

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA

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## OMNIPRESENT

ROBERT BROWN, IN THE WESTMINSTER, PHILADELPHIA.

God moves within the whirlwind and the storm,  
And when we tremble at the thunder's wrath,  
And lift white faces to the troubled sky;  
His hand folds back the curtain to the cloud,  
And with a smile that quiets all our fears,  
He writes His mercy in the rainbow's arch.

God moves within the sunbeam's burning breath,  
And when we sicken in the fervid glow,  
And lift wan faces to the blazing sky;  
His hand spreads out the coverlet of cloud,  
And with a glance that stirs our fainting hope,  
He writes His mercy in the lightning's scroll.

God moves within the sunshine and the storm,  
Then plume thy wings and fly away, O Fear!  
Then sing thy song within our hearts, O Faith,  
Thou golden-throated angel of Life's way!  
For we are His and He is everywhere,  
And writes His love across our changing sky.

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## BIRTHS.

At Ste. Agathe des Monts, P.Q., on July 7, 1909, the wife of Lorn D. Campbell, of Windsor, Ontario, of a daughter.

At Grace Hospital, on Sunday, July 4, 1909, to Mr. and Mrs. J. G. Dewar, a son.

At Alexandria, on June 30, 1909, the wife of Donald McPhee, merchant, of a daughter.

## MARRIAGES.

At St. Andrew's church, Fort William, Ont., on July 3, 1909, by the Rev. W. L. H. Rowand, E.A., Jessie Gray, daughter of the late A. G. Farquharson, of Hamilton, Ont., to John Cowan, of Toronto.

At Knox church, Hamilton, on July 7, 1909, by the Rev. A. E. Mitchell, B.A., Mabel A. Holmes, granddaughter of Thos. Burrows, to C. Victor Hutchinson.

At North Presbyterian church, New York city, on July 3, 1909, by Rev. Dr. Mackay, Edith A. Hillman, of New York, to J. Murray Watson, of Toronto.

At Orillia, on July 7, 1909, by the Rev. D. C. MacGregor, Wilfred Joseph Goss, of Madocote, to Annie Lilian McMillen, of Shanty Bay.

At the residence of Mrs. Calder, 201 Avenue road, Toronto, on June 12, 1909, by the Rev. W. H. McChillivray, of Cornwall, A. A. McGregor, of South Lancaster, formerly of Williamstown, to Miss Lucy Rombough, of Mills Roches.

At Montreal, by Rev. J. Hastie, of Sawyerville, formerly of Cornwall, father of the groom, Albert E. Hastie, of Minneapolis, Minn., to Bernice, of Orillia, daughter of George Anderson, of Shantley, Ont.

## DEATHS.

Of peritonitis, at the Manse, Wemyss, Ont., on June 30, 1909, Mattie E., daughter of the Rev. H. J. McDermid, aged 16 years and 9 months. Interred in South Gower cemetery, Grenville County, Ont.

At Orillia, on July 6, 1909, Neil Black, formerly of Oro, aged 35 years and 20 days.

On June 27, 1909, in London, England, Mary MacPherson, fourth daughter of the late Thomas Alexander McLean, of Calgary, formerly of Toronto.

At 74 Spadina road, Toronto, on June 12, 1909, Mary Sanderson, beloved wife of Thomas Woodbridge.

At the Cascades, June 30, 1909, Winnifred Lowe, wife of R. E. Young, D.L.S., Department of the Interior, Ottawa.

At Morrisburg, on June 30, 1909, Matthew E. Markel, of Matilda, aged 79 years.

At Alexandria, on June 22, 1909, Mary McIntosh, widow of John McIntosh, aged 84 years.

Suddenly, at the residence of his sister, Mrs. Alexander Cameron, Vankleek Hill, on June 25, 1909, James McKillop, second son of the late Donald McKillop, of West Hawkesbury, in his 77th year.

At his residence, St. Catharines, on July 12, 1909, W. G. Ratcliffe, M.B., only son of Rev. J. H. Ratcliffe, D.D.

At Liebon, N. J., on June 21, 1909, Mrs. Emmeline Shaver, formerly of Osnabruck, aged 86 years.

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## NOTE AND COMMENT

A contemporary states that the Southern Presbyterian Church stands second only to the Methodists in the proportion of missionary gifts per member. The increase in its offerings last year was about 27 per cent.

Concerning a good deal of the preaching and teaching today, John McNeill has said, "It is too dainty, too fine, too altogether nice, and all the time men are lost and in danger of future torment."

It is stated that nearly 3,000 lives have been saved by help summoned to vessels in distress by wireless telegraphy. The system has been so generally adopted by Atlantic-going steamers that one ship can nearly always speak to one or more ships.

The Presbyterian churches of Scotland have in their most prominent ministers, Dr. Marcus Dods, of New College, Edinburgh; Principal Marshall Lang, of Aberdeen University, and Dr. Archibald Scott, of St. George's Church, Edinburgh.

One of the greatest needs of the temperance cause to-day is accurate and up-to-date information concerning all that is being done to help and hinder the progress of that cause. This information may be had in concise form, and at very moderate cost, by subscribing to *The Pioneer*, published weekly at Toronto.

Archibald S. Hurd, who is generally recognized as a naval expert, is the author of an article on "The Balance of Naval Power and the Triple Alliance," which *The Living Age* for July 17 reprints from *The Nineteenth Century*. It is a calm and thoughtful discussion of what is at present a burning question in European and especially in English politics.

Says Gipsy Smith: Another fruit of my experience is that an evangelist should aim at simplicity and directness—simplicity of illustration and directness of appeal. For my own illustrations I draw constantly upon my gipsy lore, from the birds and the trees and the fields—the great world of Nature, which most people understand and all people love.

When Great Britain drew up its "War-head" in battle array at Portsmouth, England, to be witnessed by the Imperial Press Conference assembled there, the battleships, cruisers, submarines, destroyers, etc., placed end to end would have made a line 26 miles in length. These 144 ships are always fully manned and ready for instant action, and represent an outlay of \$450,000,000.

A Methodist pastor who had sent in 146 subscriptions, all paid, to his church paper, explains how it was done: "No laymen have helped me in my canvass; I simply go after all I get. No announcement from the pulpit will do it. Let the pastor go after them and he will get them." This accounts for the comparatively immense circulation attained by the various periodicals of the Methodist church. The pastors regard it as highly important that every family shall be supplied with the literature of their own church. They believe that in no other way can the rank and file of their membership become enlisted and enthusiastically devoted to the work of their denomination. We sometimes wish that our Presbyterian ministers could be induced to see the matter in the same light. A few do and help greatly the circulation of Presbyterian papers.

Rider Haggard, the author of "She" proposes incarceration for the habitual drunkard, whether their own consent or that of their family were obtained or not. This is all very good so far as it goes. It is probably the best thing for the man who has lost all self-control through the use of alcohol. But what does Mr. Haggard propose to do with the man whose business it is to make drunkards? Would he put him in jail, or give him a license to go on in his deadly work?

It is gratifying to be assured on most excellent authority, from one who knows from experience, that the absence of the "canteen" has militated towards the good order that has prevailed this year in the Volunteer Camps. A correspondent from one of the camps says in a note, to us: "From what I have heard of Volunteer Camps, I am astonished at the good order that prevails. There seems to be a consensus of opinion that this is the result of the absence of a 'Canteen.'"

The new Parliament Buildings in Edmonton have been begun. Surely no such buildings ever had a more commanding site. They will overlook, on the slope below them, the old Hudson's Bay Company's buildings, constructed something less than one hundred years ago, and still kept in excellent repair, with the mighty Saskatchewan flowing at the foot, and its well-wooded bank on the opposite side. A more ideal site could not be imagined, remarks the *Christian Guardian*.

A careless automobilist in the United States who ran down and killed a boy has been sentenced to Sing Sing prison for an indefinite term—not less than seven years and not more than twenty. Motions for a new trial and arrest of judgment were overruled. The man, after knocking the boy down, speeded on without stopping. A few such examples will have a beneficial effect. A fine is not a deterrent with some people, while a prison sentence is. Human life is too precious to be recklessly endangered or destroyed.

The Canadian Churchman states that Bishop Gore, of Birmingham, probably the greatest intellectual force on the English bench to-day, who is nothing if not original and independent, has startled his conferees and the church generally, by expressing himself as not opposed to disestablishment. "The Bishop, however, does not feel called upon to take active part in any agitation in its favor. Even this qualified acceptance of the principle of disestablishment, on the part of a Bishop of the 'established church' is a very remarkable occurrence, and as far as we can remember quite unprecedented."

Great Britain and Russia would have a difficult task in Persia even if Russia had no ulterior designs on the country. The Shah, by abolishing the constitution granted by his father, caused a rebellion. To permit it to proceed means the sack of towns, and, perhaps of Teheran, and horrors indescribable. To support the Shah means the crushing of modern progress and the establishment of one of the worst rulers of modern times. The proper course to aid the revolutionists, help to depose the Shah, and appoint a successor under the constitution, they could not bring themselves to undertake. Hence, they are permitting Russian troops to occupy.

Mr. John Conyers, president of the Baldwin locomotive works, Philadelphia, told the General Assembly of the Presbyterian Church at Denver, that

the church had been altogether too dignified to go out after the sinner, and had been content to wait for the sinner to enter her courts, and he urged a change of method. Possibly his remark hit more than many Canadian churches which are waiting for men to come and be saved, and they are not coming. If men are worth saving they are worth seeking, and probably the only way to find them is by seeking. This certainly was the Master's method.

"He died for me." No record could be more meaningful, no story could be more pathetic, no plea could be more moving, no sacrifice could be more efficacious, no hope could be more full of promise. If Jesus died for us, then Christ lives in us. Sacrifice means sustentation of all the most valuable powers of the soul; substitution, taking the load of guilt from the sinner's back, puts the song of hope and rejoicing in the sinner's heart. Let us repose faith in a substituted Christ, and, whatever knowledge we gain, or whatsoever teaching we hear, see to it that we are not turned aside to "another gospel," or persuaded, by any false teachers, to place our trust in a shallow sentiment, instead of in a vicarious atonement.

A growing problem is presented to ministers and churches respecting the evening service. Apart from rural districts, most churches maintain an evening service, though that service is neither in attendance nor in results what many could wish it to be. The evening service, generally speaking, is the one attended by those who are not in the kingdom or who have no church affiliation. We can understand, therefore, how crippled a pastor feels when he misses from the evening service the members of the church, whose absence from the service may discount its value and the value of the preacher's message in the eyes of the unconverted. Where some people attend morning service and the afternoon Sunday School, it seems a large demand to expect them to be present at the evening service; but, nevertheless there are circumstances where success may be expected in a large degree only when the evening service, as well as the others, has their presence and support.

The recent murder of a young woman by a Chinaman leads the *New York Times* to urge that "men, and not women," should teach the Chinese. It defends the mission Sunday schools, which on the whole have a beneficial influence. It points out that there is a certain degree of delusion in most missionary work, and it is often difficult to convince an otherwise sensible male missionary that one of his supposed converts is a rank impostor. The women are frequently induced to take up missionary work of this kind by sentiment. The *N. Y. Christian Advocate*, an ably conducted Methodist journal, commenting on the subject, says: "We admit that several women have become infatuated with certain Chinamen, and a few with other Orientals, but the aggregate number is small. Without going to the extreme of forbidding women to teach such missionary schools, it is certain that very young women should not be employed, that the teaching should not be done in a corner, and that the superintendents of all such teachers should be awake to the possibilities of disaster. We are not aware of serious difficulty or scandal existing among our own missions in China and other non-Christian Oriental countries, on in this country."

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## THE GENERAL JUDGMENT.

By Rev. Joseph Hamilton.

The Dominion Presbyterian of July 14 had an article on the above topic, copied from the Herald and Presbyter. I cannot forbear offering a word of criticism. The article says that only good works that have been done to the brethren of Christ will then be commended. But who are the brethren of Christ? The article quotes the phrase, "Inasmuch as ye have done it unto one of the least of these my brethren," and it is very positive that only such kindness as has been done to them will be commended.

Will this stand? Are there not brethren of Christ outside of the favored circle of believers? Is not every man of the entire human race a brother of Christ? Did not He Himself take this larger view? Let us see. When He fed 5,000 men by a miracle, did He think of discriminating between believers and unbelievers? Surely not. He simply fed them because they were hungry. And so it was in regard to all his works of mercy. In some cases He might use His power of working miracles as a means of developing faith; but that placed no restriction on His kindness. And is it to be thought He will require more of us than He exemplified Himself?

Besides; How could we know in all cases if men who need our kindness are the brethren of Christ in the spiritual sense? The fact is, that it is not our business always to know. The fact that they are in need that we can relieve, or in sorrow that we can assuage, is all the warrant that we should look for.

Otherwise, how the nerve of enthusiasm would be cut—say for missions. Do not men go to the ends of the earth, and toll their lifetime among savages that are certainly not brethren of Christ in the spiritual sense? And will not such heroism and self-sacrifice be commended at last, if anything will?

I think the whole mistake arises from the fact of taking the smaller view that believers only are the true brethren of Christ, instead of the larger view that every man of the human race is His brother. The fact is, that we must conceive of different grades of brotherhood, just as there are different grades of sonship. The highest grade is that of Christ Himself. In a sense peculiar to Himself alone He is the son of God. Secondary to Him are the angels. We read that at the dawn of creation "all the sons of God shouted for joy." Then inferior to them are true believers, as where John says, "Now are we the sons of God." Then there is the lowest grade of sonship, as where Paul says, "We are His offspring," putting Himself and the idolatrous Athenians into one class. This large class of God's children is the class that Christ will speak of when He will say that any kindness done to them He will reckon as a kindness done to Him.

If this were not so, what business would Paul have at Athens at all? Or, what business would Christians have in the world? All the good they can do to others would never be named in the judgment. But only let the objects of their kindness be christian, and then even a cup of cold water will be commended! Away with all such insular, Pharisaic judgment. Let the larger truth prevail. God loves the world; that is every man in the world; Christ died for the world; that is for every man in the world; and the spirit is given to "every man to profit withal." Do not these facts put us on the same plane, whether we are Christians or not? Yes, we take that glorious dictum in the large human sense, "All ye are brethren."

## FURTHER CRITICISM OF THE UNION COMMITTEE.

By Rev. A. S. Dobson.

The Union Committee declares that Denominationalism is a reproach, a sin, and a shame to Christianity. Yet this same committee refused to negotiate with the Anglican Church because that church insisted on some kind of recognition of the "Historic Episcopate." The Committee therefore incurred the responsibility of compelling a sister church to remain in the sinful condition of separation because the Committee itself is not broad enough to be unsectarian. It condemns the Anglican Church to perpetual separation unless that church will do what the committee bids it. The grand ideal of "a re-united Christendom" falls at the start in the hands of the men who preach it! "O Consistency," etc.

The Basis is regarded as the master stroke for the cause of union. The committee eulogizes its own work with most delightful simplicity and complacency. This is a pity. Because the Basis is not worthy of the men who compiled it. And with this conviction one could not help wondering whether one who eulogized it so highly as the convener did had ever read it. Certainly a number of his friends who voted for his motion had not read it.

It would be a large task, even for one fully competent, to discuss the particulars of the Basis. For the purpose of these articles that is not necessary. And it is easy, even for the plain man, to pass perfectly relevant and legitimate criticism on certain main features of that document.

It goes without saying that in the construction of any such authoritative statement of Christian doctrine the great distinctive doctrines and institutions of Protestant Christianity should be adequately and unequivocally stated and specifically emphasized. In this basis they are not. Every man is left to interpret as he pleases.

Accordingly there is no definite pronouncement on several of the great essentials. Worship is one of these. It is mentioned only three or four times. "We worship Him." "It is our duty . . . to maintain the public and private worship of God." A Roman Catholic can subscribe to this; he could bring his images, pictures, etc., into the worship and who could forbid him?

The only declaration on the Sabbath is: "It is our duty . . . to hallow the Lord's Day." This is all. Every man decides for himself how he shall keep it.

The same lack of definiteness is clearly seen in the statement dealing with marriage. "It is our duty . . . to preserve the inviolability of marriage." This places no bar on polyamy, no disability on divorcer or divorced. A Mormon or a Turk would probably accept it.

Turning to the Section on Polity one solitary reference will serve to show the character of the committee's work. In chap. 2, paragraph 4, referring to the Pastoral Charge, occur these words: "Their representatives in the next higher governing body . . . shall be CHOSEN AS AT PRESENT." In Chap. 3, par. 18, (2), dealing with this "next higher governing body" and its members, we read: "They are to be chosen in accordance with regulations TO BE

MADE HEREAFTER BY THE GENERAL COUNCIL," while chapter 2, 16, (2), declares that the joint committee of the congregation shall "select" them. If the convener of the committee admires this basis so much as he claimed to do, it would have been a good act to tell the assembly which statement he would have us believe. For to us plain men it looks like a piece of very poor legislation. Before the vote was taken at the Assembly this strange piece of work was shown to learned and reverend doctors who, failing to explain it, pooh poohed it, and voted with the committee. If it be meant as a serious piece of work we would like to have had some light on it. The committee could do better work especially if given another five years, and if they were to give some attention to it. The moderator was probably kinder to the convener of the Union Committee than he knew when he so considerately refused to have him questioned before the Assembly. For if this were not enough there are other matters quite sufficient to discredit the basis and the work of the committee, all of which, in accordance with the earnest wish of that committee, will be laid before the congregations on the second Lord's Day of October. The Union party claim to be working in the interests of us poor rural folk. The city and large town charges, whose pastors largely compose the committee, are not to be disturbed, they will have no sacrifices to make. Their condescension will be appreciated. But most rural pastors will continue to believe that they know a little about their own work, and especially will they need something better than the committee has been able to offer, and when they want it they will probably let it be known.

Ferdwich, July 12, 1909.

## OBITUARY.

Mrs. MacCuaig, of Bryson, wife of Mr. Norman McCuaig, superintendent of the Forest Protective Association, died in Ottawa on Sunday, The Ottawa "Evening Journal," in an obituary notice, says: "Mrs. MacCuaig, who had been in perfect health up to a month ago, came to this city suffering from an affliction of the ear. At that time she consulted a specialist. Her condition did not improve, and after a consultation with other physicians it was decided to perform an operation. Her condition was worse than had been expected. Deceased, whose maiden name was Jane Moorhead, was a native of Litchfield, and since 1868 has resided with her husband at Bryson, they being among the first settlers in that district. Besides her husband, she is survived by six children, her death being the first in the family. The sons are the Rev. W. W. MacCuaig, Montreal; Mr. Evans MacCuaig, of the Imperial Life, Ottawa; Mr. James MacCuaig, of the Canadian Railway Accident Insurance Company, Ottawa; Mr. Arnet MacCuaig, Winnipeg; the daughters, Mrs. G. F. Abbott, Ottawa; and Miss Bertha MacCuaig, of the Auditor-General's department.

Mrs. MacCuaig was a beloved member of the Presbyterian Church in her home town, and for many years was the superintendent of the Sunday school. For her geniality and charitable works she was beloved by all, and will be deeply mourned not only in Bryson, but in Ottawa and throughout the Ottawa Valley. The sorrowing members of the family have the sincerest sympathies of many in this great bereavement. The funeral took place from Bryson on Tuesday morning, when a service was held in St. Andrew's Church by the pastor, the Rev. J. Steele, assisted by Dr. D. M. Ramsay, Ottawa.

## PAUL AT ATHENS

By Sir William M. Ramsay, LL.D.

Paul's experiences in Athens are in some ways the most picturesque and interesting incident in his whole career. He found himself in the city which was the centre and the originator of Greek university life and education; and, as one who was trained at Tarsus, in the learning of the Greeks, he surveyed the city (such is the force of the verb in verse 16) and was roused to indignation that it was full of idols. Besides his ordinary custom of preaching in the synagogue to the Jews and the God-fearing pagans who resorted thither, he adapted himself to the Athenian manner, and discussed philosophical subjects and the nature of God in the marketplace, as Socrates and other thinkers had done, with any chance person. In this way he came into relations with some philosophers of the two schools which at that time were supreme in Greek philosophic circles, the Stoic and the Epicurean.

In the theory of the Stoic school, man was the master of his fate and supreme in himself, not dependent on God, but seeking for himself after virtue and finding in it the highest good. The Epicureans enjoined as the aim and rule of life to enjoy in soul-quietness as many as possible of the higher pleasures and nobler sensations of human nature, especially the mental emotions, apart from any relation to God. Practically, both philosophies made man and not God the ruler of life; and this denial of Divine government issued in making the city of philosophers also the city where idols were most numerous. When Paul spoke of Jesus and the resurrection, the Athenians thought he was talking about two foreign deities whose worship he wished to introduce.

In the heat of discussion, while some called him contemptuously a mere vulgar plagiarist (referring to the obvious and intentional analogies between many of Paul's statements and those of pagan philosophers), they at last took hold of him and brought him before Areopagus, the court which had some kind of charge of public morals and teaching, and which took its name from the hill where originally it had sat to try cases of murder, though it had long since changed its seat and its jurisdiction. Before the highest moral and educational tribunal of the ancient world Paul was placed by his opponents to state his message to the Greek world. The occasion was dramatic; Luke fully appreciated the effectiveness of the situation.

At this point Luke places his report, once for all, of the message which Paul brought to an entirely ignorant and unprepared assembly of pagans. There is no reason to think that the speech was radically different in tone from his introductory addresses to purely pagan audiences in other cities. It is more philosophic in expression, corresponding to the different standard of education in the hearers; but otherwise it is on the same religious plane.

Paul treats the worship of deities by the pagans as a misdirected form of a true and natural religious impulse; that Divine power which they worshipped wrongly in ignorance Paul declared to them in its real form. It is not the case that each nation has its separate deity, but the one God has made all mankind one in obedience to himself, and his intention is that men should seek after him and find him, who is close to man, and who is the guiding Power in all things, and the life of all men. As the pagan poets have said, *Aratus and Cleanthes*, "We are also His offspring." Now, since we

are God's children, we should not think that God our Father resembles any image, gold or silver or stone, carved by human art, for he is purely spiritual and ideal.

In the former times God left man to learn from those natural witnesses of himself—namely, the good which he gives us. But now he has sent a special message of repentance. This opportunity for repentance must now be used, for the judgment is coming, and God has appointed a Man to come and judge the world according to the opportunities offered to it; the proof that the message is true lies in the fact that God raised from the dead the Man whom he sent.

Paul in Athens was understood to be one of those new teachers who so often came there to try to win fame and fortune by their gifts of rhetoric or dialectic; and the audience regarded his speech mainly with the curiosity of idlers whose chief interest lay in telling or hearing some new thing. They flocked to hear this supposed new aspirant for intellectual distinction, but what they expected from such a person was a brilliant literary performance. The intense earnestness of Paul touched no corresponding chord in their hearts, but roused in some only a feeling of contempt and expressions of mockery, while others said more politely, but probably quite as carelessly, that they would hear him again on some future occasion. The more or less highly educated audience in the hall of Areopagus was the most difficult in the world for a preacher of religion; and there can be no doubt that Luke marks this by his rather contemptuous description of them (vs. 21, 32), and by his statement that Paul "went forth from the midst of them." Not much success attended his work in Athens, and no church seems to have been formed.

Yet even among these idle and frivolous loungers, priding themselves on their culture and their superiority to vulgar emotions and ideas, there were some who caught the ring of genuineness and truth in Paul's words. One member of the Areopagus, and a woman named Damaris, and a few others, became adherents of the new teaching. Damaris is not said to belong (as the converted women in Berea and Thessalonica did) to the higher circle of society. Athenian usage precluded women of the better class from being present at discussions in the marketplace or a formal discourse before the Areopagus. It is a striking feature in Luke's character, and shows also the exactness of his knowledge, that he records the conversion and the name of this woman side by side with the noble Areopagite Dionysius.

Paul himself seems to have recognized that speculative philosophy was a poor preparation for a religious training; and in Corinth, his next centre of work, he "determined not to know anything save Jesus Christ and him crucified" (I. Cor. 2:2); and his simple kind of preaching there was contrasted by some of the Corinthian Christians unfavorably with the more philosophic style of Apollos. But, whatever may have been the variation in Paul's style from the Athenian speech with its quotation from versified philosophy, the substance and the basis of his teaching was everywhere the same.

Aberdeen University, Scotland.

## ROBERT McQUEEN.

By Rev. J. A. R. Dickson, D.D.

Robert McQueen is one of the best known elders of the Presbyterian Church in Canada. He was born in Beverly township, near Kirkwall, Ontario, on Dec. 1, 1835. Two years before this, his parents came from Dumfriesshire, Scotland, bringing with them all the sacred traditions of the church there. The very year they arrived in Beverly, 1833, a congregation was organized there, with which his

parents cast in their lot, and of which they were honored members all the rest of their lives.

Mr. McQueen's life work has been that of teaching. For this he prepared himself in the old log schoolhouse in the neighborhood where he was born.

At the age of eighteen he reached the turning point in his spiritual history. At that time there was in Kirkwall, a circulating library, and at one of the meetings for the exchange of books, one took up John Angell James' *Anxious Enquirer* and remarked that he had never read it, but if it was like some other books that he had written it was well worth reading. Mr. McQueen resolved to read it, and thereby his interest in spiritual things was awakened without leading to any decision. He returned the book to the library. About a year thereafter the same man did and spoke as he had done before, which caused Mr. McQueen to read the book over again. And this time it led him to decide for Christ. He was then nineteen.

Mr. McQueen joined the church in 1855, and at once began to teach a class in the Sabbath school. Two years later, in 1857, he was called to act as superintendent, and since that time he has been constantly at work in the Sabbath school, exercising a large influence through his efforts there. These names may be mentioned as indicating the efficiency of his service, all having decided for the ministry under his teaching:—The late Revs. Dr. James Stuart, of Prescott, Ont.; David Bickell, Mount Forest, Ont.; Revs. Thos. T. Johnston, formerly of Moleseworth, Ont.; James Malcolm, Dutton, Ont.; James Austin, who went to the United States; and his own brother, Rev. Dr. D. G. McQueen, of Edmonton.

It may be interesting to know the method Mr. McQueen employs in his work. He begins on the Sabbath afternoon, reading over carefully the Lesson, and entering into it by prayerful meditation, and thereafter keeps working at it all the week, gathering material from every available source, arranging it in the most interesting and logical order, and then brings it before the class well digested, seeking the immediate decision of those who are not yet Christians, and urging those who are to maintain a consistent Christian life, and, more than this, watering daily by prayer the seed sown, and often writing a note or letter of kindly interest to bring the members of the class to decision, or encourage those who have declared themselves Christ's. "For," observes Mr. McQueen, "you can say things in a letter more effectively, perhaps, for your personality is not present to detract from the power of the things you say."

The pursuit of work for Christ under such a method cannot help being effective. The church in Kirkwall stands open all the time, and passing, Mr. McQueen often drops in there to pray for his class and his school.

In 1857, when he was twenty-one years of age, he was called to serve in the eldership of the church, and he has been a member of every Synod until the formation of the General Assembly of the Canada Presbyterian Church in 1870, and of every General Assembly since that date.

No man is held in higher respect, wherever known, than Robert McQueen. He is an exemplary Christian, a pillar of the church, a fast friend of his minister, and a lover of all good men. His life lies behind him like a beautiful and well-cultivated garden.

A saying which has helped him all these years is, "Life is a measure to be filled with work, and not a something from which we try to get the most and give the least."

Galt, Ont.

A movement has been started for an independent church in the Philippine Islands. The leader is Nicholas Zamora, a Methodist preacher of ten years standing, who has severed his connection with the Methodist Church.

SUNDAY  
SCHOOL

# The Quiet Hour

YOUNG  
PEOPLE

## PAUL'S SECOND MISSIONARY JOURNEY—ATHENS.\*

By Rev. C. MacKinnon, D.D.

Mars' hill, v. 22.—Some engineers were laying out a beautiful park in a great city, when their survey was checked by an immense heap of rocks. What were they to do with it? Thousands of dollars would be required for its removal. In the midst of the discussion a lady walked up and observed: "I will tell you what to do with these rocks. Plant honeysuckles and vines about them." This was done, and now the most lovely and fragrant place in all the park is where these rocks stand. Mars' Hill was once the seat of Pagan discussions, but Paul twined around it the flowers of Christian faith and hope. Luther would not let the devil have all the best music, but converted the best tunes into sacred melodies. Let us try to win all we can for our Lord. Let all our studies, all our thoughts, all our plans be guided by His Spirit, that the glory of the Lord may fill the whole earth.

The Unknown God, v. 23.—A poor woman was in great distress because she could not pay her rent. She was expecting the officer to seize her goods. A knock came to the door, and she would not answer it. She pretended to be away from home. The knock was repeated at the back door, the windows were rapped; it was all in vain. The poor woman would make no response, for she said, "They are after my goods and I will not let them in." It was no officer of the law, however, that stood without, but the pastor of her church, who had heard of her misfortune and who had been at pains to collect money to pay her rent and had come to place it in her hands. She did not take means to learn who was at the door, and suffered through her ignorance. If sinners only knew the nature of Him who gently knocks at the doors of their hearts, do you think they would bar Him out one moment longer? Their ignorance leads them to a fatal mistake. He who stands without is a Saviour, and His hands are laden with blessings.

He giveth to all life, and breath, and all things, v. 25.—The great transatlantic liner weighs anchor, and moves out into the ocean. One day is clear, the next cloudy; one day calm, the next stormy; one day the passengers are sick, the next they are well. The skies and the sea and the deck are full of changes. But away down underneath the grand old ship is her mighty propeller, pushing her right on in sunlight or gloom, in calm or storm, amid sickness or health. Such is the Christian life, bright or dark, joyful or sad, sick or well; but underneath is the everlasting power of God that bears the Christian safely towards the eternal shores. What a comfort to know that no accident can ever disturb the sure and steady movement of that power!

For we are also his offspring, v. 28. "For good ye are and bad, and like to coins  
Some true, some light, but every one of you  
Stamped with the image of the King."  
It is true of every one of us that we bear upon us the image of God. Marred and defaced that image may have become through our sin and folly, but it is never destroyed, and His grace

\* S.S. Lesson—"Paul's Second Missionary Journey—Athens. July 25, 1909: Acts 17: 22-34. Commit to memory v. 23. Study Acts 17: 16-34. Golden Text—God is a Spirit; and they that worship him must worship him in spirit and in truth.—John 4: 24.

can make it shine out again as clear and bright as the face of a coin fresh from the mint.

Judge the world, v. 31.—What a brilliant scene a large modern hotel makes when it is all alight in the evening! What vast amount of electricity must be daily consumed in it! Day after day, night after night, some rooms burn a hundred lights, some ten, some one. How can an exact account be ever kept of the consumption of all that electric current? The proprietor leads you beneath a double stairway. He lights a candle and holds it to the face of the meter. "Look," he says, "that meter indicates precisely how much electricity has passed through this meter in the last three months. There is the record for you!" Yes, every atom of energy that passed along these hundreds of wires has been registered, and every thought, plan, imagination, word or deed in the complex life of a boy or girl is being registered also. Not an oath, a lie, a slander, or an evil suggestion but has left its legible and indelible mark; and God shall "judge the world!"  
"Some mocked, v. 32.—It is a sad thing when any one is so devoid of reverence as to make religion the subject of a joke. It is a dangerous thing as well. On one section of an express train was a young man whose mind was always running on some frivolity. Friends warned him, but he said, "I want a joke on the conductor." He pulled the cord, the brakes went on immediately and the train came to a standstill in a sharp curve. The joker began to laugh as the trainmen hurried about to find the cause of the stoppage. But the laugh was of short duration, for the second section of the train, running on a special permit, and imagining that the first section was far in advance, came bounding round the curve behind it and caused a wreckage where many valuable lives were lost. It was all meant to be a huge joke. He thought what a joke it would be on the conductor to pull the air brakes cord. But there are sports that kill—none more so than those which foolishly make God the butt of their mockery. Sad tragedies are not far distant, when men delight in a joke at the expense of morality or religion. Whatever we are, let us always be reverent.

## A LIVING HOPE.

By Amos R. Wells.

I like the sweet, old-fashioned phrase,  
"A living hope in Christ;"  
How many salpts of elder days  
It gloriously sufficed!

"A living hope"—why, then it breathes,  
And fashions kindly speech;  
With cheery song its life enweathes,  
With courage dares to teach.

"A living hope"—why, then it walks,  
With steady step and swift,  
Where beggars crouch and evil stalks,  
And brings the needed gift.

"A living hope"—it labors then,  
It laughs, and, pitying, sighs:  
It lifts the life of earthy men,  
It lives—and never dies.

The world has lived with human beings in it a good many hundred years now, and the faithful wife and mother still ranks first among women. All other grades from her rank downward.

Use well the moment; what the hour  
Brings for thy use is in thy power,  
But what thou best can understand  
Best class the service of thy hand.

—Goethe.

Do not refrain from doing your own little because you can not do the much of some one else.

## LIGHT FROM THE EAST.

Market.—In all the larger Greek cities the agora, or market square, was a place of assembly for traffic and for the transaction of public business. In Homer's day it was enclosed with large stones sunk into the earth, and provided with stone seats for the chiefs. In later times it grew into a magnificent structure, an open square surrounded with statues, altars, temples, and other buildings for the administration of justice and for market purposes. It was the centre of political and commercial intercourse and of religious life, answering to the gateway of the Jewish city. Here were celebrated the first festive games, here centred the great highways of the city, here began the great religious processions, here the great public assemblies of the citizens took place, here the different sorts of merchandise were gathered, partly in permanent shops and partly in temporary booths, and here was the centre of social and fashionable resort. During the market hours the agora was a place of general resort; it was also frequented in the afternoon and evening, somewhat in the manner of our public parks to-day, except that, unlike the latter, the ancient agora was the resort of the wealthy and the cultured, and it was deemed discreditable not to be seen there. Socrates habitually frequented it for the purpose of conversation and instruction." (Abbot.)

## FAMILY PRAYERS.

There is one mark of a household in which God is known or loved, which is too often wanting in our day—I mean the practice of family prayer. Depend upon it the worth of a practice of that kind can only be measured by its effects during a long period of time, and family prayers, though only occupying a few minutes, do make a difference to any household at the end of a year. How, indeed, can it be otherwise when each morning, and perhaps each evening, too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, or less than nothing, yet to whom each is so infinitely dear that He has redeemed by His blood each and all of them? How must not the bad spirits that are enemies of pure and bright family life flee away—the spirits of envy and pride and untruthfulness and sloth, and the whole tribe of evil thoughts, and make way for His gracious presence in the hearts of old and young alike, who, as He brings us, one by one, nearer to the true end of our existence, so does He and He alone, make us to be "of one mind in a house." Here within the narrow presence of each home circle, and hereafter in that countless family of all nations and kindreds and people and tongues, which shall dwell with Him, the universal Parent of all eternity.—Canon Liddon.

When boiling sweet corn to serve on the cob, leave just a few of the inner husks on the ear when boiling. It will be sweeter and keep warm longer.

Sweetness that never sours will do more to smooth one's pathway through the world than great accumulation of wealth.

The blessing of a house is goodness. The honor of a house is hospitality. The ornament of a house is cleanliness. The happiness of a house is contentment.

THE VINE AND THE BRANCHES.

By Campbell Morgan, D.D.

Under the figure of the vine Jesus explained the new union between Himself and His people, to be consummated by the coming of the Spirit. The opening sentence, "I am the true Vine," is inclusive and exhaustive. It is the seventh "I am" recorded by John, and, as the Lord's own exposition will show, it now includes all His own. They were about to enter into such relationship with Him that to express the truth concerning Himself He must needs include them. His teaching here is certainly almost overwhelming in its revelation of His grace and power.

It is hardly correct to say that He made the vine the symbol of relationship. Whereas that would be the truth in some senses, such a statement would miss a deeper principle which is of great value. All earthly things are upon the pattern of heavenly things, and the names of earthly things are borrowed names. Perhaps this may be illustrated by reference to another manifestation of the same principle. Throughout these discourses the Lord spoke much of the Father; and it must ever be remembered that the name "Father," in all the fulness of its meaning, belongs only to God. He has not borrowed an earthly name to teach a heavenly truth. He has rather lent men a heavenly name to indicate to them an earthly responsibility. In this way He is the true Vine. Every vine of earth is an expression of Himself, as are in some sense or degree all created things.

In His use of the figure there are certain words which arrest the attention—"vine," "branches," "fruit." The inter-relation between these is of the closest. Indeed, it is doubtful whether "inter-relation" is not an imperfect word in this connection. The sublime teaching is that of perfect unity. In the presence of the words of Jesus, "I am the Vine," there is no understanding of His meaning save as we take in the whole fact. The vine consists of root and stem and branches and leaves and fruit. The branches are part of the vine; the fruit is also part of the vine, its ultimate issue and intention. How wondrous is this teaching and relationship of His disciples to Him; and how even more wonderful is the fact revealed that Christ fulfils Himself as to fruit through those who are His own branches! The vine needs the branch for its fruitage; the branch must be part of the vine for the production of fruit.

To take the illustration in the order of statement, He first described the union as in process. "The Father is the husbandman," and His purpose is that of fruit; toward which end He takes away the branches that fall and cleanses such as are fruitful.

He next insisted upon the conditions of fruitfulness—those of abiding in Him and of His abiding in the branches.

The blessings following such abiding He declared to be those of prevailing prayer and abounding fruitfulness.

Finally, He revealed the pattern of the union. He first declared His Father's love for Him, and then that His love for them was of the same nature. Having thus revealed the eternal depths of love, and the channel of that love toward them, He commanded them to abide therein. Not, let it be most carefully noted, to abide in their love to him, but in His love to them—that love being at once the atmosphere of their love, the impulse of their activity and the strength of their service. Having thus argued that the love of the Father was their place of safety, and so revealed a privilege, He laid upon them the consequent responsibility and emphasized it by an argument back to the Father.—The Christian (London).

There are no giants so large that they can not be conquered by him who wholly follows God.

THE DAILY ALTAR.

By the Rev. J. H. Jowett, M.A.

Mon.—Almighty God, I pray that thy light may meet with no obstructive power to-day. Let no earth-born clouds hinder its shining. Let its searching and kindling rays be felt among all thy people in every part of the world.

Tue.—Almighty God, I thank thee for the privilege of communion. May I learn the secret of praying without ceasing! Deliver me from the bondage which makes my devotion transient, and give me the liberty which makes my joy in the Lord a permanent spring.

Wed.—Eternal God, I pray that thou wouldst renew my hope in thee. May I begin this day with great expectancy, leaning upon thy promised grace! Let me go through the day with wondering eyes expecting blessing at every corner.

Thurs.—Heavenly Father, let thy blessing rest upon the common labor of men. Let all men so work that their work shall be as worship. Let the spirit of the sanctuary pervade the workshop, and let holy influences possess us while we earn our daily bread.

Fri.—Holy Spirit, help me to realize thy presence. Let it not be a beautiful rumor to me, but a gracious reality. Let me rejoice in thy strength and be buoyant in the sense of thy companionship. Let me bear everything in thy promised light.

Sat.—Gracious God, help me to dwell with thee to-day. Let all my powers be rooted and grounded in thee. Let every action draw its nutriment from divine grace. Let all my speech be pervaded with the influence of thy spirit.

Sun.—Heavenly Father, I pray that thou wouldst bind me to my fellows in deeper and more spiritual kinship. Let nothing be done to-day which shall increase the alienation, but let every act and word be a minister of healing and of strength. Let me so live to-day as to promote the brotherhood of man.

SPEAK NO EVIL.

How carefully it hath been said,  
"Speak no evil of the dead."  
Why not, then, take care in giving  
Grievous hurts unto the living?

For the dead are far away,  
And hear no unkind word we say;  
But living hearts may be crushed and broken  
By unjust, cruel words we've spoken.

Speak, then, kindly of your dead,  
But let some good of the living be said.  
Sow not all your flowers for the tomb,  
Give them to dispel life's gloom.

THE DOMINANT MELODY.

If we be christians at all we are all joining, or trying to join, somehow, in the one great Psalm of Life. To one who hears it near at hand many of our notes may seem hideous and most discordant; but a little farther off in time and space, as with a Scotch psalm "amid the mountains, the true notes alone support one another, all following the one true rule; the false notes, each following its own false rule, quickly destroy one another, and the psalm, which was discordant enough near at hand is a perfect melody when heard from far." Oh, that our lives might add to the dominant melody, might help to subdue and drown the disproportionate and jarring notes!—Phillips Brooks.

DAILY BIBLE READINGS.

- M.—Different standpoints, Luke 13: 24-30.
- T.—Receiving power, Acts 1:1-8.
- W.—A Saviour promised, Isa. 9:1-7.
- T.—Who is my neighbor? Luke 10: 25-37.
- F.—The Word made flesh, John 1: 1-14.
- S.—The childlike spirit, Matt. 18:1-10.
- Sunday Topic—Pointe-aux-Trembles Schools, Acts 2:14-21.

POINTE-AUX-TREMLES SCHOOLS.\*

By Rev. J. Prevost.

It is not my intention to write the history of our Mission Schools, but only a page to show their moral influence upon the French population. Sadly, perhaps, but surely, the Pointe-aux-Trembles Schools have infused a new life in all the parishes of French Canada. More than that, they have created an enthusiasm which enriches the hearts of thousands of men and women who are fighting to-day the hard but noble battle of life.

In looking back through the history of the Schools I find the following statistics: Over 75 ministers of the gospel received their education at Pointe-aux-Trembles. Besides the colporteurs and evangelists, who are numerous, I count over 100 school teachers, and several eminent professors.

Started amidst opposition and baptized under the cloud of persecution and poverty, these Schools are a splendid monument of the Protestant faith, a glorious enterprise with a great aim—the upraising of French-Canadian society by toning the moral character of the individual.

To measure the importance of the Schools, let us take a survey of their work. Over 5,000 pupils have passed through the Institute and were invigorated with a new spirit. Think of it: Five thousand! What a power and what a stimulus to the cause of education, not among the Protestants only, but among the Catholics! We must not forget that the priests, seeing their young people going to Pointe-aux-Trembles, realized the necessity of establishing schools in all their parishes. So the evangelical Institute became a liberating power and a means to diffuse and enlarge the spirit of investigation and research.

It is interesting to study the life of the Schools. Here are upwards of two hundred and fifty scholars. We find among them a great variety of feelings and dispositions. Some are hostile to the message of grace; some are indifferent; some are full of enthusiasm, easily affected, but without knowledge of a real change of heart,—they are Christians by imitation or contagion; some are well prepared for the kingdom of God. During my three years stay at Pointe-aux-Trembles, I noticed that the first thing done for a new scholar is to establish in his heart the knowledge of God, and the authority of the Bible, and to place him under the law of conscience and of love. Then he begins to learn what personal religion is, what a personal faith is, and a personal knowledge of the duties of life. By coming in close contact with the gospel, he realizes that his influence in society, his happiness in this world and in the world to come, depend largely on his conception of eternal truth.

Let us be loyal to this good old Pointe-aux-Trembles Institute. It stands there as an intellectual, moral and religious necessity. The young people want these Schools, the family need them, the church cannot do without them, the nation demands them.

Never before, in the history of French Canada, has the need of what these Schools represent been more pressing. We are facing a period of transition. What shall become of our French society? Will it be a God-fearing society, or a society without God? It is for the Christian church to decide. The School is a vital force in the process.

A lover of missions, Principal Gandler could not refrain from urging the needs of this cause, even though speaking upon systematic giving.

\* Y. P. S. Topic for July 25, 1909—Pointe-aux-Trembles Schools, Acts 2: 22-28.

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C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, JULY 21, 1909.

Fifty issues make up our year of publication. Subscribers will not look for their Dominion Presbyterian for the ensuing two weeks. Several articles are held over. Correspondents and contributors will please take notice.

Let us teach our children in all the schools that the right use of alcohol is to mix paints, or dissolve gums, or for fuel, and any other industrial purposes, but not to be taken into the system to paralyze and disorder the body; and in a generation or two our successors will be free from many of the evils which to-day afford work for policemen, statesmen and philanthropists.

The Ottawa Union Reserve Mission has adopted a practical method of helping a class who come to them for aid and are willing to go to the farms to work, but are handicapped by their ignorance of agricultural life. A farm is to be secured in the neighborhood of the Capital, where applicants for help can be temporarily looked after and given productive employment, while learning the ways of farm life. Many of those who apply at the mission for help are immigrants who are looking for work on farms, but who lack experience.

Lord Roberts has followed up his warning as to the condition of imperial defences by introducing into the House of Lords a bill providing for compulsory service in the territorial army of all male citizens between the ages of 18 and 30, which, he said, would furnish a million trained and disciplined soldiers in a few years. In introducing the bill, Lord Roberts painted a gloomy picture of the condition of the country's defence, and of the danger in which it stands. His warnings appear to have fallen upon idle ears, for the Lords rejected the bill.

## THE TERRORIST ABROAD.

Can it be that the methods of the Russian Nihilists are to prevail in England? An illustration in one of the pictorials of a policeman standing at the door of Lord Morley's house in London is not reassuring. Can it be that a man who has done so much for his fellows, because he happens to be Secretary for India, is in danger of assassination by Hindu terrorists? Surely the picture cannot be correct, yet it is only a few days since Sir Curzon Wyllie and Dr. Lalcaea were struck down by an assassin at the Imperial Institute by one Dhingra, a Hindu student, who justifies himself on the ground that if it is patriotic for Englishmen to fight against the Germans if they invade Great Britain, it is no less so for him and his fellow Hindus to fight against the English. He seems to have adopted the same methods to revenge the wrongs, real or fancied, of India, which certain Irish fanatics resorted to at the time of the Phoenix Park outrage in Dublin. There seems to be propaganda, "India for the Indians," with plenty of money, furnished by a native prince, to back it up. But Britain cannot thus be frightened out of India. It is evident the tales of unrest in India are not without foundation. But there always has been unrest. Whether it is more dangerous than at other times we cannot say, but certainly more attention is being drawn to it.

But as the wrongs of Ireland could not be righted by Fenian raids into Canada, no more can the wrongs of India be rectified by assassinations in England.

Lord Curzon is evidently a sympathizer with the Scotchman who prayed that his countrymen might be given a good opinion of themselves. At a recent school inauguration he uttered a protest against "the spirit of decrying ourselves which is abroad in the land."

"We cannot take up the morning papers," he said, "without reading of the moral and physical decline of our race. One day we are beaten at international cricket, another day we are worsted in international polo, on another occasion some foreign aquatic team takes from us the laurels of the Thames, or, again, a foreign pastry cook is discovered who can run twenty-three miles quicker than any corresponding champion in this country."

We trust it is only in such competitions that the race is declining, and that in the higher qualifications which go to make true manhood, Britons are still able to hold their own.

Those who scoff at missions, especially to the Chinese, take fresh justification in the recent murder of Miss Sigel by Loon Ling, a Chinaman, whom she was said to be teaching in a mission in New York. There are two important facts wanting, however. Miss Sigel never taught Chinamen at any mission, and Loon Ling, though he at one time went occasionally to a mission in Philadelphia, did not attend one in New York. The crime has directed attention to the question whether it is advisable for young ladies to teach Chinamen (who have to be taught singly), and in some places the instruction of the Chinese has been handed over to men. Perhaps this is wise, but Christian missions must not be saddled with any of the blame for the horrible crime referred to.

## FASHIONS RUN MAD.

The vagaries of fashion are past finding out. Generally the dress is made to fit the wearer, now it appears the wearer is to be made to fit the dress. This has been revealed in an extraordinary suit for divorce just granted by the courts of Silesia. A judge had married a wife who was naturally of a good figure. But fashion has decreed that dresses of narrow dimensions are to be worn, and the judge's wife, in order to wear such a dress, had to reduce her size, which she proceeded to do by severe exercise and a limited bill of fare. She succeeded, against the remonstrances of her husband, in reducing herself sufficiently to permit of the wearing of a really fashionable dress. He applied for a divorce, on the ground that he had been deceived; that he had bargained to marry a lady of ample proportions, and that as she had sacrificed herself to mad fashion he had the right to get rid of her. The court took the same view and granted the divorce.

The Vatican has condemned the direttore gown—the style the lady referred to desired to wear—as immodest and unwholy. The dressmakers are up in arms against this decree. Like the silversmiths of old, they fear the loss of their trade. But if the direttore gown is going to lead to an increase in divorces it should be tabooed. We are curious to know if a reduction in flesh to qualify for wearing a fashionable gown would be considered by our Canadian Senate a sufficient ground for divorce.

One of the most stubborn strikes which has occurred in Canada is that now on among the employees of the Dominion Coal Co., at Glace Bay, C.B. And there is no adequate reason for it. The mine owners have an agreement with a local labor union, the men being quite willing to work under that agreement. But the United Mine Workers of America have invaded the territory, and some of their leaders from the United States are on the ground. The men belonging to that organization were ordered to strike, and did so, and an attempt is being made to get the others to join them. In fact there is a possibility of the strike extending to the other mining centres in the province. The managers of the Coal Co. refuse to treat with the American union, and will import workmen to take the place of the strikers. The militia has had to be called out to preserve order, rioting having occurred. The Federal Labor Department has been able to settle many industrial differences, but this is one of those cases in which reasonable methods do not seem to count. On the other hand a strike among the coal miners in British Columbia, which has been on for some time, has been settled, and the miners returned to work without gaining much.

Some time ago we called attention to the fact that policemen in Toronto had been reprimanded for asking sometimes to have a Sunday off duty, and that such is not the treatment which was to be expected in Toronto the good. In London, they appear to treat their police with more consideration. There the policemen are to be given a weekly day of rest as soon as arrangements can be made. This policy will mean an addition to the force of between 1,400 and 1,500 men, and an additional yearly expenditure of \$750,000. But it will pay, and besides it is only right.



## DEGRADING IDOLATRY.

The following interesting note from Rev. J. E. Bruce, of Honan, sent us by the E. M. Secretary, will touch the hearts of many readers. O the paths of these poor women travelling in heat and dust, weary miles, with bound and suffering feet, to pour their bitter supplications before a hideous crumbling image! Worst of all is the domestic suffering that lies behind. It means wives abused and rejected because a son has not been born! It means broken hearts crying for relief where there is no ear to hear. We can see and sympathize with Christian missionaries and native evangelists strong along the way injecting a message of hope into these weary souls as they pass on to their disappointment.

My dear Dr. Mackay:—We have just completed an evangelistic campaign at a great religious festival in She-Hsen. This Vanity Fair is observed every year for twenty days in the third moon. Thousands of pilgrims go up to this ancient shrine to burn incense and to pray to the Venerable Grand-mother for male children. Their failure to obtain does not hinder them from going up the next year with the same confidence.

The shrine is called Tany Wang Chiao and is built high up on the steep slope of a lonely mountain, about three days journey north-west of Chang-te city. One mile and a half away lies the town of Soa Pu, where most of the pilgrims spend a night. They repair to the temple in the early morning, offer incense, present their petition, and then, without further delay, begin the journey homeward. Thus on all the highways leading to the shrine, from all points within a radius of sixty miles, there is a ceaseless procession for twenty days,—two processions in fact, one going and the other returning. There are scores of women who walk all the way over mountain and plain,—yes, hundreds of women added only by stout canes. Many other women are more fortunate in being able to ride; and frequently in this case the woman astride the donkey or mule carries a babe in her arms while an older member of the family sits behind holding on tight; while the father leads the way on foot.

To give the water of life to this rapidly moving procession we must be on the alert, for at any one point we only have a few precious minutes to deal out the thirst-quenching draughts, and then whether satisfied or not, on they go to drink at broken cisterns which can hold no water.

Our plan of campaign was to choose three towns along the route of the procession at intervals of five miles and locate at each a number of preachers. At two of the towns we also had women evangelists, four in all, under a lady missionary. The men number 16 evangelists under the supervision of one foreign missionary. In two of the towns the band was again subdivided so that in all we had six bands preaching to the crowds for eight days. The preachers were picked men and all worked strenuously and spoke well, and prayed unceasingly for an outpouring of the Spirit of God upon the preacher and the hearer.

It is safe to say that thousands heard the word preached, and most of them heard it gladly. But to most of them it was a new message. It was a time of scattering ths bread upon the waters. Seeds scattered hastily in thousands of hearts and then they were gone. Without doubt Satan will snatch much that fell on the hard-beaten path, much will wither on the rocky soil, and much fall among thorns, but we also believe that much fell in good soft soil prepared by the Spirit of God, and that it will take root and bear fruit unto eternal life. Very many expressed a desire to follow the teaching received. Pray for these that they may be led unto all the Truth.

Changteho, May 22, 1909.

## YOUNG PEOPLE IN MISSIONARY CONFERENCE.

By Dr. J. M. Menzies, Honan.

The fourth annual conference of the Young People's Missionary Movement has just closed, and was in every way a success. To a missionary on furlough it was inspiring to see such a gathering of young people met together not merely to hear missionary addresses, but for nine days of genuine hard study of the mission fields of the world, in order to prepare themselves to teach others. It was delightful to note the spirit of Christian fellowship manifested, for almost every Protestant denomination was represented. The total registration was 253, the Methodists having 105; Presbyterians, 71; Anglicans, 29; Baptists, 23. Such distant places as Halifax, Montreal, Windsor, North Bay and New York had their representatives, while together with the foreign mission secretaries were missionaries from India, China, Japan, Palestine, Alberta, and South America.

Two of the largest Toronto delegations had their pastors with them, but one could not but notice the scarcity of ministers. This, I think, was a pity for Whitby last week afforded just the kind of relaxation that many a tired pastor would have enjoyed. Trafalgar Castle, the home of the Ontario Ladies' College, is an ideal place for holding such a conference, and all who were there knew how much the kindness and thoughtfulness of the entire college staff meant towards making the conference a success.

Every forenoon, from the rising bell at 6.30 a.m., till 12.30 was well filled—devotional meetings, study classes, and lectures following each other with an intermission of ten minutes between. But the afternoons were devoted to recreation and the day closed with a short meeting on the lawn, where earnest helpful talks were given, followed by an address in the Assembly Hall on one of the great religions of the world.

Three classes studied "Korea in Transition," two classes "The Moslem World," one class "South America," one class the home mission problem from "Strangers Within Our Gates," and another studied "Servants of the King."

Mr. Goforth's message from Korea and China was very timely and much appreciated. Interesting and valuable were the addresses on the non-Christian religions. Confucianism, by Mr. Stewart, of China; Buddhism, by Mr. Hamilton, of Japan; Mohammedanism, by Dr. Gould, of Palestine; Hinduism, by Dr. Brown, late of India; Judaism, by Mr. Robold, of Toronto; and Mariolatry, by Mr. Ray, of South America. One felt that these men knew what they were talking about. They gave us the present day condition of things, and told us what their own eyes had seen and their own ears had heard. Instead of quoting from others who had quoted before them. It is hoped that these addresses will be printed separately in cheap form and may be had from the mission secretaries.

But what did it all amount to? you ask. What results are to be looked for? One result will be the formation in many congregations of classes for the study of missions—home and foreign, and the leaders of these classes have, many of them, received their inspiration and training at Whitby.

Another result is indicated by the fact that of the 60 volunteers for foreign mission work, who were present, 19 came to the point of decision at this conference, and many more have gone away with a clearer vision of their Lord than they ever had before, and with a determination henceforth to be found in the King's service.

The secretaries of the Foreign Mission Boards, all of whom were present, have had an opportunity of meeting with the young volunteers for mission work, of helping and directing them in their study, and one cannot but feel that had such a conference as this been organized ten years ago the Mission Boards to-day would know where to find the men and women for which the mission fields are so urgently calling.

About 250 delegates rather overcrowded the college residence, and the hope is strongly felt that next year instead of one Canadian conference there may be two or three held in Ontario. Why should there not be held in every province such a conference for the training of leaders in church and Sabbath school in the study of missions. The Canadian Council of the Y.P.M. will be glad to hear from persons interested in arranging such conferences.

## A PASTOR'S COMPLAINT.

By C. H. Wetherbe.

Much has been said in favor of the young people's societies which have been organized for the promotion of spiritual culture. Several denominations have societies of this kind, and it has been said by many people that the members of the societies have been greatly aided in the Christian life by such means. But there are pastors who have long felt that many of the members of those societies have been a hindrance to both the pastors and the churches, rather than a positive help to them. Before me is a printed complaint from the pastor of a Presbyterian church in Ohio, as follows:

"I know of no one thing that is so discouraging, that is causing the ministers so many heartaches as the conduct of the members of our Christian Endeavor Societies. They go to their meetings and sing, 'There's sunshine in My Soul Today,' 'When the Roll is Called I'll Be There,' 'I'm Here on Business for the King,' and when their meeting is out, they are off, leaving the pastor to preach to empty seats. The same condition prevails everywhere, so far as I have observed. There is no enthusiasm, no zeal for the conversion of souls. I know very well the answer to this, that the pastors are not in touch with the young people. I resent the charge for myself, and I know that it is not true generally. But when the members of the C.E. ignore their pledge, and do nothing to help the pastor in his work is it strange that he should become indifferent to their society? As a social organization the C.E. society exhibits some signs of life, but as a spiritual force it has collapsed."

I judge that this complaint is well founded. For many years there have been similar complaints from pastors who were concerned for the best welfare of the young people. And what a farce it is for the members of a Christian Endeavor society to sing, "I'm Here on Business for the King," and at the same time hurry away from the church when their true "business" is to stay and receive all the benefit they can from the pastor's preaching, and other aids! They glibly sing, "There's Sunshine in My Soul Today," but they have no desire to let out the "sunshine" upon the pastor as he tries to bring life and gladness to his hearers in his pulpit work! Those young people need to be converted.

News has been received of the death of Rev. John Laine, B.A., formerly minister at Belford in the Presbytery of Berwick. Mr. Laine went to South Africa, 1883, as first minister of a new church in the Upper Umpgen district in Natal. His death occurred, after a painful illness, at Koffyfontein, Orange River Colony, on June 1, 1909.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## GROWING OLD GRACEFULLY.

By Isabel Suart Robson.

One of the strongest proofs of the way in which women's interests have widened during the last half century lies in the fact that, while women recognise more than ever the importance of "keeping fit," the advance of the "forties," apart from its effect upon their position as wage-earners, does not trouble them so deeply as in former years.

Yet while a woman may feel that it rests largely with herself today whether she remains, until late in life, a popular and valued member of her little world, or sinks into an unconsidered unit, some regret there must always be for lost youth and the possibilities which only come in early womanhood. "We are growing old. We are near the end of our days," as Thackeray says in one of his books; "we shall never feel as we have felt." It is folly, however, to chafe at the inevitable; wisdom lies in making our progress through life a growth and development rather than a decline and a loss.

Madame de Staël once said that every woman should feel it a duty to grow old gracefully, and while it may seem a difficult problem, it is one well worth solving. The woman who succeeds is not only one of the happiest but one of the most beautiful sights in Nature. The first step is to accept the fact that youth has gone and that the process of growing old is progressive. One of the most pathetic sights, though too often, alas, it borders on the ridiculous, is the woman who makes desperate and futile efforts to clog the wheels of Time by choosing in dress what is plainly not in accordance with her years, and who, for the dignity and stateliness which belong to age, substitutes the manners and "ploys" of youth. The woman who keeps her daughters in the schoolroom too long lest they should become her rivals in the social circle, who denies to her sons the use of the sweet name "mother" that their manliness may not betray her years, is sowing for herself the seeds of a tedious and unlovely age.

Paradoxical as it may seem, it is in early maturity that we must begin "growing old." The habits of unselfishness and of self-sufficiency, which are so essential to happiness in age, do not spring up in a night. They are the growth of years and constant effort. In a paper read by Mrs. Creighton at a recent Conference of Women Workers there are some philosophic counsels and sympathetic advice on this subject. Old age, she suggests, has so many lonely hours that the capacity for being alone, so difficult and unbearable to many, should be cultivated, and with it a habit of neither expecting nor demanding too much of the time and attention of others. After the first sense of "being old" comes with the consciousness that one is "being left out" in the plans and talk of the younger generation and of being "passed over" when younger people are present.

To those happy women who have kept a young heart and a keen interest and sympathy with the young this brings no wounded feeling. Like the little spinster in that beloved book of our youth, Leslie Goldthwaite's Summer, they "have no self to be hurt." The young are quick to discern those whose interest in their peculiar problems is not only sincere and loving, but intelligent; those who will understand their difficulties and not judge or condemn by the light of another generation, and whose outlook is asunder as the poles from that of "Aunt Tabitha" in Oliver Wendell Holmes' humorous poem:

"Whatever I do and whatever I say,  
Aunt Tabitha tells me that isn't the way:

When she was a girl (forty summers ago)  
Aunt Tabitha tells me they never did so."

Nothing helps one to grow old gracefully so much as a lively sense that the world is moving on and the ideas of today are not those of our youth.

We are too apt to look on old age as the final stage of a gradual descent. There is nothing left but to sit down, our work accomplished, and await the inevitable end. Yet the truth remains that while

"Old age is still old age,  
The waning not the crescent moon," we may grow old as the oak-tree does, every year enlarging our circle of interests and influence. The woman who has cultivated a hobby is never dull, and to have acquired a habit of reading good books, which not only provide interest in the perusal but meditation for quiet hours, is to have done much to make age happy. One cannot but pity the woman who, as the mother of a large family, has allowed herself all her life to be so entirely absorbed in domestic affairs as to lose all interest or participation in anything outside her home, and who in age, when the nest is empty and the young birds have flown, finds herself with "no one to work for," no scope for the duties which have hitherto entirely occupied her, and too old for new interests or seek new work.

The great secret of growing old without ugliness and pain is to have many resources at command, some strong interest which will fill the gaps made by time and circumstance. These gaps unfortunately become many as years slip away. The young leave us, going to distant lands and making homes of their own; the world moves on, leaving us among the shadows; and there remains the saddening memory of loved ones outlived. It is for this trying time we must forge for ourselves a vital interest, which will keep us brave, cheerful, and young at heart, not a burden to ourselves and others, and happily aware that life still means as much for us and means well."

"We are not quite  
Cut off from labor by the falling light,  
Something remains for us to do and dare;  
Even the oldest trees some fruit may bear.

For age is opportunity no less  
Than youth itself, though in another dress;  
And as the evening twilight fades away  
The sky is filled with stars invisible  
by day."

## THE IDEAL CITY.

What makes the city great and strong?  
Not architecture's graceful strength,  
Not factories' extended length,  
But men who see the civic wrong,  
And give their lives to make it right  
And turn its darkness into light.

What makes a city full of power?  
Not wealth's display or titled fame,  
Not fashion's loudly boasted claim,  
But women rich in virtue's dowry,  
Whose homes though humble still are great  
Because of service to the State.

What makes a city men can love?  
Not things that charm the outward sense,  
Nor gross display of opulence,  
But right, the wrong cannot remove,  
And truth that faces civic fraud  
And smites it in the name of God.

This is a city that shall stand,  
A Light upon a nation's hill,  
A Voice that evil cannot still,  
A source of blessing to the land;  
Its strength not brick, nor stone, nor wood,  
But Justice, Love and Brotherhood. —  
Selected.

## TWO APPLE TREES.

"I have been looking at these two trees, boys," said Mr. Moore one bright Saturday morning, "and as there seems to be about the same amount of apples on each one, I have decided that if you want to gather and market them for yourselves you may do so."

"And have the money for ourselves?" they asked eagerly and in unison.

"Yes, and you may also take old Billy and the light wagon to draw them to town this afternoon."

Before he had ceased speaking, John, the elder boy, had begun to climb one of the trees, and Mr. Moore, without further comment, walked away.

The other boy also walked away, but in a different direction.

John meanwhile having secured a good foothold in the centre of the tree, was giving it a vigorous shaking, which sent the apples to the ground in showers.

Presently the brother returned carrying a ladder and a basket.

"Oh, ho," cried John, "you don't mean to say that you intend to pick those apples off the tree? This is the way to do it," and he gave his tree another energetic shaking. "Why, don't you know?" he went on, "if you stop to pick those apples off it will take you all day long."

"Can't help it," was the answer; "that is the way they are coming off, and the only way."

"But, you'll not be ready to go with them to town this afternoon."

"Then I'll go some other afternoon."

"But you can't stay out of school."

"I can be examined Monday at noon. Don't worry, I'll find some way to get my apples to market, and they'll bring me a good price when they do get there."

John continued his protestation, but his brother persisted in doing his work in his own way. Therefore, it was nearly sundown and John had been gone several hours when the brother took the last apple from the tree.

When John returned from town soon after he jingled his coins in his hands merrily, and asked with a laugh:

"Don't you wish you had some?"

"How much did you get a bushel?" asked his brother.

"Thirty-five cents," said John.

A few moments later when they entered the barn together, where the brother's apples were carefully bestowed in baskets, John exclaimed:

"What in the world did you do to those apples? They look as if they had been polished."

"Oh, just a cloth and a little rubbing did the job," was the answer.

"Who would believe that the trees which bore those apples and John's were exactly alike?" said Mr. Moore, coming into the barn at this moment. John looked grave.

"But, what's the use of all that trouble? They'll not bring you any more," he said scornfully.

"Wait and see," said the brother.

On Monday evening, when the younger brother returned from the village he counted out his money, and he had received just double the amount that John had been paid for his apples.

"I didn't know," said John, "that taking a little trouble would make so great a difference about the very same thing."—Clara J. Denton, in Michigan Christian Advocate.

One spirit with the Lord, we are privileged to share the very blessedness that fills his heart.

## FOR CHILDREN AT HOME.

By Mary Appplewhite Bacon.

Preparations for the cats' dinner were going on apace. Nan had put three tiny squares of ham and two cubes of bread on each of the flowered china plates, and Lottie was placing them on the low round table with its clean white cloth. Bertha was hunting about the big play-room for the six red chairs in which the cats always sat. Wassy-wees and Janet, the eldest cats in the family, were all ready for dinner. Their pink-tipped ears showed daintily through their lace caps. Eye-bright and Mink had at last resigned themselves to their crimson collars, and Alice had taken in hand the restless Comet, when a faint squeak was heard at the door.

"Bertha, did you shut up those six other cats in the hen-house?" Alice asked, holding Comet firmly between her knees as she tied a narrow blue ribbon around his white neck. "Did you lock the door? You know how you forget things."

"Yes I did," Bertha answered. "That isn't a cat you hear. It isn't anything."

There came another little sound at the door, this time more a whine than a squeak. Nan was at the corner cupboard filling plates for the next table. She dropped her knife ran across the room, and opened the door. Then she gave a little cry, went outside, and shut the door after her. When she came back the cats were at the table and her sisters were deep in the exciting task of keeping each one in its own chair and occupied with its own plate. Wassy-wees and Janet had learned good table manners long ago, but not much could be said for the rest.

"Where on earth have you been, and what is that you've got?" Lottie said, looking up at Nan, who stood in the middle of the floor, her cheeks flushed, her gray eyes shining. She held in her arms a long brindled cat whose bones seemed scarcely covered by its brownish-black fur.

"It's a cat," Nan said excitedly, "a poor starved cat. Somebody got it something to eat quick. Bertha, you do it. There's a bowl of milk there in the cupboard. Don't you all see it's a cat?" she said again.

"I thought it was just a pen-and-ink sketch of one," Alice said provokingly. "It's so black and bony." But Bertha left Comet to his own devices and got the milk and the scattered bits of bread and meat and put them in a tin plate on the hearth. The strange cat leaped from Nan's arms and began to eat ravenously.

Meantime the banquet at the round table came to an end. Wassy-wees and Janet went off in their lace caps to the cushion in the south window; Lottie began to clear the table, and Bertha to relieve Eye-bright and Mink of their unwelcome finery. Alice went over to the fireplace and looked down at Nan severely.

"You know you can't keep that cat, Nan," she said.

Nan drew the ugly stranger a little closer to her.

"How many cats are out in the old hen-house now?"

"Six," Nan answered doggedly.

"And how many in this room?"

"Seven."

"There are six," Alice affirmed loftily. "I don't include that—that animal with our cats."

"He is a cat," Nan contended. "Maybe he's a foreign cat, he's so long. The largest animals are found in Asia and Africa," she quoted.

"This isn't a geography lesson, Nan Lewis. Come back to what we are talking about. How many kittens did Big Tom drown last week?"

Bertha gave a little gasp. She thought that question too cruel. Nan was silent.

"Do you think it is honorable," Alice persisted, "to want to keep this strange cat, this African cat, or whatever it is, when five of our own family, five beautiful Lewis kittens, were drowned last week?"

Nan would not endanger her cause by a direct answer. "It's wrong to be dishonorable, and it's wrong to be hard-hearted," she said. "Good people won't be either."

"We might play he's a visitor and let him stay till supper," suggested Bertha the peacemaker; "and then we can name him Vidmar. We've been wanting to name something Vidmar a long time."

Poor Vidmar had nothing in looks or manners to win him friends, but Nan managed to keep him a week; then it was found that he ate chickens, and Mrs. Lewis ordered Big Tom to take him off to the woods and leave him.

That evening Nan went up the lot where Tom was feeding the horses. "Big Tom," she asked anxiously, "do you know anything about my cat?"

"You don't mean jes one cat, I know," Big Tom answered. "You mean does I know anything about that regiment o' cats out in the ol' hin'ouse. Yes'm, it's a fine regiment, an' keeful about who comes in to 'sociate with it."

"Big Tom," cried Nan wofully, "did you drown Vidmar?"

"Ain't been a cat drowned on this lot in a week," Tom said with conviction. "I don't say how many oughter been drowned."

"Well, where is he then?"

"Where is who?" Tom began, but he could not long resist Nan's persistence, and he finally told her the truth.

"Vidmar doesn't feel out in the woods as you would, Nan," her father said as he that night, trying to soothe her grief. "Cats are not afraid of the dark, and I don't think they mind the rain."

"It isn't just that," Nan said, hiding her face on her father's shoulder and sobbing again.

"What is it then?"

"He will think I did not respect him, because he was a stranger and not like Comet and the rest. He may even think it was I that sent him away." Her shoulders shook under her little white gown.

"Did you ever treat him with disrespect?" her father asked.

"Papa! when he was so poor and shabby and had never had any good times in all his life before!"

"I don't believe he thinks you sent him off," Dr. Lewis said, carrying Nan over to the little bed where Lottie was sleeping soundly; "but to-morrow we will go and see if he has found another home."

"They drove quite through the woods the next day and to the little settlement beyond without seeing anything of Vidmar. At last they stopped before a two-room house with strings of red peppers hanging over the rough door and red prince's-feathers growing in the uneven yard. A little negro girl sat on the doorstep in the sun, a long brindled cat asleep in her lap and half covered with her torn apron.

"It's Vidmar, papa," Nan whispered, trembling with excitement. "I just know it is. Tell her to bring him here."

Dr. Lewis stopped his buggy before the gate which was sagging on one hinge. "Have you seen anything of a lost cat around here?" he asked the little girl on the step.

"Yes, sir," little Sally assented glibly. "Dis is hit. Dis was a los' cat. De win' an' de rain druv it home last night. Hit was heap fatter'n 'twas buffo' hit went off, but I knowed it. An' hit knowed me," she added with a comical twist of her small black head.

"Maybe you didn't feed it enough," said Dr. Lewis.

"No, sir, I didn't"—Sally showed her white teeth. "I wanted hit to ketch rats. I didn't feed it enough, but I's gotter fum dis time on."

The doctor lifted Nan from the buggy. She went into the yard and up to the child on the doorstep, carrying a paper sack full of rolls and fried chicken.

"He's been visiting our cats," Nan said as Vidmar crawled out of Sally's lap and began to rub himself against her dress, whining for her to take him. "I thought he was lost and brought him something to eat. I didn't

## SUMMER COMPLAINTS DEADLY TO LITTLE ONES.

At the first sign of illness during the hot weather months give the little ones Baby's Own Tablets, or in a few hours the child may be beyond cure. These Tablets will prevent summer complaints if given occasionally to the well child, and will promptly cure these troubles if they come unexpectedly. For this reason Baby's Own Tablets should always be kept in every home where there are young children. Mrs. P. Laroche, Les Ponds, Que., says:—"Last summer my baby suffered severely from stomach and bowel troubles, but the prompt administration of Baby's Own Tablets brought him through splendidly." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

know he would be at anybody's house when I brought so much," she added apologetically.

Little Sally looked down into the paper sack and her black eyes glistened. "Come back here, Bony-babe," she called to her cat. "Come back here an' let's eat our breakfuss. Ain't hit a good breakfuss, Bony-babe?"

## HOW YOU MAY HELP.

Several years ago some children read in their missionary magazine of five little girls in Africa. Their mother asked: "Would you not like to pray for them?" "Let us choose one," they answered. So they chose one name, "Mgomba."

"They did not forget Mgomba. Night after night they asked God to help her to be good. Years passed. One day a missionary from Africa came to their house. "Do you know anything about Mgomba?" they asked.

"Mgomba! why, what do you know about her?" They told her how they had read about her in their little magazine, and had prayed for her so long; and what a wonderful story she had to tell!

Mgomba had been a scholar in this lady's school. She had been disobedient and careless. She would not even try to learn or to please them. But a change came.

"Oh, when was that?" asked the girls, for they were no longer children. The missionary remembered the very month, and—yes, they began to pray for her! Mgomba became a happy christian, and now she is teaching her people about God.

## DURING THE HOT-WAVE.

Only those of us who live in the temperate zone have the health-building advantage of extremes of hot and cold weather. Our physical health and accomplishments, as compared with those who live where it is always warm or always cold, prove the gain of the very conditions about which we are inclined to grumble. It is unquestionably of benefit to us to be plunged suddenly from cold into hot weather, and back again, as we are in our swiftly changing seasons. Just now many of us are meeting the hot-weather test. If we take it as something that is in every way good for us, adapting ourselves sensibly and cheerfully to the weather conditions, we shall reap the benefit that Nature intends, and enter the winter season better off in every way for the summer experiences. We need to take life quietly, move slowly, avoid unnecessary effort, refrain from over-exertion of body or mind, and "keep sweet." All of this we can do if we will. But let us remember that hot weather is endured better if we are busy than if we are idle. Its burden rests heaviest upon those who have no other burden to think about than the heat.—S.S. Times.

The Pharisee's morals were doubtless quite as good as he said they were; it was the publican's confession of failure that won him justification.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Rev. George Whillans of North Georgetown, conducted the services last Sabbath in St. Andrew's Church.

Dr. Harper, of Liverpool, England, has been appointed organist of St. Andrew's Church, Ottawa, at a yearly salary of \$1,200. Over 100 applications were in for the position.

Rev. R. W. Anderson and family, of MacKay Street Church, will spend their holidays at River Desert. Rev. J. W. S. Lowry, of Fitzroy Harbor, and Rev. Wm. Black will successively take the services.

Rev. C. H. Daly, of Almonte, was the preacher in St. Paul's Church last Sunday, exchanging with Rev. J. B. Edmondson, who took the services in St. John's, Almonte, where he had been pastor for several years before going to New Jersey.

Rev. James Taylor, of Chelsea, was one of the speakers at the Orange celebration here on the 12th inst. At the annual picnic of the Public school children, Mr. Taylor was made the recipient of a handsome gold watch by friends in town and congregation.

During Rev. Dr. Ramsay's holidays the pulpit of Knox Church will be filled by Rev. George McKinnon, on Aug. 8, by Rev. Dr. Smith, of St. Catharines, on Aug. 15. For the past two Sundays Rev. J. A. Wilson, of St. Andrew's Church, Hamilton, was the preacher.

Mention was omitted at the time of the lawn social given by the King's Daughters of St. Paul's Church, on the handsome grounds of Mrs. Henry Waters, Laurier Avenue. It was admirably successful, the attractive programme on the lawn, aided as it was by the ideal weather, conducting to a large attendance. Miss L. Jalland was the general convener. Miss K. Erskine and Miss F. Campbell were the ice cream committee. Mrs. Campbell and Miss E. Graham looked after the strawberries, whilst Miss H. Hambleton and Miss E. Whillans had charge of the candles.

## TORONTO.

Rev. G. B. McLeod, of Deer Park, will spend his holidays in Nova Scotia, returning at the end of six weeks with his family.

Dunn avenue congregation, of which Rev. A. L. Geggie is pastor, was granted leave to add a debt of \$18,500 to the present mortgage, making a total of \$29,500. They have purchased some property immediately to the west of the church, with the intention of erecting an additional Sabbath school room and a recreation room.

At the last meeting of Presbytery a resolution of sympathy with the family of the late Dr. Gregg was adopted. Also letters were ordered to be sent to Rev. Dr. Milligan, who has been seriously ill, expressing the sympathetic concern of the Presbytery; and to Mr. A. T. Crombie, and to the family of the late Mr. Charles Culross, who was the representative of St. Giles' church.

Those remaining on the old site retain the name of Royce Avenue Presbyterian church. They were organized about a month ago as a mission congregation, with 113 members. At the meeting of the Presbytery yesterday they asked to be recognized as an augmented charge, and it is their intention in the near future to call a minister of their own.

Finding that an eight-year-old girl knew nothing of the Bible, the Manchester (England) coroner could not administer the oath to her at an inquest.

## EASTERN ONTARIO.

Rev. and Mrs. John Hay, Miss Jean and Master Jack Hay, of Renfrew, are summering at Norway Bay.

Dr. L. Beaton, of Moose Creek, is taking a well earned vacation down among his ain kinsfolk in Cape Breton.

Rev. D. N. Coburn and Mrs. Coburn, of Smith's Falls, are occupying Dr. Connerty's cottage, Rideau lake, for a few weeks.

The next ordinary meeting of Kingston Presbytery will be held in John Street Church, Belleville, on the 21st of September, at 11 a.m.

The induction of Rev. H. W. Reede, recently of St. Thomas, is appointed to take place in St. John's Church, Pittsburg, on 12th August, at 2 p.m.—Mr. McInnis to preach; Mr. Gracey to preside and address the minister; and Mr. Stuart the people.

The lawn social on the grounds of Mr. Peter Speirs, under the auspices of the ladies of St. Andrew's Church, Appleton, was a decided success. The grounds were prettily decorated. The Almonte band was present and did much to make the evening enjoyable by their pleasant music. The proceeds amounted to over \$70.00.

The minister and congregation of Balderson are to be congratulated. At the last quarterly Communion nineteen new members were added to the roll, principally on profession of faith. Rev. J. S. McIlwraith has now been pastor within a few months of 20 years. Coming to the congregation after graduation, consequently it is his first and only charge. He is what might be called a native—being in his own county, in his own presbytery wherein he was born, and preaching only a few miles from the old homestead and the village and town where he went to the Public and High schools. His many friends will wish him continued success in his life work.

## WESTERN ONTARIO.

Rev. S. F. Sharp, of Alliston, has been called by the congregation of Exeter, the charge made vacant by the resignation of the Rev. W. M. Martin.

A call from Beeton and Tottenham to Mr. A. McCuaig, a licentiate, has been sustained by Barrie Presbytery, and provisional arrangements were made for his ordination and induction at Beeton on the 28th inst.

At the recent meeting of Barrie Presbytery, Rev. C. H. Cooke adhered to his resignation which was accepted. He will preach his farewell sermon on 1st August. The Bradford Witness says: Resolutions expressing the highest appreciation of Mr. Cooke and his work, and the regret of his resignation had been passed by the congregations at the Scotch Settlement and Bradford, were read in Presbytery. In one of these deep sympathy with Mr. Cooke was expressed that he had had to face and deal with a condition of things that made a case of discipline an absolute necessity, and that because of the wholly unjustifiable feeling that arose over this, he had thought it best to resign, and the resolution went on to say: "As a congregation we give our strongest assurance to him of our continued confidence, esteem and affectionate regard, and we believe that his work in dealing with the deplorable conditions that existed is of incalculable value, whether from the viewpoint of the spiritual interests, or of the material prosperity, of the congregation." Testimony was also borne

by the congregation's representatives to the exceptional character of Mr. Cooke's preaching, and of his pastoral work in cases of sickness and bereavement.

## WESTERN ONTARIO.

Rev. Hector Mackay, of London Junction, has been elected moderator of London Presbytery.

Rev. W. P. Lane, Bondhead, has been appointed interim moderator of the Bradford charge.

Rev. H. Berlis, called to Victoria Harbor, will be inducted there on the 27th inst.

Rev. Dr. Isaac Campbell has been received and name added to appendix to roll of Barrie Presbytery.

At the communion service in Haynes Ave. church, St. Catharines, on the 4th inst., twenty united with the church.

Much sympathy is expressed for Rev. Dr. Ratcliff, of St. Catharines, in the death of his son, Dr. W. G. Ratcliff, a promising young physician of that city.

Rev. Dr. Fletcher was appointed to represent the Hamilton Presbytery at the celebration of the 100th anniversary of the Presbyterian church, St. Ann's.

Owing to the increased cost of living it is proposed by London Presbytery to increase the stipend in all weak congregations within the bounds to a minimum of \$900 per year.

Paris Presbytery sustains the call from First Church, Chatham, to Rev. Dr. Dickie, of Woodstock, and his translation will take place at an early date. Rev. Dr. McMullan will be interim moderator during vacancy.

The death is announced of Rev. D. B. Macdonald, recently pastor of Haynes Avenue church, St. Catharines, and formerly for 18 years of St. Andrew's church, Scarborough. Besides the sorrowing widow, he is survived by four sons and two daughters.

Rev. J. Gibson Inkster, pastor of the First Church, London, left for Scotland recently, accompanied by his wife and child. They will spend the months of July and August in Scotland. Rev. Dr. Dickie, of Montreal, will be in charge of the church during July.

At Paris Presbytery, Rev. R. G. McBeth, M.A., of Paris, was elected moderator. A motion introduced by Rev. Mr. Ellison to the effect that sessions have the privilege of appointing their own representative to the Supreme Court of the Church, was carried unanimously.

At London Presbytery, Rev. T. A. Watson, of Thamesford, presented the report of the committee on evangelism. It recommended that meeting be held for two or three weeks at a time simultaneously in all the different congregations in each district into which the presbytery is divided.

The manse at Blyth was destroyed by fire on the morning of the 15th inst. The minister, Rev. J. L. Small, loses his horse, much of his furniture and many of his books. In the meantime the family are living in the basement of the church, but the Blyth Presbyterians will soon provide better accommodation for their minister.

Rev. R. B. Cochrane, of Knox Church, Woodstock, is taking a prolonged western trip. Stopping at various points he will go through to the coast. On his return Mr. Cochrane will join friends and go into camp with the members of the Alpine Club of Canada at Hector, Alta, and attempt the qualification climb, which, if successful, will make him a full member of that national organization.

Rev. Dr. and Mrs. Alexander Urquhart, of Yvondotte, Mich., will spend the month of August at the family home near Thamesford, Ontario. Dr. Urquhart will supply the pulpit of St. Andrew's church during the absence of the minister, Rev. T. A. Watson, who expects to spend his vacation at Muskoka.

## BRANDON NOTES.

## Special Correspondence.

Rev. R. G. Stewart, of Kenton, is supplying for Rev. J. W. Woodside, of Vancouver, B.C.

The Orangemen of Souris River County met in Melita on July 11th, and were addressed by a brother of the order—the Rev. Walter Beattie.

Rev. T. H. Wallace had the misfortune to break his leg some time ago. His pulpit in Elkhorn is being filled by a minister who is homesteading in that district.

The overture of Brandon Presbytery asking for the preparation of a handbook dealing with the work of our Church in all its branches, was, by the recent Assembly, referred to the Publications Committee for favorable consideration. The Church in the United States finds it pays to prepare such a book. Why should not we have such a means of intelligence, too?

The Elva people had a great day on July 9th, when St. Paul's Church had its corner stone well and truly laid. Rev. J. M. Kellock presided. Rev. J. E. Stephens, moderator of Presbytery, laid the stone, and did it in a workmanlike and graceful way.

In the receptacle provided were laid coins, the local papers, a financial statement of the congregation and of the Building Committee, names of members and elders, and an historical account of the beginning and development of the Presbyterian cause in the village and surrounding country.

After a sumptuous supper, speeches began at 8 p.m., and continued through the long clear western night until 10 p.m., the crowd listening with intense and untiring attention. Dr. Schaffner, M.P., John Williams, M.P.P., and Rev. Stephens, Kellock, Russell, Townley, and Johnston (Methodist) were the speakers, and their topics included such live subjects as "The Church's influence on the national life" and "The benefits of the proposed union of the churches." A pleasing and touching feature of the occasion was the little speech, in a reminiscent vein, given by Mrs. Brown, widow of one of the earliest ministers that labored in the place. The Building Committee and Ladies' Aid were between them richer by \$162 for the day's gathering. The architect promises that the church, when built, will be the finest one of anything like its size and cost in the whole stretch of country between Brandon and Estevan.

## MONTREAL.

Many of the city ministers are taking their holidays, and the people are hearing new voices from Sabbath to Sabbath. In several cases two neighboring congregations have united; but in a majority of instances new men take the places of absent pastors.

Erskine and Emmanuel congregations worship together during July and August.

Rev. Prof. Welch, D.D., is the preacher in St. Paul's Church during Dr. Barclay's absence.

On Sabbath last Rev. Neil MacPherson, of Indianapolis, took the services in Crescent St. Church.

In the American Presbyterian Church Rev. A. E. Kelgwin, of New York, has been giving very acceptable services.

Rev. D. J. Graham of MacVicar Church, is now on a well-earned holiday. Rev. Mr. Beattie occupied the pulpit last Sunday.

St. Andrew's and Melville churches, Westmount, united during July and August, and the same may be said of Knox and Stanley St. congregations.

The Grand Trunk Railway, with its Pacific terminal at Prince Rupert, lessens the distance between New York and Yokohama by 1,500 miles.

In Goshen, Indiana, all the saloons were closed for three days before the county option election, so that the people could judge what a dry town was like. Local Option carried.

## WINNIPEG AND WEST.

Rev. J. Mackie Niven has resigned at Poplar Point.

Rev. Dr. Junor, of New York, for a time one of our missionaries in Formosa, recently visiting in this city, was asked to accept a seat in Presbytery.

During the vacation of Rev. Dr. Gordon (Ralph Connor), his pulpit will be occupied by Rev. P. M. Macdonald, pastor of Cowan Avenue Church, Toronto.

At the recent meeting of Presbytery Rev. H. J. Robertson moved the following motion, which was unanimously approved, "That the attention of the executive committee of the Lord's Day Alliance be called to the fact that no rest day is at present provided for the Winnipeg police force, and the Presbytery urges that the alliance take such action as may secure a day of rest for these men."

## BRITISH AND FOREIGN.

The Pope has declared that he would never use the automobile presented to him by American Catholics.

The footprints of the extinct monster, the iguanodon, have been discovered at Crowborough, in England.

The Patrick congregation of the Free Church are building a new church in Crow Road to accommodate 500 worshippers.

In the library of the New college, Edinburgh, a portrait was unveiled of the late Dr. Marcus Dods, principal of the college.

Excavations conducted by the German Oriental Society have revealed the Palace of Herod on a hill south of Jericho.

Plans are under way for changing the motive power of all the important state railways of Sweden from steam to electricity.

Mehemed V, the new Sultan of Turkey, has announced his intention to visit Paris and the principal courts of Europe this fall.

Mr. John R. Mott has been elected Executive Secretary of the Federal Council of the Churches of Christ in America. He has not yet intimated his acceptance of the office.

Walter Wellman's proposed trip to the North Pole in an air ship has been again interfered with by the complete destruction of the airship shed at Spitzbergen by a severe storm.

A man in New York who had been officially declared dead on account of heat prostration was restored to life by electricity, which the physicians determined to try as an experiment.

There died at Rutherglen road, Glasgow, recently, on the eve of his golden wedding, David Cameron, aged 74 years, one of the "Thin Red Line" Crimean veterans.

The remarkable price of \$400 an ounce was paid at Christie's recently for an old English silver inkstand of the time of Charles I., one of the rare pieces which escaped the melting pot during the Civil War."

Sir Claude Macdonell, the British ambassador to Japan, has arrived in England after a journey of thirteen days and twenty hours, by way of the Siberian railway.

The loftiest peak in the Himalayas is Mount Everest, the minimum estimate of whose height is 29,002 feet, or about twice as high as Mont Blanc. The mountain is an exceedingly inaccessible region on the border of Nepal, and very little is known about it.

The Salvation Army now owns property in the United States to the amount of \$4,800,000. Last year about 20,000,000 people attended the street meetings and half as many the indoor meetings. The National Congress of the Army was recently held in New York City.

During Rev. J. A. Wilson's absence, the pulpit of St. Andrew's church, Hamilton, will be filled by Mr. David Mitchell, of Knox College.

## THE MEANING OF PURITY.

By Bishop Hall, of the United States.

Marriage involves union and fellowship of the whole being. We are not to ignore the lower, physical part of our complex nature. Purity does not consist in pretending that we are simple spirits, when we have a material as well as a spiritual being. Our bodies with all their organs and functions, as well as our spirits, are creations of God. There is nothing to be ashamed of in any part of our being, and no part to be dishonored or played tricks with, as if it could be used for mere purposes of pleasure, altogether apart from the great objects for which it was designed.

Think of the dignity and sacredness of those powers by which Almighty God makes husband and wife, father and mother, fellow-workers with Himself in His creative work, by the handing on of human life! Purity consists not in ignoring the body, but in the subordination of the lower elements of our being, the bodily appetites and passions, to the higher powers of reason and conscience; in the use of all the parts of our nature in obedience to God's regulations and for His purposes. Here we are pure and modestly, in subordination and harmony. That is immodest which dwells on the lower to the ignoring of our higher nature. The higher should penetrate and so raise and spiritualize the lower.

Then, again the need of plain speaking has been brought home to me by a two-fold discovery. I have been appalled to find widespread prevalence of the grossest impurity and immorality—not mere indecency—in connection with some of our public schools, where perhaps it might least have been expected; and then to find how in very large measure this was done in ignorance of the nature of the wrong and of the consequences involved; to the fact that girls from fourteen to seventeen years of age had never received from their mothers a word of warning about dangers and temptations, nor of instruction about the dignity of their bodies—about the sacredness of womanhood.

The mothers, I suppose, would ascribe this silence to modesty; I call it prudishness and, worse, it is a foolish and wicked neglect of a solemn responsibility. Let mothers, to whom the duty naturally belongs, tell their girls what they ought to know about themselves—physiological facts—that show the dignity of the body and the sacredness of its functions, and not leave them to pick up knowledge through evil curiosity, or from bad companions, or from flitter experience.

Teach Purity—not impurity. It is quite possible to know too much of evil. There is no need to be familiarized with sin—with what is profane or dishonest, or cruel or unclean. This is the rule I constantly recommend, not to do or allow, to read or listen to, to say or let your mind dwell upon, that which you would be ashamed of one whom you love and respect knowing that you were doing or saying, or reading or thinking about. Be steadfast, hold secure by this true modesty and let this be your protection. Teach purity, the reverent regard for ourselves, the right uses of the body, and so guard against impurity.

Purity of heart, remember, is an inner temper and disposition, like poverty of spirit. But none can have a pure heart who does not preserve the body in temperance, soberness, and chastity. And if we would preserve the inner citadel we must guard the outposts. The senses are the avenues to the heart.

You can't tell much about a city's righteousness by counting the church steeples.

Asked what would happen if England should withdraw from India, a highly educated Indian announced, "Go into a zoological garden, open the gates and let out all the lions, tigers and hyenas, and you would see what would happen."

## IN BLACKBERRY TIME.

The blackberry is the richest of all its family and almost universally a favorite. Blackberry pie is delicious but there are many other ways of using the berries, making constant variety during their season. Some of these ways are given below.

**Blackberry Pudding.**—To one pint of milk add two beaten eggs, one teaspoonful salt, one teaspoonful baking powder and one pint of blackberries, dredged in flour of sufficient quantity to make a thick batter. Boil in a mold for one hour, and serve with brown sugar sauce. For sauce—stir one large cup of brown sugar with one-half cup of softened butter to a cream, adding from time to time, by teaspoonfuls, a half cup of milk. At last add a few drops of cinnamon extract. This is a delicious sauce for most plain puddings.

**Shortcake.**—The most familiar form is made by spreading the slightly heated and sweetened berries between layers of baked biscuit dough, and eating it with cream and powdered sugar. Another method, in favor in a certain household, is the following: Stew the berries a few moments with sugar and a little water. Take out part and spread over a prepared biscuit dough; then more berries, then more dough, in layers. Cover and boil about twenty minutes.

**Tapioca.**—Boil one-half cup tapioca in a double boiler with one pint boiling water. Add one saltspoonful salt, one-quarter cupful sugar. Take from fire and pour over one pint of berries, and serve with sugar and cream.

**Batter Pudding.**—Spread the berries in a buttered baking dish. Pour over them a batter of one pint milk, five tablespoonful flour, three stiffly beaten eggs, one small tablespoon mealled butter, a little salt, one small teaspoonful baking powder. Bake and serve with brown sugar hard sauce.

**Steamed Puddings.**—Mix two cups flour, two teaspoonfuls baking powder and water for a soft dough. Add berries to taste, and steam in cups one-half hour.

## STUDENTS RECOMMENDED TO FLIRT.

The occupant of the Chair of Moral Philosophy at the University of Harvard has earned for himself the new title of "Professor of Flirting."

Professor Palmer is the oldest and most popular member of the Faculty of Harvard, and consequently his declaration that all students should flirt is received with great respect. He says:—

"Flirting is the surest road to the proper knowledge of social life. The girls of Radcliffe (which is the women's college of Harvard University) and the boys at Harvard devote too much time to study, with the result that when they complete their University course they know nothing of social life.

"They should mingle a little frivolity with their studies and flirt.

"Recently on parting with an over-studious girl who has taken her degree at Radcliffe I told her that she must flirt 'good and hard' to make up for lost time. She agreed.

"Of course it makes a lot of difference who does the flirting, and when, where, and how it is done; but a little harmless flirtation is like a real holiday. One can have flirting mixed with studies and emerge all right."

Professor Palmer is sixty-seven years of age, and is twice a widower. It is reported that he will soon be married again, this time to a Professor of Wellesley College, another famous college for women.

Who blesses others in his daily deeds,  
Will find the heating that his spirit needs;  
For every flower in other's pathway strewn,  
Confers its fragrant beauty on our own.

## SPARKLES.

A boy told one of his playmates he was getting ready to run away to sea. Several months afterwards the boys met and the playmate wanted to know if the other had been at sea.

"Yes," was the reply; "I was found out, and went on a whaling expedition with father."

He was making his arrangements to spend the summer at a farmhouse. "What have you in the way of scenery?" he asked. "There's nothing in the way but a couple of mountains," replied the farmer. "It isn't worth for them you could see scenery clear to the county seat."

"Why don't you get rid of that mule?"

"Well, suh," answered Mr. Erastus Pinkley, "I hates to give in. If I was to trade that mule off he'd regard it as a personal victory. He's been tryin' fo' de las' six weeks to get rid of me."

A woman prominent as a Christian Scientist tells this story on herself. She was calling on a friend, one who was not "in science," but who had the matter under consideration, when Ida, the four-year-old daughter of the hostess, entered the room, wringing her hands and wearing a most doleful expression.

"Why, dear, what is the matter?" asked the Scientist.

"I got a most awful tummy-ache," replied the child.

"A stomach-ache? Why, dearie, if you had my faith you wouldn't have any stomach-ache," said the visitor.

"And if you had my tummy-ache you wouldn't have any faith," wailed the little girl.

Little Mary saw a peacock for the first time. She cried, "O grandma, come out and see! There's an old chicken in bloom."

Blobs: Why do you liken Harduppe to the busy bee? He's not particularly industrious, is he?

Slobs: Oh, no; it isn't that; but nearly everyone he touches gets stung.

Tommy: "Ma, may I play make b'lveve that I'm entertainin' another little boy?"  
Ma: "Certainly, dear."  
Tommy: "All right; gimme some cake for him, then."

He (giving her her first skating lesson): "Fear nothing, miss; I have won ten medals." She: "For fancy skating?" He: "No, for saving people from drowning."

A woman who visited the British Museum at London, recently, inquired of an attendant:—

"Have you no skull of Cromwell? I have been looking all around for a skull of Oliver Cromwell."

"No, madam," replied the attendant, "we've never had one."

"How very odd!" she exclaimed. "They have a fine one in the museum at Oxford."

## A SLIGHT MISUNDERSTANDING.

An elderly lady who was suing a railroad company for slight injuries sustained in an accident went to her lawyer's office one morning to learn of the progress of the case. The lawyer had notified the company of the action, and the latter agreed to compromise if the plaintiff would.

When the lady sent her name in to the lawyer the office boy returned with the question:—

"Mr. Breef wants to know what you'll take?"

"That's very considerate of Mr. Breef," replied the lady. "And, if it's all the same to him, I'll have a cup of tea."

Who is free from that which debaseth, except he love that which ennobleth?—St. Augustine.

## DOING GOD'S ERRANDS.

Helen stood on the doorstep with a very tiny basket in her hand, when her father drove up to her and said: "I am glad you are all ready to go out, dear. I came to take you to Mrs. Lee's park to see the new deer."

"Oh, thank you, papa; but I can't go just this time! the deer will keep, and we will go to-morrow. I have a very particular errand to do now," said the little girl.

"What is it, dear?" asked the father.

"Oh, it is to carry this somewhere!" and she held up the small basket.

Her father smiled and asked: "Whom is this errand for, dear?"

"For my own self, papa, but—oh no, I guess not—it's a little errand for God, papa!"

"Well, I will not hinder you, my little dear," said the good father, tenderly. "Can I help you any?"

"No, sir; I was going to carry my orange, that I saved from my dessert, to old Peter."

"Is old Peter sick?"

"No, I hope not, but he never has anything nice and he's good and thankful. Big folks give him only cold meat and broken bread, and I thought an orange would look so beautiful and make him so happy! Don't you think that poor welf folks ought to be comforted sometimes as well as poor sick folks, papa?"

"Yes; and I think we too often forget them until sickness or starvation comes. You are right; this is a little errand for God. Get into this buggy and I will drive you to Peter's and will wait till you have done the errand, and then show you the deer. Have you a pin, Helen?"

"Yes, papa, here is one."

"Well, here is a five-dollar bill for you to pin on the skin of the orange. This will pay old Peter's rent for four weeks and perhaps it will be a little errand for God, too," said the gentleman.

Little Helen, who had taught a wise man a wise lesson, looked very pleased as her fingers pinned the bill on the orange.

## WHITE'S BLACK TRICK.

Some years ago astronomical clocks were sold over the Southern states. A salesman, who said his name was White, sold one to a country merchant in East Tennessee. Then he asked, "Do you know where I could sell another?"

"Yes," replied he, "I think you could sell one to my son. He lives just over the mountain only about a mile and a half by footpath. But around the rough road it is four miles. I am sure you can sell him one, if you care to go there."

"Well, now," said the salesman, "this is Saturday and I want to get on. You are sure your son will buy one. Suppose you buy one for him and, going by the near way, take it over in the morning and surprise him with it."

This the merchant did, paying him \$72 for the two. The salesman drove away, went around to the son's, sold him a clock, and asked him if he knew where he could sell another. He was sure his father would buy one. He was induced to buy one as a surprise for him. Another \$72.

Sunday morning father and son each started from his home to surprise the other. They met on the mountain top each with a \$36 clock under his arm for the other! Explanation and indignation.

That was a very black trick for a white man. Of course he was not seen there any more. So often salesmen are heard laughing over their tricks, seeming to think it all right to "do" one whom they never expected to meet again. As the children used to say, "The old Black Man will get them sure." He can trick the slickest trickster.—Snap Shots by a Passing Preacher in the Cumberland Presbyterian.

**Grand Trunk  
Railway System**

**MONTREAL**

8.30 a.m. (daily) 3.15 p.m. (Week days) 4.40 p.m. (daily).  
7.10 p.m. (Week days)

4.40 p.m. (daily)

**New York and Boston**  
Through Sleeping Cars.

8.35 a.m., 11.55 a.m., 5.00 p.m.  
(Week days)

**Pembroke, Renfrew, Arnprior**

and Intermediate Points.

11.55 a.m. (Week days)

**Algonquin Park,  
Parry Sound  
North Bay**

Through Cafe Sleeping Cars to  
New York Daily.

PERCY M. BUTTLER,  
City Passenger and Ticket Agent.  
Russell House Block  
Cook's Tours. Gen'l Steamship Agency

**CANADIAN  
PACIFIC**

TRAIN SERVICE BETWEEN  
OTTAWA AND MONTREAL, VIA  
NORTH SHORE FROM UNION  
STATION.

b 8.15 a.m.; b 6.20 p.m.  
VIA SHORT LINE FROM CENTRAL  
STATION.

a 5.00 a.m.; b 8.45 a.m.; a 8.30 p.m.  
b 4.00 p.m.; c 8.25 p.m.

BETWEEN OTTAWA, ALMONTÉ  
ARNPRIOR, RENFREW, AND PEM-  
BROKE FROM UNION STATION:

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.;  
b 5.00 p.m.

a Daily; b Daily except Sunday  
c Sunday only.

GEORGE DUNCAN,

City Passenger Agent, 42 Sparks St.  
General Steamship Agency.

**New York and Ottawa  
Line**

Trains Leave Central Station 7.50 a.m.  
and 4.35 p.m.

And arrive at the following St  
Daily except Sunday:—

|            |               |           |
|------------|---------------|-----------|
| 8.50 a.m.  | Finch         | 5.47 p.m. |
| 9.33 a.m.  | Cornwall      | 6.24 p.m. |
| 12.58 p.m. | Kingston      | 1.42 a.m. |
| 4.40 p.m.  | Toronto       | 6.50 a.m. |
| 12.30 p.m. | Tupper Lake   | 9.25 a.m. |
| 6.57 p.m.  | Albany        | 5.10 a.m. |
| 10.00 p.m. | New York City | 3.55 a.m. |
| 5.55 p.m.  | Syracuse      | 4.45 a.m. |
| 7.30 p.m.  | Rochester     | 8.45 a.m. |
| 9.30 p.m.  | Buffalo       | 8.35 a.m. |

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

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

**TOOKE'S SHIRTS**

Compare our prices with the prices elsewhere  
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manship and style. On all lines of Shirts we can  
save you from fifteen to twenty-five per cent.  
Fine quality. Tailor Made Shirts \$1.00.

**R. J. TOOKE,**

177 St. James Street  
493 St. Catherine Street West  
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BROTHERHOOD**

Report of the First Convention at Indian-  
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plete Handbook for the Brotherhood  
and its Work.

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

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

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**Grain of all Kinds.**

Handled on Commission and  
Sold to Highest Bidder, or  
Will Wire Net Bids.

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Write for our market card. Wire  
for prices. Reference, Imperial Bank,  
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SODA  
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Are in every respect a  
Superior Biscuit

We guarantee every pound.  
A trial will convince.

**ALWAYS ASK FOR  
WESTON'S BISCUITS**

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

Rev. Canon Dixon, 417 King St.  
E., has agreed to answer ques-  
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Clergymen and Doctors all over  
the Dominion order it for those  
addicted to drink. Free trial,  
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For an Ice Cream Soda or  
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Successors to Walker's

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(REGISTERED)**

The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50  
Cases, 24 Pints, - \$5.50

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**J. S. HAMILTON & CO.,**  
BRANTFORD, ONT.  
Manufactures and Proprietors.



**SEALED TENDERS** addressed to the undersigned, and endorsed "Tender for Refinery Building, Royal Mint, Ottawa," will be received at this office until 5:00 p.m. on Friday, July 23, 1909, for the construction of a Building for Refinery, Royal Mint.

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

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

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the person tendering declines to enter into a contract when called upon to do so, or 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,

NAPOLEON TESSIER,  
Secretary,  
Department of Public Works,  
Ottawa, July 2, 1909.

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

## Rideau Lakes Navigation

COMPANY

### OTTAWA to KINGSTON

By the far-famed scenic Rideau, the most picturesque inland water route on the Continent.

By Rideau Queen on Mondays and Thursdays, and Rideau King Tuesdays and Fridays, at 2 p.m., from Canal Basin.

Tickets for sale by Ottawa Forwarding Co. and Geo. Duncan.

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

Excursions to Grenville Tuesdays, Thursdays and Saturdays 50c.

To Montebello every week day. 50c.

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Ticket Offices—Ottawa Despatch and Agency Co., 229 Sparks St.; Geo. Duncan, 42 Sparks St.; A. H. Jarvis, 157 Bank St.; Queen's Wharf.

TELEPHONE 242.

## 500 ACRES

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AGENTS wanted at once to sell for Fall 1908 and Spring 1909 delivery; whole or part time; liberal terms; outfit free.

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Thos. W. Bowman & Son Co., Ltd.  
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Capital Paid Up, \$2,600,000  
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Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.

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### 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 Check and Plain TWEEDS.

### COPLAND and LYE'S FAMOUS SCOTCH TARTAN SKIRTS

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

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

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

### POCKET MONEY

We should like to hear from a suitable young person in each Congregation to make a canvass during the holiday season for this paper. A liberal commission will be paid. Apply at once.—Address:

DOMINION PRESBYTERIAN,  
P.O. Drawer 563. OTTAWA.



## Synopsis of Canadian North-West.

### HOMESTEAD REGULATIONS

ANY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 3 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.

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