintry storm.

Before any work for God always comes the vision of God. To behold him, to be lifted up above our troubled hearts, above our worries and discords, and to be absolutely sure that we have spoken with God and he has spoken with us—this is the indispensable preliminary of doing anything whatsoever in God's service. If a servant of God is uncertain of his Master, he will be uncertain of everything that follows in his service. If you and I have no doubt about having seen God, then our divine service will grow sweeter and clearer and easier every year we live. I have had men say to me: "Didn't Paul's Christian life begin with the question, 'What wilt thou have me to do?'" No, it did not; no life begins with that question. It begins with the question, "Who art thou, Lord?" When Paul settled that it was the risen Christ who appeared to him, then came the much easier question, "What wilt thou have me to do?" We can not feed the multitude out of an empty basket; we can not present the Lord until we have seen the Lord.

S. S. Lesson, June 13—Ephesians 5: 6-21. Commit to memory vs. 15, 16 Golden Text—Be not drunk with wine, wherein is excess, but be filled with the Spirit.—Ephesians 5:18.

WHERE HEAVEN CAN BE FOUND.

A pastor had preached an eloquent sermon about heaven. A wealthy member of his church met him the next day, and said: "Doctor, you told us a great many grand and beautiful things about heaven yesterday, but you didn't tell us where it is."

"Ah, said the pastor, "I am glad of the opportunity of doing so this morning. I have just come from the hilltop yonder. In that cottage there is a member of our church. She is sick in bed with fever. Her two little children are sick in the other bed, and she has not a bit of coal or a stick of wood, or flour, or sugar, or any bread.

"Now, if you will go down-town and buy fifty dollars' worth of things—nice provisions—and send them to her; and then go and say: 'My sister, I have brought you these provisions in the name of our Lord and Savior; ask for a Bible, and read the twenty-third Psalm, and then get down on your knees and pray, you will see heaven before you get through.'"

IN THE MIDST OF DEATH.

It is folly to talk or live as though we were going to have time, later, to make better preparation to die than we have yet made. But many of those who call themselves Christians, as well as those who do not, often take this desperate chance. In the meantime, all of us live hourly in the midst of death; we can all say, with David, "as thy soul liveth, there is but a step between me and death." The so-called great risks of life are not more fatal than life's everyday risks. One of the contestants in an international balloon race, last year, having made a perilous flight of eight hundred and twenty-five miles without harm, after alighting safely, almost lost his life in a runaway accident while he was being escorted to a near-by town. A misstep at the bottom of a flight of stairs is often as disastrous as a fall from a precipice. But this living in the midst of death need give us no concern if we have surrendered unconditionally to the only Conqueror that death has ever acknowledged. Then death will be but an incident in the life which it cannot disturb.—Sunday School Times.

THE BLESSINGS OF REMORSE.

What pain is to the physical life, remorse is to the spiritual. Both are blessings. Both are danger-signals, friends in need, sent of God for our protection and safety. When the body is being injured, pain telegraphs the fact to the brain in order that the owner of the body may stop the cause of injury if possible. The suffering that remains even after the immediate cause has been put an end to is the body's protest against maltreatment, its demand that the thing be not allowed to occur again. The remorse that follows the injury of our spiritual life is the same kind of protest and demand, sent as a safeguard and a blessing. But the time comes, in both body and soul, when the injury is so severe or long inflicted that the power to telegraph the safeguarding message of protest is destroyed. "One of the deepest curses of sin," says Biederwolf, "is the insensibility of the sinner to his sin." That insensibility comes only after terrible injury has been done. Let us thank God if it has not yet come to us; let us be grateful if we find that sin lashes and stings us bitterly. The suffering of remorse is God's entreaty for our return to him. But persistence in that which causes remorse will some day enable us to sin without hearing the entreaty; and that is death. S. S. Times.

NOW IS THE TIME.

Nothing rings clearer in the Gospel than the exhortation, "Prepare to meet thy God." The only way to heed wisely the gospel warning is to act at once. Now is the accepted time. In the light of observations nothing is more uncertain than when a life may end. We may say truly, the coming of death is the coming of judgment. He that is unjust at death, will be unjust still; he that is unrighteous, will be unrighteous still. How high these motives to accept Christ as our personal Saviour without delay. To reject him as he is offered so freely and right now is to call forth this adverse judgment. Then there are other motives. Will we continue to grieve the only Saviour by rejecting the salvation he offers, and which he purchased at so great a cost as the outgoing of so great love?—Exchange.

FROM A VETERAN PASTOR'S PRAYERS.

Our Heavenly Father, make us responsive to the conditions of our own time and place. In our own time, place, and circumstance enable us to feel the pulse of Providence, and to see thy beckoning hand. Keep us alert for this vision of the beckoning hand, moment by moment, wherever we are... Keep us from being stiff and unadaptable, stolid and self-centered, hard and impenetrable. Lord, grant that our sympathies may be quick and keen, swift to respond to the opportunities that fit by as if on wings, ready to serve thee in new ways and unexpected places... Among children make us like Him who paused to watch the little ones playing in the marketplace. Among the sick, the sorrowing, the perplexed, give us such a heart of love and power as shall burst into fit message, by word, or look, or act. In time of revival, grant us a ready hand to lead men to Christ. At home or abroad, O our God, let us be found thy children, generating sunshine and doing good.

BRING HIM TO ME.

Bring him to me his heart is filled with madness,  
From demon chains ye cannot set him free;  
The well of peace, the very spring of gladness  
Is mine. Bring him to me.

Bring him to me, his hurt is past your healing;  
From death, from death's black doom you cannot free;  
The word of hope, the doom of death repealing,  
Is mine. Bring him to me.

Bring him to me, your boy is surely dying;  
Life's stream runs low, the dim eyes cannot see;  
The fount of life, the cure for all heart sighing  
Is mine. Bring him to me.

Bring him to me, day's last sad beams are fading,  
Dark night falls thick and shrouds life's troubled seas;  
Look up! the dawning day that knows no shading,  
Is mine. Come home with me.

The above poem was recently written by Ralph Connor after holding a service in a saloon in Philadelphia. Being deeply interested in the efforts to reclaim the wrecks of humanity, he gave vent to his feelings in the above effusion.

He that will not reason is a bigot; he that cannot reason is a fool; and he that dare not reason is a slave.—Sir W. Drummond.

LONGINGS AND SATISFACTIONS.\*

Some Bible Hints.

The longings of a man show what he is; yet men foolishly treat their desires as beyond their control (v. 1).

He is a happy man that learns early what is the one source of satisfaction, and does not waste life in the pursuit of false pleasures (v. 5).

We must follow hard after God, close and eager; no half-hearted following will reach Him (v. 8).

If our desires tell us, so does our rejoicing. In what do we glory? That is the other side of our desires (v. 11).

Suggestive Thoughts.

Every desire is a prayer; every prayer is a confession of character.

When we long for that for which God longs, then we can receive that which God longs to give.

Longings for high things lift us; longings for low things drag us down.

To be perfectly satisfied is every man's right, and therefore every man's possibility.

A Few Illustrations.

God gives His children blank checks, signed.

Worldly pleasures are like alcohol that merely feeds the fire of appetite; but heavenly pleasures are like true food, that satisfies.

A Christian's longings are like the hollows of the seashore; and God's grace it like the tide, sure to fill all the hollows.

Some of our longings are not satisfied because our hands are stretched out palm downward, to grasp, and not palm upward, to receive.

To Think About.

Would I dare publish to the world my real desires?

Am I contented with God?

Do I find fault with Providence?

A Cluster of Quotations.

Happy the man who early learns the wife's chasm that lies between his wishes and his powers!—Goethe.

Perish the lore that deadens young desire.—Beattie.

In moderating, not in satisfying desires, lies peace.—Heber.

Desires are the pulses of the soul. As physicians judge by the appetite, so may you by desires.—Manton.

DAILY BIBLE READINGS.

M., June 29.—Longing for purity. Rom. 7: 24, 25.

T., June 30.—Longing for perfection. Eph. 4: 8-13.

W., July 1.—Christ's longing for us. Heb. 12: 12-21.

T., July 2.—Longing for God. Ps. 18: 23-26.

F., July 3.—Satisfied in Him. Ps. 37: 1-11.

S., July 4.—Kept by Him. Isa. 41: 8-14.

Sun., July 5.—Topic—Songs of the Heart. VII. Longings and satisfactions. Ps. 63. (Consecration meeting.)

Jesus has never slept for an hour while one of his disciples watched and prayed in agony.—Trumbull.

A man may be lowered in the opinion of men by the sins of others, but it is only his own sin that lowers him in the sight of God.

What a wealth of power and of peace belongs to the child of God! But not every one of his children seems to know it. Some of them are almost starving with the resources of God at their command. At will he can have that which procures peace, joy, power, rest. Amid all the turmoil and unrest of this busy world, he can hear the deep musical sound of God's presence, as he says: "Peace, be still."

\* Y.P. Topic, 5th July: Songs of the Heart. Psalm 63.

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C. BLACKETT ROBINSON,

Manager and Editor.

OTTAWA, WEDNESDAY, JUNE 17, 1908

In previous years the editor took his two weeks' holidays by dropping two issues, last week of July and first week in August. This year, in order to convenience our printers, who are removing to new premises, there will be no issue of *The Dominion Presbyterian* for the next two weeks. Publication will be resumed on 8th July. Subscribers and advertisers will kindly bear this in mind.

The International Journal of Ethics (1415 Locust street, Philadelphia), is written by thoughtful men and women for people who think. The subjects treated of in the April number are important and interesting, though we cannot class such articles as light reading. We quote a few of the titles: "The Problems of Moral Instruction"; "The Struggle for Existence in Relation to Morals and Religion"; "The Philosophical Basis of Ethics"; "Wars and Labor Wars"; "The Ethics of State Interference in the Domestic Relations." These are certainly important matters for those who are interested in the deepest personal experiences and the highest social life. Among the Book Reviews there is one to which we would call special attention. It is by Carvella Read, of University College, London, and deals with the new philosophical movement "Pragmatism." He says: "But is it a new philosophy? It seems to me to be essentially the Empirical Philosophy, with some additions that are accidental and by no means improvements. These additions are of two kinds; first, certain exaggerations and paradoxes connected with the doctrine of voluntarism; and, secondly, certain approximations to popular beliefs, depending upon a loose conception of the requirements of verification."

## QUEEN'S AND THE GENERAL ASSEMBLY.

The action of the General Assembly on the memorial from Queen's is of special interest. We say this because we are convinced that the rejection of Principal Patrick's comprehensive resolution cannot be regarded as settling the question. It is probable that this matter will receive much discussion during the year; and we will not be at all surprised if before long the real settlement is reached along the lines suggested by the assembly's committee. We will not now attempt a full discussion, but simply give several reasons for this opinion.

1. This resolution expresses the view of a committee appointed to consider the case—a committee composed of men who look at the matter in a way free from local prejudice or personal feeling.

2. It represents the course desired by the great majority of those who have the responsibility of managing the affairs of Queen's University; that is, the Chancellor, the Principal, the Chairman of the Board of Trustees, and the deans of the various faculties.

3. The leaders of the opposition, Drs. Gandier, Campbell and Dyde, represent the minority, comparatively small, we believe, within the university. It is scarcely to be supposed that in this democratic age the minority will rule permanently.

4. The resolution actually passed by the Assembly asks the Trustees to do something which they find to be impossible under present conditions. It tells them to go and provide pensions of their own, when the fact is that the university has not the funds to meet current expenses.

In this connection we might note that there are three professors who are now receiving retiring allowances, but these come, not from the college, but from Mr. Carnegie.

When all the facts are considered we can scarcely expect those who have started the movement for a change in the constitution to sit down and quietly accept the Assembly's decision. Another year is given for discussion, and no doubt the matter will come before the Church in various forms before another meeting of the General Assembly.

## QUEBEC, NOVA SCOTIA AND CAPE BRETON HOLIDAYING SPOTS.

This year the tercentenary in Quebec will attract many to that city. The Quebec and Lake St. John Railway, from Quebec, and the Canadian Northern Quebec Railway from Hawkesbury and Montreal, will take the holidayer to the famous Saguenay River, to Lake St. John and Chicoutimi. There are all sorts of fine summering places between these railways and the Laurentians, where stops can be made and places visited for a day, a week or longer.

Along the line of the Halifax and South Western Railway in Nova Scotia, from Yarmouth to Halifax, are historic towns, at any and all of which weeks can be spent in rest and pleasure.

The Inverness Railway, Cape Breton Island, has opened another summering region. Write for booklet about them to the Information Bureau, Canadian Northern Railway System, Toronto.

## CLEANING UP THE YUKON.

A strong breeze blew through the General Assembly in connection with the question of responsibility for the lawlessness and immorality which are alleged to have become all too prevalent in the remote Yukon Country. Unfortunately new mining regions in every part of the world have been more or less notorious for immorality. Malodorous as are the charges made in connection with the Yukon Country, they are respectability itself compared with the condition a few years ago at Leadville, and other mining centres of the United States. Dr. Pringle has been making a good fight for better conditions in the Yukon. The General Assembly, we are glad to see, has backed him up in a resolution of confidence and commendation, at the same time acknowledging the improvement that has taken place with respect to the matters complained of.

The public will be glad, also, that the powerful influence of the Dominion Premier (without whose influence the present Lord's Day Act could not have become law) has been enlisted, as will be seen from the letters from Sir Wilfrid Laurier to Rev. Dr. Shearer, which were read at the General Assembly, and published in other columns.

## VISIT TO OLD KILDONAN.

The most pleasing function in which the General Assembly participated, and the one which will probably be most pleasantly remembered by the commissioners, was the trip on Saturday afternoon to the old church in Kildonan, the "Cathedral" church of Presbyterians in Western Canada. About 500 of the visitors and their friends made the trip down the river in a number of electric cars. About 200 Kildonan people were present, the ladies serving refreshments to 700 in all. The service in the church was of great interest, but the building was not large enough to enable all who were present to obtain seats or even standing room within. It was estimated that there were as many people at the windows and in the churchyard as there were within, and during the singing of the familiar hymns all those in the churchyard took part. The old St. George's (Edinburgh), "Ye Gates, Lift up Your Heads on High," was rendered with fine effect, and other hymns used were such as have become dear to Presbyterian people throughout the world.

Rev. Dr. DuVal, the moderator, presided, and introduced the various speakers. The Rev. Hugh Hamilton, recently inducted as pastor of the church, extended the welcome of the congregation. The principal address was made by Rev. Dr. Bryce, who, out of his full and accurate knowledge of the past history of the congregation, gave some account of the early settlement of the country and the development of Presbyterianism. Rev. Dr. Fletcher, one of the fathers of the church, followed.

All of the visitors spent some time in the old churchyard, and many stood in silent reverence before the graves of the devoted leaders of the past, whose bodies have found their last resting place here. Among these are Dr. Black, the first minister of Kildonan church; Rev. Dr. Nesbitt, the veteran missionary; Dr. Robertson and Dr. King.



**DR. POLONIUS WELCOMES HIS SON HOME FROM THE GENERAL ASSEMBLY AND GIVES THE YOUNG MAN SOME SOUND ADVICE.**

(By Knoxonian.)

Glad to see you home again, my son. You had a good time in Winnipeg. You found the Winnipeg people very kind and hospitable. Didn't your father tell you the Winnipeg Presbyterians are just the sort of people to entertain a General Assembly? Nothing small about them. When the Assembly wants to go right into Eden it should always meet in Winnipeg.

Glad to hear that you were delighted with the supreme court of your Church, my son. It is a fine body of men, and seemed to be in excellent spirits this time. It is good for a young man like you to see the great ecclesiastical machine running. In our supreme court you see order without red-tapeism, geniality without levity, and dignity without dullness. You remember, my son, when you used to have a little juvenile hankering after some of the other denominations. It was about the time you had the measles. Your mother and I told you that as soon as you got your wisdom teeth and a little more experience you would see that your own Church was quite as good as any other, and a good deal better than some. Right glad are we that you see it now. There is no spot, my son, on this globe where a young man may not hold up his head and with honest pride say he is a Presbyterian. The very name commands respect all the world over. See that you never do anything to lessen that respect.

Glad to hear you say, my son, that you were struck with the spirit of fairness in which the Assembly goes about its work. The Assembly is a fair body. The members often differ in opinion as to what ought to be done, and in regard to the best way of doing it, but they want to do the right thing. They many occasionally make mistakes—what body does not—but they mean to do what is best for the Church. The only wonder is that, considering the immense amount of business done and the haste with which much of it has to be disposed of, more mistakes are not made.

You were greatly pleased with the manner in which the Moderator discharged his duties. Glad to know, my son, that you admire genial, dignified, well-bred men. The Moderator has served his Church for a third of a century. During all these years he has been a faithful, diligent pastor. He never bored a church court with long speeches as dry as a lime-burner's shoe. He never worried a church court by "rising to points of order" when there was no point. He never made disorder by professing to keep order. He preaches the Gospel, and does not find it necessary to preach anything else. If you preach the Gospel faithfully, and work well among your people, and never try to pose as a church lawyer, and avoid grumbling and snarling and fault-finding,

and serve your Church and your Master loyally and well for thirty-four years, you may be a Moderator too.

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Glad to know, my son, that you admire the orderly, quiet and dignified way in which the clerks and other officials do their work. Presbyterians don't appoint officers in their superior courts who strut about in peacock style and display their official feathers. They put solid, sensible men in responsible places. That is one of the reasons why Presbyterianism is a power in this land. Should the day ever come when feather-heads will occupy the high places of the Church, the usefulness and influence of this Church will have gone. Always vote for a solid man.

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Now, my son, let me give you some advice as to the future. The General Assembly is over. You have had a pleasant time. You have come home strengthened in your attachment to your Church. You believe in Presbyterianism more than you ever believed in it. Now, my son, get down to earnest hard work, and do something for the Church you admire so much. Preach better than you ever preached. There is no more sorry spectacle than to see a pastor stalling in Church courts and fussing about ecclesiastical procedure who cannot preach a decent sermon. Remember that Presbyterianism has been made by preaching the Word, and by preaching Presbyterianism must stand. You look upon the meeting of the General Assembly as a great occasion. So it was, but you have a greater occasion every Sabbath. Every time you enter your pulpit you have more important work in hand than any work done by the supreme court. Let me quote the words of one who was himself a prince among preachers: "In the delivery of a sermon does the true preacher appear. His throne is the pulpit; he stands in Christ's stead; his message is the Word of God; around him are immortal souls; the Saviour, unseen, is beside him; the Holy Spirit broods over the congregation; angels gaze upon the scene, and heaven and hell await the issue. What associations and what vast responsibility!" Let it never be said of you that you can do anything else better than preach. When it can be truly said of a pastor that he is great in the Presbytery, but small in his pulpit; when he is clever at overtures and motions and amendments, but awfully stupid in handling texts; that he is sharp at points of ecclesiastical law, but can make no points in a Gospel sermon; that he is a big man at conventions, but a very dry man in the prayer meeting—when this can be truthfully said of a pastor, that pastor is in a very bad way. His usefulness, if he ever had any, is about gone. Preach the very best you can every time. Use whatever ability God has given you and preach in your own way. The way you can preach best is the best way for you. Never degrade your manhood, and make an ass of yourself, by trying to preach like any body else. Prove to the world that by honest, manly Gospel

preaching you can draw and hold and help the people. If one congregation does not like that way of doing things, another will.

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Attend diligently to your pastoral work. Senseless, unreasonable people may sometimes complain about lack of attention, but go quietly on doing your duty. Help the tempted. Be kind to the poor. When trouble darkens the home be there in your Master's name, and with as much as possible of your Master's spirit. When the angel of death comes down upon a household, help the bereaved. Let your prayer, commending the departing spirit to the God who gave it, be among the last things your dying parishioner hears. The expressions of gratitude that struggle from the bloodless lips of a dying child of God are worth a million times more to a true minister of Christ than the loudest plaudits of a General Assembly. To help a struggling, tempted man is higher work than to support an overture or move a resolution. To guide one soul to the cross is to do more for the Church and the Master than to make the best speech ever delivered in a Church court. When this quiet work is going on there will be no admirers to applaud, and no stenographers with their swift pencils to tell the world the good things you said, but the Master Himself sees all; the record is above and the reward is sure.

#### THE SUFFRAGETTES.

Canada awaits, not without trembling, the honor of a visitation by the Suffragettes. There are two great institutions on which we depend for our civilization and happiness; the state and the family. Both are just now in conflict with revolutionary forces, which in both cases perhaps have their source in passion as much as in thought, and are consequently violent in their manifestations. Violent is surely not too strong an epithet to be applied to the demonstrations of the Suffragettes over the water. Strange would be the state of a family in which one of these should be wife and mother. The men alone make the laws because they alone can uphold them. The men alone declare war because they alone can fight. Men, as a rule, regulate the family, though with women as their help-mates, because as a rule it is their duty to maintain it. Such apparently is the ordinance of nature, which assigns at the same time to women a sphere gentler, but not by any means less momentous. No specific charge seems to have been brought by the Suffragettes against British legislation. They do not, it is hoped, want greater laxity of divorce. Upon that question the children have a claim to be heard. Mothers cannot well attend Parliament or public offices, and yet their practical exclusion from politics would be the exclusion of the most important part, and, generally speaking, of the most prudent part, of the sex. It is to be hoped that our fair visitors will leave this country with the conviction that the harmony of the family is as dear to the wife, as it is to the husband, and that her belief is not likely to be shaken by such physical arguments as the Suffragettes have been using in England. It is but just to the leaders of the present agitation, who appear to be Radicals, to bear in mind that it was the Tories, with their Primrose League, that started the agitation in England. The Radicals in taking it up are giving it less decorous form. Faction spares nothing, not the domestic hearth or the cradle.—Goldwin Smith, in the Weekly Sun.

STORIES  
POETRY.

## The Inglenook

SKETCHES  
TRAVEL

### WHAT PRAYER CAN DO.

"No," said the lawyer, "I shan't press your claim against that man. You can get someone else to take the case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"  
"There would probably be a little money in it; but it would come from the sale of the little house the man occupies and calls 'his home.' But I don't want to meddle with the matter anyhow."

"Got frightened out of it, eh?"

"Not at all."

"I suppose the old fellow begged hard to be let off?"

"Well, yes he did."

"And you caved in, likely?"

"Yes."

"What in creation did you do?"

"I believe I shed a few tears."

"The old fellow begged you hard, you say?"

"No, I didn't say so; he didn't speak a word to me."

"Well, may I ask whom he addressed in your hearing?"

"God Almighty."

"He took to praying, did he?"

"Not for my benefit in the least. You see, I found the little house easily enough, and knocked on the outer door, which stood ajar, but nobody heard me; so I stepped into the little hall, and saw through the crack of the door a cosy sitting-room, and there on the bed, with her silver head high on the pillows, was an old lady who looked for all the world just as my mother did the last time I saw her on earth. I was on the point of knocking again, when she said, 'Come, father, now begin; I am all ready.' Down on his knees by her side went the old white-haired man, still older than his wife, I should judge; and I couldn't have knocked then for the life of me. Well, he began. First, he reminded God that they were still his submissive children, mother and he, and, no matter what he saw fit to bring upon them, they should not rebel against his will. Of course it was going to be hard for them to go out homeless in their old age, especially with poor mother so sick and helpless; and oh, how different it might have been if only one of the boys had been spared! Then his voice kind of broke, and a thin, white hand stole from under the coverlid, and moved softly through his snowy hair. Then he went on to repeat that nothing could ever be so sharp again as the parting with those three sons—unless mother and he should be separated! But at last he fell to comforting himself with the fact that the good Lord knew that it was through no fault of his own that mother and he were threatened with the loss of their dear little house, which meant beggary and the almshouse—a place they prayed to be delivered from, if it could be consistent with God's will. And then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord. In fact, it was the most thrilling plea to which I ever listened. At last he prayed for God's blessing upon those about to demand justice."

Then the lawyer continued more slowly than ever, "And—I believe I had rather go to the poorhouse myself to-night than to stain my hands and heart with the blood of such persecutions as that."

"Little afraid to defeat the old man's prayer, eh?"

"Bless your soul, man, you couldn't defeat that prayer. I will you, he left it all subject to the will of God; but he claimed that we were told to make

known our desires to Him. But, of all the pleading I ever heard, that moved me most. You see, I was taught that kind of thing myself in my childhood, and why I was sent to hear that prayer I am sure I don't know—but I hand the case over."

"I wish," said the client, uneasily, "I wish you hadn't told me about that old man's prayer."

"Why so?"

"Well, because I want the money the place would bring. I was taught the Bible straight enough when I was a youngster, and I hate to run counter to what you tell me about it; and another time I would not listen to petitions not intended for my ears."

The lawyer smiled.

"My dear fellow," he said, "you are wrong again. It was intended for my ears, and yours, too; and God Almighty intended it. My old mother used to sing about 'God moves in a mysterious way,' I remember."

"Well, my mother used to sing it, too," said the client, and he twisted the claim papers in his fingers. "You can call in the morning, if you like, and tell 'mother and him' the claim has been met."

"In a mysterious way," added the lawyer.—Selected.

### THE BABY TRAVELLER.

Dear little dimpled feet! What covering meet to hold  
Within its gentle pressure an atom of such mould!  
The velvet petals of the rose or lily should enfold  
The dear little dimpled feet.

Dear little restless feet! They patter all the day,  
Nor from their tireless journey ever ask to stay,  
Though oft they trip and stumble, up, and again away!  
Dear little restless feet!

Dear little loving feet! How quick they are to bring  
The answering smile, the sweetest kiss; then, as on wing,  
To his away exultant, some note of joy to fling,  
Dear little loving feet!

Dear little happy feet! May sorrow never check  
Their lightsome tread, nor thorns grow up where roses now bedeck  
The path that love and tenderness from pitfalls guard, and wreck,  
Dear little happy feet!

Dear little trusting feet! Who would their faith betray,  
Or tempt their pure innocence out of the happy way?  
Kind Father, ever guard and guide lest they should go astray,  
Dear little trusting feet!

### THE BOY'S COMPOSITION.

A schoolmaster said to his pupils, that to the boy who could make the best piece of composition in five minutes on "How to Overcome Habit" he would give a prize. When the five minutes had expired, a lad of nine years stood up and said: "Well, sir, habit is hard to overcome. If you take off the first letter it does not change 'abit.' If you take off another letter you still have a 'bit' left. If you take off still another, the whole of 'it' remains. If you take off another, it is not totally used up, all of which goes to show you must throw it off altogether. Result—be won it."

### ON GETTING ACQUAINTED WITH OUR FAMILIES.

It is not that we do not love our families, but that we do not know them. Love—even the most self-sacrificing—does not imply understanding. Many a mother who would die for her son is utterly blind to his most cherished aspirations. Many a father who could ruin himself for his daughter's happiness cannot converse with her an hour. Brothers and sisters, generous to a fault, live side by side with no mutual interests.

Of course, we know well enough all the faults and foibles of our families. There is no trouble on that score. We may take a clanish pride in concealing them from strangers, but we discuss them freely among ourselves, openly charge the offenders with them. This knowledge, far from helping us to a better understanding, is a positive hindrance. We have a curious way of magnifying the faults till they entirely over-shadow the virtues. With this exaggerated sense of our relatives' faults we take no pains to search out the more delicate and subtle traits of character. In fact, it does not occur to us that they are worth knowing; we are too busy getting acquainted with other people.

So day after day we sleep under the same roof, and sit at the same table, and touch each other's lives only on the surface. The fault is, of course, a two-sided one; we not only fail to understand the others, but we do not let them understand us. We neither seek in them nor offer to them the best things of life. Our most intimate relations are usually with outsiders.

Thus it often happens that we first learn from strangers how to appreciate our very own. Have you not sometimes marveled to see some members of your family "blossom out" in the presence of a stranger? Have you ever surprised any of your family somewhere outside the home, and been surprised yourself, to see him as others see him? Parents hear with amazement—if not incredulity—the teacher's account of the children's ability in this or that direction. The boy first learns from his father's old college chum that the "old man" is a wit; the girl from her grandmother and aunts that her mother was a belle. By and by, when boy or girl comes to marry, it can be seen from the new "in law" that the family learn of hidden traits and tastes which in long years of intercourse they have never suspected.

We are wont to complain that we have no time or opportunity to get acquainted with our families. The thousand and one calls of our rushing modern life exhausts our vitality. But it is vain to rail against mere externals when the real difficulty is with ourselves. The utmost simplicity of life does not necessarily bring mutual family understanding, nor does a complex life destroy it. If we really want to know our people better, we shall find a way.

Sometimes the revelation comes in a great crisis; sickness, financial stress, peril, bereavement. At such times our shyness drops off, we lose our self-consciousness. In the presence of the great realities we show the best which is in us. We are drawn together in an intimacy which sweetens the bitterest calamity. And then we learn what we have been missing all along, how much we might have had for the mere asking—and giving.

One of the most pathetic little stories I ever heard was of a sister who came to know her brother only on his death-bed. They had loved each other dearly, but his shyer and more sensitive nature

had found expression difficult. It was from outside friends that she afterwards learned of things she had never dreamed of,—strangest of all, how constantly and proudly he had talked about her, while all the while she had supposed him so indifferent. They walked apart till God brought them together in the strange and awful moment of approaching death. Then the barrier between them fell away, and they looked into each other's souls. They parted in the joy of a new understanding which eternity shall bring to perfection.

The longing for sympathetic companionship is one of the deepest hungers of the human heart. Happy are they whose closest friends are the members of their own family!—E. M. H. in the Congregationalist.

#### "MUST-BE-DONES."

The nervous tension under which so many women suffer might be lightened by systematically separating, every day, the things that must be done that day from the things that might wait over, and getting the must-be-dones out of the way, off one's mind, before they begin to press and crowd. It often happens, perversely enough, that the most important thing is also the smallest, and the housekeeper's temptation is to put it off till late in the day, and seize the earlier hours for some larger piece of work. But the small thing that must be done—if it is no more than writing a note of regret or smoothing a child's gumpe or putting the finishing touches to a guest's room—is capable of causing as much distress, left too late and subjected to the unexpected hindrances that afternoon interruptions may bring, as something ten times its size. Promptness in disposing of it will relieve the pressure sensibly.—The Congregationalist.

#### BUSY MR. FROG.

"Hello, Mr. Frog, what are you doing in my garden?" said Jimmie to the big brown toad that was sitting in the middle of the lettuce bed in his "corner" of his father's garden.

"Hello, Mr. Frog, I said, what are you doin' in my garden?"

But Mr. Frog answered never a word. He just sat there and looked solemnly at Jimmie out of his bright, beady eyes.

"Well, Mr. Frog," Jimmie persisted, "if you don't tell me what you are doin' I'll just wait and see what you're doin'."

So Jimmie sat on the ground close by and looked at Mr. Frog, and Mr. Frog in turn looked at him. Pretty soon a little red bug flew down and lit on the lettuce near Mr. Frog's nose. Jimmie saw something flash out of Mr. Frog's mouth and back again "quick as wink." And Mr. Red Bug was not on the lettuce any more.

Jimmie was sure Mr. Red Bug didn't fly away, but he wasn't sure about what had happened.

He thought, "I'll watch Mr. Frog better next time." Again a big stopped close to Mr. Frog and again something jumped from Mr. Frog's mouth and back and Mr. Bug was gone. And this time Jimmie was sure that little Mr. Bug had gone into big Mr. Frog's mouth.

Before his mother called him to supper, Jimmie had seen Mr. Frog catch twenty-seven bugs. He asked his father how Mr. Frog could catch bugs so well, and was told that he had a long, slender tongue with a sticky end, and when he stipped it against a bug, Mr. Bug would just stick on and go back into Mr. Frog's big stomach.

"Mr. Frog's a good fellow to have in your garden, son, and you had better care for him," said Jimmie's father.

And Jimmie said: "Yes, sir, I sure will. I'm goin' to be partners with Mr. Frog."

#### MURILLO'S BOY.

More than two hundred years ago, a little dark-eyed Moorish boy rapped at the door of a stately house in Seville, Spain, and asked if the master was within.

The attendant ushered him into a large room, where a grave, sad-looking man was talking to a group of young artists. They were all listening attentively, for the man was the greatest painter of his time—Bartolome Esteban Murillo.

"Well, my boy, what can I do for you?" inquired Murillo.

"I heard you wanted a boy to sweep your rooms, grind paints, and wait upon you. I have come for the position."

"Well, you can have it, you little monkey. And you can go right to work."

In this way little Sebastian Gomez was introduced into the studio of the great Murillo. He remained there until he was fifteen years old, doing all the odd jobs for the painter and his pupils, and taken very little notice of by any of them.

There were a dozen or more of these young painters studying under Murillo—gay, showy fellows, and disposed to be somewhat careless in their work. Often the great Murillo was obliged to lecture them sharply for their shortcomings.

One morning, when they had been worse than usual, he scolded them unmercifully. "You can never expect to become painters," he said, "if you do not put more care and labor into your work. Why, Sebastian yonder, who knows nothing of colors, might do better work than some of you."

Murillo intended it for a sharp rebuke, and the young painters so accepted it. Their faces flushed with wounded pride, and they promised to do more efficient work. No one paid any heed to the poor Moorish lad who had heard the words and who was blushing as furiously as some of Murillo's pupils.

The next morning when the pupils assembled, several of them noticed that their pictures were not as they had left them the night previous.

"Hello! who has been here?" cried curly-headed Vincenzo, one of the brightest of Murillo's pupils. "Some one has put a child's head on my canvas that is none of my work."

"And here is a Virgin's face on mine," said Jose Pareda, the laziest of the school. "Who could have done it?"

Others were exclaiming meanwhile, for every canvas had received a touch of some kind, and it was all admirable.

While they were discussing the matter the door opened and Murillo entered.

"Let me congratulate you; you are improving," said the master. "Why, Pareda, this is very good for you."

"But it is not my work," said Jose, falteringly.

"Not yours, whose is it then?"

"That's the puzzle," answered Vincenzo.

And a puzzle it continued to be for several mornings, for the most wonderful things were done by the invisible painter.

"Well, gentlemen, I think this has gone far enough," said the master, "to-morrow morning we will come an hour earlier than usual, and see if we can not catch this unknown artist at his work."

Surprised enough were they the next morning to see, seated at one of the pictures, the little "monkey," Sebastian Gomez.

"Who taught you how to paint, boy?" asked the artist.

"You, master."

"But I never gave you a lesson."

"I listened to what you told those gentlemen, and I remembered it."

"Bravo, Sebastian!" cried the school.

#### ANXIOUS MOMENTS

##### FOR YOUNG MOTHERS

The hot weather months are an anxious time for all mothers, but particularly for young mothers. They are the most fatal months in the year for babies and young children, because of the great prevalence of stomach and bowel troubles. These come almost without warning, and often before the mother realizes that there is danger the little one may be beyond aid. It is the duty of every mother to use all reasonable precautions to ward off summer complaints. For this purpose no other medicine can equal Baby's Own Tablets. An occasional dose will keep the stomach and bowels from offending matter, and will ensure the little ones good health. If the trouble comes unexpectedly the Tablets will speedily cure it. Every home, therefore, should keep the Tablets on hand always; they may be the means of saving your child's life. They are guaranteed free from opiates and narcotics, and may be given with perfect safety to a new born babe. Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

"You have beaten us all."

"And I have made a painter," said Murillo.—Youth's World.

#### COURAGE FOR CRITICISM.

It is a rare woman who can distinguish between unfavorable criticism of her work and disapproval of herself. The personal element, so strong in women and so necessary for their fullest usefulness, intrudes itself between the judgment and the feeling, and criticism becomes a torture instead of a lesson.

The world has long known how Mr. Lewes protected George Eliot from an unfavorable comment on her work. Not a line did she see which was not laden with praise. Vigorous as was her mind, she lent it to her own self-deception, and was content to live in a sort of fool's paradise.

There is one glorious exception to this lack of courage to endure criticism—Charlotte Bronte came of a braver race. She knew no pampering. From the wretched hardship at Cowan Bridge school to the exactions of her melancholy father, her life was a stern one.

With what unflinching spirit she writes to her publishers, as she sends them a part of the manuscript of "Shirley": "I shall be glad of another censor, and if a severe one, so much the better, provided he is also just. I court the keenest criticism. Far rather would I never publish more than publish anything inferior to my first effort. Be honest, therefore, all three of you. If you think this book promises less favorably than 'Jane Eyre,' say so; it is but trying again, that is, if life and health be spared."

Again, after reading a scathing review, she writes: "I am rather encouraged than despirited by the review. The hard wrong praise extorted reluctantly from a foe is the most precious praise of all—you are sure that this, at least, has no admixture of flattery."

Charlotte Bronte weighed every comment; she remembered every well-considered suggestion; she talked over with her publishers and her sisters even the most personal and venomous attacks, to get from them whatever tonic might be extracted from their bitterness. She showed during the all too brief years of her work a spirit so unflinching that it lives as a shining example to every woman who condemns herself to die a thousand deaths because she lives in fear.—Youth's Companion.

Don't jump into the river to escape the rain.

## GENERAL ASSEMBLY REPORT.

Continued from page 5.

## Church Union.

The Church union discussion began with the reading of overtures from a number of Presbyteries conveying opinions for or against the union.

Principal Patrick presented a resolution of which he had given notice on Saturday, expressing satisfaction that the proposed union appeared practicable. The question, he said, had been one of organic union and the negotiations had been carried on on that basis alone. For the first time the report of the joint committee of the Methodist, Congregational and Presbyterian Churches was brought in, embodying the deliberate judgment of the union committee as a whole. Union would affect congregational liberty very little, and eldership practically the same. The itinerary of the ministry would not be rigidly applied, nor would the permanent pastorate. The probationer would disappear, as would "candidating." The speaker dealt at some length with various phases of the subject, including doctrine, polity, ministry, administration and law. The motion asked the committee to go on and complete its labors. He knew not how long that might take, but it should not require more than twelve months. At the end of that period they might be able to lay on the table of the Assembly the basis of union. The committee looked to the judgment of the people for support. Principal Patrick cherished union as an ideal of a national Protestant Church.

The resolution was seconded by Rev. Dr. Murray, Halifax, citing the success of previous unions within the Presbyterian Church in Canada, and the progress of similar negotiations in Corea, China, India, Africa and Australia.

Dr. Campbell, Montreal, led the Opposition, proposing the amendment previously mentioned, deprecating the efforts towards organic union. He praised the work of the joint committee, but expressed the belief that logic was not in favor of the union. The churches had already reached the stage of union and unity that had been in the mind of Jesus Christ. People had not responded to the appeal for union, indicating an attitude of timidity and fear, and he apprehended heartburning and trouble when the question went down into the arena. It would not heal the wounds in the body of Christ, but create further divisions. The movement involved compromise and departure from time-honored methods.

Principal McKay, Vancouver, seconded the amendment, and cited the experience of the recent service in Scotland as a reason for opposing the present movement. He believed in co-operation and federal union. The people had not had an opportunity to consider the subject thoroughly. He feared the proposal of Dr. Patrick would divide the Church.

Dr. Milligan, Toronto, gave a powerful address at the evening sederunt, in which he declared that the time was assuredly not ripe for organic union. He pleaded to postpone the decision, and let the committee go on with the work. It might take ten or fifteen years, but the time would be well spent.

The discussion was continued by Rev. Mr. Stewart, London; Rev. William Farquharson, Dr. Bryce, and others.

A vote was taken late in the evening and the resolution of Dr. Patrick carried by 156 to 32. The motion records the pleasure of the assembly at the progress made, and learn with great pleasure that the proposed union appears to be practicable. It also suggests that the report be sent down to the pre-byteries, sessions and congregations for information and suggestions.

## Future Relation of Queen's to Church.

Principal Patrick, of Manitoba Col-

lege, introduced the subject by presenting the resolution adopted by the special committee which had been appointed to consider the subject. The burden of his remarks was that circumstances had greatly changed since 1903, when the Assembly unanimously decided to continue the present form of connection with the Church. The action of Mr. Andrew Carnegie in providing a fund for retiring allowances for college professors and the restriction of his beneficence to colleges not controlled by denominations, rendered it imperative that Queen's should cease to be denominational or should provide in some other way for adequate retiring allowances. Unless this were done the inevitable result would be that she would be able neither to obtain nor to keep the best class of professors. He also pointed out that the Ontario Government would not, and indeed could not, give aid to denominational institutions. He concluded his remarks by moving the following resolution:

"The Assembly record their gratification at the rapid progress of Queen's University, and their desire for its increasing prosperity. The Assembly, while ready to retain the existing relation between the Church and the University, are nevertheless of opinion that the question of the character of that relation should be determined by the trustees of the University as the body ultimately responsible for its welfare and financial support. They therefore authorize the trustees, after consultation with benefactors and graduates, to take such action in regard to the relation between the Church and the University as they judge to be best in its interests. Should the trustees decide in favor of a change of relationship they shall be required to make provision for the existence and maintenance of the theological faculty in a manner satisfactory to the Church. The committee learns, with gratification, of the progress made in the attempt to raise \$300,000 of additional endowment for the faculty of arts, and hopes, whether or not a change be made in the relations between the Church and the University, a movement of such importance to the University will be brought to an early and a successful close. The Assembly feel assured, if the existing relationship be modified, the authorities of Queen's will consult their subscribers as to the destination of the sums they have contributed. The General Assembly, in view of the urgency of the case, resolve to appoint a commission, to be named by the moderator, with Assembly powers, first, to give effect, if necessary, to any decision of trustees in altering the present relation between the University and the Church, and, second, in giving this consent, to see that adequate provision is made for the maintenance of the theological faculty in full efficiency, and with such a form of government as will secure to the General Assembly due control over its affairs.

Principal McLaren seconded the resolution. He hardly thought that the report would be satisfactory to all, but it was as good a report, he considered, as could be presented. When the Presbyterian Church of Canada was first organized, Queen's College was by an overwhelming vote taken into the Church, but at present no Church should burden itself with a large university teaching applied science and other such studies. The responsibility in any question of separation should lie with the trustees. Personally, he hoped that the Church would not stand in the way of the University.

## Opposed by an Elder.

G. M. Macdonnell, K.C., Kingston, was unable to acquiesce in the report. His vital objection was that the church was forever barred from deciding upon the retention of separation of the university. He thought that the church should decide, not the trustees. Going into the history of the scheme for nationalization of the university, he

pointed out that the scheme was first started because their support of the institution did not come from the church. The church decided later that it did not want to part with Queen's, and proved more generous in its support. He failed to see where there were any extraordinary circumstances now warranting the re-opening of the question. He did not propose to divide the house on the subject, but he proposed to let it be known that all the Queen's graduates did not agree in the nationalization scheme. He did not agree that it was necessary to have the church take over the full responsibility, or have none at all. In the past the church had not had the full responsibility, but had stood behind the university. Could it not remain that way? In case of a union of churches, the Presbyterian church should retain Queen's to have more to add to the common stock. Queen's should prove a strong force in the Christianizing of Western Canada, should the churches join. For the argument of Christianizing the West appeared to him, to be the only good one on the side of union.

## A Graduate Speaks.

The Rev. Dr. Gandier said the amendment reaffirmed the finding of the Assembly of 1903 which held that the university should remain in its historic relation to the church. The amendment also affirmed that the collection for the \$500,000 at that time undertaken should be continued to completion. As one of the trustees, he said they were then in some difficulty, and they deemed it best to secure the opinion of the Assembly of the Presbyterian Church, from which the university drew its funds and its moral force. He thought there had been a breaking of faith with the Presbyterian people. He understood that contributors to the fund could have their money back, but that was a poor reward for what the church had done in the time of the university's need in 1903. It looked perilous as if now that the university had got as much money as it could from the church it proposed to seek another source. The university wished to give up the connection with a great church in order to get on the pension fund of an American millionaire. He understood the temptation of the university. Money seemed omnipotent in these days. It seemed to enable men to do anything. But he believed that many of the American institutions now endowed with millions by their magnates were morally more powerful in the days of their poverty. It was undoubtedly a great temptation but he wanted the General Assembly to help them to resist it.

## Committee Not Statesmen.

Professor Dyde seconded Dr. R. Campbell's amendment to the amendment in order that he might speak from the platform. The amendment to the amendment did not express his mind exactly but it and the amendment did more closely than did the report of the committee.

He could not forgive the committee for not putting their finger on the pulse of the assembly. He said if the report of the committee was accepted Queen's University was separated. It was about as sure as the sun would rise tomorrow. At any rate no one would get on the platform and oppose the report of the committee who was for separation. He accused the committee of not having given proper consideration to one side of the question. They had divided the assembly. He believed that if the assembly decided unanimously the trustees would take their finding. He also thought that some definite recommendation should be made regarding the retiring allowances of professors.

**Principal Gordon Replies.**

Principal Gordon said he had hoped not to have to make remarks at this stage of the proceedings. The assembly had appointed a wisely chosen committee that had dealt with the whole of the arguments that had been advanced by the three previous speakers. The Rev. Dr. Campbell had described this committee as a "hole and corner" meeting. He thought the ex-moderator might be more careful in his choice of words. Whether the Carnegie fund was considered as the gift of an American millionaire or an unexampled endowment for professors, unparalleled, so far as he was aware, in the history of education, the fact remained that the fund had made a change in the conditions of the universities of the United States and Canada. If they did not accept the fund the church would have to assume financial responsibility, which it had not since 1875. Toronto University was placed beyond the bounds of financial anxiety by the Government endowments and this had changed the position of Queen's. Queen's must be able to give her students something like the education that could be enjoyed at Toronto. He likened the case to that of Canada and Britain. The old colonial ties had been severed, but there remained an indissoluble bond of sentiment that provided Canada with men and money to undertake her development and gave a freedom that made it possible to effect foreign treaties with other powers and so increase her trade. Could not the connection between the church and the university be the same?

The Rev. Dr. Campbell moved the following amendment: "That the general assembly, having heard the memorial of the board of trustees of Queen's University and the report of the special committee thereon, remit the whole matter to the trustees to report at the next general assembly." He understood that the committee was to deal with the matter and then submit it to the assembly. Only two on each side had been summoned; why had the committee tied themselves down? It was 56 years since he graduated and his father was one of the original contributors to the fund, and he claimed he knew as much about the subject as anybody, and he ought to have been called. He persisted in terming it a hole and corner business and was not afraid to take the principal's censure.

**Dr. Patrick Closes Debate.**

After a number of speeches, pro and con, Principal Patrick rose to close the discussion. He said the debate must have strengthened the opinion of all thinking men that the worst possible body to settle this question was the house as a corporate body. They had heard all these statements before the committee, and had had the advantage of challenging all debatable statements by cross-examination. The great value of the report was that it refused to commit the general assembly to anything. The body primarily responsible was Queen's university. It would be disastrous to the General Assembly's reputation if it was to take part in the controversy being waged could they act as a supreme tribunal. They tried to in the committee. The more he listened to the statements made the more he was satisfied of the wisdom of the advice the committee offered. The assembly would act unadvisedly in attempting to come to a conclusion on a matter foreign to itself. Did anyone dispute that? (Cries of "yes.") He contended that in 1903 the Church's decision altered the whole policy followed from 1874, and which the committee now advised the assembly to return to. What was proposed was to allow Queen's men to settle this matter for themselves and not have it made a bone of contention on the floor of the house. They desired to be scrupulous-

ly just to both parties, hence the non-use of stronger language in the resolution. Had they lost faith in the wisdom of the supreme body of Queen's? (Cries of "no", and cries of "yes. It has been practically saved.")

The moderator appealed for order.

Dr. Patrick concluded by saying he did not object to the castigation of the committee. He asked if Professor Dyde in his charge against the committee of unstatesmanlike judgment would have made that charge had the finding been in the line of his wishes.

Dr. Patrick, continuing, said the assembly had never assumed the financial responsibility of Queen's. If the relations were to be continued, were they prepared to discuss what was an adequate and satisfactory provision for Queen's? Why should they do this for Queen's any more than for Manitoba or any other college? They had no control over the arts course of Queen's. They were only responsible for its theological course. The Presbyterianism of Queen's was not dependent on the terms of its charter. It drew its inspiration from its men. Under the committee's proposal the connection between the church and the theological faculty of Queen's would be closer than ever. If adopted by the house it was an instruction to the commission that this was to be part of the arrangement. If it were not that the matter were urgent he would have been in favor of a longer period for deliberation, but Queen's was face to face with great difficulties, and the person responsible for their solution came to the assembly and asked the house for a change of the conditions which was in their opinion necessary to meet those financial conditions. Did any person in that house believe that if the trustees come to an ultimate decision that a change in the charter is necessary, would the house refuse to make such change? It was because they foresaw contingencies that the committee unanimously came to the conclusion they did. He was persuaded the alternative suggestion settled nothing. It merely raised a host of questions which would be brought immediately before succeeding assemblies. All that the report said was they referred the matter to the persons with the ultimate responsibility asking them to retain the connection with the church if possible, but trusting the decision to them in the full assurance that they would act wisely, and that what they did would meet with the approval of the assembly.

The moderator called for a calm and deliberate vote, made with a pure conscience.

The amendment was put, and on a show of hands 65 voted for it, and 47 against. The amendment then put as a substitute motion was put and resulted 67 to 53.

**Augmentation Committee.**

"Not much startling or new—the same fidelity to duty on the part of the men on the augmented list, and the same sad story of underpay of those on the fighting line and enduring hardness for Christ and for Canada," was the report of the Augmentation Committee, western section, presented by Rev. S. Lyle, D.D., Hamilton, Convener. It was able to pay the minimum of \$800, but, owing to business depression, partial crop failure in some districts, and lack of interest in some quarters, was unable to raise it to \$900, as aimed at by last Assembly. Growing interest in the fund in the west and substantial increase in the givings of the newer synods were pleasing features of the reports from Dr. Carmichael, Dr. Findlay and Rev. G. A. Wilson.

Rev. J. H. Edmison of Cheltenham, has been appointed by the committee

to do what Dr. Somerville did for augmentation prior to his appointment as Treasurer.

The year was begun with a balance on hand of \$1,070.35, the receipts from all sources were \$39,102.60, and expenditures \$37,340.02. It is estimated that \$46,000 will be needed for augmentation this year.

Dr. Lyle urged the necessity of supporting the fund liberally. A short discussion ensued, and the report was adopted.

Rev. S. J. McArthur, Newcastle, N.B., presented the report of the Augmentation Committee (eastern section).

**Eastern Section.**

"A year of prosperity, reflecting the general progress of the Church and the deepest interest in this scheme, notable increase in receipts, advance in minimum stipend, large number of congregations reaching self-support," are the bright features in the report of the Augmentation Committee, eastern section, of which Rev. J. M. Tufts, D.D., of Stellarton, N.S., is the Convener. The report proceeds:—

"The income from all sources amounted to \$10,978, the expenditure reached the sum of \$8,410, leaving on hand the large balance of \$2,461. We have thus been able to meet all our engagements in full to our ministers in the augmented fields and to face a new year in a strong financial condition. The report says in conclusion:—"Our greatest need is not money, as the Church has liberally responded to our appeal for support. We need consecrated men who will take up the burden of the Lord in these difficult fields of operation." Adopted. A special committee was appointed to arrange for religious services by the Presbyterian Church connection with the Quebec centenary celebration in July.

The report of the Board of Trustees of the Presbyterian Church was presented by Mr. Robert Kilgour, Chairman. It showed total contributions to the various schemes amounting to \$509,347.91, as against \$490,428.52 last year.

**Widows and Orphans.**

The committee on the fund for ministers' widows and orphans, western section, Mr. Joseph Henderson, Toronto, Convener, reported congregational contributions and donations, \$11,413.18, and other items of receipts making a total of \$23,669.08; the disbursements included annuities, \$21,098.30, balance at debit paid off, \$1,033.80, and other items, leaving a balance at credit of \$213.11. Legacies amounting to \$1,572 and loans repaid \$8,629.35, brought up the capital income awaiting investment to \$11,239.95. The capital account had at credit February 28, 1907, \$178,200.13. Mortgages are held amounting to \$80,469, debentures \$86,423.18, and stock \$1,640.

The committee presented a number of suggestions for amendments to the rules for the fund.

The committee for the Synod of the Maritime Provinces, Rev. Robert Laing, Halifax, Convener, showed receipts totalling \$10,116.12, and expenditures, \$4,463.66, the balance being added to capital. The assets are \$171,709.94, an increase over last year of \$925.42. The number of annuitants is twenty-four widows and seven orphans. The results of an actuary's examination show net assets of \$156,192, an excess over net liabilities of \$9,560. The committee submits some amendments to the constitution, and report the resignation of Mr. George Mitchell as Treasurer, and the appointment of his son, Mr. George MacGregor Mitchell of Halifax.

## COOKING WITH GAS STOVE.

Too rapid fire cooks a chicken tough and does not cook vegetables thoroughly. Turn the flame low as soon as boiling begins.

The simmering burner is usually enough to keep things warm.

In broiling or baking, heat the oven ten minutes before you begin to cook.

All baking takes less time in a gas than in a coal range. Bake in tin pans, not sheet iron or agate.

To bake bread, take thirty-five to forty minutes. First have the oven hot. When the loaf begins to brown, reduce the flame; five minutes before the bread is done, turn off the oven gas.

For biscuits, bake in tin pans about fifteen minutes, the oven first being hot.

In roasting meat, allow about twelve minutes per pound; when half done, reduce the heat one-half.

Have a hot oven before attempting to broil a steak. If very thick, give it about ten minutes to each side. Do not season till ready to serve.

In broiling chicken, season when half done.

In broiling shad, place the pan about four inches from the flame. It will cook without turning in about half an hour.

To toast bread, put it in the broiling oven, not too close to the flame. Toast must be watched closely.

To keep a meal warm, heat the baking oven ten minutes; turn off the gas; put the dishes in. They will keep warm for fifteen minutes or more.

Things cooked in a double boiler will keep warm indefinitely over a simmering burner.

**Meat Pie.**—Sometimes called sea pie. Put the scraps of meat in a pan with one carrot, one turnip, one or two onions, and three or four potatoes, all cut into slices. Season with pepper and salt, and cover with cold water. When just on the boil, lay in a suet crust on the top of the meat and vegetables, rolled out to fit the pan; put the lid on, and let all simmer gently about one hour and a half. The suet crust should be made as follows: Take 1 lb. of flour, mix it with 1 1/4 lb. of suet, finely shredded, one teaspoonful of baking powder, and a pinch of salt. Add sufficient cold water to make a stiff dough. This, especially for children, is wholesome and tasty.

**Home-made Cement for China.**—Take a heaping tablespoonful of quick-lime and pour over it the white of one egg. Mix equal parts of vinegar and sweet milk together. Add this to the quick-lime and egg while beating thoroughly. The whey should be poured in a few drops at a time only, and the whole should form a rather thin cement. When ready for use, warm the cement slightly and apply to the heated edges of the crockery or china. Then press firmly together.

## WHAT THE SPIDER SAID.

"I was spinning a web in the rose vine," said the spider, "and the little girl was sewing patch-work on the doorstep. Her thread knotted and her needle broke, and her eyes went full of tears. 'I can't do it,' she said, 'I can't, I can't.'"

"Then her mother came, and bade her look at me. Now every time I spin a nice, silky thread, and tried to fasten it from one branch to another, the wind blew and tore it away.

"This happened many times, but at last I made one that did not break and fastened it close, and spun other threads to joint it. The mother smiled.

"What a patient spider!" she said. "The little girl smiled too, and took up her work. And when the sun went down there was a beautiful web in the rose vine, and a square of beautiful patch-work on the step."

## SPARKLES.

"Do you come to Sabbath-school voluntarily or because you are coerced?" asked the teacher.

"Voluntarily, I guess," replied little Edgar. "I thought they only had to get coerced if they was Baptists."

"She seems like a very nice girl." "One whom it would be safe to marry?" "Oh, no. No girl is safe enough for that. But she's nice enough to think about marrying if you only know when to stop."

"Poor Adam!" sighed Mr. Nupop. "Why poor Adam?" demanded Mrs. N.

"He didn't have anybody to whom he could tell the bright things little Cain said."

Young matron—"I like natural decoration, but they say there are some creepers about a house which are very annoying in their habits. Do you know what kind they are?" Crusty old bachelor (with a glare)—"Yes, madam, Babies."

"Was everything in your house destroyed by fire?"

"Everything but the gas meter. When we got down to that we found it clicking away, apparently uninjured."

Rooman—Casey dead only two months an' there goes th' woife av him wid a "Merry Widdy" shapough!

Noonan—Yis! An' d'ye moind, she carries it as aisy as she used to th' basket av laundry befoor Casey do'd an' lift his loife-insurance money.

The stern faced old gentleman, who had been a school teacher in the 40's, selected a goose quill, deftly fashioned it into a pen, and wrote his letter on a single sheet of paper.

Then he sprinkled black sand over the written page.

After which he sealed it with a red wax and directed it.

"I like the old way best," he said, "and it's mighty little the steel trust, the paper trust, and the mucilage trust get out of me."

But he had to use something modern, and with a frown he affixed a 2-cent postage stamp.

A clergyman not long ago received the following notice regarding a marriage that was to take place at the parish house:

"This is to give you notice that I and Mis Jemima Arabella Bready is comin' to your church on Saturday afternoon nex' to undergo the operation of matrimony at your hands. Please be prompt, as the cab is hired by the hour."

The Edinburgh National Museum has now got a full grown specimen of a walrus.

The Kentucky Legislature has voted to abolish pool rooms by a vote of 58 to 4.

Those who hope for no other life are dead even for this.—Goethe.

To live in hearts we leave behind is not to die.

If prayer is a task and a slavery, you must not spring up from your knees and rush back into the open fields of self-reliance; you must press forward into deeper chambers of God's helpfulness.—Phillips Brooks.

A little blind girl was taken out of her father's arms and left with a stranger for a moment. "My child," said the father, "why are you not afraid? You don't know who has you." "But," said the little one, "I know that you know."

## FROM GIRLHOOD

## TO MIDDLE LIFE

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The Interior presents seven desiderata that should govern all planning for the Brotherhood's progress. One we specially note and commend to our Men's League: The ordinary layman is shy of being called "spiritual." He wants to be called "practical," and the other term he regards as a direct contradiction. Spirituality suggests a weird unearthliness—a monkish and mystical pietism. He is far readier therefore to load himself with the concrete temporal interests of the Church than to take any part in its ministry to the inner nature. The Church will never get its full quota of power out of its men members until it convinces them that spirituality is not an uncanny distortion or abatement of manliness; that it does not take men out of the world but only gives them a larger life in a completer universe. The Brotherhood has no higher mission than to make men feel it worth while to avail themselves of the nearer personal friendship of God. Here the prayer unions can help.

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*Herald and Presbyter.*

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as security for the dredging  
which the tenderer offers to per-  
form in the Province of Ontario.  
The cheque will be returned in  
case of non-acceptance of tender.The Department does not bind  
itself to accept the lowest or any  
tender.By Order,  
FRED GELINAS,  
Secretary.Department of Public Works  
Ottawa, April 27, 1908.Newspapers will not be paid for  
this advertisement if they insert  
it without authority from the De-  
partment.

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.

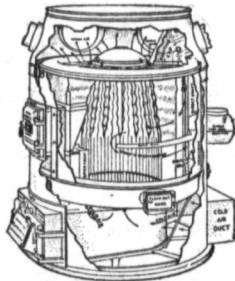
4%

Money to Loan  
Safety Deposit Vaults  
For Rent

4%

The Fuel Saving Qualities and the Durability  
of the KELSEY ought to be considered by those  
contemplating a Heater.

You would like to reduce your coal bill.

You would prefer a good substantial Heating  
Plant that would not burn or crack cut in a seasonIf you could save a few tons of  
coal in a year you could buy a cheap  
furnace in two or three years.Arthur, Ont. April 18th. 1908  
The James Smart Mfg. Co. Ltd.  
Brockville, Ont.Dear Sirs: I must say that the Kelsey Furnace  
bought from Mr. D. Brocklebank, of Arthur, is  
all that could be desired in regard to economy  
of fuel, convenience and comfort. Yours,  
N. Bicknell.KELSEY users invariably state  
that they are burning less fuel than  
formerly.THE JAS. SMART MFG CO. LTD.  
WINNIPEG, MAN. BROCKVILLE ONT.,

## THE QUEBEC BANK

Founded 1818. Incorporated 1822.  
HEAD OFFICE, QUEBECCapital Authorized . . . \$3,000,000  
Capital Paid up . . . . 2,500,000  
Reserve . . . . . 1,000,000

## BOARD OF DIRECTORS:

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

## BRANCHES

Quebec St. Peter St. Thetford Mine Que. St. George, Beauce  
Que. Quebec Upper Town Black Lake, Que. (Sub-agency)  
Victoriaville, Que. Quebec St. Roch. Toronto Ont. St  
Henry, Que. Montreal, St. James St. Three Rivers, Que.  
Shawenigan Falls, Que. Ottawa, Ont. Thorold, Ont. Stur-  
geon Falls, Ont.AGENTS—London, England, Bank of Scotland, New  
York, U. S. A. Agents' Bank of British North America,  
Hanover National Bank of the RepublicSynopsis of Canadian North-  
West.

## HOMESTEAD REGULATIONS

A NY even-numbered section of  
Dominion Lands in Manitoba,  
Saskatchewan, and Alberta, ex-  
cepting 8 and 24, not reserved,  
may be homesteaded by any per-  
son who is the sole head of a  
family, or any male over 18 years  
of age, to the extent of one-  
quarter section of 160 acres, more  
or less.Application for entry must be  
made in person by the applicant  
at a Dominion Lands Agency or  
Sub-Agency for the district in  
which the land is situate. Entry  
by proxy may however, be made  
at any Agency on certain condi-  
tions by the father, mother, son,  
daughter, brother, or sister of an  
intending homesteader.DUTIES.—(1) At least six  
months' residence upon and cul-  
tivation of the land in each year  
for three years.(2) A homesteader may, if he  
so desires, perform the required  
residence duties by district on  
farming land owned solely by  
him, not less than eighty (80) acres  
in extent, in the vicinity of his  
homestead. He may also do so by  
living with father or mother, on  
certain conditions. Joint owner-  
ship in land will not meet this re-  
quirement.(3) A homesteader intending to  
perform his residence duties in  
accordance with the above while  
living with parents or on farm-  
ing land owned by himself must  
notify the agent for the district of  
such intention.

W. W. CORY,

Deputy of the Minister of the  
Interior.N.B.—Unauthorized publication  
of this advertisement will not be  
paid for.THE GENERAL ASSEMBLY  
OF THE  
PRESBYTERIAN CHURCH IN  
CANADA.The General Assembly will meet  
in Knox Church, Winnipeg, on  
Wednesday evening, June 3rd,  
1908, at eight o'clock. The open-  
ing sermon will be preached by  
the retiring Moderator, Rev. Robert  
Campbell, D.D.The Clerks of Assembly, Clerks  
of Synod and the Clerks of Pres-  
bytery who are commissioners,  
will meet in the church at 4 p.m.  
on Wednesday, June 3rd, to ar-  
range the docket for the first ses-  
sion.Travelling arrangements have  
been made for the commissioners  
and those having business with  
the Assembly, and notice has  
been sent to them through the  
clerks of their Presbyteries. Com-  
missioners will secure standard  
certificates from the railway at  
the starting point when ticket to  
Winnipeg is purchased, and these  
with a card giving name of Pres-  
bytery and status of commission-  
ers will be handed in at the Gen-  
eral Assembly office in Knox  
Church, Winnipeg, and a copy of  
the stitched report of Assembly  
will be given to those entitled to  
receive them.ROBERT CAMPBELL  
JOHN SOMERVILLE  
Joint Clerks of Assembly