

Dominion Presbyterian

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OTTAWA

WEDNESDAY, JUNE 16, 1909.

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HEART BALM

SELECTED

Tell me about the Master ;
I am weary and worn to-night,
The day lies behind me in shadow,
And only the evening is light !
Light with his radiant glory
That lingers about the West.
My poor heart is aweary, aweary,
And longs like a child, for rest.

Tell me about the Master ;
Of the hills he in loneliness trod,
When the tears and blood of his anguish
Dropped down on Judea's sod.
For to me life's seventy milestones
But a sorrowful journey mark ;
Rough lies the hill country before me,
The mountains behind me are dark.

Yet I know that, whatever of sorrow,
Or pain, or temptation befall,
The infinite Master has suffered,
And knoweth and pitieth all.
So tell me the sweet, old story,
That falls on each wound like a balm,
And my heart that was bruised and broken
Shall grow patient, and strong, and calm.

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MARRIAGES.

At Kemptville, Ont., on May 25, 1909, by the Rev. Allen Leslie Howard, Rachel Egatrice, daughter of Mr. and Mrs. Wakefield Howard, of Bondhead, Ont., to Louis Alfred Wright, son of Mr. and Mrs. John H. Wright, of Ottawa.

On May 29, 1909, by the Rev. C. W. Gordon, Mr. Samuel G. Walton, of Winnipeg, to Miss Bella, only daughter of Mrs. Margaret Cameron, of St. Catharines, Ont.

On May 31, 1909, at the "Roosevelt," Westmount, by the Rev. Dr. Robert Johnston, of the American Presbyterian Church, Mrs. Irving A. Taylor (Kate), daughter of Thomas Barclay Munro, of Westmount, to Franklin Taylor, of New York.

At Mansonville, Que., on June 1, 1909, by the Rev. J. A. Miller, Jennie M. Keach to David Hailey, both of Mansonville.

At Moose Creek, Ont., on June 2, 1909 by the Rev. Mr. Beaton, Charlotte Margaret Annie, eldest daughter of Mr. Ed. Blair, of Moose Creek, Ont., to Gordon Harry Mitcham, elder son of H. W. Mitcham, Montreal.

At the residence of the bride's parents, 45 Roxborough street west, on Tuesday, June 1, 1909, by Rev. Alexander Macmillan, Olive Minola, second daughter of Mr. and Mrs. George H. Smith, to Dixie Cox Cotton.

By the Rev. G. S. White, at Mr. Kelley's, Water street, Napanee, on June 1, 1909, Richard James Rattan, of South Fredericksburgh, and Miss Grace E. Kelley, of Napanee.

At St. Andrew's Church, Quebec, on June 1, 1909, by the Rev. A. T. Love, B. A., father of the bride, assisted by the Rev. Dr. Paterson, Mary Etta Yarker, elder daughter of the Rev. A. T. and Mrs. Love, to J. A. Freehand, B.Sc., civil engineer, Transcontinental, Quebec fourth son of J. R. Freehand, of Melrose, Philadelphia.

DEATHS.

On Sunday, May 30, 1909, at the residence of her son-in-law, Geo. J. Cuthbertson, 3 Dunbar road, Toronto, Jane Armour, widow of the late John B. Smith, aged 77 years.

At her residence, 59 Donald street, Winnipeg, on May 31, 1909, Corinne Kearfoot, beloved wife of the Rev. Dr. DuVal.

On May 26, 1909, at his residence, 3 Washington avenue, Toronto, the Rev. William Gregg, D.D., Professor Emeritus, Knox College, Toronto, in the 92nd year of his age.

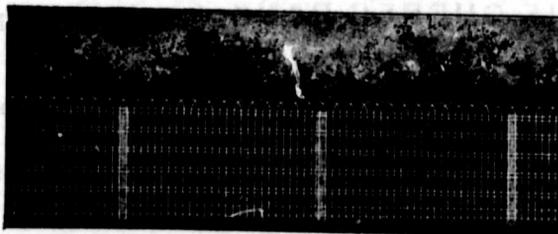
At 113 Maitland street, Toronto, on Sunday, June 6, 1909, Mary Anne, daughter of the late James H. Cobban, collector of H. M. Customs, Alloa, Scotland, and beloved wife of Alexander T. Crombie.

At the Western Hospital, Toronto, on Saturday, June 5, 1909, Selma Clarke, aged 61, wife of the late P. C. Fraser, and second daughter of the late Rev. W. F. Clarke.

Suddenly, at Ottawa, on June 2, 1909, John Francis Waters, M.A., LL.D., aged 56 years, of the Department of the Secretary of State, son of the late George William Waters, of Millbrook House, Fermoy, County Cork, Ireland.

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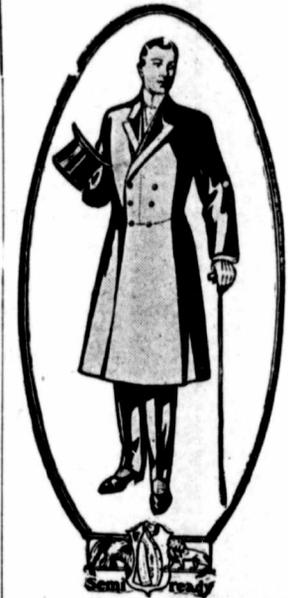
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GENERAL ASSEMBLY CONTINUED.

FOREIGN MISSION WORK.

The report of the committee for the Eastern Section was presented by Mr. T. C. James, Charlottetown, who said the only depressing feature of the situation was the increase in the debt. Work in China, India, and Corea was being prosecuted with gratifying results. He commented very briefly on the work, and said that in spite of the most careful management, the committee last year went behind about \$4,000, making the total debt \$19,084.26. He also reported that the Woman's Foreign Mission Society, numbering 8,207, contributed \$18,723.32, and the rest of the congregations, numbering 35,978, gave only \$18,075.96. The total receipts from all sources amounted to \$52,070.20. Concluding, Mr. James moved a resolution expressing profound regret at the death of the Convener of the Eastern committee, Dr. E. D. Miller, and satisfaction with the progress in foreign fields.

Rev. A. E. Armstrong, assistant F. M. secretary, reported for the Western Section, in the absence of the convener, Rev. W. A. J. Martin, who was prevented from attending by illness.

The report, in part, was as follows:—

The reports from all our fields are hopeful, perhaps more optimistic than any in the past history of our missions. The number of baptisms is increasing, and it is a normal increase. In Honan 226 communicants were added to the communion roll and 443 enrolled as catechumens. In Central India 271 were baptised, and 141 communicants added on the profession of their faith. In Formosa 219 were baptised during the year, and in Macao they have two congregations of 100 members each. These figures, however, convey but a slight impression of the situation. There is a new spirit pervading the east. They are in daily touch with the west. The telegrams of Europe and America appear in the press of Asia the following day. They hate the nations they seek to imitate. Freedom from all foreign authority is the supreme ambition, especially of the student class. The danger is that this spirit will gain such momentum as to disturb the peace of the world. The only antidote is the spirit of Christianity. It is the simple truth to say that the times in both India and China are ripe for the largest possible effort on the part of all Christian churches. A supreme effort now would give direction to the future and evade disaster. If our church is to do her share and provide for 14,000,000 of the world's unevangelised, for which we have become responsible, it will be necessary to increase our staff of foreign missionaries five-fold, and it only requires an average of 10 cents a week per member to do it. This calculation has now become a platitude, but it ought to bring a blush. If it is so easily done it ought to have been done long ago, and the best moment for neglect is to do it now.

The report dealt fully with the work as carried on in Formosa, India, Central India, Honan, Shanghai, Macao, the Indians of the Northwest and British Columbia, and the Chinese and Jews in Canada.

With reference to the Northwest Indians, the report states that the whole tone of Indian life on the reserves has been changed for the better. Some reserves have been so far Christianized that, judged by attendance at the sanctuary and general hearing, they will compare favorably with ordinary communities of white people.

Chinese in Toronto and Montreal and Elsewhere.

In Toronto there are 1,300 Chinese, employed in 256 laundries, 20 stores, 8 restaurants, and one bakeshop. They are quiet, inoffensive, and exceedingly industrious citizens. Their vices are such as sometimes land them into police courts, but seldom disturb the peace. There are 19 Sabbath schools in which they are taught—9 of which are Presbyterian. In all these schools about 300 Chinese are enrolled, less than one-fourth the entire Chinese population. Mr. Ng Mon Hing gives diligent service on Sunday and week days and seeks to impress the truth. On Sunday evenings a Christian Endeavor Society meets, where the most of the men gather for instruction and worship. Their interest may be judged by the fact that these meetings last about three and one-half hours. They contributed to the Macao mission \$612.34. There are about 800 Chinese in Winnipeg, and about 1,000 in Montreal. "The detention of many Chinese, in quasi-imprisonment, who are passing through Montreal in bond, is a blot on our civilization. Whilst it is believed that authorities of the Canadian Pacific Railway are doing their best to ameliorate the indignity, yet it is regarded by the Chinese as an indignity and may lead to unhappy international relationships in the future.

Encouraging reports were also given of the Jewish missions in Toronto.

Following the presentation of the reports, Rev. Dr. Morton was called on for a few remarks, and as he took the platform was accorded a hearty reception. Rev. Dr. Morton, who has labored in the mission fields of Trinidad and British Guiana, gave an interesting report of the progress of the work in these fields. He told of the products of the countries, and then described the beginning of what proved a most successful work. He said the missionaries, on going to these countries, received all manner of advice, and it was well, at times, to take a little of this. They had, however, acted as they saw fit, and availed themselves of every opportunity for work with the best results. He would not tell of the faults and failures of the converts, no more than he would tell his converts of the failings of the church here.

Rev. Mr. Fraser, one of Rev. Dr. Morton's assistants in Trinidad, reported briefly on the result of the work there. He said the church had now about 60 day schools and 76 Sunday schools in Trinidad, and that last year about 13,000 pupils were enrolled. The teachers were, for the most part, East Indians, holding government certificates, and are paid by the government, although the church must supply the buildings. Rev. Mr. Fraser gave an outline of the way the schools were conducted, and told of the progress made in the teacher-training classes and the colleges. He said that \$68,000 was spent on this work in the island, and of this amount \$47,000 was raised there. The men who come to work on the rice plantations get only their rice for the first year, and after that only 25 cents per day for a period of five years, and it could hardly be expected that the work would be self-supporting under these conditions.

Rev. S. B. Rohold, who is doing mission work among the Jews of Toronto, told a most interesting story of that work. He told of the establishment of the reading room and the night classes, in which there were now 50 helpers at work. The trouble, he said with the Jews was that they did not know. They could not distinguish between Christians here and the so-called Chris-

tians in Russia. The Jews were fast leaving Rabbism, and were as easy to work among as any other race. He told of the work among the children as well as the adults, and made a strong plea for support and a deeper interest on the part of the church in this work.

Rev. Jonathan Goforth, the veteran missionary to China, was the next speaker, and gave a short account of the work in that country, dealing with it in the most general way, and making a strong plea for a higher life among the workers in the mission fields of that country.

Mrs. Morton spoke on the work among the women of Trinidad, and Mrs. Goforth told of a similar work in China.

Mrs. Morton is a tall lady, the equal in a most excellent spirit and efficiency with her husband. Dr. Morton during his speech said, "I have a wife," and in all that long service they have shared the hours of success. She said: "Trinidad is only ten degrees from the equator. There beautiful things are to be seen on every side. But the good and true have to struggle for life. My morning Bible class has brought unspeakable joy. Then she told of one young Mohammedan lad, who recited one day how he had seen a vision, in the sky, of a triangle with the letter "a" inside. She "interpreted the vision": The triangle is three in one, that is the Trinity, and the letter stands for your name, Abbe. Now you wait and see if something will not come out of this. And the interpretation was true. The lad is a young man, and is serving the Trinity as a teacher and religious worker.

Mrs. Goforth is well known to the people of Ontario, and the women of the Church. She has been for some time in Canada, owing to the education of the children. She was only called upon at a late hour to say a few words, and they were both touching and the keystone to the whole utterance of the night. Prayer, she said, is our great power. In hunger, want, danger, sorrow, it was prayer that sustained. The prayer of others, also, for as I go speaking in the congregations, I have felt the grasp of warm hands, and heard these words, "Dear Mrs. Goforth, we have prayed for you every day since you went out first to China."

Nuggets from F. M. Speeches.

"Regarding finances in the east, the report shows rigorous cutting down."

—Mr. T. C. James.

"The western report has not simply the virtue of brevity; it has that of encouragement."—Rev. A. E. Armstrong.

"We are going back to the field; our lives are a trust for the Master, a trust for the church."—Dr. John Morton.

"Our future native ministry will come from the school teachers we have educated."—Rev. S. A. Fraser.

"I am to plead for the Jew. One of the nation is to plead for the wandering sheep."—Rev. S. B. Rohold.

"After the Welsh revival, God went to India, then to Corea, and now to China. Is Canada only to be revived through the reflex of missions?"—Rev. Jonathan Goforth.

"The wives of missionaries are ahead of their husbands. That is, our work is voluntary and therefore so sweet."—Mrs. Morton.

"The movements which are convulsing the east are the counterpart of that in the west, known as the Layman's Missionary Movement."—Mr. J. M. Waters, M.D.

"The power above all others in our work has been the power of prayer."—Mrs. Goforth.

GENERAL ASSEMBLY REPORT.

Assembly Sunday.

Nearly all the pulpits in Hamilton were filled by commissioners to the General Assembly. Among others, Dr. C. W. Gordon, of Winnipeg, preached in St. Paul's; Dr. Armstrong, of Ottawa, in Erskine; Prof. Jordan and Principal Patrick in the Centenary Methodist Church; Dr. Pringle, in Erskine; Rev. R. E. Knowles, in McNab Street Church. In the Assembly Church (The Central) Rev. Dr. John Morton, of Trinidad, was the preacher in the morning, taking as his text I Corinthians, xiii. 2. He made a comparison of knowledge and love as dealt with in the text, and spoke of the comparative values of them. The possibilities and the limitations of knowledge were dealt with, and, said he, there must of necessity be mystery in science, metaphysics, and religion. But greater than knowledge, he said, was love. It was the essential thing in the Christian religion. It was greater than knowledge, and was more revealing than it. Love of God and love of man were the motives of the Christian religion, and the fruits of it. Of no other religion was this true. Dr. Morton took up a study of Mohammedanism and Hinduism. In the former there was no revelation of the love of their god. No "God is love" was taught in their religion. Their god was the sovereign, the king. God was not love but law with them, and their's was a hard religion, and cruel. In Hinduism he mentioned the burning of the widows and the throwing of the children into the Ganges, and held up these as examples that there was nothing resembling the love of God in that religion such as there was in the Christian religion. He concluded by saying that the love of truth had often been greater than the love of persons, and it was this that caused denominational rivalries and persecutions. When the time came that love of God would be placed above love of truth and of men, those rivalries and persecutions would cease. The spacious church was well filled, and special music was rendered by the choir and soloists.

In the evening, Rev. Dr. R. W. Ross, of Fort Massey Church, Halifax, preached to a large congregation.

Communion Service.

As has been customary for several years, the commissioners to the General Assembly celebrated the Lord's Supper on Sunday afternoon. There was a large attendance of commissioners and their friends. The Moderator was assisted by Rev. Alex. MacMillan, the editor of our Book of Praise, who led this part of the service. Dr. J. H. Woodside, of Franklin, Man., read the scriptural warrant; Principal MacKay, of Vancouver, "fenced the tables" in a searching meditation on "remember me;" Professor Robertson, of Knox College, led in the prayer of consecration, and the Moderator dispensed the elements. The following elders served the tables:—Messrs. J. R. Reid, of Ottawa; Walter Paul, of Montreal; G. M. Macdonnell, Kingston; Arch. MacKenzie, River John, N.S.; George Rutherford, Hamilton; and W. C. Whittaker, St. John, N.B. There is nothing so solemn at the Assembly as the sacrament of the Lord's Supper. As they stood and sang these words in closing the occasion was memorable:—

"Feast after feast thus comes and passes by;
Yet passing, points to the great feast above,
Giving sweet foretastes of the festal joy,
The lamb's great bridal feast of bliss and love."

Church Union.

HAMILTON, June 7.—The committee on this important subject laid before the Assembly to-day all the resolutions passed by the General Assembly on the subject during the past five years, and the following resolution which is the outcome of the committee's work since the 1908 meeting:—

The Assembly receive the report and learn with deep gratification that the joint committee on union have, after five years' enquiry and discussion, arrived at the conclusion that, in their judgment the organic union of the three negotiating churches is practicable.

The Assembly desire to recognize the guidance of the Spirit of God in the proceedings that have taken place, as evidenced in the harmony of the deliberations of the joint committee, the increase of mutual confidence, and the great unanimity of their conclusions as to the lines along which the negotiating churches, if they are disposed to do so, may come together in organic union.

The Assembly are profoundly thankful for the measure of success achieved in dealing with a task of such magnitude and difficulty, and they recommend that on the second Lord's Day of the month of October next, or the nearest convenient day thereto, ministers bring before their congregations the history of the negotiations, the chief proposals contained in the documents embodied in the report, the historic position of the Presbyterian Church regarding union, with other Christian Churches and the unique place occupied by the present movement in the history of Protestant Christianity.

Inasmuch as the joint committee have expressed their conviction that the voting on the question of union should take place simultaneously in the three negotiating churches, and inasmuch as the General Conference of the Methodist Church will not meet till the month of September, 1910, the Assembly agree that the judgment of the church at large on this important subject be not sought until after date.

They direct, however, that copies of the report be sent down to Presbyteries, Sessions, and Congregations for their use, in order that they may be fully informed as to the whole question, and be prepared to deal with it when it comes before them for disposal.

The Assembly suggest to the Executive of the joint committee the advisability of preparing a brief summary of the main contents of the report for popular use.

The Assembly express the hope that members of the union committee will hold themselves ready to accept the invitation from Presbyteries or Congregations desiring to receive information or explanations.

Finally, the Assembly commit the whole question to the intelligent, sympathetic and prayerful consideration of the church.

"I am laying on the table for the first time what is practically a final report," said Dr. Patrick. "It is final in this sense, that by five years' application, by the discussion of the fundamental articles of union, it has been decided that union is possible. Three difficulties, those of doctrine, polity, and the ministry, had appeared to all when union was first proposed. These had been found surmountable. The proposed articles are better than anything in the three churches." I believe in the Westminster Confession, but it was made in the seventeenth century, and we are living in the twentieth century. The Church is greater than the ministry. The ministry exists for the good of the Church, but the union will help both church and minister. It will mean no church will be without a minister, and no minister in active work without a charge. The man seeking a charge will cease to exist.

A United Church Needed.

"The Church, as it exists in Canada, is not the Church of the New Testament or that of the first century. In the first century a Christian was a Christian wherever he went. He was a member of one Church. What exists to-day with us? Several Churches living side by side—not sitting down together to the same Lord's table, at least, not regularly—sometimes excluding one from the Lord's table. The New Testament ideal is the one which these proposed articles help to realize. How can you best evangelize Canada? How can you best edify Canada? Will the results be better if these three Churches remain separate or if they unite? I am not ashamed to say that I wish the union of the Protestant Churches in Canada in view of the unrelenting energy of the Roman Catholic churches, that we may meet the efforts of that great Church with an energy as unrelenting. Let the Assembly go forward to render a service of immeasurable value to Christianity and the world."

In seconding Dr. Patrick's motion, Dr. Du Val said:—"We can not make the work of Christ go on in the best possible way, unless we have better union than we have now. We are grinding men to death, and effecting very little by their sacrifice. You are raising a memorial to the memory of Dr. Robertson, whom we loved to call the great superintendent, but we murdered him; murdered him by lack of organization which compelled him to do three men's work. We are trifling with things in almost every department. Our education can not be what it should unless we make Protestantism stand for something. In Winnipeg the strong arm of the Roman Church is reaching out and getting in its power the strategic points. We Protestants are doing something to this college and that, but we are at sixes and sevens. I say if Protestantism means anything let us say what it is."

An Alternate Resolution.

At the conclusion of Dr. Duval's address Principal MacKay, of Westminster Hall, Vancouver, presented the following alternate resolution: "That before any further steps are taken another committee be appointed to meet with similar committees from the two other negotiating churches to ascertain whether or not a plan of federation cannot be formulated; that if the labors of this committee result in formulating such a plan, it be reported to the assembly and through it sent down to Sessions and Congregations, along with that now proposed; that the other negotiating churches be assured of our desire to continue relations which already exist between the churches, and to secure that the wisest possible use be made of the manifest desire to truer fellowship in our world-wide task; that they be asked to appoint similar committees with a view to carrying out the plan suggested, and, further, that a pastoral letter be sent to all Sessions and Congregations, assuring them that nothing has so far been done which is in any way binding upon us as a church, nor will action be finally taken until the people, having had every opportunity of informing themselves of the issues at stake, have agreed, with reasonable unanimity, upon the plan to be adopted."

In presenting the resolution Prof. MacKay criticized some of the remarks of the former speakers, and referred to several well known authorities who had expressed themselves as being opposed to church union. The needs of the world should be considered before the formation of a large organization and a federal arrangement should be arrived at rather than a union. An organization such as it was proposed to form would be so large that it would be unwieldy, and would not be able to do the work that the church should do. Even if it

might wield a greater influence it should also be remembered that it would be liable to make equally great blunders. He knew of few laymen who were anxious for a union, and personally he objected to the formation of a big ecclesiastical machine to kill the machine of Roman Catholicism.

It was expected that Principal McKay would open the discussion at the evening session, he not having concluded when the hour for adjournment of the afternoon session arrived, but he was not on hand when the evening session opened, and another speaker was called for. Rev. Mr. Ralston then seconded Principal McKay's alternate resolution, and in so doing charged that Principal Patrick, in presenting the original resolution had based his argument on ifs and ands and assumption. The members of the committee that was dealing with the question might not be the wisest in the church and might not know all that was to be known about the matter of church union. Personally he was opposed to organic union and of destroying the identity of the church. As it now existed the church was doing good work, and he did not feel like interfering with it.

Federal Union First.

At this stage Principal McKay resumed his address. He was not sure that it was the will of the Master that the union should take place, and thought there were many who would disagree with those who held that it was. If the matter were delayed for two or three years until the people could be educated he was sure there would not then be a man in the Church who would favor union. The Layman's Missionary Movement showed that already the Protestant churches were united, and that was all the union that was required. If there was not sufficient Christianity in the churches to get together and consider and deal with the questions of waste and overlapping there was not enough to support the proposed union. Federal union should be tried before organic union was attempted. The adoption of the committee's resolution would mean that the Church would be bound to organic union. Already the proposal had caused discontent in some quarters, and anyway it was merely an experiment for which there was no excuse.

Rev. John Morton said that at present the mission fields were not properly divided. The heathen, wondered why there should be such differences among the churches, and the Catholic Church was enabled to point the finger of scorn at the Protestant churches.

T. C. James, of Prince Edward Island, did not think the Protestant churches were ready for organic union, and favored co-operation as an alternative.

Set Up Men of Straw.

Principal Forest, of Halifax, did not think much of the argument advanced by some of those who were opposed to the report of the committee. They had set up men of straw merely to knock them down again. There was a time when the Methodists and Presbyterians were so far apart that there was no possibility of a successful union of the two denominations, but it had passed. Church union had been successful in Scotland and would be in Canada. He ridiculed statements made by Principal McKay, and said they were merely quotations, and that quotations amounted to but little anyway. In closing he made a strong plea that the question should be submitted to the people.

Rev. Dr. Campbell, the Clerk of the Assembly, was opposed to union, and said union was adding to the sects of the world. He claimed that the whole movement was a lack of fidelity to the truth to which the Church had adhered for so many years, and it was those who wanted to get away from that truth who were now advocating union. Every

heresy the world had ever known had been started by a minister, a teacher, or a preacher, and he charged that Principal Forest did not teach in accordance with the arguments he had advanced in dealing with the subject.

That roused Principal Forest, who protested that he was being charged with saying things he had not said, and he appealed to the Moderator to make the speaker withdraw his statements. Many in the congregation had been interrupting all the evening, but the climax came when Principal Forest made his appeal to the Moderator. An uproar followed, and it was not until he had threatened to dismiss the congregation that the Moderator succeeded in restoring order. Before he concluded Dr. Campbell made a strong appeal for the retention of the Calvinistic doctrine and the historic eldership, and said that union would mean a severance of pastoral ties and interference with the rights of the people.

Rev. Dr. Duncan wanted the question submitted to the vote of the people. He objected to the statement of Dr. Campbell that those who favored union had not a love for the truth, and said if that was the case the same and worse things might be said of Calvin and other great men of the Church in years gone by. He claimed that Principal McKay's resolution and his arguments did not fit well together, and claimed that Principal McKay was merely trying to have the issue side-tracked, rather than have it put in shape that it might be presented to the people.

At ten o'clock the assembly adjourned, and the discussion on the subject will be continued in the morning.

Church Life and Work.

Rev. A. E. Mitchell, of Hamilton, convener, in reporting on this important subject, described his efforts to get certain questions answered, and said that in many cases these answers were directly opposite. The report covered the home and its problems, the home and the public school, the home and the church and the home and the community. The report, in part, was as follows:

It is quite evident from the answers received that many sessions interpreted "problems" to mean "evils" and answered accordingly. A problem may surely be how to promote some specific form of good, so that there may be many problems in connection with home life which are not in themselves evils. The following are regarded as some of the problems: "The holding of young people in the church," "People living beyond their means," "Maltreated answers," "How to minimize the evils which threaten it and how to magnify the good of which the home is capable," "The failure of parents to realize their duty or to see the precious opportunity to fortify their children against the evils of later years by drilling into them the truths of the Gospel."

The causes to which these problems may be attributed are gathered up into two:

1. Rush of business in the day, making it impossible for parents to find time enough to devote to the spiritual welfare of themselves and families, and
2. Rush of pleasure in the evening, thus things harmless in themselves become a destroyer of family life, leading boys and girls to think pleasure can only be obtained outside of the home.

All are agreed that parental authority is not what it once was, but varied are the answers as to whether it has shifted or only assumed a different and more companionable form. At any rate, it is true that when problems arise from lack of home training, discipline is weakened and unconsciously parental control becomes a fiction.

Many of the problems would be solved if the altar were found in the home, but it is feared from the reports that there is a small percentage of our

homes where reading the Word and prayer find a place. It would look as though the family altar was hopelessly on the decline, while from nearly all the presbyteries there comes the cheering news that the Bible is being studied more regularly than ever, due very largely to the work of the home department and adult Bible classes in connection with the Sabbath school.

As abstract teaching in the public schools is of little value, unless made vital by a living personality, it is necessary that our teachers should be in their lives a standard of truthfulness, fidelity and purity.

The teaching of more history and biography would be a great help in inculcating principles on which character is based. Some sessions make a plea for more male teachers and better salaries to induce men to make teaching their life work, while others think an effort should be made to have more individual work done among the scholars. Nearly all advocate the Bible being used as a text book, and the half hour on Friday afternoon used by the minister to inculcate religious truth.

Regarding the girls the cry comes that many of the girls finish their public school education, and by reason of the heavy strain put on them to pass examinations they have no time to receive training in household matters from their mothers at home, where it ought to be given, but in many cases is not. In view of this, many sessions urge more training in domestic science, and less time spent in square root and other rootlets, believing that mental development of the scholar can be quite as certainly secured along lines of practical usefulness as in abstract teaching.

A little more time given by lady teachers in setting before girls womanly ideals would materially aid them, and to this end the girls should be separated from the boys after a certain age. Home duties should be emphasized a little more, and not the becoming a stenographer or operator held up as the sine qua non of existence. According to one presbytery, women are swarming into business as men's rivals, confronting us with a problem more serious than the Oriental cheap labor. As a result this continent has produced a crop of between three and four million batchelors and a corresponding number of "unclaimed blessings."

What can save the home from being swallowed up by the community? "Stop the robbery," cries the synod of Hamilton and London, "the home is being filched." The church needs to set her face against "bridge" and all institutions tending to lead mothers to dissipate their time and energy outside the home. Fraternal societies, clubs and church functions are named as enemies of the home.

The recommendations were:

1. In view of the various problems that confront the home, parents be urged to more fully recognise their solemn responsibility for the careful religious training of their children, by the use of the family altar, and a closer supervision over the habits and amusements of the children.
2. That loyalty to Christ and His church as shown by regularity of attendance at the services, by regular and systematic giving, by entering into full communion, should be constantly kept before the young people by ministers and elders in the pulpit and in the homes.
3. That parents be reminded that as the home is the citadel of the moral and spiritual force of the community, the training of the children rests primarily with them and cannot be evaded, regulated or delegated to others without guilt or loss.
4. That the adult Bible class and home department in connection with the Sunday school be commended to all parents as furnishing a strong link in the chain which binds the home to the church.
5. That the laymen's missionary movement be commended as an antidote for the abuse of money by giving

Continued on Page 12.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE QUARTERLY REVIEW.

For the Older Scholars and Bible Classes: Further Expansion of the Church.

The previous quarter's lessons traced the expansion of the early church during the first ten years of its history. This quarter carries the work very much further:—

1. The new territory covered by the first missionary journey of Paul and Barnabas. The map will show the breaking of much new ground, and that in a very perilous country. The chief places should be pointed out, and important persons and events recalled. It should be carefully noted that among these wild people the gospel showed its power, and that in the planting of the church there is a remarkable testimony to the energy of the apostles, who were undaunted by their difficulties.

2. Note the gradual strengthening of opposition on the part of the Pharisee Jews, and how their hatred became so great that they sought to kill Paul. It is well to trace the origin of this trouble, and also the rise of the Judaizing teachers who followed Paul and sought to destroy his work. The Epistle to the Galatians gives light on this whole question. Paul's theological teaching, both as to its form and the points it emphasizes, was, in many respects, determined by the errors and the methods of his enemies.

3. A most noteworthy feature of the expansion was the decision which admitted the Gentiles to the Church because of their new life in Jesus. Bring out the value of the special revelations leading to this decision, as the visions of Cornelius and Peter, and of Paul and Ananias; also the part miracles had in unfolding the gracious character of Christianity, and the power of Jesus among men. Further, the success of the work at Antioch in Syria and during Paul's missionary journey demanded some new conception of the Church. The teacher should spare no pains to master the great principal involved, and to show the value of the Council at Jerusalem. It is difficult for us to appreciate the meaning of the new decision to a Jewish Christian. Observe that it was reached under the leadership of the Holy Spirit. Jesus assured His disciples that He would give the truth as they could bear it (see John 16: 12, 13). The church should still look up, as God has still many things to bestow.

4. Special mention should be made of the overcoming life of the Church. To appreciate this, recall the difficulties in the way. Note: (a) The trouble caused by persecution where, singlehanded, the Church met the combined forces of the Jewish leaders and Roman state. Mention the persecutions by Saul, Herod, the Jews at Jerusalem, at Pisidian Antioch, at Iconium, at Lystra. (b) The enmity of the Pharisee Jews, who used every art to sow discord, poisoned the mind of the Church against Paul, and even sought to slay him. (c) The danger arising from the low state of morals among the Gentiles, even after they were admitted to the Church. (d) The problem occasioned by the admission of the Gentiles to the Church. Amidst all these, the Christian Church was victorious. Note some of the factors in its success, as: (1) The conversion of Saul; (2) The supervision by the mother church at Jerusalem; (3) The high character of the disciples; (4) The new spirit of love. The letters (Lessons IX. to XI.) sent out to the churches show wonderful attainment in thought and experience.

5. Special reference should be made to Paul, and the part he played in the

expansion of the church. Note: (1) His training after conversion, his forced retirement, his years of quiet thought and meditation, all helped to fit him for his life work, as was seen when he was called to Antioch. (2) His relation to the mother church showed great love, wisdom and tact. (3) He had special fitness for work among the Gentiles. His conversion led him to know that Jesus saves by grace, through faith alone. His early training gave him a sympathetic grasp of the Old Testament. He could meet the Pharisee Jews on their own ground, and overthrow their arguments against receiving the Gentiles. His conception of Christianity as a religion for all men, and his abounding sympathy easily made him master of those principles by which the Italian heart is reached and won.

ANDREW AS A PERSONAL WORKER.

Andrew is an illustration of a faith that bears immediate fruit. He is not a century plant that blossoms but once in the lifetime of a generation, but a tree that, planted to-day, bears fruit to-day. That was a good day's work which Andrew did. As soon as he had been brought to Jesus and came under his wonderful power, he went right to work. "He findeth first his own brother, Simon, and saith unto him, we have found the Messiah (which is, being interpreted, the Christ). He brought him unto Jesus. Jesus looked upon him and said, Thou art Simon, the son of John: thou shalt be called Cephas (which is by interpretation, Peter.)" A rather brief narrative, but an all-important one. It tells of a life redeemed and a work begun. And it was characteristic. Andrew, like his "own brother Simon," seemed to work with his coat off. There was no idling, no dallying. He saw what to do, and the gift of vision was followed by the work of his hand. He came, he saw, he was conquered, and then went forth to conquer. There is nothing reluctantly, nothing doubtfully done. The fact that he had found the Messiah was reason enough why he should strive to have his friends share in his blessing. He had evidently been in a receptive mood. It did not take much urging to have him follow Jesus. He had "heard John speak." John did not say much, but he said the right thing, and it started Andrew on the right road. And Andrew started to work at once to set somebody else right. John converts Andrew, and Andrew converts Peter, and Christ is pleased.

There is a text for a personal worker. When once the grace of God has been manifest in the conversion of a soul, that soul, Andrew like, owes a duty to souls who are yet unredeemed. What good may be done by even the humblest individual under the influence of God's Spirit cannot be estimated. But the duty is plain, whether many or few are brought into the new relationship: it is to seek and to save the lost.

One of the good things about Andrew is, he began his missionary work at home. He saw that there was need of evangelistic work there, and he went direct to his "own brother" and spoke to him on the subject of Christianity. It was no elaborate address that he made; it was no abstruse, metaphysical argument that he presented: it was a plain message on the "lips of a plain man, spoken directly to one whom he desired to share the divine blessing. "We have found the Messiah!" That was all. It would be just like Peter to want to argue the matter. But Andrew had no time for argument. There was something better than that. And we

can imagine we see Andrew taking Peter by the hand and leading him to "the Messiah" whom he had found. And "he brought him;" brought him to the Saviour; brought him to the fountain of life, where he drank to the refreshment of his soul.

How simple the method of Andrew's evangelism; how almost artless it seems. How direct, how emphatic. One sentence, yet it brought a soul to Jesus. One declaration, yet the Rock Man yields to the power of a word. One invitation, yet it gave the Church one of its ablest defenders in all history. How much there must have been back of that word! An earnestness, a pathos, a consecrated soul, a positive conviction that the Messiah had been "found" by the speaker! O for the Andrew spirit, the Andrew power, the Andrew positiveness as to the certainty that Jesus is the Christ; that he is the Son of God; that he is the Redeemer of the World! How such an evangelism would set the world on fire and turn the hearts of men to Christ; a definite gospel, a positive gospel, one that comes warm and loving from the lips of one who has "found" him! What might it not accomplish. Andrew had tasted and seen that the Lord was good. He knew that those who trusted in Him were blessed. He had not been long in the kingdom, and the kingdom had not been long in him, but as a saved man he sees his newborn enthusiasm to enlarge the kingdom by first including his nearest friends.—United Presbyterian.

GOLDEN GRAIN BIBLE READINGS.

By Rev. J. A. R. Dickson, B.D., Galt.
GOD AND OUR THOUGHTS.

He only knows the heart, 2 Chron. vi. 30; Isa. lxvi. 18.

He understands the thoughts afar off. Psa. cxxxix. 2.

He searches the heart, 1 Chron. xxviii. 9; Psa. vii. 9.

He perceives the thought of the heart, Luke ix. 47.

He declares to man what are his thoughts, Amos. iv. 13; Dan. ii. 28.

(1) They are vanity, Psa. xciv. 21.

(2) Not piercing to him, Prov. xv. 26.

(3) God is not in them, Psa. x. 4.

(4) They perish, Psa. cxlvi. 4.

He remembers those who think of Him, Mal. iii. 16, 17.

JEWS TO COLONIZE MESOPOTAMIA.

It is reported that Jacob H. Schiff, the well known banker, and Isaac Zangwill, head of the Jewish Territorial Organization, are about to put into effect a plan for establishing a great Jewish colony in Mesopotamia. The vast possibilities of that region under adequate irrigation have long been recognized, and more than one plan has been proposed by which the riches of the ancient civilization could be revived. But so long as the rapacious old regime in Turkey stood ready to lay its hand upon the gains of the colonizer and promoter, there was no prospect of practical realization. Under the new order, however, it is believed that sufficient security will be afforded, and Ahmed Riza Bey, president of the Turkish Chamber of Deputies, is reported to have indicated that the project of Messrs. Schiff and Zangwill will be favored by the government. It is believed that co-operation of four Jewish organizations will be obtained—the Zionists, the Jewish Territorial Organization, the Jewish Colonization Association, and the Alliance Israélite Universelle. The cost of the irrigation undertaking would be some forty millions of dollars; but as the colonization association already possesses fifty millions bequeathed to it by the late Baron Hirsch the financial problem does not appear to be difficult.

THE HILL DIFFICULTY.*

By Robert E. Spear.

A country without hills is a very uninteresting country. It is the hills which vary the landscape. Without them there would be no pleasant valleys with running streams, no shadow from the heat of the sun, no lofty outlooks, no rest of nerve and brain such as comes from variety and change. To be sure, the hills present their problems. They block travel and transportation. But they hide our richest treasures. Our minerals are buried in the hills, and our forests grow upon them. And men are better men for having their problems to solve, their barriers to pierce and their secret treasures to uncover.

Difficulties are to us in the moral life what hills are in nature. They are to be rejoiced in. This was the way Paul accepted his. He met outward difficulties and was exhilarated by them. "I will tarry at Ephesus until Pentecost," he wrote, "for a great door and effectual is opened unto me and there are many adversaries." Those adversaries did not affright him. They made him eager to stay. He saw in them only an opportunity, "a great door." Paul met inward difficulties and found a consolation in them also. He was humbled by a "thorn in the flesh," as he called it. He asked God to remove it. God said, "No." Paul was not cast down. He gladly kept his thorn and the spiritual grace which his heel revealed to him in Christ and brought to him in his own soul. Difficulties only give to us a yet larger claim upon God.

And our best work is always done against difficulties. The greatest achievements of men have been their conquests of the mountains. The greater the task, the greater the triumph. And so in our heart struggles. The man who has most to contend against achieves the richest victory. He who does something or makes something on the level spaces against no difficulties, does what he does or works what he works. But he who makes something against odds, makes not only that thing but also more manhood. And the making of manhood is the best of achievements.

Our difficulties hide our best treasures. We find them by conquering our high places. We climb arduously up some steep ascent wondering what it all means. When we reach the top we understand. It was per aspera ad astra, as the favorite old class motto declares, through roughness to the stars. On top of that steep, wearisome ascent we breathe the very heavens and see as from Pisgah into the far-off promised land, to which we ourselves are bound.

Or perhaps our hill is there not to be climbed but to be mined, and we dig on in darkness and gloom and loneliness, envying those whose way is across the plains and whose tasks are in the sun. But by and by, as we dig on, we come to wealth, the wealth we have dreamed of and longed for but never thought to find here.

Let us thank God for the hill country where we are appointed to live. Our God is a God of the hills, and we need not fear them. He has appointed them to us as friends.

"It is no tiresome work to me to study Chinese," said Griffith John. "Its difficulty only intensifies my desire to grapple with it."

DAILY BIBLE READINGS.

- Mon.—Strength for all tasks (Isa. 49: 8-11).
- Tues.—David's Hill Difficulty (1 Sam. 17: 32-51).
- Wed.—The dangers of slackness (Rev. 2: 1-7).
- Thurs.—A call to awake (Rom. 13: 11-14).
- Fri.—The victor (1 John 5: 1-5; Rev. 3: 12).
- Sat.—Retracing our steps (Num. 14: 26-35).

* Y. P. Topic, Sunday, June 20, 1909 Pilgrim's Progress Series. VI. The Hill Difficulty. Com. 7: 14-25; 2 Cor. 6: 1-12.

THE TWO VOICES.

He stood at morn by the ocean's shore,
The wild waves sparkled free;
A voice came down from the far hill-side,
A voice came from the sea.

The first he knew—a gentle voice,
It stirred his youthful breast—
The voice that in his boyhood's days
Had lulled him oft to rest.

"Come back," it said, "my love, my joy"—
In broken tones thro' tears—
"Be still my stay while thus I bow
Beneath the burdening years."

Alas! he heard, but heeded not,
His thoughts were on the sea,
The clouds that hid its outward rim
Were deep with mystery.

In fancy's ear a siren voice
His wandering steps lured on;
He dashed aside the rising tear.
A moment—he was gone.

Thus wayward youth will home and friends
And love of mother scorn.

And build its hopes upon a dream,
That flits like clouds of morn.

J. G. THOMSON.

PRAYER.

O God, to whom alone the hearts of men are open, look into our hearts to-day and cleanse our spirits of all grossness on this Thy Sabbath day. In all the ages has this sublime season of meditation been given to man for converse with Thee, and we now pray Thee to teach us as Thou didst teach those of old to walk with Thee, and to taste of the sweets of close communion with Thee. Amen.

When Christ plucked away the sting of death, the earth went into convulsions.

The power of the grave was rolled away when the angel rolled the stone away.

Tainted honor is worse than tainted money, for it adds its taint to the character of the possessor.

Unbelief sees every difficulty in the path, and is so engrossed in the effort to surmount them without getting hurt that it knows not what or where the end of the journey may be. Faith looks to the goal and sees no obstacles.

Life is most worth living when it is lived for the most worthy ends. The thought of heaven hereafter, and of heavenliness now, has been the redemption of many a spirit from misery and sordidness. In this sense, even earth may be blest by heaven's best.

Many of us are still buying and selling in the house of God. We carry our merchandize with us, and while the sermon is in progress we are mentally trafficking or balancing books or visiting patients. A vision of Christ with his scourge of cords might cure our manners as well as our morals.

There is one day of rest, but there are six of activity. God's world is an active world. There is a great work to do, and he would teach his people to be zealous. He gives the green pastures, and he provides the still waters, but he also shows us the paths of righteousness.

The God that answers by fire is the God whom mankind will acknowledge; and so long as the fruits of the Spirit continue to be visible in charity, in self-sacrifice, in those graces which raise human creatures above themselves, thoughtful persons will remain convinced that with them in some form or other is the secret of truth.—James Frooda.

THE LIVING SACRIFICE OF CHARITY.

"I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans xii. 1.

In none of his Epistles has the Apostle Paul connected the doctrinal and practical parts of religion so closely as he does in this Epistle to the Church of Rome. Nowhere in the New Testament are they so inseparably woven together; for no writer in the Scriptures has grasped so profoundly the relation of right thinking to right living. We all know that what is right with the living of to-day is the false thinking that is beneath it. If we could only get people to think rightly of God and immortality, life, and duty, the gross, luxurious, and vicious living among us would soon disappear. No one in his day understood this so well as the Apostle Paul. It was natural, from his view of things, that he should begin this letter with a discussion of the doctrine of Christianity, and end with their practical application. He marks the passage of his thought and treatment from the one to the other for us in his use of the word "therefore," which indicates that Christian believing has its realization in Christian living. Besides, the Apostle's method of writing met and corrected two dangerous tendencies in the Church at Rome—there was the danger that the Jewish believer would overshadow Christianity with his ritualism, and that the Gentile Christian would run the liberty of the Gospel into licence; now to keep the Jewish section of the Church right, Paul states what the Gospel is in its doctrine, and specially for the benefit of the Gentile section, what is their bearing upon character, and here "conduct becomes three-fourths of life."

Be it observed that whether the Apostle is dealing with the doctrinal or practical part in his Epistle, it is one and the same idea—that of sacrifice—that is everywhere present in it. Sacrifice is the master word of the Bible, and because it is so, religion is the same in its essence and character in all dispensations. A distinguished statesman has left it on record that all sensible people are of the same religion, but when he was asked what that religion was, all he would say was, that wise men never tell. But the Bible tells us, and tells us that that religion is the religion of sacrifice. Under all its forms and manifestations, and in all its normal and abnormal development, the one genuine religion is that of sacrifice. In the spiritual worshipper of to-day it is difficult to recognize the lineal descendant of the sincere animal-worshippers of the days of Abraham, and yet, because at the heart of the worship of both there is sacrifice in spirit and essence, their religion is the same. In all ages sacrifice is the highest expression of worship, but how different its matter and form and services are in the Christian dispensation from those of all other dispensations; in them the sacrifices were dead, but now they are living; in them it was the bodies of animals that were presented, but now it must be our own bodies that we offer; in them the sacrifices were ceremonial and outward, but now they are spiritual and inward; and in the offerings of our sacrifices there is no longer need of a local national priesthood, for through Christ Jesus the priesthood has become spiritual and universal—the property of humanity—and wherever the heart is consecrated there is the altar of God, on which we can "offer the sacrifice of praise to God continually—that is, the fruit of our lips giving thanks to His name." The sacrifice of Christ was made on the Cross, that "we also, as lively stones, are built up a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God."

The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

AND AT

MONTREAL AND WINNIPEG

Terms: One year (\$10 issues) in advance, \$1.50.

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Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

Send all remittances by check, money order, or registered letter, made payable to the DOMINION PRESBYTERIAN.

When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application.

Letters should be addressed:—

THE DOMINION PRESBYTERIAN,

P. O. Drawer 563, Ottawa.

C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, JUNE 16, 1909.

The Dominion Government has issued instructions that timber cut on Government lands in Manitoba for the use of educational, religious and charitable institutions shall be exempt from the payment of dues. This will facilitate our Home Mission Work to some extent and lessen the cost of churches and other buildings.

Our Baptist brethren in Toronto have decided that the time is not yet ripe for union even among themselves. It will be remembered that at a convention in Ottawa last year steps were taken towards a union of all the Baptists in Canada. When that is not approved of there is little prospect of the Baptists entering into the larger union of the Protestant churches now being negotiated.

Life insurance is supposed to be a protection for the widow, and fatherless, but it ceases to be so if it can be lightly set aside on such flimsy ground as that urged in a case tried at Hamilton a few days ago. A widow sued for \$250 on a policy on her husband's life. It turned out that there was a balance of ten cents due on the last premium which had not been paid within the thirty days grace allowed, and so the woman lost her suit. Of course the company was technically right, but what company of standing would take advantage of such a miserable technicality.

Very humiliating was the fact brought out at the Presbyterian General Assembly that the home missionaries are in some cases so poorly paid that they have not enough to live on—in fact that they frequently do not receive even the minimum that they are promised. Where the fault lies it may be difficult to say, but while this condition lasts it cannot be wondered that it is hard to recruit men for the ministry. If the system of administration is wrong—and that seemed to be the general opinion—the sooner it is reformed the better. The Presbyterian Church cannot afford to treat her ministers so meanly.

WILL THERE BE UNION?

The union question has reached another stage and the critical point is now approaching. The committee which has been acting in conjunction with similar committees of the Methodist and Congregational bodies has virtually completed its work. A basis on which union is deemed possible by many has been agreed upon and reported to the General Assembly. An amendment in favor of a federal rather than an organic union was voted down by about three to one, and the report of the committee adopted by a somewhat larger majority. The basis now goes down to presbyteries, sessions and congregations for their information and consideration. As the matter will not come before the Methodist church till their general conference meets in September, 1910, it was not considered desirable to take a vote of the Assembly on the abstract question this year. In the meantime, the question can be considered by the lower courts and membership of our church, with whom the decision ultimately rests.

Although the report of the Union Committee was adopted by a large majority union is by no means assured. Many of those who voted for the adoption of the report are not committed to union, and some who voted for the amendment—in favor of federation—will support organic union if they cannot have their preference. It has always been understood, even by those most strongly in favor of union, that it is a movement which must not be unduly pressed, and that if even a considerable minority are opposed to it, and should refuse to remain attached to the united church, it would never do to carry it into effect, at least for the present. There are prejudices and sentiments to be overcome, so strong that we question whether it would now have a majority in its favor if submitted to a vote of the membership of the Presbyterian church.

Meantime, the basis of union as drawn up by the joint committee will come up for consideration by the body of the people. We hope it will be considered in a Christian spirit, and that the circumstances of every part of the country will be taken into account, and that selfish interests will not be allowed to influence the minds of our people.

One thing, should union come, must be carefully attended to. The necessary legislation affecting the property of the united church must be of such a character as to prevent any difficulty such as that which arose in Scotland in connection with the union of the Free and the U.P. churches, where a small minority of the former who remained out succeeded in securing the whole of the property of the Free Church. A similar difficulty occurred in the United States, where two branches of the Presbyterian church which separated many years ago agreed to unite. Profiting by the experience of the Scottish churches, they thought they had made everything secure, yet in Nashville a handsome new church has been put into possession of fifty anti-unionists who had contributed about \$800 to it, while, three hundred unionists, who contributed \$25,000 find themselves without a church home. We want no such unjust results in Canada.

Even if carried out it will be three or four years before the union can be consummated, and it may be a good deal longer. That it will eventually come to that we have little doubt, even if we are among those who are not very enthusiastic for it.

WORK OF THE Y.M.C.A.

In view of the fact that the Ottawa Y.M.C.A. has just moved into its new building, provided for it by the liberality of the people of Ottawa, a recent tribute of President Taft to the work of such associations will be of interest. Speaking of the construction of the Panama Canal he said that "the work of the Young Men's Christian Association had shown in the character of the men and in the stimulus to order and decency and wholesomeness of life; that it was a great power for good, which the Government was only too willing to recognize and apply to for the exertion of its influence in carrying out this great national work."

In the United States and Canada the Y.M.C.A. now controls property valued at \$60,000,000, and there are eighty buildings projected, or under construction, which will cost \$9,000,000. Last year on this continent the organization erected eighty-four new buildings, which cost \$10,000,000. There are now about 2,900 branches, with a membership of 456,000, and 2,544 secretaries and directors, specially trained for this work. The work of the Y.M.C.A. does not aim in any way to overlap or supersede work done by the churches; and one exceedingly welcome feature is its interdenominational character. It should be, and is, a valuable ally to the churches.

Experiments with the wireless telephone service have proved eminently satisfactory. A cruiser at sea off the coast of France was able to hold communication with land stations over 100 miles distant. In another test on land, conversation was carried on at a distance of 80 miles. The age of wonders is not yet past.

The reference to the deadly automobile in our last issue appears to have been amply justified. In one day and a half last week three persons were killed and six injured by automobiles in Detroit alone. A town in Georgia has passed an ordinance prohibiting their use entirely within its limits, and the police are instructed to arrest on the spot anyone using the engines of destruction.

There is now no need to go abroad for suitable lesson helps in Sabbath School work. Ten years ago perhaps there was, but now our church issues ten publications, which cover the entire field of Sabbath School literature. Their combined circulation is over a quarter of a million. Their quality is second to none, and they are far more suitable to be put into the hands of Canadian children than those which come from the United States. In this matter we say Canada for the Canadians.

The faith cure is to be investigated scientifically, the British Medical Association having appointed a committee to consider the various types of spiritual and mental healing—psychotherapy we believe is the technical name. The committee will investigate how far these processes can be brought within the category of the natural forces with which the medical profession have to do. Some interesting results may be looked for as the outcome of the committee's work.

A PROHIBITORY ENCYCLICAL.

Those who expected a more liberal course of affairs under the present Pope, who was regarded at the time of his selection as a liberal minded man, have been disappointed. The latest encyclical issued from the Vatican, addressed to the Italian bishops, plants itself squarely in opposition to modern thought and progress. A number of things are forbidden. Here are some of them:—

It is forbidden to all students and priests to attend any classes in the public universities of Italy.

It is forbidden to all students and priests to read any non-chemical newspapers, periodicals, or reviews.

All preaching is forbidden, excepting under special restrictions. No one may preach unless he has express authority from the bishop to do so, and the substance and even language of his discourse must be submitted to the bishop and meet his approval.

No priest of student must publish anything except under the same conditions as hold as to his preaching.

It is absolutely forbidden to all students and priests to inscribe their names in any society or association whatsoever that does not depend entirely on the authority of the bishop.

Various other prohibitions are issued, such as that no student or priest must hold any conference of any kind without the permission of the bishop, and all aspirations after church reform are forbidden.

Anyone who conforms to the terms of such an encyclical barter away his liberty and becomes a mere automaton. Such restriction of liberty is scarcely consistent with the spirit of the twentieth century.

Lord Roberts has become quite an alarmist. He has followed up his declaration of weakness in the navy, and his assertion that we have no army, by telling the members of the Imperial Press Conference that the next twenty months will be a most critical time in the history of the nation. Mr. Macdonald, of the Toronto Globe, reproved some of the British journalists present for indulging so much in scares. The reproof was of course a reflex also on Bobs.

Endurance is a good thing, and we would not underestimate the benefit of athletics indulged in in moderation, but we are disposed to think that the Marathon craze is overdone. Can any real benefit follow a race from Brantford to Hamilton in which 43 started and 13 ran the entire distance—a little over 26 miles—the winner in a few minutes under three hours? Some of these runners must have suffered from overstrain. And then there is the demoralizing tendency, for betting is as inseparable from a foot race of this character as from a horse race.

Some journalists regard their business in a purely commercial light and undertake to furnish only what the public wishes to buy. While it is to be expected that the demands of the market shall be met to some extent, no one should engage in journalism unless he is prepared to make some sacrifices for the public good. A newspaper should be an educator. Ex-President Roosevelt expresses himself very pointedly on the matter. One has no right to furnish what is evil simply because it can be sold, either drug, or drink, or vicious literature. Every man who has the mind of a good man will try and get the world to accept what is good and true. Good food and good literature should be found in every home.

GLENGARRY PRESBYTERIAL.

CORNWALL, June 11.—The twenty-ninth annual meeting of the Glengarry Presbyterial W.F.M.S. was held in Knox Church on June 9 and 10. The first session began at 2 p.m. on Wednesday, and it was opened by singing the 79th Psalm and reading a portion of Scripture from the Book of Isaiah, Mrs. David Tait leading in prayer.

The opening words were given by Mrs. (Rev.) N. H. McGillivray. In the course of her remarks she gave four requirements: "To know," "to grow," "to glow," and "to go." The first three are within the reach of us all. But the last, "to go," is the privilege of only a few; the rest can be missionaries at home or wherever their lot may be cast.

The president, in her address, gave her message from the 46th Psalm, "God is our refuge and our strength, a very present help in time of trouble." She referred briefly to the work of the past year, the situation in the different mission fields, the difficulties in India, the revival in Honan, the work in Formosa and the Northwest, and told how the burden of the foreign work for women rests entirely on us, as is shown plainly by a little leaflet entitled "Our W.F.M.S."

Reports of vice-presidents and auxiliary secretaries were next in order. Five vice-presidents reported on the work done in the societies under their supervision, and all gave encouraging accounts of the faithfulness of the workers throughout their districts, and of the willingness of each society in responding to the demand for the Northwest supplies.

The school children were invited in after school hours, and Mrs. Thomas addressed them. She held their attention well as she led them in thought in a journey through Africa, and brought her address to a close by giving a sketch of the life of David Livingstone.

On Wednesday night, the Rev. S. B. Rohold, missionary to the Jews in Toronto, gave a very interesting address.

On Thursday other reports were presented, including that of Miss Annie Cline, who had attended the meeting of the W. F. M. Society in Ottawa.

The following officers were elected: President, Mrs. Harkness, Cornwall; vice-presidents, Mrs. Morrison, Kirkhill; Mrs. McKay, Maxville; Mrs. McIntyre, Avonmore; Mrs. Bowen, Martintown; Mrs. Mingle, North Lunenburg; corresponding secretary, Miss A. M. Cline, Cornwall; recording secretary, Miss M. McGregor, Martintown; leaflet secretary, Miss Jessie Copeland, Martintown; mission band, Mrs. Gollan, of Dunvegan; supply secretary, Mrs. Thomas, Cornwall; treasurer, Mrs. Aigue, Cornwall.

The next meeting will be held in Maxville.

The waste involved in keeping up an armament was well brought out in an address by President Schurman at the National Peace Congress at Chicago. His figures were striking. Here are some of them: Two-thirds of all the revenue of the United States is used to defray the expenses of past wars or in preparation for future wars. In Europe 4,000,000 people are under arms, all withdrawn from productive labor, and that division of the world spends over \$6,000,000,000 on its standing armies. Britain has since 1903 reduced her national debt from \$3,800,000,000 to \$3,480,000,000, but this reduction must cease because of the present demand for increased naval expenditure; and the country now faces a huge deficit of \$78,000,000. A recent calculation shows that the expenditure for the army amounts to \$23 per minute; for the navy, \$311 per minute; or for both, \$604 per minute. Surely the time cannot come too soon for the nations to beat their swords into plowshares and their spears into pruning hooks and stop all this waste.

EASTERN ONTARIO.

The Rev. A. J. Howard, M.A., of Kemptville, intends studying in Chicago next autumn and would like to hear from men who would supply his pulpit for three months or less time.

The first sod of the new Presbyterian church at Monkland was turned on Monday of last week by A. Rutley, of Whitecliffe, Monkland. The work is progressing rapidly and it is hoped that two months will see the building completed.

Once more the generous congregation of Roxborough has given tangible proof of their generosity and good will towards their pastor, the Rev. L. Beaton. This time the gift is a new buggy and harness. Contributions were received from many in the congregation, on whose behalf Mr. John Cumming made the presentation. In acknowledging the gift, Mr. Beaton said that "no minister in the Presbytery of Glengarry has truer and more loyal friends than I have in Roxborough."

The Communion of the Lord's Supper was celebrated in Knox Church, Lancaster, on Sunday, 6th June, when four united in fellowship. The service preparatory to the Communion was conducted by the Rev. Arpad Govan, B.A., of St. Andrew's Church, Williamston. Prior to the Communion a series of special services was conducted by the pastor (Rev. J. Pate, M.A.). Commencing on the 29th of May, the meetings were continued nightly for one week, and were characterized by a spirit of earnest and teachable enquiry. Although in the busiest season of the spring work, the attendance was greatly beyond expectations.

OTTAWA.

At the meeting of the Women's Foreign Missionary Society of St. Paul's church it was decided to invite the W.F.M.S. of Ottawa Presbyterial to hold their annual meeting at St. Paul's church in November next. Mrs. J. Thorburn occupied the chair. No meeting will be held in July.

The Glebe Women's Christian Temperance Union held an open meeting in the Glebe church when an impressive address on temperance work in general was given by Mrs. Asa Gordon. Mrs. J. W. H. Milne presided. The next meeting will take the form of a picnic to be held to-morrow, (Thursday), at Britannia.

The General Assembly appointed Rev. Dr. Armstrong President of the Ottawa Ladies' College. It is understood that he will devote his whole time to the College, which means the termination of his long pastorate in St. Paul's, Ottawa. Dr. Armstrong's resignation will likely take effect on 1st September next.

In MacKay Sunday School Hall a large attendance of the Women's Foreign Missionary Society were present when further work was done in preparation for the box for Cecilia Jeffrey school. Short reports of the recent annual meeting were given by Miss Elliott and Mrs. Ralph. Mrs. P. W. Anderson addressed the meeting on Mohammedanism in China.

Rev. B. B. Williams has been spending the winter in New York, but has now returned to Paris, Ont., and is available for supply. Mr. Williams has supplied in many of our most prominent churches and is a preacher of exceptional ability.

The services in Knox Church, Dundas, last Sunday were conducted in the morning by Rev. J. W. H. Milne, of Ottawa, and in the evening by Rev. Dr. McQueen, of Edmonton. Both sermons were of a high order and were much appreciated.

In the "make up" of last week's paper two articles—one on the "Scottish Churches," the other on "Chinese Students"—were placed in the report of the General Assembly. Readers would readily discover the mistake. Next week the report of Assembly will be completed.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE SUNBEAM.

By Frederick Irving Anderson.

It was a long, sleepy afternoon, and Catherine grew tired of play and went to the cool summer house where she could close the blinds and shut out the light. After a long time the sun came around the corner and peeped in through the keyhole. Catherine thought how fine it would be if she could catch him and keep him.

"It would never be dark, then," thought Catherine, and, springing quietly from her couch, she slipped her finger over the keyhole just as if she were trying to catch a butterfly.

"Let me out," cried Sunbeam.
"What a funny little voice!" thought Catherine. She pinched herself to see if she were dreaming, and the funny thing about it was that she could not tell.

"I will come and see you to-morrow at this time if you will only let me go now," pleaded Sunbeam. "I must go around the world between now and then. If I should happen to be late all the clocks in the world would have to be turned back, and that is bad for clocks."

"Oh, don't be foolish. What have you got to do with clocks?" asked Catherine.

"Every day at noon men catch me in a funny thing they call a sextant, and when I move into just the right place they say, 'There she dips.' Then they know it is exactly noon, and they let me go."

"Don't be silly," cried Catherine. "Our clock in the dining room strikes twelve every day at noon. I have counted it, so I guess I know how to tell when it is noon. Besides, some days when it rains you aren't around at all, and we have noon just the same."

"Please, please let me go," pleaded Sunbeam. "If I am late the tide won't come in on time, and then the Lusitania can't come up the bay, 'cause the water won't be deep enough."

"Ho, ho! but you think you are smart," laughed Catherine.

"Well, you see it is this way," said Sunbeam. "The Moon follows me around every day, just like your dog Fido follows you, and the Moon makes the water in the ocean follow it."

"I have heard about the Moon," said Catherine.

"And people will think it is winter if I am late," said Sunbeam.

Catherine laughed at this.

"You will be sorry if it snows to-morrow," said Sunbeam.

"Oh, you are so silly," gasped Catherine. "Who ever heard of it snowing in August? But wouldn't it be fun?"

"I am not joking," said Sunbeam.

"Even a little girl like you ought to know that I come around later on winter mornings than on summer mornings. Everything will be topsy-turvy if you don't let me go."

Sunbeam sat on the floor for a little while thinking.

"Oh, let me look through that glass spangle," cried he at last. Catherine held up a three-sided piece of glass for Sunbeam to shine through, and she was never so surprised in her life as when she saw him spring from the floor and spread out in all sorts of colors on the wall.

"What are you doing?" cried Catherine, keeping her finger tightly over the keyhole so he could not get away.

"I am showing you my dress," said Sunbeam. "Isn't it very pretty?"

"Yes, it is very pretty," Catherine admitted, and it was. It was made up in bands of red, orange, yellow, green, blue, indigo, and violet. Catherine would have clapped her hands, only she

was afraid Sunbeam would escape if she took her finger from the keyhole.

"Is it new?" asked she.
"No," said Sunbeam. "I have always had it. See, there are seven colors. When I dress myself this way men call me Solar Spectrum."

"Oh, my! what a big word!" cried Catherine.

"If you look at my dress closely you will see black lines running through the selvage," said Sunbeam. "Do you see them? Well, those are Fraunhofer lines. What do you think of that for a big word? Men tell lots of things from those lines. They can tell what stars are made of by them. But that is not for little girls."

Catherine just smiled to herself when Sunbeam said this, because she thought it couldn't possibly be so. But the funny thing about it is that Sunbeam told the truth.

"Do you see the pretty violet color?" asked Sunbeam.

"Yes, it's just like my new stockings," said Catherine.

"Well, when men want to take photographs they sift out my violet color, just like you sift sand out of gravel," explained Sunbeam.

"You can't make me believe that," said Catherine. "I know how to take pictures. I just press the button."

"I know it," explained Sunbeam. "When you press the button I slip in just as quick as a wink."

Catherine was so surprised at this that she dropped the glass spangle Sunbeam was looking through and he hopped down to the floor again.

"You see, I am a lightning change artist. All I have got to do is to roll up all of my colors into one, like you make mud pies, and I am white again."

"Teacher told me white was not a color," protested she.

"White is all the seven colors in one," said Sunbeam. "Just like a chicken is a chicken until you cut it up into drumsticks, wishbone, and wings."

Catherine thought this over and decided it must be so, as she had seen Sunbeam spread himself out in colors, just like a fan, and then roll all the colors up again.

"Aren't you going to let me go now?" asked Sunbeam. "I have to travel 24,800 miles before this time to-morrow, and I want to get started."

"Show me some more tricks and I will let you go," promised Catherine.

"Just let me look through that magnifying glass," said he. Catherine let him look through the glass, and to her surprise Sunbeam shrivelled up at one end until he was as thin as a pencil point. The floor began to smoke where the point rested.

"Stop, oh, stop!" cried Catherine. "We will burn up the summer house, and papa wants to use it for chickens."

Catherine dropped the magnifying glass in her fright, and Sunbeam was no longer a pencil point. Sunbeam can't put a point on himself unless he has a glass to look through.

"You shouldn't play with fire," said Catherine.

"I carry matches with me," smiled Sunbeam. "All I need is a sun glass to make me thin and then I can set things on fire."

"I guess you'd better go," said Catherine. "I don't want you to burn things up here. Come again, though, but leave your matches at home."

Sunbeam promised to call again some day, and Catherine let him slip out through the keyhole.

"Oh, dear," said Catherine after he was gone, "I don't know whether I have been dreaming or just talking to myself."

EVILS OF THE BORROWING HABIT.

Lucy Elliot Keeler.

The group of girls were silent as the door closed behind the borrower and her steps died away down the hall. "Good-bye, quarter," murmured one at last, and the others exclaimed, "It is a shame," and "We would not tolerate it in a less attractive girl."

"Oliver never remembers to pay her debts," one of the company replied to Alice's looks of surprised inquiry, "and she has no scruples about borrowing. We often have to do without chocolates, but not Oliver. We are all her bankers."

Oliver Thorne had never been abundantly supplied with pin money. She had little extra for candy and flowers and ice cream, but she cared greatly for those things, not only for herself, but to give to others. "Will you lend me a dollar?" she had said, timidly, one day to her roommate, and the prompt response had helped her over a difficulty. The next loan was only a dime, and when Oliver spoke of returning it her room mate laughingly repulsed her. Oliver borrowed a half dollar one day of the friend she was walking with, and treated three other girls to ice cream. She was a long time in repaying that loan, and to do it, at last, gave the money that should have been reserved for the laundry bill. She decided to use her credit at the laundry and pay at the end of the term. When Christmas came she had just enough money to buy her railroad ticket and to send a few choice flowers back to a favorite teacher. It was a week after the holidays that the above conversation took place.

As the group of girls spoke regretfully of "Oliver's ways" the girl herself walked lightly down the street, dreaming no more of the unpleasant impression she had created among her companions than of the character she was devising for herself.

When Oliver graduated from the seminary she tried to shake from her mind the remembrance of many little debts; a sheet of stamps, a knife which she had unfortunately lost, some society dues, and a few dollars in small installments. She could not pay them then, but she would send some nice presents to the girls from her home. That would be a much pleasanter way for the girls to accept such dribbles.

Once at home, the girls' claims faded from her memory. She did the house hold marketing, and the household pocketbook was often called upon to supply her with gloves and the newest style of stationery. Once a silver dollar fell from her brother's coat pocket as she brushed his clothes. "Just what I need," she exclaimed. "I will borrow it." It did not trouble her much, a few weeks later, finding her father out of his office, to open his money drawer and take a small sum. "It is all the same," she said to herself; "I will pay the milliner, instead of having the bill sent to him."

To-day the sweet girl face, which her schoolmates had found so winning, bears a hardened, careless expression. Oliver Thorne has no friends, and few seek her society. She finds it difficult to borrow even a new book from a neighbor, and drafts are frequently sent from other towns to be collected from her by the local banker. She is distrusted by every one.

It is vain for her to plead that, had circumstances been otherwise, she would never have erred. Conduct is only character made visible; circumstances only bring out latent defects, and do not create them. We prepare ourselves, says George Eliot, for sudden deeds, "by our habitual choice of good or evil."
—From "If I Were a Girl Again."

OVERWORKED WOMEN.

Here is a woman who from dawn till dark is busy with the actual work of a household, with its cooking, sweeping, dusting, mending, and general toil and toll. There is never one working consecutive hour in which she can, without a sense of neglected duties, rest absolutely. She spends day after day in the seclusion of home without anything sparkling and merry to inspire her, with no very ennobling thoughts, except in the direction of religion, and her religion is too often a compound of ascetic self-denial and sentimental fervor, rather than of high principle and holy love. When she is unequal to the performance of her tasks, she takes tea, and as her nerves become more diseased, more tea. With neuralgic pain often seizing her in the beginning of that slow decline which saps the life and happiness of so many of our women before they reach middle age, she is irritable. Little trials cause her torture, and as she sees herself constantly falling below her ideal, she loses heart, thinks herself a miserable sinner, and very likely doubts her claim to the name Christian. Doubtless she will gain spiritual help by praying, but she had better confess to a physician than to a clergyman. She does not bear petty crosses with un-falling sweetness, and perhaps says many a hasty word of which she repents, only to repeat the fault again and again, despite her prayers and struggles. What ails her is not temper, but tiredness, and tea, and too hot rooms, and a lack of variety and cheer in her life. Doubtless God could keep one in a holy and patient frame of mind who constantly violated every law of health, but there is not the least warrant for believing that He ever did or ever will do so, because if human suffering means anything, it means that we are to learn by it, not only spiritual truths, but that the soul and body are like yoked oxen—if one lies down the other must, or be sorely cramped. No delusion is more common than that illness is conducive to saintliness. The most devout Christian will have the nightmare if he eats half a mince pie before going to bed, and a crusty temper next morning, and his spiritual agonies will not save him in the future, unless he adds to his faith knowledge.—Woman's Journal.

"NOT ANGELS."

A group of ladies (all mothers) were sitting on the shady piazza of a quiet summer cottage where they were sojourning. Under the trees in the pleasant big yard in front of them their children were playing happily. The latter had their dolls and were playing "keep house" in a most delightful way. They were having afternoon teas, luncheons, and they were far enough away to really be by themselves—as far as not being under constant surveillance, and yet near enough for necessary watchful care. It was noticed that, occasionally, the two little daughters of one of the most charming of mothers disagreed over trifles and were not reprimanded by her. One day someone remarked of the two sisters:

"Helen and Isabel do not always agree, do they?"

Their mother smiled.

"No," said she, "they do not—not why should they? They are not angels, only children."

"And don't you believe in correcting them?"

"Certainly I do—when occasion demands correction, but I know they dearly love each other, and I've found out that some little differences invariably right themselves without interference on my part. An actual wrong I would not, of course, countenance for one moment, but it seems wise to me to let a slight gust of irritation pass over without any fault-finding on my part."—Christian Intelligencer.

To be able to bear our own troubles is the secret of our ability to help those who are troubled.

SLEEPING OUTDOORS.

Occasionally we find a person who has the night-air mania, and shuts his sleeping room up tight at night to keep in the day air that has been stored there, thinking in this way to avoid the breathing of night air in the night. If you go out early in the morning, unless the weather is insufferably warm, you will see many houses with the sleeping room windows practically closed, showing that the people are trying to avoid breathing night air.

Happily this superstition is passing away. Even in the cold weather there is a steadily increasing number of people who believe in open windows and plenty of fresh night air for sleeping purposes. There is also an increased number of people who have come to appreciate the advantages of sleeping outdoors, securing the night air benefit to its full limit. Some construct shacks that are open on all sides, some build bedrooms that are open on three sides, some sleep on the balcony or on the verandah. All find it necessary to accommodate themselves to conditions as they find them. The opportunity for outdoor sleeping has been made more easy by the construction of hammocks that are in the form of a suspended bed, with a solid substantial frame sustaining the mattress. These may be set up wherever one wishes to, and by the use of mosquito netting, which is easily adjusted, keeping out all the flying insects, one can have the benefit of absolute outdoor sleeping. The great benefit coming from this will be realized after a few nights of experience in the feeling of restfulness that will be experienced in the morning after a night of this delightful sleep. Now is the time to inaugurate this. Get the outdoor habit fixed before the weather becomes cold enough to frighten you out of it; then the battle will come in trying to give it up. Many a life has been prolonged simply by sleeping outdoors.

IN A HOT WAY.

Being a fellow guest with a minister on a cold morning I was getting ready to shave. "What are you going to try to take a cold shave?" asked I.

"Yes," I replied, "but I'm going to do it in a hot way."

The idea interested him, that of doing a cold thing in a hot way. And it is worth thinking about.

Getting out of bed on a cold morning is often dreaded. But get right out at once, not stopping to think about it, and it is not so bad.

A teacher told me how she lost her patience and how altogether disagreeable she found her work. A mother told me how she loved her pupils, how she was trying to exert over them the very best possible influence, and how delightful her work was. She thanked the Lord for it, for the opportunity to do good.

The pupils of the two were about alike. The difference was in the way in which the two teachers did their work. So it is all over the world. One is grumbling about his work; another, having the same kind, is telling how he enjoys his.

One mother, with one child, is "burdened to death with work," but I saw one with eight the other day, and she was so cheery and thankful that she had the love-burden. All, even to the infant, were at church with her. Her burden seemed, not eight times heavier, but eight times lighter, than that of her who had but one child.

One pastor is "worked to death—doing two men's work—people are stingy, unappreciative—a hard place—going to get another place as soon as possible." Another pastor has "the best people in the world—never had a better work—want to end my days right here."

Got a cold job? Do it in a hot way. Warm it up with enthusiasm and love.—Snap Shots from a Passing Preacher, in Cumberland Presbyterian.

HOT WEATHER MONTHS

KILL LITTLE CHILDREN.

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

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

HOW THE FEVER WAS CURED.

By Louise M. Oglevee.

John and Jennie had the "tattling fever," and really it was the most distressing disease that they had ever had. Instead of being bad for a few days, or even weeks, like the whooping-cough or the measles, and then going away, it just stayed right along, and grew worse and worse all the time. Of course the children were not happy when they had it, and nobody else around them could be happy either, and father and mother tried many remedies, but none of them seemed to do any good, until they thought of the one that I am going to tell you about.

When father came home from the office that night mother met him at the door, exclaiming, "Oh, father, what do you think the children did? Jennie broke a saucer and John tore a hole in his coat."

"Such little things to tell father about," whispered Jennie indignantly, to which John retorted promptly. "No littler than some you told mother about me today," and Jennie had nothing more to say.

At the supper table father remarked "I had to walk upstairs to my office this morning. I rang and rang, but the elevator boy didn't pay any attention."

"The grocery boy left the gate open this morning, and so did the peddler that was here," complained mother.

"There was a big man on the street when I was coming home, and he bumped into me and nearly knocked my hat off," said father.

"John didn't come for nearly ten minutes when I called him at lunch time," said mother, "and Jennie had company, and didn't help me any all the afternoon."

And so it went on. No merry talking at supper, no pleasant hour spent together afterward, for if father or mother spoke it was to tattle about somebody. Jennie and John played quietly by themselves, wondering what could be making father and mother talk like that.

Presently John, who was painting with his water-colors, accidentally touched Jennie's dress with his brush. "Oh, mother," she began, and then stopped suddenly.

"Excuse me, please," said John.

"I will," said Jennie.

A few minutes later Jennie happened to touch John's arm, making him make a crooked line. "Mother," he began, "Jenny—" and then he stopped, too.

"Excuse me, please," begged Jennie, and then they both laughed.

When father was going upstairs to bed he said to mother, "If we have to keep up this tattling until the children are cured I hope they will be cured pretty soon, for one evening has been about as much of it as I can stand."

"They're cured now," called a voice from the children's room, and another voice added, "We're tired of it, too, and we'll stop it if you will."

"All right, it's a bargain," said father heartily. And everybody rejoiced to be rid of the disagreeable tattling fever.

GENERAL ASSEMBLY REPORT.

Continued from Page 5.

men a higher conception of their stewardship.

6. That we endeavor by appeals from the pulpit and by personal conversation with the young men to enlist their services in some department of the church's activities, especially in the ministry where the call is so loud and urgent.

7. That we unite our forces and use all legitimate means to banish the bar from our land.

8. That thanks be given to our God and Father for all the tokens of His presence and blessing in our homes, and that continued prayer be made for a revival of family religion in our beloved church.

A memorial from the Ottawa presbytery, asking for a revival of family worship, was also presented in connection with the recommendations, and these with the report were adopted.

Lord's Day Alliance.

Rev. T. Albert Moore, secretary of the Lord's Day Alliance, then addressed the assembly. He said: "I represent a great organization in which the Presbyterian Church is interested. I can never forget those words of the late Principal Caven that the Lord's day is the right arm of the church." A visiting minister from Australia, he said, had spoken to him of an alarming decrease in church attendance, and that the changing of the holy day into a holiday was the cause. We must recognize the sacred side as well as the rest side of this day. We believe that great importance is to be placed on the teaching on that subject in the pulpit and the home. "Last night, on the train, a brakeman said to me 'If Christians would not use the trains on Sunday we beggars would have less to do.' The Lord's Day Act of 1907 had received universal commendation. Fully \$5,000 were not at work on Sundays today who toiled seven days in the week before that act came into force. There is no appreciable detriment to any industry in the land. It was difficult to put the law in force in the Yukon, but last year forty cases were won before the courts. Last month it had come into force in British Columbia. The sentiment of the province has arisen in its favor. "There are violations," said the speaker, "but every train running on that day may not be a violation. The railways are making efforts to live up to the Lord's Day Act, and these may be said of other industries. We appeal to all to stand by this organization that has been so rich in blessing."

Augmentation East and West.

The report on augmentation in the east was presented by Dr. Edwin Smith, of Truro. The work was spoken of as satisfactory. There was a time when this committee received a good deal of opposition, but this had died down. There should be no trouble to meet the demands of the fund.

The augmentation report of the western section was presented by the Moderator. He said, "we are asking \$2,000 this year in order to raise the stipend to \$900. It is perfectly easy to do this if we are in earnest. Presbyteries receiving from this fund should respond liberally to it.

The reports were adopted.

Professor Dyde, in moving the adoption of the report, said that Home Missions and Augmentation were really one. "I trust that assistance to charges at our door shall be as interesting as those a thousand miles away." Touching on education, the Professor said, "The ministers of augmented congregations are as well educated as those in self-sustaining charges. It is different in our schools. It is a shame," he said, "that these ministers should receive this slight support." The speaker referred to the tendency of schools to teach agriculture; agriculture districts, manufacturing, manufacturing places, and so on. Yet from these districts come our ministers, lawyers and doctors. I say what is good for one school is good for all.

French Evangelization.

Dr. Mowatt, of Montreal, introduced the subject of work among the French-Canadians. "The Lord loves the poor, and this grand mission is always hard up." It is the thirty-third report. There are forty-three mission fields representing 880 Protestant families. The number of communicants added last year was 1,213. They contributed \$9,670, of which \$636 was for missions.

Rev. G. B. Castellini, a Waldensian whose history is bound up with martyrdom, spoke on behalf of the Italian mission in Canada. He has all the marks of his race—dark, thick-set, persistent, and fiery temperament. He went over his time, but Dr. Mowatt said "that it was hard to stop Niagara." He said the Italians of Canada are from the rural districts in the south of Italy. When they come to this country they are poor and live in crowds in the worst parts of the city. This tends to licentiousness. There are 2,000 in Montreal. The work among them began five years ago in the basement of St. John's French Church. Then they bought an expensive building, expecting friends to help them. "If they do not turn in soon we will have to sell it, though it has increased in value; may have to sacrifice it." Won't you do something to help us?"

Rev. J. P. Bruneau, of Montreal, with the eloquent tongue of his compatriots, made Central Church ring in a stirring speech. He said: "I come not because I am a Frenchman, but because it is right. I have noted changes in your Province. They are due not to your nationality, but religion. We feel that we are duty bound to scatter the 'seeds of kindness' over the fields of my fellow-countrymen. I could tell you hundreds of cases where conversions took place at 70 and 80 years of age."

Rev. E. H. Brandt, the son of another historic martyr church, a Huguenot, reported for Pointe aux Trembles School, of which he is Principal. There is no more popular member of Assembly, none more trusted, than this strong, sane, capable servant of the Master, who will give any French boy or girl who comes to him for help "fair play." Success is already due to aim, and if any one is going to make something living out of the cause in Quebec, it is this young man, with the fair and sunny face, yet magnetic personality. He said: "We have 265 pupils in our school. There were 35 more who applied that we had no room to admit. Of these 405 came from Roman Catholic homes, and 157 were the children of converts. We had the pleasure of seeing 35 join the Church this session."

Dr. Mowatt then moved the following resolutions, which were adopted:

The Board desires to express its grateful appreciation for the financial and other assistance given from congregations and Sunday schools, missionary and other associations and individual friends and especially to the Women's Missionary Society for the salary of a colporteur and 15 scholarships for Pointe-aux-Trembles, the Montreal Auxiliary Bible Society for large grants of scriptures, the National Bible Society of Scotland for grant towards colportage, and other friends for their subscriptions towards its work.

The Board, having considered several propositions for the quarto-centenary of John Calvin, unanimously agreed to recommend to the General Assembly: (1) That commemorative services be held throughout the Church on the 11th of July next, and suitable sermons be preached, and inasmuch as the centenary of Dr. Charles Chiniquy falls on the 30th of the same month, it be suggested that reference be made to his work also. (2) That at these services appeal be made for prayerful interest in the work of French evangelization and for liberal aid for this scheme of our Church as carried on in its missions, schools or other work approved by the Board of French Evangelization.

The Rev. Leon Payne, having declined the appointment to the French chair in the Presbyterian College, Montreal, the College Board invited the Rev. Ch. Bieler to the position, with the understanding that the salary should be a rate of \$2,500 per annum up to the end of the ecclesiastical year, and \$2,750 from that date. He accepts and the Assembly is asked to confirm.

On Sunday Schools.

Rev. A. MacGillivray reported for the Sabbath schools. Some might think this a threadbare subject. Others that it was commonplace. But others who today hear of great movements and thrilling addresses might well say, after hearing the convener, the General Secretary, Rev. J. C. Robertson, and secondor, Mr. R. MacQueen, Kirkwall, that the addresses were "second to none."

Rev. A. MacGillivray said: "Think of what has been done to win precious young life and retain it. If we have any thanks it is for those who are manning our schools from one end of the Dominion to the other. There are 3,154 centres of Christian activity and faith; 24,500 act as teachers. Last year 7,000 from the Sunday school took their first communion, and there are a total of 34,900 church members. Is it not easier and wiser to win them now than to inaugurate evangelistic services to reclaim wanderers afterwards? Their gifts amounted to \$173,000, and from the 'pennies of the children' \$50,000 went to support missions. Considering these things, do we as a church measure up to the greatness of our opportunity and sacredness of our mission to the children?"

Rev. J. C. Robertson said: The past year has seen our enrollment increased by 16,900, which is double of last year. For the past four years there has been the same marvellous leap upwards. I shall give two illustrations from life. There is a teacher who has for five years held a class. She has not very high ideals in life. But from the personal touch of her character during this time every one of the girls has adopted the same ideals, and these are not those of any home from which they come. Another teacher in the same time has won every one in her class to Jesus Christ. What a responsibility to come day after day to impress the young heart!

Mr. R. MacQueen, Kirkwall, in fluent and beautiful words, of whom the Moderator said he is one of the best members of Hamilton Presbytery, said: We are but one hour a week with our classes, as has been said, but then they are never out of our thoughts or prayers. Then we teach by our daily life and reputation, which is most effective. The Sunday school work has been my delight all my life, and now that the shadows of time are deepening over me, my interest is greater and would like to do better, for there is no greater privilege or responsibility in life.

The report was then adopted. One special item was that the salary of Rev. J. C. Robertson should be \$2,250 per annum, which is about the usual amount given the secretaries.

Young People's Societies.

Dr. Neil, in presenting the report on Y. P. S. said that according to the recommendation of last Assembly the committees on Y. P. S. and Sunday committee on Y. P. S. and Sunday School. This met with considerable opposition, and Principal Scrimger moved in amendment that the whole scheme be sent down to Presbyteries for consideration. This was adopted.

Queen's University Commission.

The names have been announced of the commission to co-operate with the Board of Trustees of Queen's University in regard to such changes in the constitution of the university. They are as follows: The Moderator, Dr. Lyle, Dr. John MacMillan, Dr. T. C. Jack, Dr. James Barclay, the Rev. A. T. Love, Dr. E. Scott, Dr. Ramsay, the Rev. J. H. Turnbull, the Rev. C. H. Daly, the Rev. J. D. Boyd, the Rev. Jas. Binnie, the Rev. Jas. Wallace, the Rev. D. W. Best, Dr. D. McTavish, Dr. D. D. McLeod, the Rev. J. J. Wright, Dr. Wm. Farquharson, Dr. Jas. Ross, the Rev. J. Edmondson, Elders—Lieut.-Gov. Fraser, Mr. Geo. S. Campbell, Mr. Alex. McPhee, Mr. David McLaren, Mr. Geo. F. Henderson, Mr. Jno. M. Gill, Mr. W. F. Mickle, M.P.P., Mr. Samuel Russell, Mr. Richard Lees.

Union Debate Concluded.

In resuming the discussion Mr. W. Drysdale said: "I was waited upon by two elders from St. Andrew's church, of Montreal, in connection with the Church of Scotland, inviting the beginning of a conference whereby this historic congregation would be led into union with the Presbyterian Church in Canada. I may refer to a conference resulting from a letter of mine to a member of the Anglican Church. There were in the same room a Roman Catholic, an Anglican and myself, and we went out to confer with heads of colleges in the city, in the interest of co-operation to prevent over-lapping. We are agreed on the desirability of union, but that we are not yet ready. I am in favor of some change in order to remove the baracles and cobwebs of generations. To give you an idea of baracles, think of a dying Scot in a Montreal hospital, being refused burial beside his wife in consecrated ground, with the priest in sympathy, but unable, by his own words that he had to carry out the canon laws of the church.

Dr. Wardlaw Taylor, of New Westminster, told of hearing a street car conductor saying last night: "You have a church union debate. You had better cut it out. They will be inventing a new religion one of these days." I must stand by my vows. I cannot accept this basis of union.

Dr. John Pringle, Sidney, said: I heard yesterday our Venerable Principal of Westminster Hall, who has been one year in the west. But I shall not answer his arguments, but leave him with the mover of the resolution. I myself, have been 30 years a Presbyterian, and yet say frankly that I am in favor. We are crying out for men. Where are they to come from to man the fields? From the small towns and congregations in "hard scabble" for life.

Mr. Lawson said: I don't like this new creed, or the higher critics who to-day are so loud spoken. I am not going to be one of them.

Mr. James Rogers, of Montreal, said: "It has been stated without foundation in fact that federation has been tried in Canada. If in certain quarters where planned it did not succeed, it does not prove anything, save this, that under better hands it would turn out better. There is a strong desire in Montreal for co-operation. As regards the question before us, I think that we have been making a mistake in sending down, from year to year, resolutions, without giving the people the contrary views and resolutions."

Rev. John Chisholm spoke in favor of union. He gave several incidents from actual experience, making a number of good points which elicited signs of approval from the Assembly.

Mr. Edward Brown, Portage la Prairie: "I am not yet ready to give a verdict. But I think that the correct thing to be done is to submit the report now to the people, and on the whole question I shall reserve my right to vote according to my conscience."

Rev. Mr. Morden: "I am of Quaker extraction, and I am surprised that Presbyterians do not see the import of this movement. We are asked to introduce a subject to our people which will divide them, not to be healed for ten or fifteen years."

Rev. Peter Walker, Montreal: "The young men have not been sufficiently heard on the subject. The amendment practically is a red herring across the path. As regards exegesis, we know that doctors differ, but there is an exegesis of our Lord's words on unity, which are in life, written in Japan, Corea, and China."

Dr. Sedgewick: We should spend days, weeks, on such a question. The address of Dr. Patrick and his resolutions do not adhere. He begins to speak as if everything is lovely, just as it ought to be. He passes over weak spots, as if there was nothing definite. Then it does not ask the Assembly to approve of it, which looks as if the committee were afraid. To read the findings makes one think of going through "Alice in Wonderland." Think of Principal Patrick under the station-

ing committee. I am afraid that he would rule it. Well might he say, "O foolish Galatians, who hath bewitched you?" The doctrine is objectionable. We are told that it is the substance of the Christian faith, but he does not tell us what that substance is.

Principal Patrick then went carefully over the ground. One retort was: "I am quite willing to go under a stationing committee, for, if I had my choice, I would prefer it to some of our vacancy committees." The vote being taken, the amendment was defeated by 154 to 53. The motion carried by 160 to 42.

Dissent to Church Union.

The following, immediately after the Union debate, desired that their names should be recorded as having dissented from the decision of the Assembly. Their names, as handed to the clerk, are as follows: Dr. Sedgewick, Tatamagouche; Principal Mackay, Vancouver; Dr. R. Campbell, Montreal; Dr. T. W. Taylor, Westminster; the Rev. A. H. Drumm, Belleville; the Rev. Jos. McCoy, Victoria, B.C.; the Rev. J. O. Rolston, Penderis, Man.; the Rev. Wm. Forbes, Tatamagouche, N.S.; the Rev. R. J. Douglas, Chilliwack, B.C.; the Rev. Thos. Irving, Shubenacadie, N.S.; the Rev. J. W. MacNamara, Drayton, Ont.; the Rev. J. W. Lowry, Fitzroy Harbor, Ont.; Messrs. J. R. Reid, Ottawa; J. A. Lawson, Charlottetown; A. S. MacGregor, Almonte; G. M. Macdonnell, K.C., Kingston; T. S. T. Smelley, M.D., Fort William; Sir Thomas W. Taylor, Hamilton; Mr. A. T. McIntosh, Mr. T. W. Pritchard.

Poorly Paid Missionaries.

The Rev. J. S. Scott, Calgary, presented the following overture from the synod of Alberta:

"1. That the Assembly take into consideration the whole matter of the guaranteeing in full all salaries of home missionaries and, issues for confirmation by the synods, the results of its deliberations, with reasons set forth for the conclusions reached, and 2, in the meantime takes particular pains to clearly and fully inform all missionaries at the time of their appointment as to the terms upon which they are engaged."

He remarked that the home missions board fulfilled its part of its obligations, but the various charges in the West to which missionaries were allotted did not, and in consequence a number of men did not get the full amount promised them as salary.

Mr. A. McLaren, Medicine Hat, pointed out the hardships that had to be endured by missionaries in lurid colors, and went so far as to state that the Church virtually sent a number of them out into space, where they did little better than starve unless some good Samaritan came to their assistance.

The Rev. H. Chisholm stated that a lot of missionaries who could not get their salaries were compelled to take on side issues, such as real estate, and life insurance, in order to make a competence.

The Rev. Dr. McLaren, secretary of home missions, western section, asked why the grave injustices spoken about had not been reported to headquarters by the presbyteries. He claimed that the home mission committee was not to blame, as it had always done its best to remedy the unfortunate conditions of missionaries whose charges did not meet their obligations towards them. The blame, he thought, was with the presbyteries. The Rev. Dr. Lyle, the moderator, also blamed the presbyteries.

The Rev. Jno. Chisholm said the bad treatment missionaries had received had been responsible for good Canadians leaving the Church, and a number of incompetent men from the Old Country being admitted to the missionary fields.

The Rev. Dr. Dewey, of Montreal, said such conditions were shocking, and he was sure the Home Missions Committee was unaware of them. He thought it was a shame that the

Presbyterian Church should leave its missionaries in this fashion, and hoped that the unsavory revelations which had come out in connection with the speeches on the overture would be successful in having a stop put to such conditions.

The Rev. Andrew Eddington, Chatham, called the home missions process of treating missionaries notorious, the most humiliating thing any church could impose upon its men. He hoped it would be stopped, as to allow it to proceed would be contemptible in the extreme. He assured the Assembly that the missionaries' grievances had been told time and time again.

The Rev. Dr. McQueen said the discussion had gone too far, and remarked that many of the allegations made were either extravagant or untrue. He admitted that the missionaries had suffered, but it was by no means as universal as they had been led to believe.

The Rev. Dr. Mackay, of Vancouver, told of a young missionary, who, in addition to his ministerial work, had to drive a stage in order to make a living.

The Rev. J. W. MacNamara stated that the unfortunate conditions that had been dwelt on were not confined to the West, but were prevalent in other parts of the Dominion as well.

The Rev. R. Smith claimed that the missionaries who were fortunate or unfortunate enough to have wives and families had to be supported by them in many instances.

The Rev. Mr. Short, winding up the discussion, said the missions board alone was to blame. The Presbyteries could not be censured for not being willing to support men whom they had no voice in selecting. He accused the church of getting men under false pretences. In the end the motion to make it compulsory on the Home Mission Board to remedy the conditions at once was withdrawn and the overture passed.

Committee on Evangelism.

Dr. Charles W. Gordon, Winnipeg, submitted the report of the committee on Evangelism. This committee deplors the decreases, which amounted to 1,375, in those received by confession of faith in the Synods of Montreal, Toronto and Hamilton, but adds that evangelistic campaigns held in a number of places in Ontario were most successful. As a result of the campaign in the South Kootenay district the committee is able to state that it will never be the same again. The receipts were \$6,813.38, and the expenses \$7113. This debit balance is offset by promised subscriptions.

Halifax, N.S., was selected as the next place of meeting of the assembly, which will convene in St. Matthew's Church, at 8 o'clock on the first Wednesday of June, 1910.

At one of the sessions a pleasing incident took place. Dr. H. P. McKay took the platform and reminded the Assembly that Dr. Wardrop, ex-Moderator of the Assembly, had, on his ninetieth birthday, preached in Guelph with great acceptance. He is present at the Assembly, and it would be a most fitting tribute to him if he were to sit on the platform where we may all see his face and be imbued with his spirit. This was granted, and the venerable father came forward, the members of the Assembly rising to their feet out of respect for him.

Dr. Somerville announced that the "Robertson Memorial" had not been so successful as to warrant the establishment of the proposed lectureship in his honor. The total receipts were \$4,312. Mr. W. Drysdale, of Montreal, said that Dr. Robertson erected his own memorial, which was the Western Church itself, and it is a shame that the fund is so small. Mr. W. Paul, of Montreal, said that the name of Dr. James Robertson had created the greatest possible enthusiasm at the mention of his name at the last meeting of the Laymen's Missionary Convention in Toronto. A committee was appointed to take up the case.

BUNYAN IN PRISON.

By William Morley Punshon.

In 1680 he was indicted "as a common upholder of unlawful meetings and conventicles," and by the strong hand of tyranny was thrown into prison; and though his wife pleaded so powerfully in his favor as to move the pity of Sir Mathew Hale, beneath whose ermine throbbed a god-fearing heart like that which beat beneath the tinker's doublet, he was kept there for twelve long years. His own words are, "So being again delivered up to the jailor's hands, I was had home to prison." Home to prison! Think of that, young men! Fee the bravery of a Christian heart! There is no affectation of indifference to suffering—no boastful exhibition of excited heroism; but there is the calm of the man "that hath the herb heart's ease in his bosom"—the triumph of a kingly spirit, happy in its own content, and throned over extremest ill.

Home to prison! And whereof not. Home is not the marble hall, nor the luxurious furniture, nor the cloth of gold. If home be the kingdom where a man reigns, in his own monarchy, over subject hearts—if home be the spot where fireside pleasures gambol, where are heard the sunny laugh of the confiding child or the fond "what ails thee?" of the watching wife—then every essential of home was to be found, "except these bonds," in that cell on Bedford Bridge. There, in the day-time, is the heroine-wife, at once bracing and soothing his spirit with her leal and womanly tenderness, and, sitting at his feet, the child—a clasping tendril—blind and therefore best beloved. There, on the table is the Book of Martyrs, with its records of the men who were the ancestors of his faith and love; those old and heaven patented nobility whose badge of knighthood was the hallowed cross, and whose chariot of triumph was the ascending flame. There, nearer to his hand, is the Bible, revealing that secret source of strength which, empowered each manly heart and nerved each stalwart arm; cheering his own spirit in exceeding heaviness, and making strong, through faith, for the obedience which is even unto death. Within him the good conscience bears bravely up, and he is weaponed by this as by a shield of triple mail. By his side, all unseen by casual guest or surly warder, there stands with heart of grace and consolation strong, the Heavenly Comforter; and from overhead, as if anointing him already with the unction of the recompense, there rushes the stream of glory.

And now it is nightfall. They have had their evening worship, and, as in another dungeon, "the prisoners heard them." The blind child received the fatherly benediction. The last good-night is said to the dear one, and Bunyan is alone. His pen is in his hand, and his Bible on the table. A solitary lamp dimly relieves the darkness. But there is fire in his eye, and there is passion in his soul. "He writes as if joy did not make him write." He has felt all the fulness of his story. The pen moves too slowly for the rush of feeling as he graves his own heart the page. There is beating over him a storm of inspiration. Great thoughts are striking on his brain and flushing all his cheek. Cloudy and shapeless in the earliest rise within his mind, they darken into the gigantic, or brighten into the beautiful, until at length he flings them into bold and burning words. Rare visions rise before him. He is in a dungeon no longer. He is in the palace Beautiful, with its sights of renown and songs of melody, with its virgins of comeliness and of discretion, and with its windows opening for the first kiss of the sun. His soul swells beyond the measure of its cell. It is not a rude lamp that glimmers on his table.

It is no longer the dark Ouse that rolls its sluggish waters at his feet. His spirit has no sense of bondage. No iron has entered into his soul. Chainless and upon the page. There is beating over him swift, he has soared to the Delectable Mountains—the light of Heaven is around him—the river is the one, clear as crystal, which floweth from the throne of God and of the Lamb—breeze of Paradise blow freshly across it, fanning his temples and stirring his hair. From the summit of the Hill Clear he catches rarer splendors—the New Jerusalem sleeps in its eternal noon—the shining ones are there, each one a crowned harper unto God—this is the land that is afar off; and THAT is the King in his beauty; until, prostrate beneath the unsufferable splendor, the dreamer falls upon his knees and sobs away his agony of gladness in an ecstasy of prayer and praise. Now think of these things—endearing intercourse with wife and children, the ever fresh and ever comforting Bible, the tranquil conscience, the regal imaginings of the mind, the faith which realized them all, and the light of God's approving face shining, broad and bright upon the soul, and you will understand the undying memory which made Bunyan quaintly write, "I was had home to prison."

SPARKLES.

Because a woman "figures in society" it is no sign that she knows the multiplication table.

"Pa, what is poetic license?" "Well, my boy, as nearly as I can learn, poetic license is something which enable a man to say things in verse which would incoercerate him in a lunatic asylum if worked off at a political meeting."

An old Irish lady, when urged to educate her son, replied: What does the boy want with education? Isn't he a fine, handsome boy? And can't I keep him till he grows up? And then he'll go over to England, and some rich lady will trate herself to him!

Professor (coming from his club holding up triumphantly his umbrella to his wife): You see, my dear Alma, how stupid are all the anecdotes about our absent-mindedness. You see, I haven't forgotten my umbrella."

Mrs. Professor: "But, my dear, you didn't take your umbrella with you; you left it at home."

A young Ayrshire farmer was about to enter his first farm at Martinmas last. One day he met the minister of the parish church, who greeted him warmly and said, "I am glad to know, Tammas, that your new farm is near the kirk."

"That's a vera weel," said Tammas, "every man to his ain trade; but as for me, masel', I wad rather it had been near the smiddy."

"Darling," said the lovelorn youth, "can't you suggest some good deed of daring that will enable me to prove my love for you?"

"Well," she replied, "you might speak to papa."

Joseph, caddy, watched the latest convert to golf-lunacy with contempt. As a matter of fact, the tyro was succeeding very well for a "first time round," yet the lps of Joseph curled. "Joseph," whispered the pro., "what's up?" "Him," indicated Joseph. "He'll never make a player!" "On the contrary," said the pro., "he is playing very well considering." "Let us know about it," snorted Joseph. "I tell yer he'll never make a player! D'ye know what he sez when he misses a ball?" continued the indignant caddy. "He says, 'Tut, tut!'"

LACK OF BLOOD

Is What Causes Headaches, Dizziness and Heart Palpitation.

On the blood depends the welfare of the whole body. Where good blood exists disease is unknown, but where the blood is poor and watery disease quickly seizes hold of the body.—It is then headaches, backaches, dizziness, heart palpitation, and other serious ailments make themselves felt. Good blood can always be obtained through the use of Dr. Williams' Pink Pills for Pale People. They actually make good rich blood, and thus restore lost strength and banish disease. Mr. Herbert Hanson, Brewers Mills, N.B., says:—"I cannot praise Dr. Williams' Pink Pills too highly. I was troubled with headaches, dizziness, and loss of strength, and had a hacking cough which I feared would lead to consumption. I tried a number of medicines without benefit, but was finally persuaded to try Dr. Williams' Pink Pills. I did so, and used these Pills for several months with remarkable results. They helped me so much that I now strongly recommend them to all other sufferers."

The experience of Mr. Hanson is that of thousands of others who have found health and strength through Dr. Williams' Pink Pills after other medicines had failed. It is through their power in making good blood that these Pills cure such troubles as anaemia, indigestion, rheumatism, heart palpitation, neuralgia, nervous troubles, and the distressing ills of grilhood and womanhood. Dr. Williams' Pink Pills for Pale People are sold by all dealers in medicine or direct by mail from The Dr. Williams' Medicine Co., Brockville, Ont., at 50 cents a box, or six boxes for \$2.50.

MEASURE OF LOVE.

A teacher in the Sabbath school had asked the boys of her class how much they loved their mothers, and one boy said:

"I love my mother more than tongue can tell."

"I love mine a thousand bushels," said another little chap.

"What would you be willing to do for her?" asked the teacher.

"Oh, I would be willing to die for her," replied one boy.

"I would be willing to fight for my mother," said another boy of ten years.

"Just let a fellow say anything against my mother, and I guess he'd catch it. I wouldn't let anyone say a bad thing about my mother!"

"Neither would I!" exclaimed another boy.

"You haven't said anything yet, Willie," said the teacher to a little chap of about ten years. "What brave thing would you be willing to do for your mother?"

After a moment's reflection, he said: "Well, I am always willing she calls me in the morning, the first time she calls me. I think that's doing a good deal."

"Yes, Willie, it is," replied the teacher, laughing heartily. "Judging from my experience with boys, I think that the boy who gets up at the first call from his mother, especially on a frosty morning, is a pretty brave boy."

Prevent a friend from doing you good, impress him with the idea that he is of no use to you, and his affection will cool. But ask a man for little services he is ready to render, let him know and keep in his mind that he has conferred a benefit upon you, and he will like you all the more for it, become interested in your welfare, and feel real devotion for you. I have never known this experiment to fail.—Selected.

It is when one's wishes to rise to the desire for holiness that he discovers the imperfectness of his morals.

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a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.;
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12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
8.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00
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Fine quality. Tailor Made Shirts \$1.00.

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Are in every respect a
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We guarantee every pound.
A trial will convince.

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

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

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

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

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

By order,

NAPOLÉON TESSIER,
Secretary.

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

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



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

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

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

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

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

By order,

NAPOLÉON TESSIER,
Secretary.

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

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

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That is obvious at once from its pleasant flavour and the feeling of freshness left in the mouth, and, of course, you will soon see how splendidly, how easily, and how thoroughly it cleans.

Of all chemists, in tins, 6d., 1s., and 1s. 6d.
New glass jar with sprinkler stopper, 1s. net

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HOMESTEAD REGULATIONS

A NY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 12, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

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

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eight (8) acres in extent, in the vicinity of his homestead. He may also do so by living with father or mother, on certain conditions. Joint ownership in land will not meet this requirement.

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

G. E. Kingsbury

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