

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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## Nightfall

By Archibald Hadden

"In peace will I both lay me down and sleep."

The tangled threads, the untilled field,  
The words unsaid, the tasks half done,  
Battles unfought, and wounds unhealed,  
Must wait until another sun.

Stars move, the tides and rivers roll,  
Grass grows, rain falls on vale and hill.  
And deep in my unconscious soul  
The sleepless life of God works still.

I rest on thy unwearied mind;  
Thy planning and thy love go on.  
Nor dost thou leave me far behind;  
I'm carried to another dawn.

The new day breaks. From earth's old  
mold  
Fresh flowers grow along my way.  
New light is flashed on problems old;  
On ancient life new forces play.

O wondrous, wakeful Warden! When  
The last great nightfall comes to me,  
From that deep slumber rouse me then,  
That I thy tireless child may be.

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## BIRTHS.

At Bethel Manse, MacCue, on July 23rd, 1908, to Rev. and Mrs. W. T. B. Crombie, a daughter.

At "The Maples," Ormstown, on July 20th, 1908, a daughter to Mr. and Mrs. Andrew Ross.

To Mr. and Mrs. James E. Miller, Vancouver, B.C., a son.

At 175 Selby Avenue, Mirriam Park, Minn., on July 22, 1908, the wife of Mr. James Craig (formerly of Montreal), of a daughter.

At 113 Eramosa Road, Guelph, Ont., on July 21, 1908, to the wife of Norman Gregor Guthrie, a daughter.

In Kingston, Ont., on July 22, 1908, at 64 Livingston Avenue, to Mr. and Mrs. R. S. Graham, a son.

## MARRIAGES.

At Winnipeg, Man., on July 25, 1908, by the Rev. Mr. Solandt, Jessie M., eldest daughter of Mrs. M. Cooke, 26 Leopold Street, Parkdale, Ont., to E. S. Crossman, of Lockwood, Sask.

On June 24, 1908, at the residence of the bride's parents, Montreal, by the Rev. J. R. Dobson, B.D., Lillian King, second daughter of T. H. Mace, to Robert A. Whyte, son of Mr. W. Whyte, of Port Colborne.

On July 1, 1908, at Guelph, Ont., by the Rev. R. J. M. Glassford, Robina, second daughter of Robert A. Butchart, to Harvey S. Peart, B.S.A., Jordan Harbor.

At Prince Albert, on June 23, by Rev. Colin C. Young, George Miller to Miss Bella Douglas.

On June 25, 1908, at Eglinton, by Rev. W. G. Back, Jane Paterson, of Edinburgh, Scotland, to Mr. Ben Logie, of Eglinton.

At Guelph, on July 9th, 1908, Robert Mills Reid, M.D., of Calabogie, to Laura, daughter of Mr. and Mrs. Frederick Evans, Guelph, both formerly of Perth.

At the residence of the bride's father, on July 29th, 1908, by Rev. D. Currie, B.D., Norman Anderson to Anna, eldest daughter of Mr. and Mrs. Jas. Glen, Drummond.

On July 15th, 1908, by the Rev. H. A. Macpherson, Wenonah Louise, only daughter of Mr. and Mrs. W. Irving Luke, to James Clark, eldest son of Capt. Adams, both of Toronto.

At Avonmore, on July 20, 1908, by Rev. Dr. Maclean, John Truax to Miss Lucinda Sproul, both of Monkland.

At Quebec, on July 27, 1908, by Rev. Wylie Clark, Charles A. McLenn, of Montreal, to Mrs. G. A. Shireff, youngest daughter of the late Senator Fulford, of Brockville.

## DEATHS.

At the South Branch, near Williams-town, on July 28th, 1908, Mrs. Grant, relict of the late Donald Roy Grant, aged 78 years.

At Cornwall, on July 27th, 1908, William Chisholm, barrister, aged 77 years.

At Finch, on July 14th, 1908, Agnes Dawson, wife of Thos. Hunter, aged 19 years.

At Cornwall, on July 24th, 1908, Hazel Jeanette, daughter of Mr. and Mrs. David Gibson, aged 2 years and 4 months.

At Lewis, Que., on July 22, 1908, Louisa M. Nixon, widow of the late W. B. Hamilton.

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## NOTE AND COMMENT

The revised Japanese hymnal, prepared by a Presbyterian missionary, has now reached a circulation of 190,000 copies. It is the most popular book in Japan.

In Japan women have to admit their true age. A woman dresses according to her age. She wears gold pins until she is 25. At 30 the pins are white, merely spotted with gold, and at 40 she wears plain shell combs. Her shoes are also changed as the age changes.

An important pontifical document reforming the organization and working of the Roman congregations has been made public. It removes Great Britain, Holland, Canada, and the United States from the jurisdiction of the Propaganda, these countries thus ceasing to be considered missionary lands.

Out of a total of 193 in-patients treated last year in Dr. Grenfell's hospitals in Labrador, 50 required operations. Only eight of the whole number have died. Including out-patients and in-patients these hospitals have cared for 4,720 people, who otherwise would have been uncared for and probably many of them died.

An American Exchange says: Of the four candidates for the Presidency and Vice-Presidency on the Democratic and Republican tickets, three attend the Presbyterian Church. Mr. Sherman is a Dutch Reformed when at home, but there being no church of his denomination in Washington, when there he attends the Covenant Presbyterian.

Shanghai is one of the largest cities of the world, with a population which has increased since 1842, when Shanghai with its 50,000 population was made one of the five ports in China open to Western commerce, to near a million souls at the present time. She is the commercial heart of the East and the rallying point of the forces which are shaping the course of New China.

An exchange says that "if every work-shop held a workman like him who worked in the carpenter's shop at Nazareth, the labor problem and all other workmen's problems would soon be solved. On this the Herald and Presbyterian remarks: We are not sure of this. Jesus was abused and persecuted, and if alive to-day and at work at the carpenter's bench might still suffer wrong. We are sure that if every workman and every employer were like him the problem would be solved.

In Whitechapel, the poorest part of London, are found not less than 250,000 Jews, mostly from Russia, Poland, Galicia and Roumania, and mostly very poor. That workman is lucky who is able to earn 75 cents a day, and living is high in London. These "foreign" Jews speak Yiddish, a mixture of Hebrew, German and Russian, and they read it, too, for there exists a Yiddish literature. Ten thousand of these Whitechapel Jews are anarchists and they are fanatically bent upon the abolition of all authority, property, the family, etc., at any cost. The chief leader of these anarchists is a Mr. Rucker, who was a Christian and mastered Yiddish when a man; he was not required to turn Jew because anarchism does not recognize any religion.

Says the Canadian Churchman: "There is, we fear, a great decline in the general regard for the sacredness of Truth, in the willingness to suffer for the Truth on its own merits and apart from all secondary considerations. The rapidly increasing number of people who will tell lies of this kind and who are otherwise honorable and upright and in some respects even exemplary, and the conversely diminishing number of people who are ready to make any material sacrifices for truth's sake, is one of the most depressing and disquieting characteristics of the age.

A world event of last month was the assembling of the 17th annual Peace Congress in London. It was attended by delegates from all over the world. The German General Staff has issued the report of one of its military experts, whose calculation is that a European war would cost Germany fifteen hundred million dollars a year, or four million dollars a day. Multiply this by the number of powers that would almost necessarily be drawn into any European war, and add the human beings that would be slain and maimed, and it makes a bill that ought never to be incurred.

A decision has been given by Chief Justice Emery of the Main Supreme Court which, in effect, affirms the constitutionality of the Maine statute prohibiting the advertising of intoxicating liquors in Maine publications. This case has been in the courts for six or seven years, and has attracted considerable attention. It was prosecuted on complaint of officers of the Maine Civic League. If "Prohibition in Maine" did no more than to prevent liquor advertisements in the State it would be amply justified. In contrast with that prohibition think of what Massachusetts and other states have to endure with immense bill boards advertising beer, whiskey and kindred evils almost in anybody's dooryard.

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

The Latin world is today marked by a very real movement toward separation from Rome. It is in no small part due to this ebbing tide that archbishops in the United States busy the largest dailies with accounts of the cruel persecution in France, and—appeals for money to help the "Holy Father." Part of the same play is the touching declaration made by the Pope—"with tears in his eyes"—that "America is his only hope." Cardinal Gibbon's claim that only a paltry million socialists are in favor of the Roman Catholic in France becoming French deceives no one. Spanish authorities are saying things to the Vatican which are very strange to the Castilian language. Years ago Italy appointed Garibaldi her spokesman. Bolivia has recently enacted legislation which completed the separation of the State from the Roman Church. This makes the last of the Latin-American republics to break with the ecclesiasticism which enthralled them for so many generations.

The Scottish correspondent of a London paper says—"One comes more and more rapidly to the conclusion that the (legal) Free Church is impossible. It continues to give evidence of the familiar principle that the smaller the church the greater the amount of internecine strife. The secretary, Mr. Hay Thorburn, to whom, more perhaps than to any other single person, the Free Church owes its existence, has received two years' salary and his dismissal, because in favor of hymns and organs. One important congregation, moreover, has openly flouted the authority of the Assembly, and the insubordination would seem to be contagious. Apart from such things as these, there are other apparently insurmountable difficulties. It is the case, for example, that in the Presbyteries of Lewis and Skye there are fourteen congregations whose spiritual interests are looked after by only one minister and one ordained missionary. And yet where, if not in the Highlands—so we have been taught to ask—is the Free Church strong?"

Socialism is not the vague thing it seems to be, judged by popular misapprehension. It stands for a very definite program. Its true character is perhaps best brought out by contrasting it with anarchism, for the latter is responsible for our social evils. Socialism would greatly increase its functions. It would not entirely abolish private ownership, but it would substitute for the individual effort and competition on which modern society exists a joint ownership by the community and means of production. It thus magnifies the office of government and would bring within the sphere of its control all the great financial and industrial operations in which the people have a common interest, which are now in the hands of individuals or corporations of individuals. As Washington Gladden says: "The anarchist and the socialist dwell at opposite poles of social theory. The anarchist regards government as the source of all our social mischiefs, and proposes to abolish it; the socialist regards government as the one divine institution which ought to be extended until it shall cover almost the whole area of human life."

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWSLEARNING THE LANGUAGE OF  
BIRDS AND ANIMALS.

Charles McIlvaine in Sunday School Times.

In the wonderful days of "Once upon a Time," the Fairy books tell us that the birds, frogs, bears, animals of all sorts were interesting talkers and loved gossip quite as well as the boys, girls, and grown persons who talked to them. The Fairy books say, too, that when a cruel Fairy punished any one she did not like she did so by changing the person into a bird or beast of some sort. The whatever it was at once traveled about, telling the sad story to whoever would listen. Fairy stories are not true, but they are pretty and pleasant to think about. Often they help us to see the good and beauty and real fairylike part of our comrades and teachers and friends.

They do teach us one great truth; that truth is, that in "Once upon a Time" birds and animals talked and were understood and were talked to. They do talk and they are understood and talked to in the Now, which we think we know a good deal about. I hear, or think I hear, lots of people big and little, exclaim: "Phew, what are you giving us, anyhow!" Let us see.

Spoken words are sounds which have a meaning. Any sound which has a meaning is the same as a whistle. The quick, sharp locomotive whistle tells us to keep off the track. The engineer uses the whistle because it is louder than he can shout. Every sound has a meaning of some sort—even the creaking of our shoes. The more sounds we understand the more words we know.

In exactly the same way we can learn a great deal of the talk of animals, especially when they talk to us. With your eyes shut, you know from the tone of your cat's miaow whether she asks you for something to eat, or to open the door for her, or to get off her tail. She has many other words you understand perfectly. Listen to her low sweet talk with her kittens. You will notice that what you thought were sounds exactly alike are seldom exactly alike. They vary quite as much as those a mother uses to her baby. Of course a cat talks cat to cat; a dog, dog to dog; a horse, horse to horse; a chicken, chicken to chicken, just as a German talks German to a German.

## How My Cats Talk.

When one of my Angora cats has kittens, I always have the nursery basket under my desk where I can hear the sweet talk and watch the loving caresses of mother and kittens. If I call to any one in the house, or make any unusual noise, the mother cat gives a cross low growl. The kittens instantly keep perfectly quiet. She has told them to do so. She looks and listens intently on guard to see what's the matter. Often in riding along mountain trails in West Virginia, I have seen razor-back ewes, standing, silently, near my path. About one of these mother pigs would be from ten to fifteen white, pink-nosed, bright-eyed little pigs, eying my approach, without a wink. Suddenly she would give a short, warning grunt. Every little pig would disappear as if by magic. There would be a slight rustle, then look as I might, from my horse, I could not see a pig, until I detected pink noses here and there, sticking up from under the forest leaves. The mother had said:

"Danger, hide quick." Whenever I heard that grunt, I knew little pigs were told to hide, whether I saw the mother and pigs or not. Our North American Indians use a grunt for a great many meanings. I have heard the great actor—Joseph Emmet—repeat the little word, "Yes," twenty-three times, each time with a different meaning. See how many times you can say the word, each time telling a different thing.

These little changes of sound are what give many meanings to the few sounds that most animals use. The Chinese and North American Indian languages contain but few words. Yet these words, sounded high or low, long or short, and with very slight changes, give a great many meanings, just as our word "Yes" does.

You probably know twelve words your cat uses. How many of your words besides "Hiss" do you think your cat knows? Do you not talk to her? And do you not think she understands? Does she not talk to you? And do you not understand?

## The Words of the Dogs.

I had a noble Scotch collie in the West Virginia mountains, whose parents were sent to me by the Earl of Cassillis. I called him Roi,—short for Le Roi de Montagne, meaning King of the Mountains. He was king, too. I rode over the wild ravines and mountain trails many miles each day. Roi was always with me. He was my companion. He watched my horse, when I left her to browse, while I visited the timber choppers. He took good care of her. When I was ready to mount again, I called. He barked in answer, telling me where to find him. If I called him to bring my horse to me, he brought her. I carefully studied and noted one hundred and twenty-three sounds which Roi made, that I perfectly understood. He understood very much that I said, even when I was talking to persons.

The mountain hunters know by the barks of their dogs whether they are tracking a deer, fox, bear, rabbit, coon, opossum, polecat and just what animal they have treed or holed. My dog, when I write, tells me that he knows where there is a rat I can help him get. I go to help him, and usually get it. I sit at my desk, and by his bark know which of the neighbors is coming, or friends who have been here, or strangers; whether a strange dog is in sight, or an animal where it ought not to be, a boar coming to my landing, a buzzard marauding upon my premises. For intimate friends, even coming at a distance, he has a peculiar joyous cry. How much of your dog's talk do you know?

Chickens are great talkers and easily understood. The rooster has his crow,—its tone tells whether it tells the time, or is exultation, or is a challenge to battle. His alarm cries tell of a hawk soaring high, or darting near, or of other dangers, for each a different note (word). On hearing it, all the chickens run to cover.

The mother hens use words to call their little ones to shelter, to follow, to division of food, to scold. Twenty-seven old hen words are familiar to me. How many are familiar to you?

## Feathered Conversationalists.

For many years the language of birds has interested me. There is no bird dictionary, so I have to learn from the birds themselves. Catbirds are good teachers—the song of the male is one

of the very finest of American birds. The catbird is a cousin to the mocking-bird. He has often deceived me when imitating the calls and songs of other birds. When he is doing this, he is talking the talk of other birds; he has learned their language, exactly as I have learned his. I know his song of joy, his calls to his mate, his scolding at a dog or cat, his alarm cries. I can tell, with my back to him, when he sees one of my cats or my dogs. The petulant cry of a cat, which both male and female utter, and which many persons dislike, is the bird's cry of alarm. Something is wrong. One can soon learn from the words of a catbird whether peace and jollity, or dissatisfaction is with him. A pair have a nest on an apple tree close by my window. I understand a great deal of their talk. They are tale bearers on the cats.

The robin has its lusty love words, and its words of fright, surprise, indignation. Every one knows when the English sparrows are quarreling without going to the window.

The crow, in flight, has several calls. When nesting, the flight calls are entirely different from those at other times. When chasing a hawk they taunt him with all sorts of names. Tame crows talk all the time, and are very amusing. I think I would rather know crow talk than any other bird talk. They are so earnest and look so wise.

The Jenny wren has a great reputation as a scold. And she can scold. I have wanted to be a great many things (for a while), but I never have wanted to be a Mr. Wren. When in a good humor the wren song is particularly sweet, though there is a nervousness about it.

Ducks jabber a lot. One who understands them can tell whether they are waddling in procession, or bobbing their heads in family council, or scattering their heads in family council, or scattering their heads in family council, or waiting to be fed.

Your favorite horse tells you how glad he is to see you, or whether he wants a drink, or that it is feed time, or that a crony of his is in sight.

The mother cow talks to her calf most lovingly. If it is taken from her, her words of mourning are plain, her calls are painful. If she is off in the pasture, and her little one in the stable, does she not tell you plainly, and to be heard for miles, that she wants it to come to her, or to get home to it?

Have you ever heard a pair of whip-poorwills, sitting side by side, seeming to have no legs, talking low and lowly to each other; or the Bob Whites chattering to their pretty flock as they dart out of your way amid the roadside bushes?

The dots and dashes, stops and intervals, of the Katydid and cricket may be as many signals as sound the words of a telegraph instrument. The buzz of a fly on a window pane tells you it is a prisoner; the buzz of a mud-wasp tells you that it is busy at its mansion; even the coming cry of the mosquito moves your hand for a whack at it.

Watch, listen, study, put this and that together. You will soon learn to know what the birds and animals say; you can even learn to talk back. The study is pleasant, the companionship is improving, you need never be one bit lonely, and these friends whom you learn to talk with will never say, "Oh, do be quiet!"



## THE TYPICAL MISSIONARY.

REV. ARTHUR J. BROWN.

Nathan Brown voiced the thought of the typical missionary when he wrote :  
 ". . . never was it His design  
 Who placed me here, that I should live  
 in ease  
 Or drink at pleasure's fountain.

Henceforth then  
 It matters not if storm or sunshine be  
 My earthly lot, bitter or sweet my cup;  
 I only pray, 'God fit me for the work;  
 God make me holy, and my spirit nerve  
 For the stern hour of strife.'

And when I come to stretch me for the  
 last,  
 In unattended agony, beneath  
 The cocoa's shade, or lift my dying eyes  
 From Africa's burning sand, it will be  
 sweet

That I have toiled for other worlds than  
 this,  
 I know I shall feel happier than to die  
 On softer bed."

Much of the missionary's work, too, is done under the disadvantage of pioneer conditions and inadequate equipment. We may say of him as Carlyle did of Burns: "Let it not be objected that he did little. He did much, if we consider where and how. If the work performed was small, we must remember that he had his very materials to discover; for the metal he worked in lay hid under the desert moor where no eye but his had guessed its existence; and we may almost say that with his own hand he had to construct the tools for fashioning it. For he found himself in deepest obscurity, without help, without instruction, without model."

Many a missionary is a hero though he knows it not. Abroad, as well as at home, practical, hard-working men and women are sometimes brought face to face with emergencies which demand the highest qualities of wisdom, decision and leadership.

Hundreds of missionaries have faced hatred and persecution on the foreign field with like indomitable courage. When Judson was lying in a foul prison in Burmah, with thirty-two pounds of chains on his ankles and his feet bound to a bamboo pole, a fellow prisoner sneeringly asked:

"Dr. Judson, what about the prospect of the conversion of the heathen."

"The prospects are just as bright as the promises of God."

Not infrequently, there is an element of personal risk in the missionary career. But it is resolutely faced. At a missionary meeting in England in 1896, Canon Taylor Smith, of Sierra Leone, warned of the risk which he ran in going back to his field, declared: "If I had ten lives I would gladly lay them down for Christ in Sierra Leone, the white man's grave, but by the grace of God, the black man's resurrection."

The critic impatiently asks: "Why do missionaries persist in remaining at their posts when they know that they are jeopardizing their own lives, bringing anxiety to their relatives and embarrassment to their government? Why do they not fly to the safer ports, as the British and American Consuls often advise them to do?"

Well, in such circumstances the boards give them entire freedom of action, including authority to abandon their stations, if they deem it their duty to do so. But they seldom go. Why? Partly for the same reason that the Spartans did not retreat at Thermopylae, that our Revolutionary sires did not run away at Lexington and Bunker Hill, that the engineer does not jump when he sees that death is ahead, that the mother does not think of herself when her boy is stricken with diphtheria. Shall the missionaries leave the native Christians to be scattered, the mission buildings to be

destroyed, the labor of years to be undone, the Christian name to be disgraced? The missionary is a soldier; his station is the post of duty.

James Chalmers, of New Guinea, of whom Robert Louis Stevenson said: "He's as big as a church," and who was finally clubbed to death and eaten by cannibals, declared that "the word 'sacrifice' ought never to be used in Christ's rifle," and in a speech in Exeter Hall fifteen years before his death, he exclaimed: "Recall the twenty-one years, give me back all its experiences, give me its shipwrecks, give me its standings in the face of death, give it me surrounded with savages with spears and clubs, give it me back with the spears flying about me, with the club knocking me to the ground—give it me back, and I will still be your missionary."

Such missionaries form the "far-flung battle line" of the Church of God. But so thin is it that military men would call it a picket-line with dangerously long gaps. From Europe it crosses the mountains of Asia Minor, threads the valleys of Syria and Palestine, traverses the uplands of Arabia and Persia, descends the entire length of China, encircles Korea and Japan, and bends around Hainan and the Philippines. It follows the Menam from Laos to the Gulf of Siam; pierces the plains of India and enters deeply the jungles of Africa; while in the western hemisphere it parallels the Chilean Andes and the Brazilian Cordilleras runs into Cosombia and Venezuela and sweeps through Guatemala and Mexico to California. The patriotism of Briton and American is stirred by the thought that the sun never sets on their dominions. But a holier inspiration should thrill them as they realize that the sun never sets on their missionaries, who, in many different lands, and in heat and cold, and storm and sunshine, are preaching the glad tidings of the Kingdom of God. Of them it can be truly said:

"There is no place they have not been,  
 The men of deeds and destiny;  
 No spot so wild they have not seen,  
 And measured it with dauntless eye.  
 They in a common danger shared,  
 Nor shrunk from toil, nor want, nor pain."

## INWARD PEACE.

"Peace I leave with you, My peace I give unto you; not as the world giveth give I unto you," John 14:27. All men seek peace, but they seek it where it is not to be found; they seek it in the world, which is ever promising, but can never give us a solid peace; that is the gift of Christ alone, who reconciles man to himself, subdues the passions, sets bounds to the desires, inspires the hopes of eternal bliss, and gives the joy of the Holy Ghost, such a joy as persists in the midst of sufferings, and, flowing from an inexhaustible source, becomes a perpetual spring of delight, which the world cannot interrupt nor diminish.

True peace is not to be found but in the possession of God; and the possession of God cannot be attained but by faith and obedience; remove all forbidden objects, renounce all unlawful desires, cast off all earnest care and anxiety, desire only God, and then you shall have peace, such a peace as the world shall not be able to disturb. For what can trouble you? Is it poverty, disgrace, disappointments, outward or inward crosses? You should see all these in the hand of God, as real favors, which he vouchsafes to give you a share in. Then the world will have a new appearance to you, and your peace will prove inviolable.—Fenelon.

## SPECIAL SEASONS.

By C. H. Wetherbe.

It is frequently said by many Christian people that it is not at all necessary for any Christian church to go along for several years without spiritual harvests. They say that the normal condition of a true church is that of having uninterrupted vigor of life and manifest fruit-bearing. Hence, it is argued, a church must be seriously at fault, in some way and to some extent, if several years elapse without the visitation of divine power and consequent conversions. But there is really no Bible warrant for such an opinion or belief. The Bible shows that there were in olden times special seasons for the greater manifestations of God's gracious and saving power. Then, as now, there were times of seed-owing, and times of harvest. It always was so in the natural world, and it has been equally so in the spiritual realm.

I am reading the biography of Rev. Dr. Elisha Yale, who for forty-eight years was pastor of a Presbyterian church at Kingsboro, N. Y., a few miles from where I was born and raised. He began that pastorate in 1803. From beginning to end he labored with all fidelity to secure the best spiritual results from his preaching and general pastoral work. No minister could have been more faithful to his hearers and others than he was. Day and night he was often burdened in heart for the highest welfare of all around him. But there were periods of several years—sometimes ten years—when there was no special work of grace, no divine refreshing. This was a cause for very deep regret on Dr. Yale's part. But the reason for the state of things was not in him, nor in the church. The fact is, God is sovereign in respect to times of special power.

## "INTERCHANGE OF PASTORATE."

The Quarterly Register for August, edited by the Rev. Dr. G. D. Mathews, has some interesting notes on the meetings of the recent Supreme Courts of the British Presbyterian Churches. Clearly, Dr. Mathews has very little sympathy with the proposals which are being made for an "Interchange of Pastorate." Having pointed out that the temporary ministry of three years in the Methodist Church was adopted by John Wesley, "for the relief of his preachers, many of whom were utterly incompetent to continue in the pastorate of a congregation for more than twelve months," he goes on to remark: "The seeming advantages of this system of change have attracted some ministers in the Presbyterian Church who desire a new field, but are unable by personal effort to acquire one; and hence in more than one British Church, the proposal for an 'Interchange of Pastorate.' The proposal is plainly a great departure from the universal custom of Presbyterian Churches; and the Committee in charge of the business, year after year, have as yet been unable to devise any method by which this innovation can be effected. A somewhat undesirable situation might be produced, if congregations, while approving of this proposal should say,—Now, if ministers after a seven years' pastorate are to be gratified with facilities for a change, just grant us similar facilities for a change, since sometimes we are as much disappointed in our ministers as they may be with us. It may be well, therefore, to bear this possibility in mind, by those interesting themselves in this system of so-called exchange, which after all is not an interchange, but simply the providing of facilities for assisting ministers who do not easily obtain a call to another charge, to do so." Evidently Dr. Mathews forgets, says the British Weekly, that the proposal is made in the interests of congregations as much as in the interests of ministers, and that relief for one means of necessity relief for the other.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## SAUL TRIES TO KILL DAVID.\*

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

The women came out, v. 6. Some superficial observers think that women have little influence upon the course of events. On the contrary, even in Turkey or Persia, where they are kept secluded in harems and never allowed to speak to any man not of their own family, their influence in both social and political affairs is enormous. Queen Elizabeth was unable to go on voyages of discovery or battle, yet her influence upon the adventurers and sea-fighters of her kingdom was incalculable. Queen Victoria was another who made an abiding impression upon her age. The real ruler of China has been for long the Dowager Empress. Ruskin once wrote: "There is not a war in the world, no, nor an injustice, but you women are answerable for it; not in that you have provoked, but in that you have not hindered." Every young woman should look the fact of her influence in the face, and seek to use it for the best and highest things in life.

Saul eyed David, v. 9. The glance of jealousy strikes back more fiercely than forward. It is like a gun which kicks harder than it shoots. The fires of jealousy, which are kindled to scorch and blast the one we dislike, require to be fed with our own souls. So we torture ourselves ten-fold on the chance of hurting our enemy. Is not this most foolish? Why should we destroy our peace of mind and maim our best powers, because somebody else is cleverer, handsomer, or more successful than we?

"But through the heart  
Should jealousy its venom once diffuse,  
'Tis then delightful misery no more,  
But agony unmixed, incessant gall,  
Corroding every thought, and blasting  
all Love's Paradise."

Saul had his spear in his hand (Rev. Ver.), v. 10. The possession of a weapon is a temptation to use it. Hence there is a law against carrying weapons. The Sicilian immigrants often fatally wound each other in their quarrels, because each of them carries a stiletto or a revolver. There is a movement of education going forward amongst these people now in Canada to lead them to throw away their weapons of offence. Both themselves and others are safer without them. Let us throw away bad language, hot tempers, habits of envy and detraction, and all other instruments by which we are tempted to hurt other people.

Saul was afraid of David, v. 12. It was to be expected that Saul's hatred would make him cowardly. Every guilty passion is irrational as well as immoral, and so tends to dislocate the very machinery of manliness. It is like a fire in a house, which rushes up the stairs and through the doors, into all the rooms, scorching and blackening everything it touches. There is nothing in any of us which is safe from any sin. Not only is a sin a breach of the whole law, as James says (ch. 2: 10), but it is a disturbance of our entire nature.

David behaved himself wisely, v. 14. An English Bishop, preaching to the boys at Eton School on the text, "Walk circumspectly," began thus: "You may have seen a cat walking on the top of a wall which has been strewn with broken glass. That cat walks circumspectly." David's situation was not un-

like the cat's. And we will find our selves, sometimes, in the presence of opportunities and dangers which will demand the greatest caution and courage. In these days of peril, temptation and great chances, let us not forget to pray God for wisdom.

All Israel and Judah loved David, v. 16. Nothing wins love like suffering, undeserved and valiantly borne. Once when Disraeli and his wife had driven together to the House of Commons, Mrs. Disraeli's finger was caught in the door, as they dismounted, and pinched most painfully. Knowing that her husband had a great speech to make, she forbore to scream, or even to ask that it be released; but smilingly, in spite of the torment, wished him success. When he found out that she had heroically endured the pain for his sake, could he help loving her the more dearly? And when Jesus was preached by His disciples, was it not their memory of His sufferings, borne for them, which roused their love to its highest? No king, or warrior, or prophet, or idol has ever been adored as has the Sufferer, Jesus Christ. His foes dragged Him to the cross, with all its cruel shame and agony; but out of that cross He has made for Himself a throne in the hearts of men, that will endure when earthly thrones won and held by force shall have perished and been forgotten.

## LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Javelin—Was a short, heavy spear used by light troops for throwing at the enemy when charging them. Saul's threatening his life with a spear absolved David from his allegiance to the king of Israel, for by the custom of ancient Asia, which was long preserved among Teutonic nations, to throw a dart at a serf, who escaped from it by flight, was the demonstrative token of full and final liberty. He was henceforth freed from all obligation to service of any kind, and from all vows of allegiance which he might have taken. Otherwise David, owing to his subsequent conduct, might have been considered a rebel.

Tabret—The modern tambourine, a musical instrument of the drum species, consisting of a piece of parchment stretched over the top of a broad hoop, to which are attached little bells. It is sounded by sliding the fingers along the parchment, or by striking it with the back of the hand, or with the fist or elbow. Not only the circular form was used, but also a square or oblong one, and one composed of two squares connected by a bar. The instrument was used principally on joyous, festive occasions; but amongst the Egyptians its slow, monotonous rhythm accompanied the mournful song of lamentation for the dead.

## PRAYER.

O Lord, we thank Thee for Thine house; make it large as the earth, and bright as Heaven. Extend the walls until they enclose every broken heart, all wandering men, yea, all rebels. Give Thy Church such power in uttering Thine invitations that the most reluctant shall listen and gratefully obey. Take out of our tone all harshness, all argument that is of the nature of irritating controversy, and may our voice be like Thine own, full of sweetness, tenderness and benevolence. Amen.

There are spots on the sun, and yet some of us expect a nine-year-old boy to be perfect.

## CONCERNING WORK.

The sincerity and reality of prayer will be tested by work. It is not enough for the Church to be clean and free from evil of every kind, its members must go about doing good in the community. Many unbelievers criticize the Church unmercifully and say all manner of evil against it falsely. How shall we put to silence these accusers of the brethren? We may use strong arguments, and preach convincing sermons, and write good books in defense of the kingdom, and all these will do good. But there is a better way. The apostle says, "That by well-doing ye may put to silence the ignorance of foolish men." This is the strongest argument. Nothing will put to silence those who falsely accuse the Church so effectually as constant well-doing on the part of those who profess to be the followers of the Lord Jesus Christ.

The work to be done is abundant. The call is loud and strong for laborers. "Go work in my vineyard today" is the call which every Christian may hear if he will listen. The vineyard is large. It includes the home, the Church, the Sunday school, the young people's societies, the missionary societies of the Church, the community, the city, the whole world. "The world is my parish." Wherever there is a vine of grace, water it and help it to grow and prosper. Wherever there is a harvest ready for the garner, thrust in the sickle and reap. Wherever there is a stronghold of evil, lay to a hand and help to pull it down. Wherever there are thorns and briars of error and wickedness, root them up.

That is an old story about Stephen H. Tyng telling an applicant for church membership who did not want to be called on to do anything that he had made a mistake, and should go round the corner and unite with the church of the heavenly rest. Heavenly rest is a sweet name for a church, and an attractive grace, but every Christian must be a diligent laborer in the vineyard of the Lord, and any rest which is not perfectly consistent with strenuous effort is not the rest that Jesus promised to His disciples.

Every Christian should be a worker. The work of the Church is often left to a very few, while the large majority seek to escape the burdens. "All at it and always at it," was one of Mr. Wesley's mottoes. In this way early Methodism made rapid progress. Every Methodist was a worker. The people believed in salvation by faith alone, but they practised a religion which was full of good works. The prosperous church is a working church.

Work while the day grows brighter,  
Work in the morning sun,  
Work, for the night is coming  
When man's work is done.

—N. Y. Christian Advocate.

When you have prayed, look upon yourselves as thereby engaged and encouraged, both to serve God and to trust in Him; that the comfort and benefit of your morning devotions may not be as the morning cloud which passes away, but as the morning light which shines more and more.—Matthew Henry.

He that finds God a sweet enveloping thought to him never counts his company. When I sit in that presence, who shall dare to come in!—Emerson.

\* S. S., August 16, 1908—Commit to memory vs. 14-16. Read 1 Samuel, chs. 18, 19. Text—The Lord God is a sun and shield.—Psalm 84: 11.

## THE WIND ON THE HEATH.

There come to every one who lives long, the apparently bleak stretches of existence which Newman has described for us in the words, "O'er moor and fen." They may even cover the whole of life. More often they are a part of life. But, "There is a wind on the heath, my brother," says George Borrow, and the words have been glad tidings to many a weary heart.

The first thought, the old thought, the thought that can hardly be dislodged, is that the moor and fen mean desolation. Self-crucifixion is not the hardest part of our trial. The more searching test is when we are in the darkness alone. We have done a hard thing in renouncing our sin, and we are not immediately happy. There comes the desert time which has to be gone through, the time of dreary misery, the time which has to be passed before the trial is done, and the true self rises to higher life. A man may control his anger and restrain his temper on provocation, but when people wonder at him; when they say, "I thought he had more strength and pluck;" when they suspect him of cowardice, that is the desert time. A business man in the thick of competition may lay down for himself strict principles and adhere to them at all costs. He may face heavy loss in doing so and bear it. But when his friends say that he is quixotic; that his conscience is too scrupulous, there may come an experience of dark loneliness. Yet those who thus share Christ's crucifixion and his burial shall also be partakers of his resurrection.

Then there is the desolation of imagined uselessness. A young man cheerfully begins his journey with the moor and the fen, hoping to pass on to the crag and torrent. He finds it time that the heath is a cruel task-master. At best it is still and grey; at worst it is the blackest of darkness. There are thousands of men whose hearts are sore because they think that they have never had their turn. They have been left behind in the onward march of the world, and remain stranded and forgotten in the places where they started, while others have passed to rich and fertile and conspicuous lives. They lack stimulating duties. The ways are narrow and slow. To them the moor and fen are neither exhilarating nor soothing. They long for something to break the stagnant monotony of their days, and that something never comes. Or a great bereavement comes, and the soul is put upon a life-and-death battle with vacancy and dreariness. The last echo of joy seems to faint upon the air, the sounds of the world are a harsh intrusion upon desolation. Verily, the moor and fen have come to us; it is the wilderness from which we may never emerge. It is the experience from which many never recover to take true hold of life any more; it is the veritable greyness of the desert that has passed into the soul.

But there are saving and ennobling elements in the desert if we can but capture them. There is a wind on the heath—a wind on the waste of the soul—the presence of the Spirit of God.

Let us look without fear on these wide spaces where we have left behind the stirring life of the world, and see what compensations and refreshments are yet to be found. There is beauty in the earthly desert. It may seem at first to carry nothing but dusty grass and dwarf tamarisk bushes. It may seem empty of all things save darkness and mystery. But look at it and we shall find low scattered tents, far-off columns of smoke, birds passing across the blue and vanishing to the mountains— which things are an allegory. What strange consolations, surprises, thrills of joy

may come to us as we tarry in the deep grave of Christ.

We may learn through the Spirit of God the strength and the usefulness of solitude. In the desert great things are done, for solitude is the mother country of the soul. If God is with us we may be never less alone than when alone. We may be richly visited by great inspirations. If the wind is on the heath we shall discover that the high things, the precious things, are not far away, but near. We shall discover the men, the women, the children whom we may serve and bless. There stand among us many whom we know not, but the Spirit will reveal them.

For the rest, all the issue of our life depends on whether we master our sorrows and take out of the desert period those secrets which it hides. Of such are the overcomers. However deep in the desert we may be, if the Spirit is with us whispering in our ears, laying his unseen hands upon our hearts, making our world intense with prayer as a flame is intense with heat, we shall know the nearness of God to his world, the absolute certainty of a Creator listening to his creatures, watching them, wanting them, meaning them some day to be one with him amid the solemn troops and sweet societies of heaven.—British Weekly.

## SERVING WHILE WAITING.

"I will go and work for my King," I cried,  
 "There are so many ways on every side."  
 But my feet could not reach the open door,  
 And I heard a voice whisper, "Try no more,  
 Rest quietly on this bed of pain,  
 Strength for some other day to gain."  
 And my heart was filled with dark despair,  
 For how could I serve my Master there?  
 While I lay idle day by day  
 Those chances to work would slip away.  
 Then slowly the darkness lifted, and lo!  
 Again came the whisper, soft and low,  
 "When they cease to murmur against  
 their fate,  
 They also serve who only wait."

## CARRYING OUT OUR PLANS.

When the doing of a proper thing has been decided upon, then it ought to be done at any cost save actual wrongdoing. There is nothing that so quickly and surely demoralizes our character and our will-power as failure to carry out our plans. There is nothing that so tones up and builds up character and will-power as the resolute, insistent carrying out of plans at heavy cost to ourselves. If you have made a plan for today's work, let nothing but the hand of God stop it. His hand may show in the arising of unforeseen circumstances that are wholly beyond our control, or in the pointing out of a new duty that would make the carrying out of the other plan clearly wrong. Nothing short of such providential hindrance ought to deter us. Yet most of us are more or less willingly turned aside from our plans for hard work by circumstances that were meant only to test us. Every time this occurs we have weakened our wills and sapped our characters. We say that when we tell a child or an animal to do a thing, we ought, for that one's sake, to insist on its being done. Why should we not be as fair to ourselves as we are to animals and children?—Sunday School Times.

Things which could never have made a man happy develop a power to make him strong. Strength, and not happiness, or rather only that happiness which comes by strength, is the end of human living.—Phillips Brooks.

## VACATION RELIGION.\*

## Some Bible Hints.

It is the part of Christian wisdom to "go apart" occasionally, not only from our usual surroundings and tasks but from our usual thoughts. Such times are not waste time (v. 31).

Our rest should be not only from work but also worry and envy and passion and ambition (v. 31).

We should carry our heart into our vacation (v. 34). A heartless, selfish vacation rests only the body, which least needs rest.

We are to build up others while we build up ourselves; so shall we best build up ourselves (v. 37).

## Suggestive Thoughts.

Some take a vacation from religion, which is the chief element in real recreation, re-creation.

It is supreme ingratitude to use to the full in our vacation God's natural gifts and ignore the Giver.

Vacation visitors, while they get a breath of new life, may bring the new life into the isolated communities where they go.

It is in vacation that we see most of our families and our friends; why not also of our best Friend?

## A Few Illustrations.

A musician must keep up his practice during his vacation. So must a Christian.

When a business man travels it is usually in the interests of his business. Why should we not, when we travel, look after our Father's business?

We eat during vacation; is our Christian work our meat and drink?

Vacation letters are fullest and best. Why not use vacation to read more than ever God's letter to us?

## To Think About.

Do I know how to pray to the glory of God?

Shall I return from my vacation stronger for my Christian work?

Shall I do honor to Christ in the place where I spend my vacation?

## A Cluster of Quotations.

Put this restriction on your pleasures: be cautious that they injure no being which has life.—Zimmerman.

In diving to the bottom of pleasures we bring up more gravel than pearls.—Balzac.

Would you judge of the lawfulness or unlawfulness of pleasures, take this rule: whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself.—Southey.

## DAILY BIBLE READINGS.

- M., Aug. 17—Appreciation and contentment. Ps. 16: 5-9.  
 T., Aug. 18—Eating and drinking. Eccl. 2: 23-25.  
 W., Aug. 19—Light-heartedness. Eccl. 3: 11, 14.  
 T., Aug. 20—Studying nature. Ps. 65: 5-12.  
 F., Aug. 21—Choosing the best. Phil. 4: 8, 9.  
 S., Aug. 22—Summer sojourners. 1 Pet. 2: 9-12.  
 Sun., Aug. 23, Topic—Vacation religion. Mark 6: 30-44.  
 Y.P. Topic, Sunday, Aug. 23—Vacation Religion—Mark 6: 30-44.

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If the sentence of the Christ, "Let him that is without sin cast the first stone," could become practically operative in this world, there would not be a stone moved until eternity dawned.

On Sunday in most of the Presbyterian churches of the city appeals were made for clothing to be sent to the fire sufferers at Fernie, B.C. The clothing will be received at the different churches not later than Wednesday and parceled up and sent away before the end of the week. The clothing will be sent to Rev. H. R. Grant, our minister at Fernie. The Dominion Express Company has generously agreed to transport free all such articles sent to the fire sufferers.

Anything that pertains to the forests of this country is of great interest to every Canadian, and we need offer no apology for editorially drawing attention to a pamphlet issued by the Canadian Forestry Association, entitled "The Forests and the People." A great amount of useful information regarding the forests of our vast Dominion is given in a very concise form. The Canadian Forestry Association is to be highly commended on publishing such an excellent pamphlet setting forth its aims and objects.

Mr. Charles M. Alexander, who was associated with Dr. Torrey in a recent evangelistic tour throughout Canada and the United States, has asked a correspondent in England to contradict the report now abroad among the churches there that he and Dr. Wilbur Chapman propose holding great missions in London. They do not propose holding such services at all. They may pass through London, and, in that case, possibly hold a Conference, but nothing more is contemplated. Mr. Alexander has now associated himself with Dr. Wilbur Chapman, who has conducted successful missions of a unique kind in Canada and the United States.

**A PLACE FOR THE LAYMAN.**

A man who is closely and intelligently interested in the work of the Church and the great cause for which it stands recently made the complaint that there was not large enough a place given to the laymen in the councils of the Church. nor consideration enough to their views and feelings. Laymen, he said, frequently held well-defined opinions on questions under discussion or on matters engaging general attention, but only those of exceptional qualities would venture to express them in a public gathering where the weight of influence was clerical. Instances could be given where a layman who had made bold to say what he thought had been at once "sat upon by some wordy minister," with the result that thereafter the layman stayed away from the Church councils.

The complaint is a serious one, says The Wes. Lend. If it were true in general as in the specific cases referred to it would be a very real misfortune, and very stupid. There is little doubt that some reason for such complaint has now and then existed, and the most loyal defender of the ministry can hardly deny that some of its members have on occasion been intolerant of the non-ecclesiastical point of view. Such intolerance may be professional, but it is neither prudent nor kind, and it never pays. The lay mind is worth knowing.

But it happily is not a charge that applies in general. The cases that may be named are exceptional rather than the rule, and they are much less frequent than they used to be. Church leaders nowadays want to know the laymen and what they are thinking; they invite their interest and co-operation; and they do not—more often than there is need of it—"sit upon" them.

At the last General Assembly, for instance, the laymen's part in the work done and planned for was very considerable; it was, indeed, noticeably large, and the gathering might in some respects have been called a laymen's Assembly. There ran through all the deliberations not only a desire to consult the laymen, but a certain deference to their views and a very evident willingness to give them larger place in the Church's work: all of which is but reasonable and logical.

If the laymen do not figure so largely as they might in our Church councils it is very much the laymen's fault. Many a Presbytery meeting is held without an elder's presence, and at even the synod the proportion of lay members is far too small. For this the blame must rest with themselves. From every point of view it is greatly to be desired that the laymen of the Church take a livelier interest in its work and show it by their active participation. Never a fear but their interest will be welcomed and appreciated and kindly responded to.

The greatest thing a human soul ever does in this world is to see something and tell what it saw in a plain way. Hundreds of people can talk for one who can think; but thousands can think for one who can see. To see clearly is poetry, prophecy and religion, all in one.—Ruskin.

Men would talk less of the hindrance of the body if the body were regarded more as an instrument for the doing of God's will.

**CONCERNING "MODERNISM."**

The Belfast Witness of a recent date contains this interesting article on this subject from which we shall make a few extracts for our readers. Our contemporary says:

Since we last referred to the subject there have been public pronouncements of various Reformed churches. The Church of Scotland Assembly, the Pan-Anglican Wesley, the Congregationalist Council, the Wesleyan Conference, and one or two smaller gatherings. In these there was manifested what may be called a modified Modernism, a cautious, yet manifest change of mental attitude, a desire for a re-statement of religious beliefs, so as to express more accurately the Christian consciousness of the present day. The General Assembly of the Church of Scotland considered their formula of subscription to the Confession of Faith. In three hundred years, with all that science and scholarship have achieved, they feel that their present views are not accurately set forth in the Confession as they could wish. They are not prepared for a revision of that venerable document, but they are allowed by the State to alter the terms according to which they subscribe to it. In the Scottish Assembly various forms were submitted, and one was adopted and sent down to Presbyteries, that the whole Church may well consider it. There is nothing very startling in this. The old Free Church also felt constrained to pass a Declaratory Act, in which that Church expressed the sense in which it accepted and understood the Confession of Faith. All the same, it is in both cases a result of the modern spirit, a resultant of the forces of science and criticism, which, during the last fifty years, have been acting on all religious thinkers.

At the Pan-Anglican Congress the papers read covered a wide area, and were marked by considerable ability. As in the Presbyterian Assembly, there was no decided moving away from the essentials of Christianity. On the contrary, in both churches those essentials were re-affirmed. Nevertheless, the Anglicans showed a modifying influence of Modernism in a good sense, a recognition of the growth and expansion of the human mind, a richer and fuller spiritual consciousness, a larger attention to social problems, a more practical sense of the world's moral needs.

Next to the Roman Catholic Church, the Congregationalists are most deeply affected by an extreme form of Modernism. At the Council in Edinburgh the true Evangelical note was sounded by Dr. Forsyth and others. But it is generally understood that Mr. Campbell and his school of new Theologians were excluded from the programme. Be that as it may, it is well known that some Congregationalists have not only yielded to science and criticism what is just and necessary, but have gone far towards what cannot be distinguished from Pantheism and Unitarianism. This is the more to be regretted as it compromises a great and influential Body. Also, it encourages ignorance and obscurantism in the opposing direction.

Strange to say, even the Wesleyan Conference recently met at York revealed the influence of Modernism, but



in a wise and conservative way. A religious weekly, in a leading article, remarks—"In some respects there are signs that Wesleyanism is being touched by the time-spirit, and that a critical period of transition is in sight. Dr. Davison, for example, told the Conference that they had arrived at an "important crisis" in the history of their Sunday-schools; and that there was "a kind of Bible instruction that must be done in the future that was not being done now."

This opens up a far more difficult problem than the Scottish Church Formula of Subscription. Sunday-schools are destined to be of more importance to the Church and to Religion than ever before. In what way the young people are to be taught in future is a question of the deepest moment. It is clear (to us at least) that neither science nor criticism should be brought into the school. The young people could not understand such matters, and there are other reasons we need not stay to consider. But, also, it is clear that nothing should be taught to children which they must afterwards abandon as untenable. That spells disaster. It must be disastrous to the spiritual life of our sons and daughters if notions and beliefs are instilled into their minds now which, when they grow up, they must abandon. The same principle applies to the teaching of the pulpit. Nobody wishes to hear technical criticism in a sermon, nor ante-criticism. But nothing should be said in a sermon which is contradicted by sound scholarship, or is in collision with true science. A preacher need not show his scholarship, but it is worse and more damaging when he displays his want of it.

Here, then, we have seen the presence of Modernism in all the Churches, some of it salutary because required by advancing knowledge and the growth of the human mind; some of it, on the other hand, neither justified nor salutary. What, then, is necessary to the Christian in the circumstances? Plainly, as an Epistle says, to have the spiritual senses exercised to discern between good and evil. He must read the Bible by all the added light of modern knowledge. He must read his own heart in the light of religious experience. He must carry into all his study the spirit of prayer and devotion. He must neither be given to change, nor prejudiced against all change as necessarily evil. He is to prove all things, and hold fast that which is good. He must not expect finality, nor think the wisdom of the past is the only perfect wisdom. Progress must be recognized in Religion as in other things, till we all attain unto a full-grown manhood unto the measure of the stature of the fulness of Christ.

#### NEW ENGLAND AND THE SEA.

This is the captain of a folder issued by the Grand Trunk Railway System and sent free on application to any agent of the company. It is descriptive of the beauties and attractions of the mountain districts of the New England States and the Atlantic Sea Coast. The sea coast resorts are among the finest on the American Atlantic and those who have never enjoyed a few days by the sea have yet an experience worth having to look forward to. The Grand Trunk Railway system runs through Pullman Sleeping Cars from Chicago, Toronto, etc., and solid trains with Parlor-Cafe-Library Cars on day trains and Pullman Sleeping Cars on night trains between Montreal, Portland and Orchard and Kennebunkport.

#### AUSTRALIAN CHURCH UNION.

While the church union movement progresses in Canada it also makes headway in Australia. It began three years ago, when the Presbyterians, the Congregationalists, the Methodists and the Baptists appointed committee in each state to work for a fusion of forces. In New South Wales the Methodists and Presbyterians are about to agree. In Victoria the Episcopalians and the Presbyterians draw together. In the latter instance the basis of agreement "consents to the historic Episcopate, recognizes the validity of Presbyterian orders, adopts the Nicene Creed for the united church, allows the use of limited free prayer, and provides for a modified Presbyterian form of Church government."

In the opinion of the News, union seems bound to come in Australia. The question is, Will it include the Anglicans? The Presbyterians admit the validity of Anglican orders, and the doubt is as to whether the Anglicans will admit the validity of Presbyterian orders. The Presbyterians insist on a clear recognition of the "legitimateness of their claim to churchmanship." The recognition of Presbyterian orders involves a surrender of those features of the historic Episcopate which render it objectionable to Presbyterians.

An Australian writer, evidently a Presbyterian, says: "Every Church has its leading men. To give some of these leaders the title of bishops and invest them with the power of superintendence would not be a subversion of Presbyterian principles. But if by the historic Episcopate is understood some mysterious supernatural power with which the bishop is invested—we, Presbyterians can not away with it. But this conception of the bishop must surely be abandoned if the validity of Presbyterian orders is recognized."

#### OBITUARY.

The death is announced at the advanced age of 75 years of Rev. Robert Hume, M.A. He was a native of Halton County, having been born near Milton. He graduated from Knox College and Toronto University, and for 24 years was pastor at St. George; then for seven years at Arkona. Since the termination of his ministry there he has been living retired in Toronto, where live the widow and only son, Mr. Robert D. Hume.

The death occurred at his residence, 336 McLeod St., Ottawa, on Saturday last of John Shearer, aged 74 years. Mr. Shearer was born in the parish of Dunnet, Caithness-shire, Scotland. In 1856 he married Miss Helen Rankin, of Hamilton, Scotland, and immediately afterwards came to this country, making his first home in Kingston. Three years after he removed to Ottawa with his family. Mr. Shearer was a building contractor, and for several years carried on a successful business with the late Donald Maeson, of this city. At the end of that period his health began to fail, and he took a position on the staff of the chief architect of the Public Works department, which he held until a few years ago. He was pre-deceased by his wife six years, and had nine children, three of whom are living. They are: Rev. William Shearer, of Picton, Ont.; Rev. T. R. Shearer, of Melbourne, Ont.; and Mr. John Shearer, superintendent of Dominion buildings, while 21 grand children and great grand children also survive. Mr. Shearer was an elder in Knox Church and had served at different times on the board of management. He was one of Ottawa's best known and most highly respected citizens, and his death is deeply regretted by a wide circle of friends.

#### SALE OF LIQUOR DIMINISHING.

Internal revenue figures, says the Canadian Journal of Medicine and Surgery, show a large decrease in the consumption of liquor in Canada. For the months of November, 1907, till April, 1908, inclusive, the aggregate internal revenue receipts from the liquor traffic show a decrease of nearly \$450,000 or over 10 per cent. The decrease in the receipts for April, 1908, as compared with April, 1907, was 20 per cent. A shrinkage in the quantity of liquor manufactured in the United States, amounted in the first 96 days of 1908 to 25,000,000 gallons, 60 per cent. of which was for whisky production and 40 per cent. for beer. The decline in the liquor and beer production of the United States is unprecedented. The present financial stringency may account in part at least, for the lessened consumption of alcohol in both countries; but the swelling of the prohibition wave seems to be a more potent factor.

In the Southern States, it is a question of keeping liquor from the negroes, just as in Canada it has been necessary to make it unlawful to sell liquor to Indians. In the Western States and provinces, prohibition is often an economical necessity, in order to prevent farm hands from obtaining liquor and getting drunk, at times when the crops have to be saved. An American railway company has adopted a policy in promotions, or in weeding out, where reductions on the force are made, of giving preference to total abstainers. Another railway has gone still further and will employ abstainers only, in certain classes. Employers are signing the temperance pledge, chiefly as a means of retaining their places. Employers of labor in warehouses, manufacturing and trade establishments ask for clerks, who are abstainers. The age is a strenuous one, and the doctrine of the survival of the fittest is in the air. Employers will pay well for the best skill or talent; but not if it is weighed down with intemperance. Hence, it is unlikely that a return of good times would increase the sale of alcohol in America and Canada. From the standpoint of reason it is preferable to see total abstinence inculcated through economic necessities, than through appeals to the emotions.

A press despatch from Halifax, under date August 7, announces that Prof. Walter C. Murray, of Dalhousie University, has agreed to become president of the university of Saskatchewan. Some days ago Professor Murray met a committee of the governors of the new University in Montreal and discussed the whole question with them, and a contract was practically signed, under which he accepts the presidency. Professor Murray will remain in Halifax until the beginning of the year. He is a native of New Brunswick and occupies the chair of Philosophy at Dalhousie, having been connected with this university for about fifteen years. He is a student of sociological questions, has written a treatise on the training of children, and has always been popular in and out of the college.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## IN THE DARK.

By Charles McIlvaine.

If you will go into a room in the day time, close the shutters, pull the curtains down, stuff something in any crack there may be, the room will be dark. You will notice that you have not shut the dark in, but that you have shut the light out. You will notice, too, that you do not feel one bit afraid. Maybe if you had to go into that same room in the night-time you would be a little bit scared, especially if you had to go upstairs to get into it, the wind slammed the door shut, and you were left alone in the dark.

Did you ever sit down in the day-time and calmly think why? It is a good plan.

Perhaps I can tell you. If I can, I am sure you will feel much more comfortable about going into the dark for the rest of your lives.

As you shut the light out of the room when you made it dark, and did not shut dark in, it is plain as the noses on your faces, that darkness is the absence of light, and that there is no such real thing as darkness. There is such a thing as light. We see it come from the sun, the fire, the lamp. No one ever saw darkness come from anything. If you will look through a hole into a dark room you will see that it is dark. Not a bit of the darkness will come out of the hole when you take your eye away. If you will then darken the room in which you are standing, and have someone put a lamp in the dark room into which you have been looking, the light will come out of the room through the hole and make a spot of light on the wall somewhere about you. By these two trials you learn that dark does not travel and that light does.

You will very naturally ask: How does light travel? How does the light from a lamp or a window many miles away, travel to your eyes on the darkest night? How does the light of a flash of lightning or the fire from a gun get to our eyes long before the sound of the thunder or the crack of the shot?

Here is the explanation: If you throw a pebble into a still pond of water, little waves start from where the pebble strikes, and in a ring move in all directions. The force of the pebble striking the water makes the waves. Place a basin of water before you, drop something upon the centre of it. The waves thus made will reach all sides of the basin. The waves coming towards where you are sitting, come in a straight line. If you strike a match, or light a lamp, or set fire to the gas, the force of the burning starts waves of light, which, like those in water, move in all directions until they strike against something. When these waves strike your eyes they make you see what is called light, no matter whether the waves come from a candle or come from the sun. Waves of light travel at the rate of one hundred and eighty-six thousand miles in a second. If an express train going at sixty miles an hour started to run around the world with a wave of light, the wave would go around the world over one million and a half times while the train was going once. Sound is made by stirring the air on the particles of some body violently. If air is stirred by the force of some explosion from a gun, or by a streak of hot lightning passing through it, we hear the crack of the gun or the crash of the thunder. Sound, like light, travels in waves. It travels about one thousand feet in a second. As light travels nearly ten million times faster than sound, it is easy to understand why we see

the flash of a gun or a flash of lightning before we hear the gun go off or the noise the lightning makes, which is thunder. Thunder never hurt anybody. If we see the flash of lightning, the danger is over from that flash.

Take a ball of any kind out into the sunlight. You will see that the side of the ball next to the sun is bright, while the side away from the sun is much darker. Turn the ball around as often as you please, the side toward the sun will always be lightest. Hold a sheet of light paper so that it is between the paper and the sun, and you will see the shadow of the ball on the paper. The reason is that the rays or waves of light for the sun cannot get through the ball—are stopped by it. Stopping the light makes a shadow. The same thing happens if you hold the ball near a lighted lamp. The reason the ball is not entirely black on the side from the sun or lamp is because the waves of light that pass the ball strike against something else and are reflected or bounced back, and in this way get behind the ball.

You all know that the earth is a very big ball—eight thousand miles through. It turns around once in twenty-four hours. Just like the ball you have held to the sun or to a lamp, the side of the earth which is turned toward the sun is always in the sunlight. The earth is so big and thick that the waves of light from the sun cannot get through it, and there is very little about the earth to bounce back the waves of light which do not strike it. Therefore, the side away from the sunlight is in the shadow the earth itself makes, and this shadow is very dark. We call it night.

If you stick a pin in your ball and imagine that you are that pin (a sharp, bright pin, of course), and turn the ball around away from the light, you will notice that you (the pin) are in the shadow of the ball.

Each reader of The Sunday School Times is stuck on the earth somewhere. As the sun turns around he or she turns with it, like the pin in the ball. The earth turns from west to east. When it turns us to where the waves of light from the sun begin to be stopped by the earth, we begin to get into the earth's shadow. This we call evening—the evening of light, twilight or half light, or the more beautiful word, gloaming, which means glooming. As we are turned farther into the shadow, the shadow becomes darker. This darker shadow is all that dark is. What is there in it to be afraid of? Why be afraid of it more than any other shadow even the shadow of a tree or a house, or the one we ourselves make?

If one of our feet or arms is caught in something and held fast, we feel helpless, we get scared and "holler" for help. In the dark our eyesight is held fast; we cannot use it to see about us; we have a helpless feeling. We perhaps feel scared. There are no such things as ghosts, spooks, goblins, bogies. The stories told you of them are made up. You are as safe in the dark or shadow as you are in the light. I love to walk in the woods in the night-time and to listen to the night birds, the calls of insects, the rustle of night-rambling animals, the distant barking of dogs, the low of cattle; these are the voices of the night.

There is a good deal in habit. Feeling afraid of the dark is a bad habit. Think about it, and break up the habit, if you have it.

## BETWEEN SUPPER AND BREAKFAST.

Many persons, says a well-known doctor, though not actually sick, keep below par in strength and general tone, and he is of the opinion that fasting during the long interval between supper and breakfast, and especially the complete emptiness of the stomach during sleep, adds greatly to the amount of emaciation, sleeplessness and general weakness we so often meet.

It is logical to believe that the supply of nourishment should be somewhat continuous, especially in those who are below par, if we would counteract their emaciation and lower degree of vitality; and as bodily exercise is suspended during sleep, with wear and tear correspondingly diminished, while digestion, assimilation and nutritive activity continue as usual, the food furnished during this period adds more than is destroyed and increased weight and improved general vigor are the results. — London 'Globe.'

## ELEPHANTS AND THEIR CEMETERIES.

A popular theory is now exploded. "Wherever you find salt or sulphur springs," says a gentleman connected with a Geological Survey, who has just returned from an expedition in Chili, "you may expect to find the bones of mastodons and other huge creatures that have now become extinct. Many persons suppose that the presence of these bones in great numbers indicates that the animals had a sort of common cemetery, and, when they felt death coming on, always made for the nearest stream or pond, and if they could get there, died in the water. That, however, is only a superstition. The mastodon bones in a salt or sulphur marsh indicates that the animals went there to drink the water, and occasionally one got mired and was suffocated. The great numbers of the bones do not prove that a whole herd of mastodons was drowned at once, but that one being mired occasionally would in time cause a great accumulation of bones."

## HOW TO BE DEPENDABLE.

There are some persons who are never prevented from doing what has been entrusted to them to do. There are other persons who are sometimes thus prevented. Why the difference? It is not in the circumstances; it is in the persons. The one who sometimes fails to carry out a commission does so because something else is more important to him than dependableness. The other does not tolerate the idea of failure here, and is ready to make any sacrifice except the sacrifice of trustworthiness. There is always some way to do what ought to be done. When one faces every such obligation in the spirit that says, "I may not be able to do this, but I can at least spend all the strength and life I have in the attempt to do it, and die failing," usually neither death nor failure results; the thing gets done, and the deer lives on to be counted trustworthy beyond his fellows. That very fact that there are times when an obligation opens up ways and means that would never be seen by the person who admits that there are times when an obligation cannot be met.

An eagle that is brought up in a cage never finds out that it has wings.

### THE COMFORTS OF A SNOW HOUSE.

The experience of those who tent in the arctic during the colder winter months is to be summarized about as follows:

When the tent has been pitched the temperature within it is some fifteen or twenty degrees higher than outside, or thirty degrees if it is fifty degrees in the open; one is damp and warm from the strenuous exercise of the day, but soon becomes cold, and shivers; one crawls into his sleeping-bag and makes entries in his diary clumsily with one's mittens on; the heat from one's body forms hear frost on everything in the tent, and congeals in the sleeping-bag, so that it becomes stiff and heavy with ice during the day's travel when it freezes, and soaking wet when one gets into it at night and thaws it out; this in turn wets one's clothing, and the trousers and coat freeze stiff as sole-leather, when one breaks camp in the morning; the twenty-four hours are a round of wretchedness, and the ice-crusted tent and icy sleeping bags become a heavy load for the sled.

When one follows Eskimo methods the conditions are markedly different. On any treeless open (unless it be perhaps during the first month of winter) an area of compactly drifted snow is easily found; the snow-knives (of bone or iron, according to circumstances) are brought out and the surface of the drift is divided into blocks of domino shape, say fourteen by thirty inches and four inches thick; these are then placed on edge and end to end in a circle the size of the desired ground area of the dome-shaped hut; then, on the principles of architecture that apply to domes, whether made of stone or snow, the beehive house is completed. Two men can in an hour build a house large enough for eight to sleep in. When the house is completed a doorway is cut in its side near the ground, skins are spread over the floor, one brushes himself as clear of snow as possible and crawls inside. The oil lamps are then lit, and the house is soon brought to a temperature considerably above the freezing-point; for snow is one of the best known conductors of heat, and the intense cold of the outside penetrates the walls only to a very slight degree. But when the house gets warm the inner side of the snow dome begins to thaw, and the water formed is sucked up into the snow, blotter fashion; when this water penetrates far enough into the snow to meet the cold from the outside it freezes, and your snow house is turned into an ice dome so strong that a polar bear can crawl over it without danger of breaking through.

When once inside the house the Eskimos strip naked to the waist and hang their clothes to dry on pegs in the wall. On some journeys we had sheet-iron stoves (procured from whalers in former years), which we installed in the snow houses, and in which we built roaring fires.

One is well placed to take comfort in the ingenuity of man overcoming a harsh environment when, sitting snug, warm and lightly clad, one listens to an arctic blizzard whining helplessly over the ice vault that two hours before was an oval snow bank. I longed for a dressing gown and slippers, but one cannot burden his sled with such luxuries. There was no cold to make the hands numb in writing the diary, no frost to congeal on the bed-clothing and make them wet, none of the night's discomforts and the morrow's forebodings that have been the stock in trade of the makers of arctic books. And

when we broke camp in the morning we did not burden the sled with an ice-stiffened hundred-pound tent, but stuck in our belt the ten-ounce snow-knife, our potential roof for the coming night.—V. Stefansson, in Harper's Magazine for June.

### THE UPLIFT OF SUNSHINE.

Sunshiny persons and places are a reflection of Heaven. One of the new Canadian provinces goes familiarly by the name of Sunny Alberta. Immigration promoters make use of this cheerful epithet to attract new settlers, and to it they attribute much of their success. Albertans are so won over by the many bright days that, even in their summer snow-storms, they twit one another pleasantly with "Sunny Alberta!" Some soul or other in our circle of contact is always shivering in life's summer snow-storms, though he hide it like a hero; and he needs sunshine to warm him up. Are we giving it to him? What is the personal climate that we radiate? Does he catch any sun and cheer and health from us? Does he think of us at all in his heart's hard weather?

### AT SUNSET.

By Dr. A. S. Isaacs.

The shadows deep-on the distant hill,  
The city's murmurings are faint and still,  
The trees are motionless as pictured dreams

When sunset gleams

Then flash the colors—a swift waving band,  
The tints deft blended by the Master-hand,

While far above each circling cloud  
there glows

The sunset rose

The golden splendor fades away at last,  
The mystic painting of the air is past;

Each day must strike its colors to the night  
At sunset's flight.

How shadows deepen as our day declines,  
When life and death are ranged in hostile lines;

But faith dispels the darkness, and the fear,—  
'Tis sunrise near!

### PARENTS AFRAID OF THEIR CHILDREN.

Home difficulties often spring from parents' fears of their children. Parental cowardice is far more common than is usually acknowledged. Parental and conjugal despotism is known to be common—the infamous despotism of the strong over the weak, of those who have the power of the purse towards those dependent on them. Such despotism is cowardice in its most cruel form. But there is another form of cowardice which often creates serious home difficulties—the cowardice which is afraid to correct children, which passes over continuous moodiness, or freaks of temper, or acts of inconsiderateness, or incivilities to servants, or unrestrained manners, or perpetual loudness, or indulgence in constant boistering and bickering, and whatever spoils the peace or pleasantness of home, without having the courage to put it down. This is a very common kind of parental cowardice. A great writer, long ago, warned his contemporaries against this fear. "Be not afraid of your children," he said.—The Bishop of Carlisle in "The Quiver."

A little lemon juice in water with no sugar is very efficient in quenching thirst.

### DANGEROUS OPIATES.

Most of the liquid medicines advertised to cure stomach and bowel troubles and summer complaints contain opiates and are dangerous. When the mother gives Baby's Own Tablets to her little ones she has the guarantee of a government analyst that this medicine contains no opiate or narcotic. And she has the assurance that no other medicine will so speedily cure stomach and bowel troubles, if they come unexpectedly. Give the well child an occasional dose of these tablets and they will prevent sickness by clearing the stomach and bowels of offending matter. Mrs. Wilbert Bone, Carrville, Ont., says:—"I have used Baby's Own Tablets for stomach and bowel troubles and know of no other medicine so satisfactory." Sold by medicine dealers or by mail at 25c a box from The Dr. Williams' Medicine Co., Brockville, Ont.

### WHAT IS A SMILE?

Why does a dog wag his tail? Of course we all know. But the physical and psychological explanations of a smile require a more elaborate accounting. If you have any doubt about the potency of a smile go and look at the famous picture of the smiling woman known as La Gioconda. Watch the face where the dimples flicker for a few moments, and you will admit that some vague electric connection is still formed, after all these ages, with your own eye and mind, and forces you, be you as solemn as a judge, to smile. Small wonder. Da Vinci spent five long years trying to catch the subtle magic of that never-evanescent smile.

Hamlet tells us, of course, that "one can smile, and smile, and smile, and be a villain," while Hobbes says that self-glory is the root of all laughter. Only a secret and sneaking notion, he says, of our own superiority to something or somebody else could ever betray us to such an expression of emotion.

George Dumas, on the other hand, now comes and tells us that after all, smiling really affords no index of the emotions of a person's soul. People have grown accustomed to express with their faces certain pleasurable sensations which move within them. It is just a kind of polite ceremony some degrees removed from the salaam or the handshake. And in the ultimate analysis it is a kind of self-preservative indication that you wish to be on good terms with your enemy, or your fellow, whichever you will. And so, since men began to use "policy" towards each other and relegate the big stick to their private armouries, men and women have used the smile as a kind of social indication that they are on good terms with the rest of humanity, or, at least that part of it which backs in the given smile.

### EGOTISM OF THE ENGLISH LANGUAGE.

The English language is renowned for many of its curious uses, and not the least among these is the capital "I." A foreign linguist has just drawn attention to the following: If a Frenchman writes with reference to himself he makes je (the French equivalent of "I") with a small "j." So with the German, who may use capitals to begin every noun, but he always uses the small "i" in writing "ich." The Spaniard avoids, so far as possible, the use of the personal pronoun when writing in the first person; but he always writes it "yo," taking pains, however, to begin the Spanish equivalent of our "you" with a capital. In English it is surely big "I" and little "you."

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## MONTREAL NOTES.

Rev. E. W. Florence, of Huntingdon, Que., has tendered his resignation.

Mr. David Morrice and family left on Friday for a few weeks on the Maine Coast.

Rev. Dr. Morrison of Ormstown, is holidaying down the Gulf of St. Lawrence at Gaspe.

In Rockfield (Montreal) Church the preacher last Sunday was Rev. Dr. Mingie, M.A., of Lunenburg, Ont.

The Rev. J. W. Woodside of Vancouver, B.C., is spending his vacation in Montreal as the guest of the Presbyterian College.

The congregation of Beechridge is still vacant and open to suitable candidates. Rev. J. M. Kellock, of Riverfield, is interim moderator.

Rev. G. Colborne Heine, pastor of Chalmers Church, who has been seriously ill, is slowly recovering. A severe attack of pleurisy has been the trouble.

The congregation of Elva, Presbytery of Brandon, has given a unanimous call to Rev. J. M. Kellock, M.A., Riverfield, Quebec, offering him \$1,000 and a manse.

Rev. J. R. MacLeod, of Three Rivers, has been spending a few days in the Royal Victoria Hospital before entering upon his vacation. Mr. MacLeod is only slightly indisposed, and went on to Metis last week for a short rest.

Rev. Dr. R. P. MacKay, of Toronto, who had been the guest of Rev. Dr. Mowatt, of Montreal, preached to a large congregation at Cap a l'Aigle last Sunday week, and on Monday proceeded ed up the Saguenay.

Last Sunday the preacher in St. Paul's was Rev. Angus Graham, of St. John, N.B., and in Crescent Street Church, the pulpit of which is still vacant, Rev. J. Clark, B.A., of Calgary.

In St. Paul's church in a recent sermon Rev. Dr. Barclay made an eloquent plea in behalf of Christianity, in part as follows: "Christianity had no necessity for pretensions or promises; it could rest on its own merits. Did anyone not believe that a man was more developed by becoming a Christian—a real Christian? Did anyone not believe that the world would be benefited beyond all conception if men to-day became Christians? We owed everything to Christians. It, more than aught else, had elevated and refined our citizens. It had not elevated the pride in our hearts, but had taught us to bear sorrow, and it had taught us to forgive. We owed it all that was good in our hearts, most elevating in our literature, most stable in our philosophy, and most beneficial in our society; the church, the school, the asylum, the hospital, and the multiplied institutions and schemes of benevolence; marriage had been sanctified, womanhood had been upraised, and there was pity for prisoners. Never, at any time, had the church been other than a blessing."

Rev. J. H. Turnbull left on Friday for five weeks' holidays. He will spend his holidays up the Gatineau, in Toronto, and in New Ontario. During his absence the pulpit of Bank street Presbyterian church will be occupied by Rev. Mr. Nichol for the first three Sundays and Rev. Dr. Moore and Rev. James Cormack for the succeeding two.

## WINNIPEG AND WEST.

The new church at Invermay, Saskatchewan, was dedicated on the 26th of July. Rev. Neil Morrison was the preacher.

Prior to leaving the city for a month's holiday the Rev. D. and Mrs. MacRae, of St. Paul's church, Victoria, B.C., were presented a handsome purse by the congregation.

Services in Gaelic are somewhat of a treat which Winnipeg Scots have been enjoying at the hands of Mr. MacSween, Gaelic Free Presbyterian missionary. They have been well attended.

There are now thirty-eight students, according to the Westland, attending the Ruthenian training school at Brandon. A few more will probably be admitted. Good work has been done and much interest is being shown.

The corner stone of the new church at Lethbridge was laid on the evening of July 28th, by Mrs. MacKillop, widow of the late Rev. Charles MacKillop, the first minister of Knox church. A large number were present to witness the simple and impressive ceremony. The church is to be a handsome brick structure, costing \$30,000.

Referring to High River Presbytery, a correspondent of the West Land says: Attendance at Presbytery meetings in this foothill province is not without its difficulties. One of our missionaries set out for a Presbytery meeting not long ago but had not gone far before he came to grief, having stuck fast in a slough, consequently he was forced to wade in and literally bespatter his clerical robes in the filthy grime in order to loose his team and let them go. He dried his saturated garments and recovered from the effects of his cold bath by footing it five or six miles back home.

Mrs. Goforth, of Honan, China, accompanied by her children, passed through the city last week on her way to Toronto. Mr. Goforth has been set apart by the Presbytery of Honan for special evangelistic work. He will thus be absent from his home station almost constantly. Already he has been to Manchuria, and he is invited to Shansi and other provinces. Accordingly Mrs. Goforth has brought the children to Canada in order that they may be educated. Some of her friends met the little party at the station and spent the time between trains with them. Rev. William Gauld, of Formosa, was going westward as Mrs. Goforth was going eastward. He sails on the S.S. Empress of Japan for his field, after spending a valuable furlough in Ontario.

"A union of the two churches at Saltsprings, N.S., was recently consummated. On Saturday, July 11th, the Rev. L. H. McLean of Pictou, preached, and after the regular preparatory services he, as the Moderator of the Presbytery of Pictou, and in the name of the Presbytery, spoke the words which officially united the congregations. On Sabbath, July 12th, the united people sat together at the Table of the Lord. Both these churches have had a long and honorable history, and the united congregation should make one of the finest country charges in the Maritime Synod. The people are to be congratulated upon an issue so happy and so harmonious."—In Ontario, if congregations only saw it in the right light, we might be able to report several such unions with equally happy results.

## EASTERN ONTARIO.

Mrs. (Dr.) Abraham, of Whitby, is visiting with her son, Rev. H. E. Abraham, Port Hope.

Rev. Mr. Smith, of Uptergrove, was the preacher in Knox church, Beaverton, last Sunday.

Rev. Geo. Weir, of Glencoe, Ont., formerly of Avonmore, has been re-visiting friends in the neighborhood.

The lawn social under the auspices of the Young People's Society of the Newington congregation was an unqualified success—over \$110 having been realized.

Last Sunday week Rev. Neil Campbell, of Oro, occupied the pulpit of the Woodville church; while Rev. J. S. Mann, of Sturgeon Falls, was the preacher in the same place last Sunday.

Rev. H. D. Leitch, of Sonya, much to the regret of the congregation, has accepted a call to Yorkton, Sask. Rev. T. S. Wesley, of Sunderland, has been appointed interim moderator.

Rev. A. A. and Mrs. Scott, of Carleton Place, will go to Gillan's Spring to spend a fortnight, after which Mr. Scott will make a tour of the mission fields in the northern part of the Lanark and Renfrew Presbytery.

Rev. Alfred Gandier, pastor of St. James' Square church, Toronto, who is spending a short holiday with his parents, Rev. J. and Mrs. Gandier, Newburgh, preached in the Presbyterian church on Sunday evening.

Rev. J. T. Hall, of Toronto, will occupy the pulpit of St. Andrew's church Pictou, during the next two Sundays. Rev. William Shearer, the pastor, ever since leaving home has been in attendance at the bedside of his father, whose death is noted in another column.

Services commemorative of the fiftieth anniversary of Hastings Presbyterian church and the twenty-fifth anniversary of the ordination and induction of the pastor, Rev. D. A. Thomson, were held on Sunday, 2d inst. Rev. J. G. Potter, B.A., of St. Andrew's church, Peterborough, was the preacher, and the services throughout were most impressive, attracting large congregations. A very pleasant affair was the "At Home" on the following Monday evening. The chair was filled by Mr. Wm. Oakman, who, along with Mr. T. R. Learmonth, delivered jubilee addresses; while Rev. D. A. Thomson, the pastor, spoke on the theme "Twenty-five Years a Pastor." Short congratulatory speeches were given by Messrs. Burns and Barret, of Hastings; Reeves, of Campbellford; Potter, of Peterborough; MacLennan, of Norwood, and Macfarland, of Wentworth. The ministers of the church during the fifty years of its existence were Rev. James Bowie, 1855-1866; Rev. W. C. Young, 1867-1873; Rev. T. F. Fotheringham, D.D., 1875-1881; and the present pastor, Rev. D. E. Thomson, 1883. Rev. W. C. Young died in Toronto several years ago; Rev. Dr. Fotheringham has just resigned after a long and happy pastorate in St. John, N.B.; and Mr. Thomson continues the work of the congregation with vigor and success. His efforts are ably seconded by the following members of session: James Stewart, W. R. Butters, Wm. Oakman, Duncan Fife, Peter Gillespie and Duncan Tucker. The managers for 1908 are W. M. Foulds, chairman; J. H. McClelland, treasurer; C. R. Fowlds, R. H. Warner, D. A. Tucker and Wm. Pickens. The congregation is possessed of a fine brick church and a commodious brick manse, both free of debt.



## WESTERN ONTARIO.

Rev. R. Atkinson, of Chelsey, has been preaching at Vankleek Hill.

Rev. Wm. Munroe, B.A., of Montreal, has been preaching in Knox church, Woodstock.

Rev. Mr. Russell of Saskatchewan, is the guest of Rev. Mr. and Mrs. G. A. Woodside, of Owen Sound.

Rev. Thomas Nixon, of Hyde Park, after a brief holiday season in Muskoka resumed pulpit work last Sunday.

During the absence of Rev. Mr. Barber, of Embro, Rev. B. B. Williams, of Guelph, will occupy his pulpit for three Sundays.

A supper and garden party at Hoath Head last week was a most gratifying success, the receipts amounting to between \$300 and \$400.

Rev. R. G. McKay, of Cromarty, Ont., took the C. P. R. at Thamesford en route for Scotland, where he will visit his uncle, Rev. A. McKay, at Kingussie, and the scenes of his grandfather's boyhood.

Rev. W. M. Morris, of Bond Head, accepts the call to Orangeville, and his induction there will take place on the 26th inst. The pulpit at Bond Head will be declared vacant on the 23rd inst. by Rev. C. A. Cooke, of Bradford.

Rev. J. M. Cameron, of Hamilton, will occupy the pulpit of Knox church, Ayr, during Rev. Mr. Thomson's absence on his holidays. Mr. Cameron was for many years minister of East Presbyterian Church (now St. Giles), Toronto.

Mr. George Leslie Mackay of Knox College, Toronto, son of the distinguished missionary to Formosa, gave an address on his experiences of mission work in the Last Mountain Valley, Saskatchewan, in Chalmers' church, Woodstock, last Sunday evening.

The induction of Rev. George Gilmour into the pastoral charge of Fingal took place on the 6th inst. Rev. Mr. Scott, of Port Stanley preached; Rev. E. L. Pidgeon, of St. Thomas, addressed the minister; and Rev. D. Kelso, of Wallace town, the people.

MacNab street church, Hamilton, is being thoroughly renovated and re-carpeted. New hardwood seats are being put in the pews and the cushions dispensed with. When these improvements are completed the interior will compare favorably with that of any other church in the city.

On the 6th instant the induction of Rev. Crawford Tate, late of Delhi, as pastor of Haynes Avenue Church, St. Catharines, took place in the presence of a full congregation. Rev. Dr. Smith presided, Rev. Jas. McKay, Chippawa, preached, Rev. Thos. Paton, Merriton, addressed the pastor, and Rev. Dr. Ratcliffe the people. Rev. J. R. Dobson, Montreal, took part in the ceremonies, giving the induction prayer. Following the induction the congregation tendered a reception to the new pastor.

The call of Mr. Binney S. Black, B.A., a graduate of this year of Knox College, to Kew Beach Church, has been ratified at a special meeting of the Toronto Presbytery. The call was unanimous, and those supporting it at the Presbytery were Messrs. John Loudon, John McGregor and Joseph White. The ordination and induction will take place in Kew Beach church on Friday evening, August 21st. Rev. Dr. Gilray will preside. Rev. W. H. Andrews of Queen St. East church will preach the ordination sermon. Rev. Dr. Parsons will deliver the charge and Rev. Alexander MacGillivray will address the people. The salary is \$1,000, and, in addition, the congregation allows the late pastor, Mr. Bell, \$500.

## BRITISH AND FOREIGN.

The Jewish population of Warsaw is decreasing. Now it is only 277,877.

Max Szabolcsi has completed his fifth volume of "History of the Jews" in the Hungarian language.

An old Scottish Act of Parliament allows a man to "grow a perch of to hacco for his own use."

It is just one hundred years ago since the foundation stone of the Bell Rock Lighthouse, off Arbroath, was laid.

The Scottish Education Department promises an invaluable guide to the collection at the Royal Scottish Museum.

The Senegalese at the Edinburgh University are fast learning the English language, and can sing two Scottish songs.

The authorities of the St. Petersburg University have announced that only ten per cent. of Jews will be admitted there next year.

St. George's Church, Myrtle street, Liverpool, the pastor of which has just been resigned by the Rev. Eben. Scott, B.D., is likely to be closed.

During the past half-year, fifty-six new communicants have been added to the roll of the Rev. Dr. Meharry's congregation, Crouch Hill, London.

In Europe and America, we are told, over two hundred concerns, some with extensive capital, are ready for or actually engaged in the manufacture of flying vehicles.

The United Free congregation of Kilmory, Arran, have presented to the Rev. D. Macdonald a dining room clock, and to Mrs. Macdonald a silver salver, on the occasion of their marriage.

The Rev. Mr. Macdonald, Ardclach, U. F. Church, Nairnshire, died suddenly at his residence a week ago. Deceased was a native of Stornoway and had ministered in Ardclach for 38 years.

Several nuns in Wadowice, Galicia, were put on trial lately on the charge of having abducted a Jewish girl of the age of thirteen from the hospital in the town and then caused her to be baptized.

Yale University has conferred the degree of D.D. on the Rev. Professor Hugh Black. Professor Black is to spend September in Scotland, but he is going to take a complete holiday, having had a very busy time.

For some time past efforts have been made to gather together the several Presbyterian interests of Chicago under one roof, and the efforts have finally been successful. The Interior, which has had its headquarters for thirty-four years in its present quarters, being among the last to unite in the movement. The place selected is the Ohio Building, Wabash avenue and Congress street. It is confidently expected that the result of this united movement will be a fine Presbyterian building in Chicago similar to those in Philadelphia and New York.

The many friends in England and Scotland who knew and admired the late Duncan Matheson, "The Scottish Evangelist," whose life and labors have been commemorated in a very readable volume by the Rev. John Macpherson, of Dundee, will be interested to learn that his widow has recently passed away, in the eightieth year of her age. Mrs. Matheson, who is frequently referred to in Mr. Macpherson's biography, survived her husband by nearly forty years. He died at Perth, in September 1869; she died far away in Queensland, in the midst of a family circle where she was greatly beloved. Mr. Matheson, who was born at Huntley in 1824, died before reaching his forty-fifth birthday.

## GRAND TRUNK LAKE &amp; RAIL ROUTE.

At the Grand Trunk general offices this morning, confirmation was made of the report that a long-term agreement had been made with the Northern Navigation Company of Ontario, Limited, for the formation of a Grand Trunk Railway System line of steamers on the Georgian Bay and Great Lakes in connection with their Ontario and Quebec Lines from and to the East and Sault Ste. Marie, Port Arthur, Fort William and Duluth.

The Navigation Company has been running lines of passenger and freight steamers in connection with the Grand Trunk for a number of years out of Collingwood and Owen Sound on the Georgian Bay and from Sarnia to Lake Superior ports. While the steamers will continue to be operated under a separate organization, the new arrangement creates a very close affiliation and practically makes them a Grand Trunk line.

The fleet at present consists of eight passenger and freight, and two purely freight steamers. Five boats are operated on the Georgian Bay from Penetang, Collingwood and Owen Sound to Sault Ste. Marie, and during July and August to Mackinac Island, thus giving the railway the only complete means of reaching all the 30,000 Islands, the North Channel and other portions of this wonderful region.

The two larger vessels, together with the two freighters, comprise the Lake Superior Division, running from Sarnia and delivering passengers and freight at Port Arthur to the Canadian Northern and Canadian Pacific railways, and at Duluth to the Great Northern and Northern Pacific railways for Winnipeg, the Northwest and Pacific Coast points, and of course, later on, connection will be made with the Grand Trunk Pacific.

Through fares are quoted and tickets sold at all the railway offices to all points in this vast territory.

Of the fleet the "Huron" is the flag ship, being a new vessel and one of the largest and finest on the upper lakes. In addition, the company has at present under construction to be put into service next year, another vessel which is intended to be not only the largest but finest vessel in the Lake Superior trade. She will be of 5,000 tons, with cargo capacity for 3,500 tons of package freight, will have five decks, with accommodations for 425 first cabin passengers, and a large number of second class. There will be eight parlor rooms with private baths, drawing room, ladies' lounge, smoke-room and an immense sun-parlor capable of being converted into a ball-room 38 x 80 feet in size. The interior decorations and ornamentation are designed by the most celebrated marine interior expert in America, and she will be a very complete and handsome ship. A second similar ship is under consideration for construction as soon as the traffic warrants, the intention being that by the time the Grand Trunk Pacific is in operation west of Lake Superior a thoroughly complete and up-to-date line will be ready to furnish a rapid and enjoyable trip up the lakes—a service first class in every particular.

## TREES AND LIGHTNING.

Dr. A. W. Borthwick refers to the "widespread popular belief that certain trees are less liable than others to be struck by lightning, and that during a thunderstorm it is quite safe to stand under a beech, for example, while the danger under a resinous tree or an oak is respectively fifteen or fifty times greater." He has recently completed very wide enquiries, and states with reference to the first point, "that no tree is immune," since "lightning will select one species quite as readily as another," and "that the beech is struck quite as frequently as any other species." Apparently the taller trees in a neighborhood are the ones most liable to be struck.

## HEALTH AND HOME HINTS.

The range should be rubbed over quickly with a cloth moistened with turpentine after any frying has been done. This will remove all traces of grease, and the stove can afterwards be polished without any difficulty.

Rice and Currant Pudding.—Put four ounces of rice into a pan of fast-boiling water, allowing plenty of water. Boil five minutes, then pour water away. Add one and a half pints of milk, and boil till soft; then add two ounces of sugar and two ounces of currants. It may be finished off by baking or steaming for about half an hour.

For a Burning Forehead.—If an ice-cold water cloth is wanted for a burning forehead, and ice is unprocureable, wring the cloth out of as cold a water as can be procured, then wave the cloth in the air for a minute or two, and you will be surprised at the result. Never put more than one thickness of linen on a forehead.—Nursing Times.

Dumplings.—For the dumplings rub three ounces of fat, bacon dripping, vegeu, etc., into twelve ounces of flour, add a half teaspoonful of salt, three-quarters of a teaspoonful of baking powder. Mix to a firm dough with cold water. Divide into pieces the size of a walnut. Roll into balls. Simmer in soup for half an hour.

Cheese Straws.—At the end of a dinner a few cheese straws are usually very acceptable, they are also nourishing, and therefore to be recommended after a light dinner. Rub one and a half ounce of butter into two ounces of flour, add two ounces of grated Parmesan cheese, salt, pepper, and cayenne to taste; mix with one egg. Knead well with the hands, roll out once, cut into strips, and then cut these broad strips into straws evenly and carefully. Bake in a well-greased tin till a light gold color. They are best cooked in a rather slow oven.

Fig Pudding.—If you have any pieces of stale bread, you will find this a very good way of using them up. Grate the bread into crumbs, half a pound of crumbs, add four ounces of flour, one teaspoonful of baking powder, rub into it four ounces of dripping. Stew four ounces of figs in about half a pint of water for about half an hour. Save the water to mix the pudding. Chop the figs finely, and add to the other ingredients. Add one teaspoonful of ginger and two ounces of sugar, mix to a dough with the water, tie loosely in a doured cloth, and boil steadily for three hours. If preferred, milk may be used instead of water, and cinnamon and nutmeg may be added instead of ginger.

Barley Broth.—These proportions are sufficient to last a family of five for two days with highly nourishing broth. Cut up one pound of shin of beef into small pieces, add twopennyworth of bones, half a pound of pearl barley, two gallons of water, and two teaspoonfuls of salt. Simmer for about one hour, then add two onions, two turnips, three carrots, cut into dice, and cook for another hour; add one carrot grated, and cook for a further half an hour. Season to taste. If liked, a little chopped parsley may be added with the carrot. The bones may be put on with fresh water and simmered and the stock added to the second day's broth. The whole time you see amount only to two and a half hours' cooking. For the second day add dumplings to take the place of the meat, which would probably be all consumed on the first day.

The ox that fell in the pit on the Sabbath day was in all probability not on his way to church.

## SPARKLES.

"Send me up two bags of oats and a bale of hay."

Voice—All right sir, Who is it for? "The horse, of course, you idiot."

"Do you want employment?" "Lady" answered Flooding Pete, "you means well, but you can't make word sound any more invitin' by usin' words of three syllables."

Jeweller—You say the inscription you wish engraved on the inside of this ring is to be "Marcellus to Irene!" Young Man (somewhat embarrassed) —Yes, that's right. But—er—don't cut the "Irene" very deep.

"Sam, what would you do if you had a million dollars?"

"I'm sho' I dunno wot I'd do ef I had a million dollars," answered Sam; "but I know wot I'd do ef I had two dollars. I've bin waitin' two years ter git married."

An Irishman was engaged as a laborer for the first time on a building and was not used to the ways, when his mate asked him to fetch a hod of bricks, and on climbing the ladder three or four times found he had carried the hod the wrong way on his shoulder. The foreman noticing it, came to Pat and said: "Pat, my good fellow, I think you'll have to have the 'ack.'" Pat, on hearing this remark, said: "Thank ye, gov'nor; I shall be able to carry them up without spilling them out."

"My dear," said a gentleman to his newly-married wife, "where did all those books on astronomy on the library table come from? They are not ours."

"A pleasant little surprise for you," responded the lady. "You know, dear, you said this morning that we ought to study astronomy; and so I went to the bookseller's and bought everything I could on the subject."

It was some minutes before he spoke. "My dear," he then said, slowly, his voice husky with emotion, "I never said we must study astronomy. I said we must study economy."

It was dark as pitch, and a heavy rain was falling.

"Letitia!"

"Yes, mamma."

"Where are you?"

"Out here on the front porch."

"What for?"

"Mr. Lovell is here, mamma."

"But why stay out there? It's cold and damp."

"Oh, no, mamma, not at all. It's delightful. We're—we're looking at the stars!"

## WORLDLY CARE.

The pestilential malaria does not creep with more certainty out of the stagnant swamp over the doomed city than does that fatal blight which exhales over the soul from the undrained marshes of worldly care. Oh, that we could all wring this black drop out of our souls! Then, if care came, we could say them all on him who would bear for us their intolerable burden, and after the very heaviest misfortune which could befall us, sorrowful it may be, but undenied, We might take up our burden of life again.

Not saying even, It might have been.

Why should we be care-stricken? What business have we to be sad in the sunshine? We have nothing to do with the past; nothing to do with the future; we have to do with the present only, and that even in the hour of trial we are by God's grace strong enough to bear.—Canon Farrar.

## BEDTIME.

The short hand of the clock had crept round to seven, and Aunt Alice came to take Harold to bed. There was a nice, snapping log on the grate, and he was sitting cross-legged on the rug, watching it burn. He begged hard to sit up a little longer, although his eyes lurred often and his neck ached from trying to hold his head upright. But he said he was not sleepy.

"I will tell you a story," said Aunt Alice, "about some little people who have to find themselves a place to sleep every night instead of having a nice warm bed as you do."

This made the little enarls leave Harold's face, because he loved the stories Aunt Alice told.

"I have told you about the dock of English sparrows that huddle in a bush near my window, but this story is about the dear little British blue butterfly."

Harold followed Aunt Alice up the stairs, and was not long in cuddling down in his own little bed, waiting for the rest of the story.

"These butterflies," continued Aunt Alice, "have gray spotted wings, and are seen flying over the downs all day, and when it comes night they go in great numbers to a sheltered place, where the grass is tall, and each one chooses a separate blade of grass on which to make his bed. Each butterfly turns his head downward and folds and lowers his wings, so that he looks exactly like a seed growing on the grass. If the night is cold, they creep down lower and lower on the blade, and as the wind blows the grasses to and fro they are rocked to sleep."

"I should like to see them," said Harold, sleepily, "but I am glad that I have a bed—and an Aunt Alice." And while he was thinking about the little butterfly brothers, all sleeping together, he made his journey to dreamland.—Selected.

## WAY TO REMEMBER DATES.

The following lines, committed to memory, give an easy method of stating off-hand the date of the week of any date in 1908:

"Just a mother's arms, my jouned Jean;

A spell o'er Nature's dream."

The number of letters in each word represents the date of the first Saturday in the particular month to which it corresponds; thus, "Just," for January, has four letters, because the first Saturday in January is the fourth of the month; "a", representing February, has one letter, as the first Saturday in February is the first day of that month; and so on through all the twelve months.

Each word of the twelve, excepting the first "a," begins with the same letter as the month it represents. Thus, "Just" begins with "J" because January begins with "J"; "mothers" begins with "M" because March begins with "M", and so on all through, with the exception of "a" for February.

Having obtained the dates of the first Saturdays, the date of every other Saturday in the month is got by the addition of the necessary number of eevens, from which it is but a step to any intermediate day. For example, to know the day on which Christmas Day falls this year, "dream," standing for December, has five letters, so that the first Saturday in December is the 5th of that month; the second Saturday is the 12th; the third, the 19th; the 25th, being six days more, gives Friday, six days on from Saturday.—Tit-Bits.

The old proverb about having too many irons in the fire is an abominable old lie; have all in, shovel, tongs and poker.—Adam Clarke.

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6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
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*Herald and Presbyterian.*

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FROM ABOVE**

**CHAUDIÈRE FALLS**

Office—Cor. Cooper and Percy  
Streets, Ottawa, Ont.

Prompt delivery. Phone 935



**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 Monday, August 24, 1908, for the supply of Coal for the Public Buildings throughout the Dominion.

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

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

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

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

By Order,

**R. C. DESROCHERS,**  
Asst. Secretary.

Department of Public Works,  
Ottawa, July 15, 1908.

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



**SEALED TENDERS**, addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Public Buildings, Ottawa," will be received at this office until 4:00 p.m. on Monday August 17, 1908, for the supply of coal for the Public Buildings, Ottawa.

Combined specification and tender can be obtained at this office, where all necessary information can be had on application.

Tenders will not be considered unless made on the printed form supplied, and signed with the actual signatures of tenderers.

Each tender must be accompanied by an accepted cheque on a chartered bank for the sum of \$2,000, made payable to the order of the Honourable the Minister of Public Works, which will be forfeited if the person tendering declines to enter into a contract when called upon to do so, or fail to carry it out. 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,

**R. C. DESROCHERS,**  
Asst. Secretary.

Department of Public Works,  
Ottawa, August 6, 1908.

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

<b>4%</b>	Capital Paid Up, \$2,500,000 Reserve - - - 400,000	<b>4%</b>
Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.		
<b>THE INTEREST IS COMPOUNDED QUARTERLY</b>		
<b>The Union Trust Co., Limited.</b>		
TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.		
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THE NECESSARY  
CLEANING WITH

**CALVERT'S  
Carbolic Tooth Powder**

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. nett

**COPLAND & LYE'**

"CALEDONIAN"

**Scotch Tweed Skirts**

21/- IN STOCK SIZES  
CARRIAGE PAID IN THE U.K. 21/-

Made to measure, 2/- extra. Handsome Color "Rainy Day" SKIRT in Stylish Checks and Plain TWEEDS.

**COPLAND and LYE'S FAMOUS**

**SCOTCH TARTAN SKIRTS**

In the principal Clan Tartans. Price 42/-  
Carriage paid

**SCOTCH WINCEYS** from 1/- per yd.

**COPLAND & LYE.**

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Capital Paid up	2,500,000
Reserve	1,000,000

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**Synopsis of Canadian North-  
West.**

**HOMESTEAD REGULATIONS**

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

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

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

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

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

W. W. CORY.

Deputy of the Minister of the Interior.

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

**Ottawa River Navig'n Co.**

Mail Line Steamers.

OTTAWA AND MONTREAL.

Shooting Rapids.

Steamer leaves Queen's Wharf daily (Sundays excepted) at 7:30 a.m., with passengers for Montreal.

Excursions to Grenville Tuesdays, Thursdays, and Saturdays, 50 cents

To Montebello every week day, 50c.

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

Ticket offices:—Ottawa Despatch and Agency Co., 75 Sparks Street; Geo. Duncan, 42 Sparks Street; A. H. Javira, 157 Bank Street; Queen's Wharf (Telephone 242).

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